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

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General Articles.

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

TIME COMES BACK NO MORE.

ON swift wing down from heaven above
An angel gathered up the hours
And folded them to his white breast,
Like faded wreaths of summer flowers.

And hour he gathered unto hour;
Till all my life was garnered there—
Each song, each smile, and all my care,
Each idle word and every prayer.

With streaming eyes I reached my hands,
And cried, "O, give them back to me,
And I will give thee fairer ones
To blossom in eternity!"

With pitying eye the angel looked
Upon the drooping flowers he bore,
And said, "God ever holds thy past,
And days and years come back no more."
—Anon.

CHRISTIAN LIBERALITY.

MRS. E. G. WHITE.

"THIS I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

God is in heaven, but He has delegated His work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world; and God calls upon all men to make a complete surrender of all they have and are to Him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the family in-

debted for his possession?—To God, who not only gave temporal blessings, but freely offered up His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life."

God has intrusted men with His gifts, that they may represent His benevolence toward those who are poor and needy. If they have the Spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that His children manifest compassion toward those who are poor and needy, He will bless them as faithful stewards.

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

To a youthful ruler who inquired of Him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler's property was not his own; it had been intrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure, or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?—When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory.

Individually we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,—fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states He expects us to, or shall we take up our cross and follow our Saviour in the path of self-denial?

Millions of people in our world are making the choice of the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake He

became poor, that they might be rich; and yet, though wholly dependent on Him for all their earthly possessions, they refuse to do His will by showing love to their fellow men. They are not willing to alleviate the necessities of those around them with the means the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of those around them, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness.

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and the consequences that would follow his choice, were presented by the prince of this world. The opposite side was presented by the Prince of light, the world's Redeemer. He held out the recompense of reward, viewed by the eye of faith, and the path of affliction, self-denial, and self-sacrifice, that must be traveled in order to gain this reward.

The decision was left with Moses. As a free moral agent, he was at liberty to choose. All heaven was interested in the matter. What would be his choice,—obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." This is a lesson for all who would have correct ideas of true service. We must not venture to remain where our associations will tend to draw us from God, and to obscure our view of the reward of obedience.

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to all God's requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with the Lord, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker.

God rejoices when, like Moses, His children choose to serve Him rather than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience sorrow. God and the angels rejoice over every victory gained by the Christian, but when temptation overcomes the soul, there is sorrow in heaven.

Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"—the grace of Christian liberality. "To do good and to communicate forget not." By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; "for with such sacrifices God is well pleased."

"Charge them that are rich in this world," continues the apostle, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom He has blessed with means take of their abundance, and relieve the necessities of the poor, giving of their means to help the needy. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

God's children should be educated to see that God has claims upon them. All our supplies come from Him. As regularly as the seasons come round, He gives us the harvest of the earth. His liberality is constant and systematic; and our returns to Him are to be made in accordance with the gifts which day by day He bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of His love and benevolence. Then shall we not, with hearts filled with gratitude for all His blessings, respond by giving Him what He claims in tithes and offerings?

All classes are intrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who by their unfaithfulness will make God's benevolence to them a curse. Let us carefully follow God's directions in this work, and as we do this, He will supply grace for every time of need; for He is acquainted with the desires of the human heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to others, not from compulsion, but because He has, for our own good, made us a part of His firm. He has ordained that we shall sustain and carry forward His work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In His strength we can do this; for He is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work."

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth; but turned back upon itself, it dims and dies.—E. P. Ingersoll.

"In all the organizations of God's working forces there is no place for a coward. A failure on the part of any Christian to stand for the work of Christ is nothing less than high treason against the King of kings."

GOD'S KINGDOM IN THIS WORLD.—NO. 5. Re-establishment of David's Throne and Kingdom.

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

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11-15.

The re-establishment of the throne and kingdom of Israel upon this earth was a cherished idea of the disciples in the time of our Saviour. Notwithstanding His repeated assurances that it was not His mission to set up a kingdom on the earth at that time, and their hopes in that direction had been completely blasted by seeing Christ hang upon the cross, they so far misunderstood and misapplied certain prophecies and promises that after the resurrection of Christ, during those forty days when He was "speaking of the things pertaining to the kingdom of God," they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?"

A more delusive and fatal error in our own day is the result of a similar misapplication of certain promises, forfeited by the natural Israel, and hence to be fulfilled to spiritual Israel.

Although God's plan to establish His kingdom in this world, first through Adam, then through Noah, and then through Abraham and the chosen nation, has to all human appearance failed, He has not abandoned His purpose concerning this world. The throne of the Lord will one day be established on this earth, and the nation of Israel will occupy and fill the whole earth.

This was all foreshadowed in the message of the angel to Mary, before the birth of Christ: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Inspiration states that "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. Zedekiah was the last king to sit upon that throne. Concerning that wicked king the Lord said, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it [the throne of the Lord]: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

These three overturnings were accomplished by the successive downfall of the three great world empires following Babylon. And the throne of the Lord is not to be again occupied until that day when the announcement is made that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

The Lord bore long with that rebellious and stiff-necked people, and finally He fixed the limit of their probation as a nation. To Daniel the angel Gabriel announced, "Seventy weeks are determined [cut off] upon thy people and upon thy holy city." Daniel was informed that this seventy weeks (490 literal years) was to date from "the going forth of the commandment to restore and to build Jerusalem," which was in the year B. C. 457. Beginning in B. C. 457, this 490 years must terminate in the year A. D. 34. By turning to the record found in the eighth chapter of Acts, it will be seen by the date in the margin of the Oxford Bible, that it was in the year A. D. 34 when the gospel first went to

the nations outside the Jewish people. Israel, as a nation, had then sinned away their day of grace. The sun had forever set upon that people. Their city, which the Lord had told them would "remain forever" if they would be obedient to Him, was overthrown. Henceforth the gospel must go to the Gentiles, and the number of the subjects of the kingdom of God be completed by His taking out from the Gentiles a people for His name. The reader is asked carefully to note the argument of the apostle James, recorded in Acts 15:13-16. After stating clearly that this taking out of the Gentiles a people for His name, agrees with what the prophets have spoken on this subject, he quotes (Amos 9:11-15) the passage given at the head of this article, as a specimen of all that has been predicted on this subject. "And so [by this last ingathering from among the Gentiles] all Israel [a perfect and complete number] shall be saved." Rom. 11:26.

(To be continued.)

GOD'S PURPOSE IN NATURE.

FLOYD BRALLIAR.

(Concluded from last week.)

BEFORE the fall, man did not need to know God as a saviour, but only as the maker and ruler of the universe. All nature revealed Him as such. After the fall, man's greatest need was a redeemer. As before, nature was to be used as an illustration; so all nature must be changed to meet his new needs. Adam must die, so death was written on the face of the whole earth. But man was not to be left alone to die eternally. Lest he should despair, the lessons of the resurrection and the new life were written on every hand. As Adam saw the first leaf die, his heart was wrung with anguish; but lo, hidden beneath its withering stem, he discovered a bud, and as he contemplated its purpose, a flood of light and hope beamed upon his mind. He wept to see the first withering flowers, but as he saw the seeds taking their place, a new meaning dawned in the promise of the "Seed of the woman." Every seed in the world is but a type of the Seed who brings life and immortality to light through the glorious gospel of Jesus Christ. Every branch suggests the Branch, who, being of divine nature, yet being grafted into humanity, makes it possible for the whole tree to bear divine fruit. Every returning year should renew our hope and courage, assuring us that our Life is soon to appear. Can He who every spring brings new life out of the death of winter, fail to bring again His own people into their own land, and cause the desert to "blossom as the rose"? From the covering on every bulb and the hull on every seed, which keeps out the germs of decay and the inclement weather, can we not take courage, knowing that "the angel of the Lord encampeth round about them that fear Him, and delivereth them"? "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

God has written His love, His tender care and His matchless goodness on every leaf of the forest and every grain of sand by the seashore. Then why is man so slow to recognize in them the merciful care of the All-wise for the works of His hands?

In the constant improvement of plants and animals under good care and cultivation, and their sure deterioration under neglect, we should learn the lesson that we must "strive to enter in." Yet, looking at all with unregenerated hearts men have devised evolution, and have forgotten God entirely. In the "survival of the fittest" we have ever before our eyes the lesson that "the fire shall try every man's work," and we must be of value if we are to have a part in the kingdom of heaven. These lessons we need, and

they are everywhere written before our eyes, yet how slow we are to read them! We are told that through nature, revelation, and God's dealings with man and nations, God has revealed himself to man. Then should we not study to see Him in them all? We do not read history simply for the facts and dates, we do not study the Bible simply for the words and the language. Neither must we study nature simply for the names and the forms. By the help of the Holy Spirit we can see God in them all.

THE TWO ADAMS.

ELDER M. G. HUFFMAN.

(Concluded from last week.)

A PROPER perspective is necessary to understanding. Perspective is a word used by architects. It means to see the whole object, or building, before the observer. It refers to seeing things in proportion, and as they really are. We must get a conception of the nature of things that corresponds to the contents, order, and relations of the whole.

Truth cannot be arbitrarily created, nor can it be established by mere authority. The truths of the Bible are accepted because they have been found, through the experience of the most competent, consecrated men on earth, to be in accordance with an eternal, spiritual order. And any honest, earnest man who will put the teaching of the Bible to the test, will find this spiritual order verified in his own experience.

The man who does not see in the second Adam all things restored that were lost in the first Adam, does not see the plan of salvation properly. In the blessed Scriptures, Christ is presented as all and in all,—all things in glory, all things in creation, and all things in redemption. He is called the Alpha and the Omega, the origin of all visible and invisible worlds and creatures. All the treasures of wisdom and knowledge, whether pertaining to God or to man, to heaven or to earth, to providence or the future, are in Him. He is the head over all things, because in Him all the fullness of the Godhead has a bodily expression. Praise His name. He bridges all extremes, and mediates between all that is highest and lowest. While it is true we cannot exhaust the fullness of His being, yet we can know that He is in it, living and moving; and through the holy height of His life, we can look out upon God, and humanity, and the universe, upon the past and the future, and thus get a view that harmonizes all the facts of existence.

Christ is the prototype of every man who has been born into the world, and in Him God, the universe, providence, Scriptures, and humanity center. As the oak is in the acorn, so all humanity was in Christ before the world was. Christ sees of the travail of His soul, and is satisfied in the case of every man and woman who realizes the eternal, essential self within them, through faith in their Redeemer. The triumph of the whole creative, administrative, and redemptive process, is seen in the complete realization of the image of God in man.

Nothing absolutely can add to the significance, the majesty, the glory, and the wonder of the simple, silent, blessed, eternal, and universal truth, as it is, and as it always has been, and as it always will be, in Christ Jesus our Lord. No wonder the psalmist exclaims, "Let the heaven and earth praise Him." "Praise Him in the heights." "Praise the Lord . . . all deeps." "Both young men, and maidens; old men, and children: let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth, and heaven." "Let everything that hath breath praise the Lord." "Let the heavens rejoice, and let the earth be glad." In the heavens His glory hath triumphed, and in the earth His glory will triumph in the life of man.

In order that we may have a universal view of the plan of salvation, and see in the eternal purpose of God the two Adams, we must look at all things through a principle, a life, a personality, in which all things are summed up.

The universal life is in man, but it is in the valley, covered and held down by mountains of sin. In Christ the universal in man is triumphant, enthroned in glory. But when the universal in man triumphs through faith in Christ, then he has within himself a standpoint from which to get a universal outlook. For the spiritual nature of man is more universal than creation, and is as high and deep as eternity. It was in the Word, which was in the beginning, and which was the archetype of man. By faith we see this sin-cursed earth converted into a paradise; we see the desolate places of this lost world covered with verdure and filled with song. Blessed thought! there is a company who, through faith, are moving forward in company with their Lord Jesus Christ, the head, the administrator, and redeemer; they are journeying to a city with beautiful mansions, whose builder and maker is God our Father.

Praise God for His infinite gift, and for the glorious fact that there is no trial or sorrow which Christ, the second Adam, has not experienced in us in Him; no sickness of ours that He cannot heal, and no weakness that He does not feel. In Him we are complete.

SEVENTY.

ELDER J. N. LOUGHBOROUGH.
(Healdsburg, Cal.)

IN my forty-fifth reading of the Bible by course, lately completed, among other things I noted the use of the word "seventy," or its equivalent, in the Scriptures. There were *seventy* of Jacob's posterity that came with him into Egypt. Gen. 46: 27. At the place of the second encampment of the Israelites after crossing the Red Sea,—Elim,—there were twelve wells of water, and threescore and ten (*seventy*) palm trees. Ex. 15: 27. There were *seventy* of the elders of Israel that went up to Mount Horeb with Moses, Aaron, Nadab, and Abihu, who "saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness." Ex. 24: 1, 10. Then again, there were *seventy* of the elders of Israel upon whom the Lord put His Spirit, and they prophesied, thus being fitted to share in the burdens borne by Moses in leading Israel. Num. 11: 6. It was probably from this appointment that originated the *Sanhedrin*, or court of seventy elders, mentioned in later time.

Still further on we read that with *seventy* pieces of silver Abimelech hired vain persons, who went with him to take part in slaying *seventy* of his brothers. Judges 9: 4, 5. We read also of *seventy* of the heads of Ahab's sons which were demanded by Jehu from the Samaritans. And as these *seventy* heads were laid in two heaps at the entrance of the city of Jezreel, Jehu said to the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?" 2 Kings 10: 6-9. We have the account of the *seventy* years' captivity of the Israelites, when their land lay desolate and enjoyed its sabbaths, to compensate for the time in which they had violated the same. Jer. 25: 11, 12; 2 Chron. 36: 20, 21. Then, again, we read of a *seventy* years, perhaps referring to the *seventy* years just preceding, or the years of their captivity. Of this time the Lord said: "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those *seventy* years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for

yourselves, and drink for yourselves?" Zech. 7: 5, 6. On another occasion we read of the *seventy* out of the eighty that came to see Gedaliah (as they were told), but instead of seeing Gedaliah they were mercilessly slain by Ishmael, who had already slain Gedaliah. Jer. 41: 5-8.

The period of *seventy weeks* (Dan. 9: 24), in the fulfillment of its predicted events, fully established the fact that Jesus of Nazareth was the promised Messiah. The same period is a matter of great interest to us, in that it is the key to the reckoning of the twenty-three hundred days of Dan. 8: 14, showing the time of their beginning, and their termination in the autumn of 1844, the period for the beginning of the cleansing of the heavenly sanctuary—the opening work of the investigative judgment, which is declared by the First Angel's Message of Rev. 14: 6, 7.

In noting the space between Old and New Testament times we find, in response to a request from the Greeks, that six men from every tribe of Israel were selected—seventy-two in all—to make a translation of the Old Testament scriptures into the Greek language, to be placed in the library at Alexandria, Egypt. Two of the *seventy-two* died before the work was accomplished. It was the *seventy* men that made that Greek translation, which has since been designated as the "Septuagint"—the translation made by the *seventy*.

As we open the New Testament, we read the words of Christ to Peter, by which He showed the spirit of tender kindness and compassion we should exercise toward a brother, in that we should forgive him not only seven times for his trespasses against us, but "*seventy* times seven." Matt. 18: 22. The Saviour, after selecting twelve constantly to accompany Him, that they might after be competent witnesses of His teachings and miracles, selected other *seventy*, and sent them forth, two and two, into the cities of Israel. He endued them with power to heal the sick, to cast out devils, and to preach, as they went, "The kingdom of heaven is at hand." Of these we read that they returned with rejoicing that even the devils were subject to them in Christ's name. The Saviour kindly admonished them rather to rejoice that their names were "written in heaven." Luke 10: 1, 20.

There is, however, one text in the Old Testament scripture that I passed over that to me is this day especially impressive. It is the one that gives the measure of the ordinary life of man. It is found in Ps. 90: 10, and reads, "The days of our years are threescore years and ten [*seventy*]; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Often, in times past, have I heard Elder J. N. Andrews, when commenting on the twelfth verse of this psalm,— "So teach us to number our days, that we may apply our hearts unto wisdom,"—say, "Now I am nearly fifty years of age. Should I attain to the allotted life of man, five sevenths of my life is already in the past." In his case, however, at that time *more* than five sevenths of his life was passed, as he died in his fifty-fifth year.

We often speak of persons who have attained to *seventy* years as having *now* entered upon *borrowed* time. On this twenty-sixth day of January, 1902, I have completed the allotted time of man's life, being this day *seventy* years of age. I now enter upon the time covered by the "*if*"—the "*borrowed* time." As I look over the past, I can say, as did Jacob before Pharaoh, "Few and evil have the days of the years of my life been." Trusting in the mercy of God, and the compassion of my brethren and sisters for forgiveness of past errors, I joy this day in God my Saviour. What *strength* He still may grant to me I regard as His own, to be used by Him in me, as His instrument, in "holding aloft the banner of Christ." So may it be.

