

The Advent REVIEW AND HERALD And Sabbath

"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.

WHO IS GOD?

The Lord, He is God!
Adoring we cry,
When we look abroad
On earth, sea, and sky.
The stars in their courses,
The sun with his light,
The winds with their forces,
All tell of His might.

The Lord, He is God!
How often we prove
When we with our loved
Are helped from above.
His mercy unfailing,
How tender and sweet,
For us all availing
When trials we meet!

The Lord, He is God!
O, surely we know,
When out from our road
He sets our foul foe!
He bids him surrender
When bent on our harm:
His help He doth render;
How mighty His arm!

The Lord, He is God!
He dwells everywhere;
O, tell it abroad!
For earth He doth care.
The things that are smallest
He notes with His eye;
The sparrow that falleth,
The mote and the fly.

The Lord, He is God!
And through Christ His Son,
Who earth's pathway trod,
Our victories are won.
O, let us adore Him,
Our lasting abode,
And still cry before Him,
The Lord, He is God!

— Anna D. Walker, in the Christian Advocate.

THE NEED OF A REVIVAL AND A REFORMATION.

MRS. E. G. WHITE.

unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I will remove thy candlestick out of his place, except thou repent."

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." God's people to-day are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?—Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me

gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,—a crown of everlasting life.

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling.

God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come

truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the Church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.

DO CHRISTIANS MEAN BUSINESS?

The Christian.

WE sometimes hear of instances of wonderful generosity, of persons giving by tens of thousands