DE PROFUNDIS.

ELDER L. D. SANTEE.

THE wind has blown chill through life's valley,
And scattered its snows in my hair,
The song birds of spring are all silent,
And my forehead is seamed with its care;
But I dream not of days that are vanished,
Swallowed up in time's pitiless years;
All the thoughts of the past I have banished,
With their story of gladness or tears.

All the years of the past, with their crosses,
I would leave as a dream of the night;
All the shadows of life and its losses,
In the splendor of heaven grow bright.
Hopes die, and their tombs are a token
That this earth is no home for the soul;
Love changes, and true hearts are broken,
And the sadness of grief has control.

I look for a heaven more gracious
Than the mutable things that I see,—
A region of love, bright and spacious,
Prepared by the Saviour for me,
Where angels repeat the glad story,
As they worship again and again,
That Christ left the mansions of glory,
And died for the children of men.

Far out past life's pain and its fever
Is the beautiful land that we love,
Where with Jesus forever and ever
We shall dwell in the mansions above;
Where the pure, with their beautiful faces,
Are redeemed from the living and dead,
To mingle with fervent embraces,
Where sorrow forever has fled.

O heaven of love and of glories!
O sheen of life's wonderful seal!
Not once has the earth's fairest stories
Told the pleasures that in thee shall be.
The wind has blown chill through life's valley,
And scattered its snows in my hair,
The song birds of spring are all silent,
But I wait for the home over there.

BEST CURE FOR BLUES.

A. SWEDBERG.

THE best cure I have found for the blues is Isa. 41:10. If the one thus afflicted has experienced religion, all we need do is to lay this remedy before him; and if it is taken and assimilated, it will most assuredly effect a speedy cure.

It is clear that if God is all-love and all-power, and a tender, loving Father, He will not allow anything to happen to those who put their trust in Him, not even to His disobedient children, but what may, can, and will be for their good, if they will only take the lessons He thus is trying to teach them, and let an overruling Providence take care of all the consequences. We cannot see the end from the beginning; but the omniscient Creator, who rules the universe and upholds all things by His wondrous power, knows what is best for us.

"Fear thou not," He says, "for I am with thee." If an almighty and loving Father is with us, what is the need of fearing? "Be not dismayed; for I am thy God." If you are weak, bodily or spiritually, "I will strengthen thee." If you need help in any way beyond your reach, don't hang back and depend upon yourself or upon human power, for God has promised, "I will help thee." He, according to His divine power "hath given unto us all things that pertain unto life and godliness."

But best of all, if you are worried because of inherent or acquired sin, and because of everyday failures to reach the divine standard, remember, "I will uphold thee with the right hand of my righteousness." Ah, it is not your own righteousness that shall uphold you; for you have no real righteousness. Your own righteousness is nothing but filthy rags, which cannot shield your nakedness and deformity. But what a blessed thought that we have the promise of God's own righteousness, a perfect and never-failing

righteousness, to uphold us. Do you think there is anything in the universe that can overturn this righteousness? Of course you do not. If we, then, are upheld by this, are we not on a foundation, on a rock, that never can be shaken or moved? Oh, let us appropriate to ourselves this blessed righteousness by faith in the atoning blood of Christ, offered to us "freely by His grace."

The blues come because we look at the dark side of life, at our own weaknesses and failures, and fear the consequences, and despair of ever seeing a change for the better. Let every one who is troubled with the blues forget himself and the troubles of life by looking up to Him who is able to help, and who can uphold with the right hand of His righteousness, remembering that "all things work together for good to them that love God."

WHY DON'T YOU SING?

The Bible Echo.

VOCAL minstrelsy takes its place among the very best of mental and physical tonics. Disease and despair both lose hold upon the heart that can constantly affirm, "I will sing and give praise." Instrumental music exercises a wonderful influence over the soul of man. Inspired by its strains, the soldier rushes to the battle, and the weary marcher forgets his weariness; but vocal music has a still more salutary effect.

While singing, a greater portion of air is inhaled than in ordinary breathing. This occasions a quickened circulation, and provides better purified blood for the system. Then, too, the mental sky always brightens under the inspiration of holy song, and the haunting apparitions of evil fall back into their midnight of darkness.

Solomon tells us that a "merry heart doeth good like a medicine." Every fiber of the body shares in the exhilaration occasioned by a hearty laugh, so that the happy heart has a continual feast. With some this pleasant disposition is natural, but those with whom it is not natural can obtain much of its benediction by cultivating a habit of singing.

Holy song is a lubricant that oils the wheels of life; it is a panacea that will cure many diseases, and ease almost all. It bestows both mental and physical inspiration, and makes life's sky, from every standpoint, look brighter. Paul and Silas sang in the prison dungeon at Philippi. Christ joined in singing a hymn with His disciples just before entering Gethsemane. How much darker these scenes might have been without the inspiration of holy song we cannot tell.

God has placed music in His creation. The birds sing; the trees clap their hands; the floods lift up their voice on high. Surely, then, the heart of man, the being for whom God has done so much, should be glad. Fungi and disease grow in the damp and darkness; roses grow and blossom in the sunlight. Soul-sunlight is just as necessary to the development of spiritual life as the natural sunlight is to the development of physical life.

Singing should not be regarded so much as a pastime. It should be adopted as both a physical and a spiritual exercise. Paul speaks about "singing with grace in your hearts to the Lord." Try his method, and you will find God's blessings great enough to fill all the years of life with the divinity of holy song.

There is no place where singing is more appropriate, or where its blessings are more beneficial, than in the home. Passion, anger, moodiness of mind, and crossness of temper give way before it as the mists pass away before the rising sun. There is something more than mere romance in a mother singing her child to sleep. Other things being equal, that is the most potent sedative that she could employ.

Yes, sing your children to sleep, and sing them up again in the morning. Sing them through their labors in the day, and thus make life bright and holy. Satan cannot endure the triumphant strains of Christian song. So, though you may not always feel like it, sing; sing always, and if your own life is not brightened thereby, the cheering strains may chase some of the shadows from another life. Try it and see! The dark spirit of madness left the mind of Saul when David tuned his harp to the sweet songs of Israel.

I KNOW WHOM I HAVE BELIEVED.

JOHN M. HOPKINS.
Westport, Minn.)

I KNOW there's help in thee, my Lord,
For every earthly woe,
A balm for every aching heart
Of mortals here below.

I know it; for thy word declares
All power is given to thee;
And all who seek thy face in prayer
Shall thy salvation see.

I know it; for my soul has felt
Thy gracious power to save;
Thy loving care hath borne me up
To walk the troubled wave.

Dear Saviour, may I trust thee still,
E'en in the darkest hour;
And when temptations press me sore,
Then manifest thy power.

STICK TO YOUR BUSINESS.

The Watchman.

AN important, although indirect, result of the great commercial and industrial combinations is to enhance the value of independent lines of business. The census statistics recently printed in the *Watchman* show that sixty-six per cent of all the young men in the country are in the employment of others. This, in connection with the admitted fact that it is becoming more difficult every year to obtain employment, makes clear the significance and happiness of the man who has a business of his own. We do not seek to depreciate the worthiness of work for others. If faithfully done, it is deserving of honor and reward. But the conditions of modern life are certainly emphasizing the position of the man who is his own master.

The recent consolidation of national banks in Boston threw out of employment about two hundred and fifty clerks, many of whom had worked faithfully for years, and knew no other business. Without fault of their own, they found themselves turned adrift. Some soon obtained suitable employment, some were forced to become street-car conductors, and some, we are informed, have not yet found work. Other illustrations might be given, but this is sufficient to show the unique advantage of the man who controls his own work.

The young man whose father has a good farm or a business of his own, may better himself by leaving home and entering the employment of others, but in the majority of cases he will not. The man who has a good farm well stocked, is far in advance of the majority of his fellows. Any one who has any business which he can control, is an important factor in commercial life, and in the development of trade is certain to become more so. He must be reckoned with. While great combinations may sometimes make his way hard, they can seldom throw him out entirely, especially if he is a producer. As such he is one of the foundation stones, even though small. He bears a part in the support of the whole structure of society.

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."

THIS WEEK'S LESSON.

THE first of the series of studies already announced is printed in this department this week. In order to understand the reasons for the proper use of water, it is necessary that there should first be a study of some of the physiological principles involved. Arbitrary instruction could be given as to the proper way to make certain hot and cold applications, without the study of these principles, but if we wish to have some comprehension of the reason for a certain course of treatment, and to know *how* certain treatments accomplish their results, we must start with a consideration of a few fundamental principles.

We now urge again that these lessons be systematically studied. One reading will not be sufficient. These fundamental principles should be firmly fixed in the mind. Those who are *willing to study* will reap the benefit from these lessons. We can do no more than to provide the matter, urge its importance, and earnestly invite all to its study. We hope for a general response.

In behalf of the Central Committee,

W. W. PRESCOTT, *Chairman.*

PRACTICAL HYDROTHERAPY.

Lesson 1—Some Principles of Physiology.

THE necessity of a knowledge of the principles of physiology is recognized by comparatively few persons, yet the subject is one which should form the basis of our common-school education.

What can be of more importance than a knowledge of the structure of the human body and of the laws governing "the masterpiece of God's created works"? Much of the time spent in the study of subjects which are of comparatively little value to the majority of students, could be more profitably spent in the study of physiology and allied subjects. Such a study should not be taken up simply for the purpose of storing the brain with a multitude of facts, but with the object of putting the knowledge to immediate and practical use. There are many persons who spend much time in studying how to prevent their cattle from becoming consumptive, their hogs from contracting hog cholera, and other things of a similar nature, but who scarcely give a thought as to how they can protect their children or themselves from disease.

Every man, woman, and child should be taught the principles of physiology and hygiene, which will enable them better to care for themselves, to prevent sickness, and to employ simple and effective remedies intelligently.

God's laws are fixed laws wherever found, whether it be in the spiritual or in the physical world; consequently principles can be based upon these laws, which are as fixed and eternal as the laws themselves. The acorn as we find it in the forest has no semblance whatever to the tree from which it has fallen, yet it contains within itself the principles which, when placed in proper surroundings, will develop into a tree of the same species as that from which it dropped. The kernel of wheat, when placed in the ground, germinates, grows, and brings forth other grains of wheat. The acorn never yields a maple, or the kernel of wheat one of barley, because in the beginning God established a law which decreed that an acorn should bring forth an oak, and a kernel of wheat should bring forth wheat: so it is throughout all nature. "After his kind."

The human body, like the acorn, springs from a seed of miniature size as compared with the parent, and in this seed are stored the principles which are to develop into a complete human being.

This miniature organism, about $\frac{1}{10}$ of an inch in diameter, so small that it is difficult to detect it with the naked eye, is spherical in shape, and contains within an outer covering a small body called a nucleus. The whole is called an ovum, or egg, and when it is placed under proper environments, it begins to enlarge, and the nucleus divides into two equal parts; each one of these again divides into two other parts, making four in all. This process of division is kept up until the whole mass, which has become much larger by this time, is so entirely filled with these little spherical cells that it looks like a mulberry. After this a cavity begins to develop in the midst of the cells, and the latter

are crowded principally to one side of the sphere, forming an outer and an inner layer; a third layer is soon formed between the first two, and from these three layers every structure of the human body is developed. From the outer layer, or *epiblast*, the outer skin and nervous system are the chief structures; from the middle layer, or *mesoblast*, the framework of the body, blood and blood-vessels, and the cells lining the closed cavities of the body; from the lower layer, or *hypoblast*, the lining of the respiratory and digestive tract.

Attention is called to this for the purpose of bringing out clearly the close association existing between the skin of the body and the nervous system. The nervous system being developed from the same layer as the skin, at once calls attention to the fact that a very close relationship exists between them. This close relationship, however, exists not only between the skin and the nervous system, but between all structures of the body and the nervous system. If it were possible to remove every vestige of tissue from the body, with the exception of the nervous system, we should have, as far as the shape of a human body is concerned, a perfect shape, for every part of the body is full of nerves.

The function of the nervous system is to harmonize and control the various functions of the body. It is divided into two parts: the *Central nervous system*, consisting of the brain and its nerves, and the spinal cord and its nerves; and the *sympathetic system*, consisting of a large number of small masses of nerve tissue located on either side, and in front of the spinal cord, and others located in the involuntary muscles of the blood vessels, intestines, and other structures of the body, all of which are joined together by innumerable fibers. The central nervous system governs the voluntary functions of the body, while the sympathetic system governs the involuntary functions. A brief explanation of the anatomy and physiology of these two systems will make clear some important points.

In the first place, the brain is the chief center. In it ideas originate, and plans for execution of movements, etc., are carried out. The nerve tissue proper consists of nerve fibers and nerve cells. The fiber being simply a prolongation of the nerve cell, the whole is called a *neuron*. This neuron is capable of originating impulses in its cell which are transmitted to remote parts by means of the fiber. For instance, we observe through the sense of sight, some beautiful object, and wish to become more familiar with it. The idea is conceived in the brain that to do so we must handle it; consequently, the impulses generated within the cells of the brain travel to the muscles, which in turn make the necessary movements to enable us to handle the object. There are two kinds of impulses conveyed by these fibers: that which travels from the outside, as from the skin, eye, ear, or any other sensory organ, and is called a *sensory impulse*; another, which travels from the brain and spinal cord to the muscles, glands, blood vessels, etc., and is called a *motor impulse*.

The brain is the chief center where these sensory impulses terminate, and from which the motor impulses start. It is made up of innumerable cells and fibers which convey impulses in all directions, over the spinal cord. The spinal cord is made up of pathways consisting of fibers, some carrying impulses from the skin to the brain, others from the brain to the skin, muscles, blood vessels, etc.

The skin is the great sensory organ of the body. The point of a pin cannot be placed upon it without the stimulation of a sensory nerve. These motor and sensory fibers leave the spinal cord in two bundles, or roots; the one leaving the back part of the cord contains the sensory fibers, while the other, leaving the front part, contains the motor fibers. Soon after leaving the cord, these roots join each other, and form a spinal nerve, which passes to its own area of skin, muscle, etc. There are thirty-one pairs of these spinal nerves supplying the various parts of the body with motor and sensory nerves. The brain also sends out twelve pairs of nerves which perform similar functions.

This part of the nervous system, which has been so briefly described, controls the voluntary functions of the body; that is, the functions that are governed by the will. The sympathetic system, which is intimately connected with this system, and is readily influenced by it, has for its function the governing of the involuntary functions of the body, such as the heart-beat, size of the blood vessels, digestion, secretions, and numerous others over which the will has very little, if any, control.

Through the close relationship existing between the central nervous system and the sympathetic system a harmonious action is maintained between the voluntary and the involuntary actions. For instance, when we run, which is a voluntary act, the heart beats faster, and we breathe faster,—both involuntary acts,—in order that the rapidly working muscles may have a sufficient supply of pure, fresh blood with which to carry on the additional work they have to do in the act of running.

From a knowledge of the foregoing facts, coupled with previous observations, it is not difficult to see how the various functions of the body are readily controlled by impressions made upon the nervous system. It is through influences acting upon the sensory nervous system that most of these changes are brought about. The skin being the greatest sensory organ of the body, it becomes naturally the one through which the most effective influence can act. As an illustration of this, we call attention to the fact that the normal body temperature remains the same in winter as in summer, and the same whether we are in a room at 70°, or out of doors at 20° below zero.

One naturally inquires, How is this equilibrium of temperature maintained?—When the cold atmosphere strikes the skin, the sensory nerves convey impulses to the spinal cord and brain, making known the fact that the temperature is falling; upon receipt of this information, motor impulses are at once sent to the muscles of the blood vessels of the skin, causing them to contract, thereby lessening the amount of heat eliminated from the skin. Impulses are also sent to the tissues in which oxidation is going on, causing a more rapid formation of heat. Thus through the decreased heat elimination and increased heat production brought about through impulses started in the skin, the normal bodily temperature of 98.6° is maintained.

C. E. STEWART, M. D.

(Continued next week.)

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HOW SHALL WE ESTIMATE THE VALUE OF HEALTH REFORM?

THERE is danger of our underestimating the real blessing of the truth as it pertains to healthful living. Many temporal advantages and benefits are brought to us through the study and practice of health principles. That these benefits are of no small value is evidenced in the manner in which people of the world are relating themselves to the subject.

Almost any good newspaper nowadays has numerous articles on various phases of healthful living. Some leading magazines devote entire columns or pages to these things, employing persons to give their special attention to that department, and making this feature a matter of special inducement in securing subscribers. There are a number of magazines, with large subscription lists, whose entire work is the discussion of temperance, vegetarianism, physical culture, and like questions. The question columns in the various papers show an increasing interest on the part of the public to know what is the proper thing in eating, drinking, bathing, exercising, etc. The scientific world is hard at work in its endeavor to solve these questions.

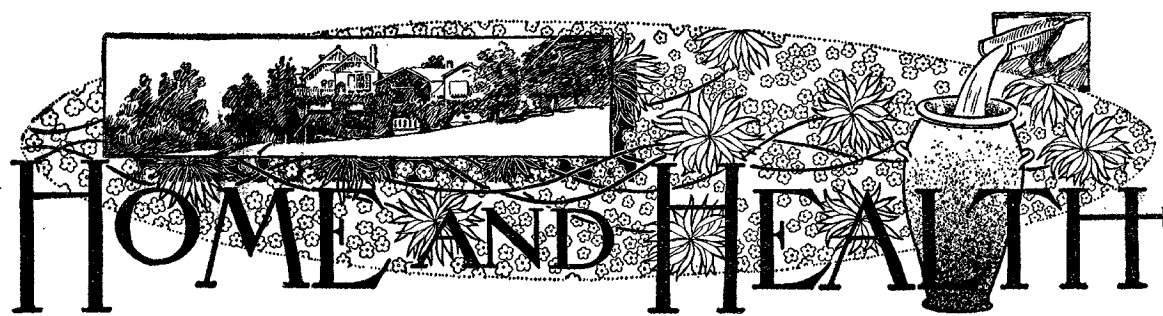
A glance at the advertising columns shows that the market is full of health supplies, such as hygienic clothing, cooking utensils, water filters and stills, bathing appliances, exercisers, "home treatment methods," and the like, until one would almost expect every home to be a small sanitarium. In the making of intended health foods there seems to be no end. Large sanitariums are now a very common thing. Almost anything about health receives attention.

So we can see that if we get nothing more from the truth of health reform than its provisional blessings, we have nothing more than the general world may have. We should appreciate it for greater reasons than that it brings to us nut butter and granola, or that we can get sanitary supplies or health literature at a discount or as premiums, or that it opens a way for our young people to find an occupation as nurses, or that it gives to us institutions where we can get rational treatment, or even that it brings to us physical health. These are all good, and are to be received with thankfulness, but they are by no means the fullness of blessing that is intended for us.

Neither should we make the mistake of thinking that health reform has its origin at Battle Creek, or with certain men. It is not a distinct something of itself, added, or attached, to our message. It is not a side issue nor an afterthought. But it is a part of the truth for this time, just as much as is the truth of Christ's second coming or of the true Sabbath, and it has its place to fill in the spiritual development of God's people. It is given us of God, with the rest of His truth, and must be accepted by faith in order to receive its designed blessing.

We believe that the Third Angel's Message is preparing a people for translation. It is developing a people to come up to the full standard of God's law. In its work of bringing spiritual healing to souls that are diseased with sin it must of necessity include healing for the body. The effects of physical transgression are so far reaching and deep seated that it requires more than membership in a health club or the adoption of rules and regulations of hygiene from a worldly standpoint, to do that complete work which God promises us in the gospel of healing.

L. A. HANSEN.



THE POWER OF A MOTHER'S VOICE.

A MOTHER sang to her child one day
A song of the beautiful home above,
Sang it as only a woman sings
Whose heart is full of a mother's love.

And many a time in the years that came,
He heard the sound of that low, sweet song;
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice that made him start
As if an arrow had sped that way
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men are,
He fell; for that mother's angry words
Had left on his heart a lasting scar.

—Charles S. Carter.

PRINCIPLES OF PEDAGOGICS FOR HOME AND SCHOOL GOVERNMENT.—NO. 2.

W. T. BLAND.
(St. Helena, Cal.)

ALL true principles of government, whether they relate to self-government or to the government of others, are to be found in the Bible. The teachings of the Saviour and His manner of dealing with the people are, of course, of the greatest value. His is the perfect example; for not a wrong principle is laid down nor a mistake made throughout His entire life's work, no matter whether it be the hungry multitude as He commands them to be seated that they may be fed, or the driving out of the money changers from the temple. His word was ever tempered to suit the occasion, though often but a look was necessary. In Him the power of self-control was developed in the highest degree. He suffered all the criticisms, abuses, and buffets so often heaped upon Him, many times by His own brethren, yet always with a spirit of meekness mingled with love and sorrow. Did His followers decide to crown Him king, He quietly slipped from their midst, continuing His work in another place. Of Him it is said that He taught as one having authority.

The Bible also contains examples of many mistakes made in the government and training of children. These, too, should be carefully studied in order that they may be avoided. The life of Eli stands out boldly as that of one who was lax in his government, and who failed to exercise the parental authority so necessary for the good order and general welfare of the family. On the other hand, how reassuring are the words of the Lord as He speaks of Abraham, expressing His confidence in him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Parents would do well to study carefully the record of the life of the child Samuel, and also that of Timothy. Here may be obtained valuable hints and principles concerning the very earliest training of children. The writings of Solomon should be studied also with much care. The study of these lessons will lead the diligent seeker to other valuable truths found in different parts of the Bible.

FAITH AN ELEMENT.

The text, "Whatsoever is not of faith is sin," is just as true in government as it is of anything

else pertaining to the principles of truth. It requires a deep faith in God and in His word before one can fully understand, or is able to appreciate, the lessons he would have learned on this most important subject. In fact, without faith one would hardly accept them as true, and would experience difficulty in putting the principles into successful operation.

God's method of government is very different from that generally in practice by the powers of this world. While both require obedience, yet the one desires it and obtains it through the power of love, and because it is for the best good of the individual, while all things else would be harmful. The other demands it, perhaps to satisfy a personal ambition,—often to assert possessed power,—whether it be for the good of the individual so governed or not. Whatever the result may be, the spirit is military and objectionable.

The true followers of God obey Him, and are willing to follow where He leads, not only because of their deep love for Him, but because of their faith in His power to lead aright. They may not always be able to see or understand all His leadings, but they believe that "all things work together for good to them that love God." This same spirit is necessary in the government of the home or the school. Parents and teachers should learn well the lesson first; they should study faithfully the principles of government to be found in the Bible, and should master them so far as they pertain to their own self-control and the obedience they should render to God. Then, in the same manner and with the same spirit, let them learn how God would have them apply these principles in the government of their own children or pupils.

First of all, then, the parent or teacher should understand thoroughly the principles of government contained in the Bible. They should have implicit confidence in the efficacy of these principles when put into actual use. With it all, the children should be taught the lessons of love and obedience, and to have unquestioned faith in God, who is able to keep them from falling, also in those who have charge over them, that they are working only for their best good.

COMMON SENSE NECESSARY.

What I mean by *common sense* is good judgment, or practical sense exercised in the common, every-day things of life,—things that may seem little and unimportant, yet which are of great importance. Every teacher and parent should have constantly on hand a good stock of this commodity, and should be able to use it to good advantage whenever and wherever needed. Perhaps the Creator never endowed mankind with a gift of greater importance. Surely, in the home training of children nothing is more essential. The teacher who is lacking in this element is the one whose work is necessarily a failure. No matter how plausible his theories, or how high his ideals,—and these are necessary,—if he lacks in *good judgment*, his work is a failure. Common sense enables the parent to meet the thousand and one little perplexing things of life that come up from day to day in the management of restless, growing, learning children; to guide them with steady hand through these most important years of their life. The teacher's work is only to supplement that of the parent. Common sense will suggest that they counsel together, that they understand each other and fully co-operate in their

efforts for the successful training of the child.

Yes, good, plain common sense, possessed by an intelligent, level-headed man or woman is of inestimable value, not only in the government of children in the home or school, but in all avocations of life. It is one of those rare gifts of God intended for daily use. It enables the teacher to know how best to deal with the different types of children, to consider their cases not only from his standpoint, but from theirs as well. It tells him when to offer a word of commendation, when to reprove; and how best to do it. It guides him in the assignment of work and in the regulation of amusements. Combined with executive ability and honest integrity, it enables the teacher to bring order out of chaos, to be satisfied with nothing less than complete success.

(To be continued.)

PICTURES IN THE HOME.

ELDER G. B. THOMPSON.

THERE is nothing, perhaps, which contributes more to the cheerfulness of a home than a few nice pictures adorning the walls. But in the selection of these we feel sure the greatest care should be exercised. This may seemingly be a small and unimportant matter, but such is not the case. It is something, the writer believes, on which eternal consequences may depend. Pictures have lasting impressions. What we see we remember more readily than what we hear. The attention of children may be secured by means of a picture or other illustration when other means fail. Let a person attend a lecture illustrated with stereopticon views, and the impression made by the pictures will be the most lasting.

So in the home, pictures are exercising a molding influence on the inmates, especially on the children. I remember hearing of a lady who was bewailing to her pastor the sad fact that all her sons, seven in number, had chosen a seafaring life, although they had been raised away from the sea. She could not understand the cause. Her pastor pointed to a picture in her home, of a ship, battling with the wind on the ocean, and told her that that picture was the cause. By constantly beholding it, their youthful minds had been turned in that direction. This forcibly illustrates the point.

I have in mind a lady whose home I used to visit when a boy. She was one of the most crabbed, sour, and disagreeable persons, both to her family and to others, that it has ever been my lot to become acquainted with. I remember seeing in her bedroom a large picture of a man in a cage with a number of ferocious-looking tigers, apparently about to be devoured by them. She looked at this picture daily; it was the last thing she beheld at night, and the first thing on awakening in the morning. During the day she exercised the irritability and characteristics of a tigress. That the picture was wholly responsible I do not claim, but I believe it contributed toward this end.

If thought wise to adorn the walls of our homes with a few simple, inexpensive pictures, let them be carefully selected, and only those chosen which will direct the minds of both parents and children to the Saviour and the future home of the redeemed. Let lambs, rather than tigers, be chosen. By beholding we become changed; so let the pictures and mottoes be such as will elevate the mind, and suggest to us the greatness of God as displayed in nature, and the sweet, loving attributes of the Man of Calvary. It is possible many a boy or girl might have been in the kingdom of God who will be lost had they beheld the right kind of pictures in childhood. Witness the nude art everywhere displayed. The devil is behind all this, well knowing the powerful, corrupting influence it will have on humanity.

Somewhere I clipped the following, which so

beautifully illustrates the mighty power of pictures, that I am sure it will be read with interest by all:—

"Some of you have seen the great picture that was painted by Munkacsy of the Christ. That picture was being exhibited in Canada, at Toronto, I think, and there came a rude, rough, wicked sailor to see it. He entered the room at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as though he would glance at it and go away. But as he looked, he could not turn. He stood there with his eyes fixed on that central figure of majesty and love. In a few moments he took off his hat, and let it fall upon the floor. After a few moments more he sat down upon a seat, and then he reached down and picked up a book that described the picture, and began to read; and every few seconds his eyes would turn toward the canvas and toward the figure of Christ. The lady who sat by the door saw him lift up his hand and wipe away the tears. Still he sat; five, ten, fifteen, sixty minutes went by, and still the man sat there as though he could not stir. At last he arose, and coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam, I am a rough, wicked sailor; I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and my old mother begged me to-day before I went back to sea, to go and look at the picture of the Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face, I have thought that some man must have believed in Him, and I am going out from this time to be a believer in Jesus Christ and a follower of His.'"

FATHERS, BE CAREFUL HOW YOU SPEAK.

MRS. AMELIA NASON PRICE.
(Hatfield Point, N. B.)

Not long ago as I was teaching my little class in the Sabbath-school concerning the prodigal's return, and illustrating the lesson by comparing the prodigal's father to any true father, a little boy, with tears in his eyes and stammering voice, said: "My father is not like that: he told me not long ago that he wished I would go away and stay; for I was only a continual trouble to him."

As I was acquainted with the father, and knew him to be a kind-hearted man, I wondered that such words could fall from his lips; but I remembered that in his haste he *would* sometimes speak unadvisedly, and these words had burned themselves into the very soul of that boy. With aching heart, I said: "Your father spoke hastily. He did not really mean what he said." But I was ashamed to be compelled to tell the boy that a father could so far forget himself as to say what he did not mean. How we misrepresent our Heavenly Father, in whose stead we stand, when we give way to hasty, meaningless words! Do we wonder that such children talk continually of the time when they shall be old enough to leave home?

Fathers, mothers, think in time; for the time is speedily coming when we would give all we possess for the power to recall every hasty, harsh word; but alas! it will then be too late, and the deep wounds they have made only heaven can partially heal. The scar is still to be seen. Let us think, O let us think, lest by our thoughtless and hasty words we crush the tender opening buds of childhood, and drive our children unprepared out into a cold, unfeeling world, and at the same time rob ourselves of the child's wealth of love and confiding trust. This little incident has taught me to be more careful of my words.

REQUESTS FOR PRAYER.

I ASK special prayer for my husband. He does not keep any day. Also pray that if it be God's will, He will restore me to health. I have two little children.

My earnest desire is to be prayed for that I may be more faithful, and that I may set a good example before my family. Also pray that my four sons and two daughters may be thoroughly converted. I have an unconverted son-in-law and a daughter-in-law; pray for them.



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. Those desiring a reply by mail should send self-addressed envelope, and postage.

19.—TREATMENT FOR MARASMUS.

WHAT is the proper treatment for marasmus?

E. W.

ANSWER.—Marasmus means to make lean. It is due to a lack of nutrition. Not that the system is not furnished with sufficient food, but that the food is not absorbed and assimilated.

In an adult every effort should be made to improve the appetite, by acting upon the nervous and circulating systems. Apply fomentations to the spine, or hot and cold sponging over the spine, for ten minutes; fomentations over the stomach and liver for ten minutes, followed by the application of a towel, or compress, rung out of water at 60°, and allowed to remain for fifteen minutes; cool sponging of the body with friction each day, or sponging with salt water; hot foot bath two or three times a week; breathing exercises two or three times a day; kneading the abdomen with the hands once or twice each day after meals—beginning one hour after the meal.

The diet should consist of such foods as are quickly and easily digested. Thoroughly toasted cereals, zwieback, granose, toasted whole-wheat flakes, malted nuts or milk, may be used. The patient should go to bed, and eat lightly four or five times a day.

20.—COLD SPONGE BATH.

Please answer the following questions through the REVIEW AND HERALD: Is it safe for me to take a cold sponge bath at this time of the year? I have been used to the Southern climate, having been in the North only a few months. I have catarrh of the head.

F. C. H., Mo.

ANS.—Yes. Begin with the water at 85°, and lower it one degree each day until down to 60°. While bathing, rub vigorously with a coarse cloth, and dry with a coarse towel. This will help your catarrh.

21.—SALT-WATER SPONGE BATH.

1. In taking a salt-water sponge bath in the morning, how much salt should be added? 2. What is the value of the salt-water bath?

ANS.—1. Sea water contains from three to four per cent of salt, and Great Salt Lake contains about twenty-three per cent. Bathing in these bodies of water is most enjoyable and invigorating. One-half pound of salt added to two quarts of water would make twelve and one-half per cent of salt in the water.

2. Salt water, when brought in contact with the skin, and reinforced by friction, irritates the nerve endings in the skin. Each irritated nerve ending sends a message to the brain, and practically says, "I am in danger; start up the machinery and send me more blood." When millions of nerve endings all over the seventeen square feet of

skin are sending in like messages, one can imagine the tremendous commotion produced within the entire body. So a salt bath or a salt-water bath, is a powerful energizer to the entire body, increasing its resistance to disease.

22.—LAMENESS IN BACK.

I am forty-five years old. Have a lameness in the small of the back, and have a desire to urinate often during the day, and two or three times during the night. What is the cause? H. B. M.

ANS.—There is probably some bladder irritation, which may be due to a stone in the bladder, an enlarged prostatic gland at the neck of the bladder, or to a mild catarrh of the bladder. You ought to see a physician, and have a thorough examination.

23.—NIGHT SWEATS.

1. What is the cause of profuse night sweats in a man otherwise in good health? 2. How may it be stopped? W. H.

ANS.—1. The most common cause of night sweats is some form of tuberculosis. It may also be due to exhaustion of the nervous system, and a lack of tone in the blood vessels. It occurs at times in diseases of the blood. The poisons from smoking cigarettes will cause it. Too much clothing, and living in overheated rooms, may produce it.

2. Take a cold-sponge friction bath each morning. This will restore tone to the skin. At bedtime have some one else give you a vinegar sponge. Use one part of vinegar to three parts of water, and have it as hot as can be endured. An ice bag to the base of the brain at the same time, and continued for twenty minutes, is good.

The writer knows of two cases where the patient, as soon as he began to sweat, got up and took a cold sponge bath with the most gratifying results within a week's time.

Sleep in a cold, well-ventilated room, and avoid too much bedding; but if the skin is moist, avoid chilling, by keeping well covered.

24.—HEART THROBBING—GAS IN STOMACH.

I suffer from throbbing of the heart and from gas in the stomach. Have been in poor health for a year. Please tell me what to do. F. H.

ANS.—The distress in the region of the heart is very probably due to pressure upon that organ by the distended stomach.

Avoid starchy and sweetened foods. Be careful about food combinations. Milk and fruit should not be eaten at the same meal. Eat slowly, and masticate the food thoroughly. Drink a glass of hot water one-half hour before meals. Do not drink at meals, but take sips of hot water after meals if there is much gas. Eat gluten biscuit, thoroughly toasted bread, eggs slightly cooked, a little cream, browned rice, a little baked potato once or twice a week. Peas and lentils should be put through a colander to remove the hulls.

For pain in the stomach after eating, apply fomentations for fifteen minutes, with cold compresses over the heart at the same time.

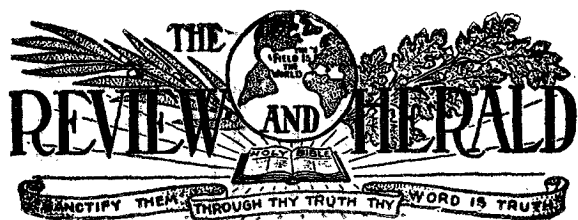
Be out in the open air as much as possible, and obtain sufficient rest and sleep.

25.—FALLING OF RECTUM—COLD FEET.

1. I am troubled with a falling of the lower bowel, and need to replace it after each movement. 2. Please give treatment for the feet that are cold, numb, and heavy during cold weather. H. B. M.

ANS.—1. Wear an abdominal supporter. After each movement inject a teacupful of cold water. If the parts are painful, bathe them with ice water, or apply compresses wrung out of ice water. Avoid straining, and rest frequently by lying down. An operation may be necessary.

2. Bathe the feet once or twice a day in hot and cold water, alternating from one to the other, for fifteen or twenty minutes, and then rub them vigorously.



BATTLE CREEK, MICH., FEBRUARY 18, 1902.

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

RESPONSIBILITY OF HAVING LIGHT.

"JESUS said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:41. We have great sympathy for the blind. We have respect also for the condition of those who can honestly say of the teachings of the Bible, that they cannot see them. We recognize the fact that a person may be in the condition that he cannot see. It may be his own fault that he cannot see. It may be that he has had opportunity enough to see, and is himself only to blame that he has not the light. But the responsibility, in such case, is with him. We have to deal with the facts as we find them; and when a person says that he cannot see, we must take him at his word; and if we think he is dangerously wrong, try to help him into the light.

How often we hear people say, "I cannot understand why such and such conditions should exist in God's dealings with men." How often they say, "How can the heathen be condemned for not believing the gospel, having never heard of Christ? and why, if a man has not had favorable conditions in this life, should he not have another chance in a future life, a second probation?"

A relative of ours, a thoughtful man from the East, rejecting all divine revelation, on the ground that according to such revelation God is an unfair and unjust God, said to us one day, "What would you think of a man, or [referring to God] of a being, who would lay a trap for a man, and then condemn and punish him for falling into it?" This he said in reference to the fall of Adam, as set forth in the Scriptures. So he scouted the Bible on account of its representations of how man fell, and sin came into the world.

So men will presume to reason in regard to the great themes of the word of God, as if by their reason they could balance up the right or wrong of the course that God sees fit to take with His creatures, and pass judgment upon the course of the Almighty, who reads all hearts, knows all motives, and sees the end from the beginning.

Do not they ever consider that there are great and decisive conditions to be taken into the account which have a bearing upon all events and the persons concerned in them? In regard to the heathen, God has given them one life in this world, and the apostle, in Rom. 2:10-16, states God's principle of dealing with them. Even in their circumstances they need not reject Christ, unless they choose to. Light enough is given them to show them the way to life, if they are determined to seek and follow it.

But how happens it that the heathen are in the condition they are in? Did God design that they should ever be in such a condition? Did He not place in their possession ample means to prevent it, and keep them from it?—By all means.

Then again we ask, How happens it that they have sunk into so low a condition?—It is because they chose to know not God. They rejected the means offered them, and departed from God.

But for this God was not to blame. Read Paul's comment upon their course in Rom. 1:21-32.

This is not God's fault. The gospel has been sent in appropriate times into all parts of the earth. Why does it not shine there now as it shone in its best in the past?—It is because it has been rejected.

Again we say, This is not God's fault. His dealings with the children of men, in all parts of

the world and in all ages, are fully vindicated. Nothing has been found in the past, there is nothing in the present, and there will nothing be found in the future to mar the harmony of the final song of jubilee, "Just and true are thy ways, thou King of saints," or "King of the ages."

And in regard to future probation, have not people had one life, and that, in the majority of cases, right in the blaze of light and liberty of gospel lands? What would be the object of letting them live that life again under the same or more favorable circumstances? Having rejected and trampled underfoot the great light and privileges they have been enjoying, would they do any better if they had a second chance?

Now if in the lands of light and liberty every one, without exception, who had an opportunity, embraced the gospel, there might be some ground for the plea that, if they have never heard, they should have the opportunity under more favorable circumstances than they had enjoyed; but what chance is there for any such plea for those who have been brought up in Christian lands?

Who will constitute the great majority of those who have passed the period of their probation in such lands,—those who have accepted the gospel, or those who have rejected it? The plea for a continued probation after this life, rests on a purely selfish motive, and a desire to continue in sin here. God will not thus make himself the minister of sin. In view of this fact, where is the possibility of the idea of a future probation for those who have neglected the opportunities of this life?

So in regard to the fall of Adam. Our friend persuaded himself that God was unfair to lay a trap for man, and then condemn and punish him for falling into it. If he had been left in ignorance, and unwarned of danger, there would have been a difference. As Christ said, "If ye were blind, ye should have no sin." But Adam was not blind, ignorant, or unwarned. The prohibited tree was pointed out, and the results of disobedience were made plain to him: "In the day that thou eatest thereof thou shalt surely die." This trial was not a trap laid for Adam to walk into blindly, and then die; it was a necessary test laid upon Adam to develop his character, as God has to try every free moral agent. God will not compel, or force, obedience upon any one. Obedience must be voluntary, and prompted by love, or it is no obedience. The injunction laid upon Adam tested him fully on these great principles. In short, it tested upon every principle involved in every one of the precepts contained in the moral law. Adam had every condition and influence favorable to obedience, except the temptation of the devil. It was no blind problem he had to wrestle with; no snare nor deception practiced upon him. Instead of making this transaction a basis of a charge against God, as an unjust and impartial and deceitful being, he should be revered for it, on account of its simple and easy terms, its comprehensive meaning and far-reaching consequences.

WITHOUT GUILE.

"AND in their mouth was found no guile." These words are spoken, by inspiration, of that company which shall be redeemed from the earth, after having obtained the victory over the "Beast" and his "Image," and shall stand on the "sea of glass," "without fault" before the throne of God.

No stronger words of commendation could be spoken of human beings. No class of men are more scarce in this fallen world than men in whose mouth there is no guile. Nothing, alas, is more common in this world than guile. Church-membership constitutes no bar to its extension. The Church is full of men who profess piety, but practice politics,—men who pray and exhort, but whose lives do not rise above the level of suspicion. On every hand we see the name of Christ associated with things that will not bear the test of honesty.

But Christianity, now as ever, is strictly honest. The true follower of Christ is known for his hon-

esty and uprightness. He has a reputation which stamps him as a man different from the great majority of his fellows,—a man who says what he means, and means what he says, and who promises nothing which he does not honestly purpose to perform. He is known as a man who will not take advantage of the one who trusts him.

Through the deceitfulness of sin, people are led to make a distinction between religion and business, and to separate the one from the other. Their religion is reserved for the Sabbath and the religious assembly, and in their business relations they employ principles of another sort than those set forth in the text-book of Christianity. They seem to think that business—even the business of the Lord—cannot be successfully done in any other way. And thus it frequently happens that even the work of God is conducted in a manner that is far removed from the guileless simplicity of the Master in whose name it is done, and a Christian conference is made to show many points of similarity to a political convention. But Christianity and politics are distinct and separate spheres of activity. The one is of God; the other is of this world. And so far from doing the work of God in the guileful manner of the politician, the true Christian will do all his business in a Christian way, recognizing that always, in all things, it is his foremost business to be a Christian.

Thank the Lord that His work is developing in the world a company of people in whose mouth will be no found no guile. These are they who will get the victory over the "Beast" and over his "Image." And it is in getting this victory over the Beast that the people of God learn to free their lips from guile. For the Beast—the papacy—is the personification of guile, and is well called by inspiration the "mystery of iniquity." The policy of the papacy has ever been such as to "cause craft to prosper in his hand." Dan. 8:25. The papacy began by the creeping in of politics into the Church. There was a contest among the apostles for the supremacy, and the position of supremacy was sought to be attained by intrigue and deception. James and John, in league with their mother, inaugurated a miniature political campaign which was to end in the seating of these two in the chief positions in the future kingdom. Matt. 20:20-24. It did not proceed far, for it was promptly rebuked by Jesus; and the strife as to which should be the greatest came to an end in the tragic events which soon followed and which left all the apostles and disciples thoroughly converted. But the strife was renewed in the Christian Church at a later date, and there was scheming and intrigue and dishonesty, rings and alliances, fraud and guile in every form, which grew worse and worse, until from it all there finally emerged the "horn" with "eyes like the eyes of a man, and a mouth speaking great things,"—the papacy full-fledged. And all this was done ostensibly to advance the kingdom of God. It was the Lord's work, done in a political way. And when the Lord's work is done now in a political way, with scheming and wire-pulling and misrepresentation and the various forms of guile, it is done after the pattern of the papacy. And those who get the victory over the "Beast"—the papacy—will get the victory over him in their own hearts—over the desire for supremacy, and the guile which such a desire naturally calls to its service—as well as the victory over the visible "Beast" whose seat is Rome.

The Christian principle of action is that of serving others; the papal, or "Beast," principle, that of being served by others. The Christian principle has no use for guile; guile and unselfishness have nothing in common. As long as we resort to guile, we are not made perfect in Christ.

Thank the Lord that heaven will be a place without guile. There no one will ever have occasion to be suspicious of his neighbor, and the tongue of deceit will never be heard. The new earth will be filled with the meek, who shall "delight themselves in the abundance of peace."

There is no place for guile in the affairs of the Third Angel's Message. Let it be left far behind in the forward movement.

L. A. S.

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

Are There Evil Angels? What Does the Word Say?

THE question of the personal existence of evil angels—Satan and his host—is a question of great importance, and one that has been much agitated in human history. Multitudes wholly disbelieve it in these latter times. Among these are Mrs. Eddy and her Christian Scientists. Indeed, she takes the broad ground that Spiritualists have taken, that there is no evil in existence. All is good. All the arguments used to prove that wicked angels do not exist, equally prove that evil of any kind does not exist. If God is too good to tolerate the satanic host, the same supposed goodness should not tolerate evil of any kind in wicked men. Mrs. Eddy's way of disposing of evil—that is, to deny its very existence—must be indeed a wonderful "discovery" or invention of hers, that must have required a wonderful sight of "cheek," to say the least. When we look out on this broad world of ours, and see the oppression, the slavery, the drunkenness, debauchery, the murders, thefts, licentiousness, corruption of youth, the hydra-headed forms of sin of every hue, it must take great courage to stand up and say that *evil does not exist in this world*. Are these and countless other things all right, and consistent with the holiness and purity of God? Yet God permits them to exist almost everywhere in this world. So far as this question is concerned, whether these terrible things originated with man or with a higher order of intelligences than man, it matters little. This fact that they exist at all, demonstrates that God for some wise reason allows them to continue for a period, at least. But it does not follow that they will always exist. The time will come when He declares He will burn them out of His universe.

The origin of evil can never be settled outside of the Bible. The question has been debated ever since sin entered our world. Philosophy in all its varied forms has never been able to settle it. That evil is here, and is everywhere manifest and in lively existence all over our globe, is evident; and pagans, heathen, Mohammedans, Christians, unbelievers, and infidels,—all have recognized its existence. It seems to have been left largely to Mrs. Eddy to look us in the eye, move her wand, and tell us, without a tremor or a blush, *Evil is not*. It has no existence. All the world for ages has been fooled by a mere illusion. Everything is all right, and we have only to disbelieve in the existence of evil, and *presto!* evil has departed to the shades of nothingness. It matters not if blood is shed like water. Murders, rapes, burnings at the stake, robbery, cannibalism, and all the full brood are as rampant as ever. They are all illusions. Somebody must badly err. Is it Mrs. Eddy or all the world that is mistaken?

It is vain to undertake to settle this great question by appeals to philosophy, science, or history. There is only one document, one Book, that gives us the facts. That volume tells us that sin existed first in the universe among a higher order of intelligences than men—among the very angels that surrounded the throne of God. From them it was communicated to man,—the first members of the human family,—and thence to all their descendants, as the whole history of man declares. We shall find this plainly stated in God's blessed Book: "There was war in heaven. Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

This brief statement is found in a symbolic prophecy of the true Church of Jesus Christ, represented under the symbol of a "woman clothed with the sun," who "brought forth a man child [Christ], who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Verses 1, 5.

The two great leaders of the opposing principles of good and evil connected with the Church—Christ and that "old serpent, called the Devil, and Satan,"—are introduced; Christ, the true Shepherd of His people from the beginning, and Satan, who began his war upon God's people, so far as this earth is concerned, in the garden of Eden. In such connection, it is very proper briefly to glance back to the very origin of the great struggle between right and wrong, good and evil, which occurred even before our world was created, when the host of evil angels, with Satan at their head, were cast out of heaven. This "great controversy" has existed ever since, and will continue till the whole universe of God has been made fully acquainted with the nature of evil—until the awful character of sin and rebellion against God's righteous government has become fully understood. Then Satan and his whole wicked brood of followers will be forever destroyed, and God will reign evermore over a pure and holy universe, where sin and all the forms of evil will have ceased, through an endless eternity. Dear reader, there is an abundance of evidence in God's word that this great crisis, when all evil and rebellion will be forever put down, is very near at hand.

In no way could the inspired writer better give us a true conception of the nature of this awful struggle between the forces of good and evil than to refer us back to the casting out of heaven itself of Satan and his followers. There the rebellion began. There it received its first discomfiture. The great controversy has been in progress in our world especially, ever since. Christ has been gaining victories, from one great epoch or crisis to another, over the powers of evil, especially when He was manifested here on earth in human form, living a life of purity and holiness, going about doing good to suffering humanity, teaching the great principles of the kingdom of heaven, and dying at last as the One just offering for sin, and gloriously coming forth from the grave as a conqueror over death and hades. Here was an object lesson which all the hosts of evil have never been able to obscure, in which God's care and great love for His creatures was wonderfully manifest. Yea, in this great crisis, Satan's malignity, his hatred of all that is good, his pretensions of goodness, his duplicity, deception, and abominable hypocrisy were uncovered, laid open, and fully made manifest before all of God's universe. When, through his influence, temptations, and sophistries, he compassed the death of the lovely, pure, and noble Son of God, he revealed his character in its true light, and has never been able to deceive man as fully as before.

In this remarkable, wonderful age, we have reached another grand crisis in the affairs of men. Christ came the first time in the Augustan age, noted for its intelligence, its high degree of civilization far surpassing any previous age since paganism had corrupted mankind. God had a wise purpose in having the first advent of His Son in such an intelligent epoch. It made it far more difficult for Satan and his sympathizers to obscure the great facts of gospel light and truth. That age, after a comparatively brief period, was succeeded by the Dark Ages, a long period of apostasy among those who professed to be followers of Christ, when God's word and its grand truths were almost completely obscured. That age was succeeded by the great Protestant Reformation, when the truths of inspiration were once more made prominent. This fact gave a mighty impetus to improvement of every sort. The forces of Christian civilization have accomplished wonders, till we have reached the "time of the end," when "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Dear reader, stop for a moment and consider the significance of this scripture. The fact that we are living in an age of great knowledge and high civilization does not prove that this world will continue to advance for ages. O, no! It only proves in the light of inspiration that THE TIME OF THE END is reached. That, in other words, is but a brief period before the *end itself* shall be here, and the GREAT DAY, the day for which all others were made,

the GRAND CONSUMMATION of all ages, when sin and rebellion shall be put down for evermore, will be ushered in.

How reasonable and consistent is the fact that in the age when Christ shall come in His glory, and the reign of sin and rebellion be closed up forever, a warning should go forth to the ends of the earth that such an event is near at hand. How consistent that God's providence should have so arranged that this warning message should be proclaimed when the great mass of the people could read, write, and comprehend it, rather than in a barbarous age of darkness and ignorance, when few could comprehend it. Christ came the first time during the most famous age of ancient times. So it is now when His second coming is near.

But the Bible also warns us that when the last days have come, Satan and his host will be very busy; and various counterfeit systems of religion will prevail; yea, that Satan will manifest His power to that degree that "if it were possible," he would "deceive the very elect." Matt. 24:24. Thank God, it will not be possible for Satan to accomplish this, because God's "elect" will be a class who closely study the "sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19. For this reason they will not be in darkness as others are. But all who reject this great source of light will be exposed to Satan's illusions, cunning, and deceptions. *All but the elect* will be deceived. This the Saviour's language proves beyond a doubt. The enemy of God's government is pouring in upon this last generation error of every form, to counterfeit the work of God. *Lo here and Lo there* is the cry—anything to obscure the plain teachings of God's word. Faith in it is being broken down everywhere. Even in modern pulpits, infidelity is being largely taught, especially calculated to lull people to sleep concerning the personal coming of Christ. Mrs. Eddy's new religious cult teaches that her "great discovery" is the second coming of Christ. It is high time to remember the prophet's words, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All who do not are from the region of darkness.

GEO. I. BUTLER.

Special Mention.

Destructive Conflagrations.

Hardly has the new year gotten well under way before a conflagration of appalling magnitude carries ruin through the city of Paterson, N. J., the property loss being estimated at ten million dollars. The same day a number of lives are lost by a destructive fire in St. Louis, Mo., and other blazes of greater or less magnitude are reported. Only a few days previous a great fire devastated a large section of the city of Waterbury, Conn. These conflagrations are staggering blows to the insurance companies, which are perplexed to know how to grapple with the situation. The continued frequency of these disasters seems unaccountable. For several years the fire losses in this country and Canada have been abnormally great, and the loss grows greater year by year. Fire underwriters are declaring that higher rates of insurance will be necessary to enable the companies to survive. All the advancement that has been made in architectural science and in precautions taken to minimize the liability of loss from this agency of destruction, is powerless to stem the increasing tide of disaster. What is the matter? Where is the cause of this unnatural state of things? While others are speculating over these questions, we may know from the light which revelation sheds upon this time in human history, that these direful happenings are not by chance, but are signs of the times, tokens of the withdrawal of God's protecting influence from the earth, and the loosening of the bounds which have held back Satan's agencies of destruction. "The day of the Lord is near;" it is night at hand. "Be ye therefore ready." Not much longer will the angels hold the "four winds."

"Babylon Is Fallen."

A "hugging social" to raise money for the treasury in a Christian church! Such is the announcement made in a press dispatch from Springfield, Ohio, of recent date. "A well-advertised 'hugging social' held at the little church at North Greenfield for the purpose of raising money to pay off the church debt, attracted a large crowd last night," says the dispatch. A list of the prices charged for participation in the affair follows, the highest figure being for "another man's wife." Old men as well as young participated; and "it was one of the most successful socials ever given by a church." "Another meeting was fixed for February 1."

We mention such things as signs of the times, fulfillments of the prophecies which speak of the characteristics of the "last days," when men shall have the forms of godliness without the power thereof. "Babylon . . . is fallen, is fallen. . . Come out of her, my people." Rev. 18:2-4.

Revising Their Creed.

The Presbyterian Church is revising its creed. For a long time the necessity of revision has been apparent, but how to accomplish the task gracefully and without loss of dignity to the Church has been a problem difficult of solution. The effort of the church authorities has been, it appears, to prepare statements which would explain the old creed in harmony with the views held by Presbyterians to-day, rather than to change the creed itself, in acknowledgment of its erroneous nature. It is announced that the revision committee have, thus far, prepared statements explaining the doctrine of predestination, of "elect infants," and of the "man of sin." The secretary of the committee declares that the American Presbyterian Church does not teach that any dying in infancy are lost. Not the least significant part of the revision is that which changes the article of the creed declaring the pope to be the "man of sin."

The revision is, of course, an admission that the creed was wrong. The creed was wrong because it was the product of the intellect and wisdom of fallen, finite men. And any new creed that can be devised will necessarily rest on the same fallible basis, and be found wanting as a foundation of Christian faith. The true foundation is the word of God alone. The true creed is the word, the whole word, and nothing but the word, and the word just as it reads.

"It has been held that the greatest obstacle to that disarmament of the nations which was seriously talked of only a few years ago, and now seems as far away as the millennium," says the *Springfield Republican*, "is the economic objection to doing away with the vast industries that are dependent upon war and preparations for war. It is illustrative of this that the new figures published in Germany show that by far the wealthiest subject of the kaiser is Herr Krupp, the cannon-maker. The fact was known before, but it is news that his wealth is more than double that of any other German."

THERE is a prospect of another serious famine in India. Word received in London states that "the viceroy of India, Lord Curzon of Kedleston, telegraphs that the famine outlook is very serious. No rain has fallen, and plague of rats in Gujerat, Rajputana, and Central India is assisting in the destruction of the crops. The relief works are being rapidly extended."

THE "Church of this World," an organization which represents atheism in a sort of religious garb, is about to send out a "missionary," J. E. Roberts, by name, to preach "agnosticism" throughout America. He will endeavor to organize congregations in the cities which he visits. Mr. Roberts is recommended by the chief organ of atheism in this country, the *New York Truth Seeker*. Verily, it is a simple thing for any one nowadays to belong to a church.

L. A. S.



MEETING OF THE PUBLISHING ASSOCIATION

ACCORDING to the call in the REVIEW, the stockholders in the Seventh-day Adventist Publishing Association met at the Tabernacle in Battle Creek, Mich., Feb. 11, 1902, at 10 A. M., local time, in their forty-second annual meeting, the eleventh under the new charter, for the election of two directors for three years, and any other business that might properly come before the meeting. Thirty-one hundred and sixty-two shares were represented, eight hundred and three in person, and twenty-three hundred and fifty-nine by proxies. The first business being the hearing of reports, the Treasurer presented his report as follows:—

THE FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION FOR YEAR ENDING DEC. 31, 1901.

	Resources.	Liabilities.
Real Estate	\$ 69,176.00	
Personal Property	114,820.71	
Notes Receivable	22,813.21	
Cash on hand and in Banks	5,743.54	
Accounts Receivable	165,066.43	
Material	34,064.52	
Work in Progress	19,002.65	
Stock in Sales Room	70,908.27	
Stock in Retail Department	2,955.23	
Type	14,908.16	
Cuts and Engravings	4,093.65	
Fuel	750.56	
Notes Payable		\$128,460.25
Accounts Payable		86,025.81
Demand Notes		20,335.67
Capital Stock		149,460.00
Stock Not Issued		61,647.27
Surplus	\$59,615.44	
Net Gain	18,758.49	78,373.93
		\$524,302.93 \$524,302.93
Capital Stock	\$149,460.00	
Stock Not Issued	61,647.27	\$211,107.27
Surplus	\$59,615.44	
Net Gain	18,758.49	\$78,373.93
Present Worth		\$289,481.20

The Auditor, by a thorough inspection of all the accounts, found them correct, and correctly representing the prosperous financial standing of the Association. The Chair being empowered to name the committee on nominations and on resolutions, named the following:—

On Nominations: H. W. Cottrell, J. D. Gowell, W. H. Thurston. On Resolutions: I. H. Evans, A. G. Daniells, W. W. Prescott. The desirability of the presentation to the people of the principles which the Association is designed to represent, and what results it should secure, being considered, it was voted to adjourn for this purpose to 7:30 in the evening.

Met according to adjournment, but there being a less number present than was desired to listen to the principles to be set forth, the meeting was further adjourned to 11 A. M. February 12. The adjourned meeting was held at the hour named, a much more numerous company was present, and the Office employees were out in force. The time was taken up by the chairman, I. H. Evans, and by A. G. Daniells and W. W. Prescott. The remarks took a broad view of the subjects under consideration, were well presented, and breathed forth a spirit which met a hearty response from all present. The following are verbatim reports of the remarks given.

Remarks of Elder I. H. Evans.

We are glad so many are present to-day, but sorry that more of our friends in the city are not here. The object of this meeting is to have our leading men give us a talk in regard to the design of the institution, and the object and the work which we should continually have before us. This is a large plant. We have invested here over half a million dollars, and our turn-over is nearly three million dollars a year. The earnings of the institution are something that should be used for the advancement of the work of God. The intent of the institution in the beginning, as I understand it, was to advance the Third Angel's Message. The people who believed in the message felt the need of a print-

ing house. They started out on a small scale. The printing house gradually grew until it has assumed its present size. It was not intended in the beginning that this house should be a commercial house. Our brethren who planted this institution never had any idea that we would ever do commercial work to any extent. Their object in its building was for the sole purpose of advancing the Third Angel's Message, and the commercial idea was purely incidental, and not the leading object of its existence.

The members of the present Board during the last year have been anxious that this house should fulfill the mission upon which it started in the beginning. They have endeavored to shape the policy of the Board as far as possible to accomplish that end. We have been slow in getting at matters, not simply because we were not convinced that it ought to be done, but because of our inability to secure competent help to carry out the plans which we desired to see carried out. We have already started a night school for our apprentices, giving the employees of the institution an opportunity to attend school five nights in the week. We have made the tuition free, and conduct ten different studies in the school. We are carrying the common branches of reading, spelling, arithmetic, writing, bookkeeping, composition, drawing, and some others that do not come to my mind, thus giving each student an opportunity to take three or four of these studies. Besides these studies in the branches, we are carrying two Bible studies. Professor Prescott has started in with a series of Bible studies, covering the whole phase of the Third Angel's Message, with all its leading principles. He is occupying two nights a week, Sunday night and Tuesday night, and will carry these studies on as long as he remains in the city.

We are opening up a dormitory for our boys. A year ago the trustees voted that we should do this. We have been very dilatory in this work, but our slowness was owing somewhat to our inability to secure the services of one who we felt would make us a good head for the home. Brother G. W. Morse and wife have been engaged to take charge of this, and we are now planning to open up the home this week if possible. When our home is opened, we can accommodate about twelve or fifteen boys. The trustees have endeavored to assume a friendly attitude toward the different branches of the Lord's work. We are trying to advance all parts of the work, and put the institution in sympathy with the cause of God in the world. Wherein we have failed, it has been not in our intention, but from a lack of knowledge, and perhaps from a lack of appreciation of our duties and privileges.

In the disposition of the Atlanta Branch in the South, you will remember, last spring we made a donation to the Southern field which aggregated in the neighborhood of \$9,000, more or less. We have also given a few thousand dollars to "Christ's Object Lessons," so that our donations to the mission work in the different fields have exceeded \$13,000 during the year, cutting down our net gain so that we have left for the institutions only a little over \$18,000 for this year.

Since the beginning of the year we have also made a change in the Toronto Branch. We have joined the Mission Board in making a donation to the Canadian field. The Mission Board shared half the expenses, and the Review and Herald an equal amount. We have made a donation to the Canadian field of all the invested interests of the Review and Herald in the Toronto Branch. This will aggregate, perhaps, in the neighborhood of about \$4,500 on our part, the Mission Board turning over to us, I think, about \$3,700 in cash as an equal amount of this donation.

We have been requested by the Mission Board to start a printing plant in the West Indies, in Brazil, and in Argentina, S. A. Our Board has taken a friendly action toward this, expressing itself in favor of starting these plants as quickly as we can devise means, and secure competent help to man them. We will be glad to have the stockholders consider and indorse that policy, as no definite steps have been made, except simply a mere action of the Board to carry it into effect. If the stockholders favor putting in a printing plant in the West Indies on a small scale, another in Brazil, another in Ar-

gentina, we shall be glad for an expression in regard to this matter. There are many other things, doubtless, the stockholders would like to bring out in their discussions on plans and resolutions, and we are glad to have our friends here, and especially our employees. But this hour was not to be given to myself, but to Elder Daniells and to Professor Prescott. They were to make some remarks to us, to inspire us with the right spirit, and to put us upon right lines, and bring this institution, as it ought to be, into perfect harmony with the different movements of the Third Angel's Message.

I trust the majority of us who are in the Office have but one idea, one plan, one object,—to advance the Third Angel's Message. If we can do it best here in the Review and Herald, we are willing to stay; if we can do it better in some other part of the field, there is where we want to be. One idea, one motive, one principle, should inspire us,—we should devote our whole strength, our whole energy, and give our whole lives to the advancement of this great work. I believe that the great majority of our help are actuated by this motive, and that they are working to this end.

I do not believe there can be found in this world an equal number of men and women who are more loyal to this cause, or give more in proportion to their income to advance this work, and who are more worthy of our confidence, than the employees of the Review and Herald.

That we make mistakes and failures is apparent to the stockholders, and apparent to ourselves, but I trust that our institution may have the prayers of all these friends and stockholders, and that we may see God leading, that we may fulfill the great mission with which we started out, and that this great institution may accomplish the work that God has set it to; and with the co-operation and sympathy of the denomination, with the friendly attitude which the General Conference has assumed toward this institution, and with the support of all of us, I believe there are brighter days for the Review and Herald than we have been passing through the last few years.

Elder Daniells will favor us with some remarks this morning, and Professor Prescott will follow.

Remarks of Elder A. G. Daniells.

Your chairman has anticipated me somewhat this morning. I rather thought he would talk on the commercial side of this institution, and I would talk on the missionary side; but he has turned it around. I cannot do better, I think, than to cover some of the ground he has so briefly referred to.

As I understand it, this institution was started solely for the purpose of helping to give this message to the world. It is designed to be a mighty factor in the proclamation of the Third Angel's Message, God's last call to humanity; and I would be glad if all our work were so adjusted, and all our efforts, in the Office and in the field abroad, everywhere, were so directed that the entire strength of this plant might be spent in this one thing.

I do not say it is wrong to do commercial work; but I do believe that it would be a great deal better if we were able to give our whole time to our denominational work. And I believe that this is the end we ought to keep continually in view, and that there ought to be the strongest and warmest and heartiest co-operation all the time between the institution itself and the masses of our people abroad.

All of our denominational organizations—our Conferences, our schools, our mission fields, our workers everywhere—ought to be in close touch with the publishing house, and bend their energies toward creating such a great demand for literature that it would tax the resources of this institution to meet that demand. It is not so at the present time; but we must work to that end the very best we can.

I believe that before this work closes up, there will be a great deal more for this Office to do in the denominational work than it is doing to-day. I believe this message is going to the world with such power, and we are going to scatter the literature of this denomination so thoroughly and generally over the world, that this Office will be called upon to do a great deal more than it is now doing in this direction. We shall have less commercial work, and a great deal more of our own work to do.

I wish the institution were not so large as it is. I wish it had grown just as the demands of the field called for enlargement. But still, I cannot help feeling that there is yet before us an important work, and a great future, for this publishing house.

Now, conceding that the institution is here for the one great purpose of giving this message of salvation to the world, we all see at once that it is essentially different from a worldly publishing institution. It is not like some worldly, commercial institution in its character. It has a different mission, and it must have a different atmosphere. It must have a different standard of character and discipline. It must be governed by different and

higher principles all the way through. It should be a spiritual institution. The managers of it should be men that are in touch with the great Leader of the work for which the institution has been called into existence.

The Bible says, "Be ye clean, that bear the vessels of the Lord." We know very well that an unclean man, a worldly minded man, an unconverted man, is not in a fit condition to carry on a spiritual work, a gospel work. The Bible declares that he is out of harmony with God. He does not see things as God sees them. The things that God sees to be right and proper, appear to that man as foolishness. The Bible says it, and it is so. The worldly man does not see it so; but God says it is so. The man who is in harmony with God can see that it is so.

The character of this institution, its real life, is just what the character of the managers is—just what the character of the people that are in it is. And I understand that when we speak of it as being a spiritual institution, a clean institution morally, we do not refer to the mortar and the bricks, nor to the desks and machinery; we refer to the men and women who are connected with it. They should be converted people. They should have good morals; they should be spiritual people; they should be in touch with God, so that they can see light in His light, so that they can understand this spiritual work as God looks at it. And unless they are in that condition, they are no better prepared to carry on the publishing work, to meet the purpose for which it exists, to meet the mind of God, than an unconverted man would be who should attempt to take hold of the ministry of the gospel.

Therefore I believe that we should aim continually to have managers who know and fear God. And in taking in apprentices, we should continually aim to get young men and women who are converted, who are Christians, and who are clean in every way. Then, in our control, our discipline, our management of these apprentices, we should ever aim to keep them converted, and to have them grow in grace, and become broad Christians. And while they become more skillful, and better operatives, they should, as men and women, be growing better all the time. So we may keep the whole moral atmosphere of the institution what we know it ought to be, and something that we can be glad of, and that the world can scrutinize.

There ought to be in our publishing house an atmosphere that would impress a business man, or any one coming there, as a divine atmosphere; and in his association with the men in charge, from the time he enters the door, and as he goes through all the departments, there ought to be something there that would impress that man that there is a divine power in that institution.

When our young men and women come here from their homes to become apprentices, they should be impressed at the very beginning with the thought that there is something here that challenges their admiration, something that is worthy of their emulation; and they should never be disappointed.

With that thought in view, I believe that the management should continually aim to keep the moral tone of the institution up on the plane that the gospel demands. They should endeavor to keep out all immoral and vicious employees. I believe that these ought to be kept out of the Office just as far as possible.

Let us aim at honesty, at purity, at sobriety, industry, Christian character, and whenever we see one not in harmony with that, we will endeavor to remove such a person. First seek to reform, to reconstruct, and save the individual that comes. We are to do all that we can by prayer, by education, by solicitation and moral suasion. But when an individual refuses to yield to these influences, tell him that he has missed his place, that he has got into the wrong place; that this is not the place he was looking for at all, and he is not the one we are looking for. Excuse such a one, and get some one else that is seeking for that sort of help, and that sort of influence.

I am indeed glad that steps are being taken to provide a home for apprentices, for young men and women to be under good influences and under good discipline. That step is in the right direction, and it has my prayers. I want to see it succeed. As I travel over the States, and meet with young men and women, I should like to see the flower of our young people who have a mechanical turn of mind brought to this publishing house to learn a trade. I should like to see them placed, at the very beginning, under good influences, with a good father and mother. They have all their lives been under the direction of good parents. They leave home for the first time to come here. How essential that they have a good home to go into, with some one to take an interest in them, some one to be a father and mother to them, to counsel with them, to see that they keep right hours, to help them study the Scriptures, get their Sabbath-school lessons, and seek that which is noble. This is a great deal better than to

turn them loose, and let them do as they please.

I am glad that the school is being conducted. It seems to me that this is right; that an effort should be made to give young people a training and an education. As they acquire skill in the different branches that they are taking, let them build on a broad foundation, so that they will know more than the mere twist of the wrist, or the mechanical, or the art part of the work.

Then, again, I believe that this Office ought to be a missionary institution as well as educational. From the very start it was designed that this institution should establish branches and depositories in different parts of the world. In South America there are thirty-eight million people. They must have this message. Why is it not a very proper thing for the Review and Herald publishing house to establish a small, inexpensive branch there? And when they do, why is it not proper to man it with skilled laborers that they have trained here, persons whom they can send abroad, whom they can have confidence in, knowing that they can really depend upon them to take any branch of the work that is given them, and carry it through successfully? It is perfectly right that they should do this. I hope they will be blessed in moving out in that way. Instead of gathering all their profits to increase their capital, to enlarge their institution, and increase the number of their presses, they should reach out, plant institutions in other places, and thus build up the work. Then, as these branch institutions become organized by self-government and self-support, let the Office turn over to those parts all that it possibly can.

I have been made happy the past summer to see the liberality of the Review and Herald toward the needy parts of the field. We know the South is a needy field. I certainly believe that they need help there, and they need something in the way of printing. The Review and Herald Company, as has been said, gave the Southern field about \$9,000 this year. I consider that a liberal gift, and it should encourage our people abroad, that this institution that they have been fostering all these years by their labor and their toil, their prayers and their means, is ready to lend a helping hand to needy parts of the field.

In Canada we have recently organized a Canadian Union Conference. That Conference has taken over the entire field and the management of the work; and the Review and Herald Company have turned over their Toronto Branch to them. The real gift to Canada was something like \$8,000. While this was not a direct cash contribution, perhaps, on the part of the Review and Herald (that is, an investment of \$6,000), it is a gift of \$6,000, which is as good as though it had been an actual cash investment by the Board. So the Canadian Union Conference takes that printing business with all the stock, amounting to \$5,300, and \$292 worth of furniture, and \$3,500 in accounts receivable, without any indebtedness. I believe that is right. Canada is a large field, covering thousands and thousands of miles, and including thousands of people. It is a promising field, and the new Union Conference can take this property unencumbered, and invest it wisely, and manage it wisely, to carry on and build up the work; and I am very glad of this action.

So far as I have been able to observe, it has seemed to me, as I have watched the efforts of the Board, that there was a strong disposition in all this management to move under the direction of God. Hence, my confidence in it. And I have confidence that there are many as truly devout, consecrated Seventh-day Adventists in this institution as can be found anywhere in the denomination.

During the week of prayer we made some efforts at reform. The Lord blessed us. On Christmas day my heart was filled with joy to overflowing at the spectacle I saw. We thought we would omit the meeting on Christmas day, and so we made no appointment. But just before the employees left the building on the evening before, two or three of them felt as though it was a mistake to drop out Christmas, and they thought they ought to have a volunteer service announced, and let anybody come who had a disposition to do so. I did not expect that there would be a dozen persons at the meeting, but to my astonishment, there were almost a hundred employees there, who had volunteered to come to meeting for a consecration service. The Lord blessed us abundantly. I could tell from the words that were spoken, and from the spirit that was manifested, that *there* were a hundred men and women who are as true to this message, as far as they understand it, as we have anywhere in the world.

I want to see the Review and Herald prosper. I want to see such a strong spiritual influence there that pulsations will go out from the Review and Herald to the very extremities of this important work. It can be done. And as a member of this body, a believer in this message, a worker in this cause, I want to join you in effecting that condition.

I believe we are on the road to it, and I feel encouraged. I can say, God bless every one of you, managers and employees, and hasten this work until it is all done, and we are gathered to a better place.

Remarks of Prof. W. W. Prescott.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

I would like to be able to look right through bricks and mortar and machines and all appliances, and see plainly righteous principles. I would rather have righteous principles without a brick or a machine or any appliance,—I have more confidence in that than in all the outward without that inward power.

Our danger—it is a constant danger, it is an old danger, it is a danger as old as sin—is that we should fix our confidence upon the outward things, and deal with the outward, and lose sight of that which is really involved.

The only reason for which any person exists is that he may be a witness for truth, a witness for right principles. When you have two persons working together, the only reason is the same; when you have three, it is the same; and when you have three hundred, it is the same.

Now this institution, and every institution among us, ought to stand not simply for an investment, and not simply for what people can see with the outward eye, but it ought to stand as a mighty witness for the righteous principles God has given in the earth. That is the main thing; that is the real thing.

You and I know—and we will speak plainly with each other—you and I know that for some years there has been a sort of feeling more or less prevalent throughout the denomination, perhaps centering here, and then extending more or less outside, that there is something wrong about the Review and Herald, until there has come to be almost a kind of slur connected with the name, as though the name "Review and Herald" stood for something wrong. Oftentimes it is very difficult to find out just what is wrong, but some are morally certain that something is wrong. Now I believe that thing ought to come to an end.

I believe that as a company of men and women who believe in righteous principles, and are willing to stand for them, there ought to be such a stand made by managers and employees and all who are interested here in this thing, that there shall be a different atmosphere and a different name from this time.

Now I say we ought to band together on right grounds for this thing; that local stockholders, local believers, local workers, local managers, ought to band together here, that we will put our shoulders under this thing, and put an end to this slur on the Review and Herald. I would like to know what there is to prevent its being done.

It has almost seemed to me as though it was thought that somewhere around the institution, in some dark corner, hidden somewhere, was a great bugaboo that people were seeking to bring out into the light. Now I say, Let us clean out all the dark corners, and let the sunlight in, and let it be known that this institution stands for God and right,—for right principles.

There ought to be on the part of managers, associates, and workers a banding together, not to stand for wrong principles, but a banding together that every one, from the janitor of the building to the manager of the institution, so far as his responsibility extends, shall stand continually for right principles, and shall be an example of them in his work.

I do not have sympathy—I will say it plainly—with the view that this is a commercial institution from which every one is to get all he can. I do not think it ought to be any more so than in the General Conference. I think there ought to be the same view of the work.

Now it is not wicked to do commercial work; but it is wicked to do commercial work on a wicked basis. I am in sympathy with the thought that this institution was established to do the work of the denomination. I hope to see the time when that shall be the case.

But now we face a situation—whether we brought it or not, no matter. Here is a large institution, large capital invested, large interests at stake. We cannot turn that over in a day. It is here. If others have made mistakes in the past, it is here. I do not believe we ought to blow up a cyclone, and throw it all into the air. I think we ought to protect what is here, on right principles, and use it to the best advantage, and develop our own work as far as possible, that this institution may be occupied in doing that as much as possible. But we have a situation to face. So let us make what we have turn for the right purpose, and for the best thing we can under the circumstances; and if the best thing we can do under the circumstances is to do commercial work, let us do clean commercial work on the right

principles, on the right basis, and let us all contribute to the success of the business. And then let us work for a better basis just as fast as we can.

It seems to me consistent that with such a company as are gathered here, and the different institutions located here, Battle Creek ought to be a center of spiritual power for this work. It is wrong that it should be any other way. There ought to go forth from Battle Creek a spiritual power that should be felt in this work everywhere. And every one who is here is responsible if that thing is not so. I believe that, and I think we ought to face our responsibility. I think these employees ought to face the responsibility with us. Every one here ought to sense that this is a different situation than it would be if we simply stepped in here to run a business, to do a mechanical work. If we are in earnest about this thing, if we believe what this thing stands for, let us stand up like men and women, and take our places. I think this is just as applicable to every employee in the institution as to the manager.

There ought to be in these institutions such a powerful sentiment for right principles as will frown down anything wrong in the institution. So if there is a wrong tendency in the institution, the managers can depend upon every right-minded person in the institution to stand up against it, just as much as the manager, so far as his influence extends. I believe that we ought to take that attitude. Let us not be drifting into the idea that we are here simply to make a living, to get what we can out of this work, and that this institution is here simply to run a business. We are here to represent the truth, and we are here to do earnest, consecrated work, whether in the Review Office, or the Sanitarium, or the church; we are here to see that right influences prevail; that street rumor, and gossip, and talk are put to one side, and that we come up like believers in the truth, and stand for right principles, and that we will not agree or consent with anything that is not just and righteous; but as long as we hold back, and do not undertake this, and half encourage the wrong thing, and wink at it back and forth, we will have this situation to face in Battle Creek. It seems to me that we ought to live to see the day when this sort of slur that rests on these institutions, and on this place, should be wiped out, and this place be looked upon as a center of good influences for the truth.

Now, brethren,—every one of us, workers, managers, all,—let us stand on that basis squarely together, and I believe we can change this thing, and have a different atmosphere and a different order of things. It seems to me we should have confidence in God, and confidence in one another as workers together with God, and we should put aside so much of the suspicion, the rumor, the catching up of a report against a brother, and let us come out in the sunlight, and stand squarely with one another and with God. I believe, with God's blessing, there can be a different order brought in.

The meeting was then adjourned till 7 P. M., Thursday, Feb. 13, 1902. The rest of the proceedings will appear next week.

U. S.

REPORT FROM NORWAY.

WHILE the enemy of all righteousness is neither bound nor dead, and while he is doing all he can to hinder the work of God, yet we see evidence of divine guidance in the work, and therefore have reason to take courage, ever trusting Him who will never leave nor forsake. We are also truly thankful for the progress the work is making amid the difficulties surrounding us here.

The financial difficulties that came over the work here had a discouraging effect upon many, and as a consequence some drew back. Of course it would naturally take some time for these to develop. We are glad that some are coming back, like the prodigal son, and asking to be received into the confidence of the church again. Others have left the truth entirely, and have had to be dropped from our church records. These dismissals, together with the large per cent of our brethren who go to America, reduce our numbers so that our increase is not large either in numbers or in finances, although quite a number may be yearly added to our church.

Although an unusually heavy snowstorm, followed by rain and hard wind, kept many of our brethren from attending the services during the week of prayer, yet we hear reports of excellent meetings in various places. We are unable to report at this writing the amount of collections received at this time. Besides the yearly collections at the week of prayer, we have had three general collections in our Conference during the last year to raise money to pay the Conference and tract society debts to the publishing house here, and we are glad to say that our brethren have responded nobly, notwithstanding the hard times. We hope to liquidate these two debts by Conference time next May or June. We also hope

to reduce the debt of the Book Mission to the publishing house, and in a year or two we hope to liquidate all Conference obligations.

Elder H. Hansen is having an excellent interest at Stavanger, and some are deciding for the truth. Elder Nelson and Brother Iversen have been laboring at Porsgrund, and also at Skien, with encouraging results. Brother Nelson leaves Brother Iversen to carry on the work, while he goes to Christiansand to begin a series of public meetings.

At Christiania, where I am now laboring, we have had, since Christmas, our large hall full of attentive listeners every Sunday evening. On Tuesday and Thursday evenings I conduct a Bible school, using printed lessons, which is also well attended by our brethren and by others. Our church here holds district prayer-meetings, and several will now begin holding family Bible readings. We expect to have baptism soon.

Last Sunday evening I talked with a man who has lately moved into this city. He and his wife have kept the Sabbath for years, without the knowledge of us as a people. He told me that he learned to keep the Sabbath from reading the Bible. It is evident that there are many honest people in Norway searching for light; for in our travels we see persons reading the Bible, and in talking with some of them we soon perceive that the Spirit of God has been troubling their minds about the Sabbath, the coming of Christ, baptism, and kindred truths.

Brother Sherrig has just closed a very successful canvassers' institute. Our present canvassing force now numbers twenty-six, and will doubtless be increased by spring. The sales for 1899 amounted to 21,547.83 kroner, about \$5,823.73; for 1900, 26,904.31 kroner, or \$7,271.43; for 1901, 32,708.45 kroner, or \$8,840.12. From this it may be readily seen that this branch of the work is progressing, although the finances are getting worse all the time in the country as well as in the city. The canvassers related many interesting experiences, and presented earnest calls from various places for the living preacher. Up to the present time the country people have been, and are still, more under the direct influence of the clergy than the people in the cities are, and therefore we have labored more in the cities. We hope before long to be able to enter these openings, and work in the country. In one place in northern Norway there are some Finnish families who have observed the Sabbath for some time, but with whom we have not yet come in direct contact.

The health work is onward; for about two years two sisters have run a health home in Bergen giving various treatments to the sick, and teaching health principles. They have had, and still have, the support of some of the leading physicians, and have been able to labor for a good class of people. They are making their work a success financially on the self-supporting plan. A brother began the same kind of work about a year ago, and is also doing well on the self-supporting plan. He is also reaching a good class with the health principles, and winning their confidence. In Christiania the same kind of work is carried on under the direction of Brother O. J. Olsen. An old building, which has been empty for years, and which belongs to the publishing house here, has been remodeled, and fitted up for a small sanitarium, with rooms for patients and rooms for various kinds of treatment for both sexes. This work is now progressing quite well.

The basement of our large office building has been remodeled, and fitted up for a type room, as well as for a press room. Two presses have been traded for a new one, better fitted for our work. This new press does most excellent work. We have also an old English press, which does good work. So we are able to do good work, and we are glad to report that up to date we have been quite busy. Brother John Lorentz has rented the first floor of the large building for his bindery. As the work is now arranged, all rooms, both in the old and in the new building, are bringing us some rent. We can truly say that it seems clear to us that the hand of the Lord has been with us in carrying on our work in harmony with the counsel of the brethren sent here to direct in these matters.

We are feeling the hand of the law in this country. Elder Sewaldsen was imprisoned for four days, on bread and water, for baptizing a lady under fifteen years, because she could not get a letter of dismissal from the pastor of the State church. A young brother has been imprisoned in the fort here for ten days for refusing to do military duties upon the Sabbath. The elder of the church was called into court to explain our views on the Sabbath question. This brother appealed his case till it reached the highest court in Norway; but there was no escape from prison. Elder O. J. Olsen, while working on the old building here, fitting it up for a small sanitarium, was twice called into police court, and has once since then been before the higher court to answer for Sunday desecration. He has appealed his case, and will appeal to the highest court. But

the probability is he will have to go to prison a few days, on bread and water. A brother in the country was fined for selling goods on Sunday; he also appealed to the highest court, but in vain. It is really astonishing that laws thus punish common, innocent work, while street cars and railroads under State control continue to run on Sunday as well as on other days. Many times street cleaning is done on Sunday as well as on other days of the week, and no fine or imprisonment awaits those who thus desecrate Sunday. While Norway has many excellent laws, yet she has a Sunday law and a few other religious laws, which work hardships upon those who refuse to comply with them.

We are truly grateful to God for His mercy and blessings to us in the midst of various obstacles and trials. The brethren are of good courage, and work with a heart and will to advance the cause of God.

The brethren of Norway are indeed thankful to our brethren in the United States and in other lands who have come to the rescue of the cause here by giving so liberally of their means. One must be here to understand how the hearts are touched by the liberal gifts sent to save the work here from disgrace. We are glad to know that the Lord will abundantly reward His faithful, sacrificing servants. Sweet will be the rest and peace when the struggle is over, the victory gained, and we are saved in the kingdom of God. O. A. JOHNSON.

CALIFORNIA WORKERS' CONVENTION.

OUR California brethren set aside the month of January for a convention or institute for their laborers. The first part of this was devoted to a study of the underlying principles of the various lines of work, and a consideration of the best methods of labor. The last ten days of this convention were devoted exclusively to the medical missionary phase of the work. About a score of the Pacific Coast physicians were in attendance, as well as quite a number of medical students and representatives of our various health institutions in this section. Brethren Jones, Corliss, and Sadler, Dr. Kellogg, and other workers were specially led by God to lead out in important lines of instruction.

We were all impressed as never before with the beauty and clearness of truth, and an earnest longing was created in our hearts for higher attainments, mentally, morally, and physically, to enable us to accomplish the work for humanity which the present situation demands.

The trend of medical thought is now in the direction of utilizing the wonderful possibilities which are wrapped up in the physiological methods of caring for the sick. This idea is what our health institutions have stood for and helped to keep alive for more than a quarter of a century. In order to accomplish what we may with natural remedies, it is necessary to possess a thorough knowledge of the human body and its functions. This is a point which some of our brethren have not seen as clearly as they should; consequently they have allowed the idea to prevail among many of our young people that a mere smattering of medical knowledge, a superficial training, was all that was really essential to make them efficient medical missionary workers. This is a great mistake. The man who is to stand at the bedside of the sick and dying must shoulder a responsibility that no other worker in the cause is compelled to assume, and he needs to be thoroughly fortified with the highest and best training that it is possible for him to secure. To dabble with physiological remedies in such an ignorant way that the patient's life must be jeopardized thereby is a sin for which the inefficient worker will be held accountable in the day of God.

The great truth of God's manifestation in all nature, and particularly in the human body, was emphasized in this convention to a degree to which it has perhaps never been presented before in the history of our work. A clear recognition of this truth marvelously simplifies to our minds such questions as divine guidance, forgiveness, spiritual as well as physical, prayer, and what constitutes real service.

Brother Jones's closing study upon the sanctuary question will probably never be forgotten by those who had the privilege of listening to it. He called attention to the fact that when God in a special manner spoke to His people at Mount Sinai, He veiled Himself so that they should never have any temptation to build up, either in their minds or outside of themselves, any image of God; for any image which they could make would so cheapen the thought of God that it would make them a small people, and they would do only a small work in the earth. So the Lord sought to impress the idea of His *existence* and His *character* upon His people, knowing that they could not crystallize these two conceptions into an image. But by and by they began to build images outside, after they had first imagined for themselves

images in their minds. We have reached the time when we are beyond making images to God outside of ourselves, but there are still thousands of Christian people who are setting up images of God in their minds, and thus belittling both God and themselves, just as the people back there did when they constructed the images outside of their minds. The results are the same in both cases. The great God that upholds the entire universe, that controls the waves and the winds, that manifests Himself in the glistening of the dewdrop and in the fragrance of the rose, that is every moment performing those wonderful miracles that are constantly taking place within every human body, cannot be conceived by a mental image without belittling Him, and belittling ourselves by entertaining such a meager conception. The whole sanctuary service was to impress the people with the great God that was dwelling in their own temples, but by and by the people degenerated to such an extent that they saw only the boards, the shining gold, the altar, and the veil; then God took away the entire service.

In this generation, God is to cleanse in a special manner, by the presentation of cleansing truths, our bodies and characters. And so He has again presented before us the whole sanctuary truth, but if we see no more in it than the children of Israel did anciently, we shall receive no greater benefit from its study. If we do not appreciate the fact that the cleansing of the heavenly sanctuary can take place no faster than we adopt in our hearts and lives truths which shall cleanse these temples here below, then we shall make the same mistake that God's people did anciently.

Not a discordant note was struck in this convention. Medical missionary physicians, students, evangelical workers, and lay brethren sat down together, and alike feasted upon the same glorious truths. If that spirit of earnestness for truth and zeal for unity of work shall characterize these laborers as they return to their positions in our institutions and to their respective fields of labor, then eternity alone will be able to measure the good which was accomplished by this never-to-be-forgotten convention.

DAVID PAULSON.



Leading Events, Feb. 9-15.

—The Colombian rebels are repulsed in an effort to capture Barranquilla.

—Fire insurance rates go up, as the result of the great Paterson, N. J., fire.

—The smallpox scare in London, England, develops a "perfect mania for insurance."

—The German Kaiser decrees that his brother Henry shall speak the English language while in America.

—The American reconcentration campaign in Batangas Province, Philippines, causes many Filipinos to surrender.

—King Edward of England held a levee at the St. James palace, the 11th inst., permitting favored ones to kiss his hand.

—The Empire Hotel, St. Louis, Mo., was destroyed by fire the 9th inst., eleven persons being killed and eight hurt.

—M. Santos-Dumont, the famous aeronaut, caused his balloon to fall into the Bay of Monaco, the 14th inst., to prevent a gas explosion. He was rescued by launches.

—The great steel trust has a rival in the Lackawanna Steel Company, a \$40,000,000 combine just organized at Albany, N. Y. Its headquarters will be at West Seneca, Erie Co., N. Y.

—England and Japan signed a five years' treaty the 11th inst., intended to check Russia in Manchuria and Korea. The United States approves of the treaty. The Liberal party in England fear this will plunge England into a war with Russia.

—Mr. J. M. Miller, a New York writer, states that in a recent audience granted him by Pope Leo XIII, the latter informed him that the Catholic Church in the United States was "progressive in a high degree, and that the United States had now become the fourth Catholic country in the world. It has 20,000,000 of the faithful."

—The plague is causing 1,000 deaths a day in the Punjab, India.

—There are in the city of Berlin, Germany, 75,000 persons out of work.

—Emperor William's yacht "Hohenzollern" arrived at New York the 12th inst.

—Abraham Lincoln's birthday was celebrated throughout the country the 12th inst.

—The Nebraska University seniors object to Booker T. Washington as their class-day orator.

—The Marquis of Dufferin died the 12th inst., at his Irish seat, Clandeboyne, of "worry over financial matters."

—General De Wet again breaks through the British lines after being completely surrounded by Kitchener's forces.

—The net earnings of the Northwestern Railway for 1901 were \$16,789,968, or twenty-three per cent on the common stock.

—Prince Henry sailed from Bremerhaven, Germany, on the liner "Kronprinz Wilhelm," for the United States, the 15th inst.

—In a speech at Liverpool the 14th inst., Lord Rosebery declared that "England can never grant a separate parliament to Ireland."

—There is talk of England's leasing her Wei-Hai-Wei, China, naval station to Germany, and establishing another station at the mouth of the Yang-tse River.

—The city council of Des Moines, Iowa, decided the 13th inst. to "close all churches, theaters, and to prohibit all public gatherings until the smallpox epidemic has abated."

—Great Britain will increase her navy still more. On April 1 work will be begun on thirteen new battle-ships, twenty-two armored cruisers, and twenty-eight other war-ships.

—The shortage of \$1,592,000 ruins the City Savings Bank of Detroit, Mich. Frank C. Andrews, vice-president, is accused of robbing the bank of over \$1,000,000, and has been arrested.

—Dispatches state that Russia is "pleased with the Anglo-Japanese treaty" to prevent the partition of either China or Korea, and that it is the Czar's ambition "to help maintain the integrity of China." But, wait.

—Senator Teller introduced an amendment to the Philippine tariff bill, the 10th inst., declaring that "the United States has no intention of permanently retaining the islands, but intends to establish a protectorate."

—Christian Science and Spiritualism continue to grow in Germany, in spite of the Kaiser's opposition. The Emperor has directed "that inquiry be made among prominent scholars regarding their views of Spiritualism," and it is likely that public seances will be prohibited.

—Representative Wheeler, a Kentucky Democrat, made a sensational speech in Congress the 14th inst. He attacked the policy of the administration toward royalties, Lord Pauncefoot, the British Ambassador to this country, and Prince Henry, and "demanded the dismissal of the British Ambassador, and called the Americans a nation of flunkies." The United States government cabled an explanation to Berlin as soon as possible.

—Germany publishes official dispatches proving that England desired to interfere in the war between this country and Spain in 1898, and that the Kaiser vetoed the scheme. England will now retaliate by publishing an account of the Dewey-Diederichs incident in Manila bay, showing that in that case England stood by the United States. Meanwhile, Prince Henry, the Kaiser's brother, is on his way to this country, and Germany is sending war-ships to Venezuelan waters to collect her indemnity. She hopes that, while she is thus engaged, the United States will look the other way, and not mention the Monroe Doctrine.

—A terrible fire swept Paterson, N. J., the 9th inst., destroying twenty-six blocks (five hundred buildings), which included "practically every important public structure in the city." One thousand families were made homeless, and the property loss is estimated to be between \$10,000,000 and \$15,000,000. Among the buildings destroyed were the city hall, public library, old city hall, police station, engine-house, patrol stables, high school, school No. 1. The churches destroyed were the First Baptist, Second Presbyterian, Park Avenue Baptist, St. Mark's Episcopal, and St. Joseph's Roman Catholic. Six banks were destroyed, five clubhouses, a great number of office buildings, stores, etc. Martial law was immediately proclaimed.

A. J. B.



The Northwestern Union Conference.

THE first biennial meeting of the Northwestern Union Conference will convene in Des Moines, Iowa, April 1-10, 1902. Each local Conference will be entitled to one delegate without regard to numbers, and to one additional delegate for each three hundred of the Conference membership.

This will be a very important meeting, and will have a bearing upon the future interests of the cause. We therefore desire that the Conferences shall be as fully represented as possible. C. W. FLAIZ, Pres.

Notice to Tract Societies and Missionary Workers!

THOSE wishing the names of persons to whom the *Signs of the Times* may be sent, can have any number they wish, as I have several hundred, from Western States, that I will be glad to send to any who will use them. I also have the names of a limited number of Danes, Swedes, Germans, and French, to whom are to be sent papers in their respective languages; and a very few names of Poles, Finns, and Italians; also a few names of children to whom the *Illustrator* should be sent. I shall be glad to hear, as soon as possible, from those who wish any of these names. Address Walter Harper, Pacific Press, Oakland, Cal.

To Relatives of Thomas Wade.

ABOUT three years ago there came to my home, in Temple, Tex., a man named Thomas Wade, about sixty years of age; he was destitute and broken in health, having just come from the hospital at Waco, Tex. He made his home with me for about a year and a half, when he died at the hospital in Temple, Tex. He told me he was from Canada, and when he left there, had two sisters and a brother living. If this notice reaches any of his relatives in Canada, and they wish to know more of the particulars, I will tell them all I know. Would have written to his sisters at the time of his death, but had lost their address. (*Canada papers, please copy.*) Mrs. M. V. Boyd.
Temple, Tex.

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. 27, 1902, at 10 A. M. for the purpose of selecting the officers that are to serve during the ensuing biennial term, and for 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 numbers, and an additional delegate for every three hundred church-members in the Conference.

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

The Southwestern Union Conference.

THE first annual session of the Southwestern Union Conference will convene April 16, 1902, and continue till the night of the 26th. Each Conference in the Union is entitled to send its president as a delegate, and one additional delegate for every two hundred and fifty members; one delegate also from Boulder Sanitarium, one from Keene Academy, and one from the Keene Sanitarium. Services will begin the night of the 15th. The first meeting of the Conference will open at 10:30 A. M. the 16th. Reduced rates will be given on all railroads in our territory. Rate will be announced soon. Ample preparations will be made for all. We expect from five to seven hundred to attend. Let all come who can. Place will be announced soon. C. McREYNOLDS, Pres.

Especially for Teachers.

ARE you a teacher, or have you been endowed with the ability to teach? If so, there is but one thing for you to do. We have parleyed for years, thinking we might work half for the world and half for the Lord, but the crisis has been reached. Those who know the truths of the Third Angel's Message are now called to consecrate every talent, every power, to the advancement of that message. Consequently, if you have teaching ability, the only conclusion we can draw is that now is the time for you to teach wholly with the idea of preaching the gospel by your teaching.

The number of Christian schools must be multiplied next fall. The Foreign Mission Board and the Educational Department of the General Conference are planning to send well-equipped teachers into the foreign fields. Many of the persons to be sent are already listening to the pleadings of the Spirit of God. To these we appeal. For these we are laying broad, far-reaching plans. This call is not to the young and inexperienced, but to men and women of maturity.

The summer school this season will be a great gathering of laborers for home and foreign fields. During the spring

term of Emmanuel Missionary College, classes will be conducted which are directly preparatory to the special instruction of the summer. If a person needs a review of the common branches, let him enter the college at the opening of the spring term, March 19. If there is any doubt about being able to teach a church school next fall, then plan to take work both the spring and summer terms. For the necessary qualifications of the missionary teacher, or for further particulars concerning work offered, address Emmanuel Missionary College, Berrien Springs, Mich.

Evangelistic Canvassers.

JESUS CHRIST loves the canvassing work. It is written that when He was here, He "went about doing good." It is stated that "there is no higher work than evangelistic canvassing;" "a great and good work may be done by evangelistic canvassers." There are many other statements as strong as these. Every one who has Christ abiding in his heart believes them.

"Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. Christ in me has the same mind as Christ in heaven, and when Christ in heaven sends the above message, what can I do but say, Lord, give me this education, for I desire not only to love the canvassing work, but the preparation for it?"

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God wants the canvassers to be at their work. He wants volunteers who will put all their energies and enlightenment into the work of helping wherever there is opportunity. . . . Who will respond to the call? . . . Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness, to work earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, and calling them to repentance?"

"God has His workmen in every age. The call of the hour is answered by the coming of the man. Thus, when the divine voice cries, 'Whom shall I send, and who will go for us?' the response will come, 'Here am I; send me.' Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time."

The Lord is coming soon. The work is closing rapidly. Those who know Christ will be in sympathy with Christ, and will do His will on this earth. Every Christian should canvass; he cannot please God unless he does. He should carry to his neighbors and friends the printed page of truth.

There are many who should devote their entire time to this grand work. God is calling them to receive a training for it. Emmanuel Missionary College will give a course of instruction for all such, beginning February 18. Tuition will be free. Living expenses are light. The teachers in this department are men who have had rich experience in the canvassing field. For further information, address Emmanuel Missionary College, Berrien Springs, Mich.

Addresses.

HEREAFTER the address of Elder W. H. Saxby will be Spokane, Wash., care of Sanitarium.

The address of Dr. and Mrs. A. J. Read, after February 20, will be 1809 Wallace St., Philadelphia, Pa.

Business Notices.

WANTED.—Heavy farm horse. Brethren in Mississippi, Tennessee, or Arkansas, who have one for sale, please address A. L. Dawson, Devall Bluff, Ark.

WANTED.—Employment in saw-mill, among S. D. A. people, in Washington, Oregon, or Idaho. References furnished. Address A. C. Tucker, Silver Cliff, Colo.

WANTED.—A man, with small family, for general farm work; one capable of taking charge of large farm. References required. Address Ezra Brackett, Allegan, Mich.

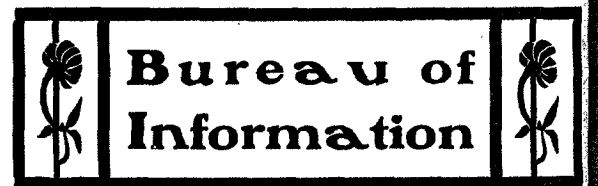
WANTED.—Good Adventist farmer, with team and tools, to work farm on shares, three-fourths mile from market, S. D. A. church, etc. Good references required. Address Lewis D. Pierce, Ainger, Mich.

FOR SALE OR RENT.—My home, 61 Manchester St., Battle Creek, Mich., two doors west of College campus; two-story, nine-room house, with basement and cellar. Lots 70 ft. front by 210 deep, garden, fruit trees, city water, cistern. Address Mrs. Cordie H. Wood, 519 Badger St., La Crosse, Wis.

FOR SALE.—Farm of 252 acres of fine fruit land five miles west of Battle Creek, for \$8,000. Adjoining land set out to fruit was sold last season for \$225 per acre. For further particulars address Samuel Barr, Battle Creek, or Harrison B. McGraw, administrator, 456 Russell Ave., Cleveland, Ohio.

FOR SALE.—Farm of 108 acres, 3½ miles north of Berrien Springs; 2 miles from Emmanuel Missionary College grounds; all under good cultivation; 25 acres well started in peaches, pears, berries; 25 acres of winter grain; 25 acres in grass; all in good condition, situated on proposed electric railway line. For further information, address George P. Pullen, Arden, Berrien Co., Mich.

FOR SALE CHEAP.—A nice home consisting of 50 acres with good buildings; 1,550 bearing fruit trees; ½ mile north of Sanitarium, Battle Creek, Mich. Address C. M. Christiansen, Berrien Springs, Mich.



Mexico.

FOR nearly all Mexico there are but two seasons, the rainy season and the dry season. When it rains, it sets about it in good earnest, and keeps it up almost daily from the last of May or the first of June until October, then it stops as suddenly as it began, and for the remainder of the year there is practically no rain at all. In the matter of the seasons Mexico does not do things by the halves; when it rains, it does thorough work; and when dry weather comes, it is good-bye to rain until the next year.

One crop can be raised each year in nearly all parts, and if a mountain stream can be controlled, or water caught in the rainy season can be kept in reservoirs and used in the dry weather for irrigation, two or three crops may be secured. There is still some government land on the market at prices ranging from fifty cents to three dollars an acre, depending of course on the quality and location. As there are comparatively few railroads in the country, much of the land can be reached only by mule and donkey paths over mountains and down deep and rugged gulleys.

The public lands are not always surveyed, and one cannot be sure of his claim in every case. Various companies have secured large sections, and offer land for sale at prices ranging from one dollar an acre up. The titles given by such companies are a little more sure to cover the land purchased, and the prices vary according to whether it is near civilization or in the wilderness. Life and property, except small things that can be carried away readily, are generally safe throughout the country. One need have no more fear while traveling in Mexico than in the United States. The natives generally are kind and hospitable.

Such grains as corn, wheat, oats, and barley do well in most parts of the country. The fruits and vegetables of temperate zones are produced in the higher parts, while in the lower sections grow tropical fruits, sugar-cane, coffee, and rubber trees.

Much of the farming is still done in crude and ancient ways. Grain is trampled out by oxen or mules, and the forked stick is used for a plow. I have seen from twelve to twenty yoke of oxen in a small field of only a few acres plowing with that kind of plow. Each yoke had a separate plow and driver. Modern implements and methods are being introduced in various parts, and the country is being transformed rapidly; but much still remains to be done.

The farm laborers are ignorant and poor, living much like animals, in a rude and filthy condition. Frequently chickens, pigs, and other animals live in the same room with the people. Such persons certainly *live close to nature*, but are not elevated by the association. Their clothing, when they have any, consists of a shirt and trousers of cotton cloth, a hat, a pair of sandals made of sole leather, and a blanket, which they carry around with them by day, and in which they sleep at night.

The staple articles of food for this class are corn cakes and beans. Wages are from thirty-seven to fifty cents a day, Mexican money. Many times they spend for drink the greater part of the few cents they get, so higher wages would not be a real blessing unless they were helped to a better life at the same time. For this class some Christian families with *unlimited patience* and love of souls could do a noble work. Enough money to purchase suitable property and keep the workers a year or so while getting started and learning enough of the language to do ordinary business would be essential.

G. W. CAVINESS.

About Red Albumen.

THOSE who have written us regarding the article "How to Make Hens Lay in Winter," which appeared in our issue of Dec. 10, 1901, will please take notice that a contradiction of the same was printed in the very next paper, REVIEW for Dec. 17, 1901, entitled "Best Winter Food for Hens." It seems that thousands of other papers throughout the country were also deceived by the statements made concerning red albumen, by the U. S. Salys Co.

FOREIGN TRACTS.

THE last issue of the Danish and Swedish libraries contains the matter that was formerly printed in the old English tract entitled "Present Truth." This old tract has proved to be one of the best ever published by our people in the English language, and is expected to accomplish fully as much in the foreign languages. In its new form in these foreign libraries it makes very attractive literature to present to the people.

This little tract briefly reviews the facts of God's revealing the coming of the flood, the time of the sojourn of the children of Israel in Egypt, the destruction of Sodom, the famine in Egypt, the time of the journey of the children of Israel in the wilderness, the seventy years' captivity in Babylon, and the very year of the coming of the Messiah, and from these instances and the general teachings of the Scriptures, draws the conclusion that if God is careful to warn His people of such minor events, it would be reasonable to expect the revelation of such an important event as the second coming of Christ, and then proceeds with a full exposition of this most important subject.

It is a tract that should be in the homes of all the people; 32 pages; price, 2 cts.

Order of the State Tract Societies.

A NEW TRACT.

REVELATION the fourteenth chapter and the eighth verse, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," is the subject of the new tract entitled "The Fall of Babylon," by Elder R. C. Porter. It is published in the *Bible Students' Library*, No. 169, January, 1902. It has an appropriate illustrated cover, contains 22 pages, and sells for 1½ cts. per copy, with usual discount to tract societies.

What is Babylon? What is her fall? What is meant by the wine of her fornication? and what is the remedy for her salvation? are clearly and carefully answered in this tract. It is good for general circulation.

Order of the State Tract Societies.

A CHART OF THE WEEK.

A SPLENDID display in chart form showing the unchanged order of the days and the true position of the Sabbath, as proved by the combined testimony of 159 ancient and modern languages.

This chart is substantially mounted on rollers, and is printed on paper on cloth, in the original languages. It is eighteen inches wide and seven feet long. It is an excellent arrangement to have in presenting the Sabbath question. The regular original price of the chart is \$1.25, but for a short time we will send it, postpaid, for 45 cts.

MANUAL FOR CANVASSERS.

WE have a small vest-pocket book, nicely bound in leather, containing a compilation of the principal matter written by Mrs. E. G. White upon the canvassing work, gleaned from the Testimonies and the "Gospel Workers," combined with unpublished manuscript compiled under the direction of the author, and arranged in convenient form for reference. It is indispensable to the canvasser, and good for all who are interested in one of the most potent factors in the dissemination of the Third Angel's Message.

It is largely through the medium of the printed page that the message is to be made known to the world, and as the work of the canvasser is to be greatly enlarged to meet this responsibility, it is important that all have a thorough knowledge of the methods to be employed in the accomplishment of this important work. Price, only 25 cts.

Order of the State Tract Societies.

SCRIPTURAL FOUNDATIONS OF SCIENCE.

THERE are many favorable and unsolicited recommendations coming in for the new book, "Scriptural Foundations of Science." We quote the following from Prof. Geo. E. Price, author of "Modern Science and Christianity," soon to be issued by the Pacific Press:—

"I have received your book, 'The Scriptural Foundations of Science,' and am delighted with it. For several years I have been reading everything I could get my hands on along this line, but if I were to say that it is the best of its kind I have ever seen, I would be slandering it,—there are no others of its kind. I wish there were. I have read dozens of books trying to 'harmonize' science and

the Bible; but what are they compared with one that shows that the Bible is the sure guide to safe scientific theory in original research? If modern theological leaders only realized and believed the principles you have set forth as to which is the safer guide to follow, human science by the trial-and-error method, or the word of the Eternal, they would not now be calling on us, as they are almost unanimously doing, for 'a complete reconstruction of Christian theology,' so as to bring it in harmony with the proved (?) results of modern science as to origins. If they had only been willing to take their theories from the Bible instead of Lyell and Darwin, they might long ago have learned the lessons stored up for us in the fossiliferous rocks. . . .

"You have done a noble thing in showing investigators how to get safe and sure theories of nature. And I am convinced that we are on the eve of the greatest revival of a true knowledge of Nature and Nature's God. For is not our message one that calls upon this generation of Evolutionists to 'worship Him that made heaven, and earth, and the sea, and the fountains of waters'? And is not the Sabbath, as the souvenir of creation, an everlasting protest against the Evolution theory?"

Price, 75 cts. Order of State Tract Societies.

IN DEMAND.

A FEW weeks ago we advertised a little folder entitled, "The King's Royal Life Insurance Company," and were surprised to receive almost immediately orders for 15,000, and still the orders are coming in, and we are obliged to print another large edition.

In these days when the great majority of men insure their lives in the various life insurance companies, and are interested in securing the very best companies, it seems to be an easy matter to call their attention to the advantages of being insured by Him who not only will keep the insured, but will care for the beneficiaries through this life, and provide a home for them in the world to come. If this little tract calls the attention of thousands from insurance associations to the Source of all life, we bid it God speed.

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SCRIPTURAL INDEX.

A COMPENDIUM of the Scriptures quoted in the various writings of Mrs. E. G. White. These scriptures are arranged and classified so that the comments which have been made on them by the Spirit of Prophecy can be easily referred to. The book is of great value in the study of the Bible and the Testimonies. The prices are reduced from, cloth, 60 cts. to 30 cts.; morocco, \$1.00 to 50 cts., postpaid. Order of State Tract Societies.

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.

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.

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"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	4	86
	*Night Express	*Detroit Accom.	*Mail & Express	*N. Y. & Bos. Spl.	*Eastern Express	*N. Y. St. Sp.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 5.30
Michigan City.....	11.25		8.45	pm 12.05	4.35	7.00
Niles.....	am 12.40		10.15	1.00	5.35	7.55
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.05	6.45	9.08
Battle Creek.....	3.00	8.10	1.00	3.42	7.15	9.37
Marshall.....	3.35	8.35	1.30	3.05	7.45	9.30
Albion.....	3.55	9.00	1.50	3.30	8.05	9.52
Jackson.....	4.50	10.05	2.35	4.05	8.40	10.50
Ann Arbor.....	5.05	11.10	3.47	4.58	9.30	11.40
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40
Falls View.....						pm 5.05
Susp. Bridge.....						5.40
Niagara Falls.....						6.30
Buffalo.....			am 12.20	am 7.00	7.50	8.40
Rochester.....			8.15	9.00	10.10	10.45
Syracuse.....			5.15	10.05	pm 12.15	10.45
Albany.....			9.05	2.30	4.50	am 2.50
New York.....			pm 1.30	6.00	8.45	7.00
Springfield.....			12.15	6.15	9.32	6.05
Boston.....			8.00	9.00	11.30	8.45

WEST	7	17-21	5	3	23	13	37
	*Night Express	*N.Y. Bos. & Chi. Sp.	*Mail & Express	*Fast Mail	*Western Express	*Kalam. Accom.	*Pacific Express
Boston.....		pm 2.00		am 8.45	pm 4.15		pm 6.00
New York.....		4.00			6.00		am 8.15
Syracuse.....		11.30			am 2.00		10.30
Rochester.....		am 1.20			4.05		pm 12.10
Buffalo.....		3.20		pm 6.25	5.20		8.50
Niagara Falls.....					6.02		4.32
Susp. Bridge.....							5.07
Falls View.....					6.31		11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	am 12.20
Ann Arbor.....	9.38	9.28	8.40	1.20	1.38	5.45	11.35
Jackson.....	11.20	10.30	11.05	2.20	2.40	7.25	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	9.00	3.00
Kalamazoo.....		pm 12.10	1.20	4.05	4.25	10.00	3.40
Niles.....	3.25	pm 12.22	3.25	5.22	5.05		5.08
Michigan City.....	4.47	2.20	4.45	6.32	7.05		6.08
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

*Daily. †Daily except Sunday.

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

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

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

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
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		PM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		

WEST	3	5	7	9	11	75
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	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 6.10	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	PM 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		9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	5.35	4.03	8.55	2.35		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 18, 1902.

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SUNDAY morning, February 16, the Review and Herald Office employees subscribed for over 1,000 copies of "Christ's Object Lessons." This is truly encouraging. Let every Seventh-day Adventist do his utmost to sweep away the debts of our educational institutions by selling this valuable book.

WE add to the paper this week a new department, headed "Special Mention," in which we design to call attention, from week to week, to special events and conditions of such a nature as entitles them to be regarded as signs of the times. We shall endeavor to make this page one of unusual interest.

BROTHER W. D. CURTIS, educational secretary of the Illinois Conference, writes: "I am going on a tour of our churches. I am anxious to do all I can for the good old REVIEW. Could you send a few copies of the paper to me as I go from place to place?" This is but a sample of the many encouraging letters we receive.

THE articles on Pedagogics, the second of which appears this week in the Home department, are the first of a series which Prof. W. T. Bland, lately president of Union College, will contribute, on the general subject of the education, training, and discipline of the young. Parents and educators and all who are interested in these subjects will do well to give them a careful reading.

WE have been told that the canvassing for "Christ's Object Lessons" would bring strength and courage to our people. Already this is the experience in the Conference and in the Lake Union District. Each president is organizing his work, and has pledged himself that he will not leave it until four books apiece are sold for each member in his Conference.

Elder Allen Moon, the president of the Illinois Conference, writes that his courage was never better. The brethren throughout his State give every evidence that the movement will be a general one. In Chicago and other places the work has started. One sister in Chicago began canvassing for the book last week. On the first presentation she sold three

copies. She told the lady to whom she presented the book the object for which she was selling it, and she not only took it herself, but induced two of her friends to do likewise.

ELDER W. H. SAXBY left this city for Spokane, Wash., Wednesday, the 12th inst. For two years he was associated with this church, and did much to help and encourage those with whom he came in contact. He now connects with our Spokane sanitarium.

BROTHER A. G. DANIELLS, president of the General Conference, reports that, at a meeting held at the Sanitarium, Wednesday evening, February 12, the employees of that institution subscribed for 2,000 copies of "Christ's Object Lessons." Thus the good work goes on.

"CHRIST'S OBJECT LESSONS" can be sold when there is a real interest in the book by the seller. One brother alone in Chicago last winter, without losing a day from his regular work, sold two hundred and ninety books. A sister in Chicago, nearly seventy years old, sold seventy-five. God has said that angels would prepare the hearts of the people for the books. Those who have confidence in this can sell them readily.

BROTHER J. G. LAMSON, principal of our Cedar Lake, Mich., school writes that he has just organized the children of that church into a missionary band to secure new subscriptions for the REVIEW. He will superintend the work himself. Would it not be a good idea for some of our other churches to follow the example of this little church? Who will be the first one to do something of the kind? Sample copies furnished free for the asking. Drop the editors a postal.

THE Berrien Springs church and the Emmanuel Missionary College believed that they were able to dispose of five hundred and ten copies of "Christ's Object Lessons," which is four books for each member of the church and college. The time set apart for canvassing was the most disagreeable for traveling that we have had this winter. The trains were blockaded for more than a day. Yet some sold as high as twenty-eight books. Many sold more than their quota. The courage of all is excellent, and the whole school has voted to spend another season in the field. Brother Magan, who is recovering from his long illness, has just ordered two hundred more copies of "Christ's Object Lessons" for the school. He says that he alone can sell one hundred of these books.

Mortal or Immortal?

THIS is the question which the noted clergyman, Dr. Charles H. Parkhurst, propounded to his congregation in the Madison Square Presbyterian church, New York, January 26. The question has reference to the soul. His position is that it depends on how it is trained, whether it will live forever or not. The report says that he declared against the popular evangelical belief that all souls are immortal. He expressly gave it as his opinion that the Scriptures do not teach immunity of a soul from death, and that the soul must be taken care of in this life, or else it will perish utterly, either at the death of the body or after a longer or shorter period of the life beyond the grave. Dr. Parkhurst said in part: "There is nothing in Scripture or in things that encourages us to feel that the soul cannot be kept from dying any more than the body, unless it is taken care of. There is no warrant from Bible or from nature for supposing that a soul carries within itself a policy of insurance against its own eventual obliteration."

The report says that "the sermon is attracting some attention, owing to the fact that most Presbyterians adhere to the belief in the doctrine of the immortality of the soul."

We are glad to see such utterances from such a source, as they will tend still further to weaken the fast-disappearing doctrine of the immortality of the soul, which has been prolific of so many and such immovable errors in the Church.

"Christ's Object Lessons."

IMPORTANT NOTICE.

THE people of Michigan, Wisconsin, Illinois, and Indiana have gone out to war in behalf of "Christ's Object Lessons." They have pledged to sell *sixty thousand* copies of this blessed book before the first day of April, 1902. Never has there been so much courage in the work, so much confidence in the Lord of hosts. The sound of success is abroad in the land. It was written of Abram and Sarai of old: "They went forth to go into the land of Canaan; and into the land of Canaan they came." The same determination to conquer and to win is now being shown. The precious song of victory even before the battle, is already on the lips of hundreds of anointed men and women as they go forth to battle.

Prof. E. A. Sutherland, the president of Emmanuel Missionary College, has, by act of the General Conference Committee, been placed in charge of the work. He will keep the field until the day is won. All general matters concerning this work should therefore be referred to him.

A. G. DANIELLS.

The World-Wide Week of Prayer.

LETTERS to the Mission Board, from other lands, with one accord bring the word that the week-of-prayer season was one of special blessing. It marked an advance move all along the ranks. It is too early as yet to say how large an offering for the missions was given during the week. It takes several months for full reports to come in through the various channels. But the treasurer's accounts show that, combining the annual offerings and the regular contributions for last quarter, the funds for the world-wide mission fields have been flowing in at the rate of about a thousand dollars a day this year.

From many States comes the word that the largest offering in the history of the Conference is assured. The president of the Southwestern Union Conference, for instance, writes: "Colorado will show about double the previous year. Texas doubles any former year, or nearly so. Oklahoma has two and a half or three times as much as in any former year. Kansas is indefinite, as yet, but an encouraging increase is evident. Others I have no direct word from."

These are words of cheer to the needy fields abroad, and to all, and it shows that many people believe that the Lord is soon to come. This money is not to be banked, but to be laid out in pressing the lines of truth into the dark world beyond. The workers are going out. But in order that the work may be not only begun, but carried on to the finish, all must rally to keep up the regular weekly offerings during this year. Last year's full report of contributions for the missions shows an increase over 1900 of \$37,500. What increase shall 1902 show over 1901?

W. A. SPICER,
Sec. Mission Board.

There Are Four Tuesdays

in March, 1902; and we find, by examining our REVIEW mailing list, that subscriptions will expire on each Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 4th, 11th, 18th and 25th of March, respectively:—

FIKing
CMKinney
APGladden
ACHamilton

If your subscription to the REVIEW expires in March, 1902, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a two month subscription for that friend of yours?

REVIEW AND HERALD.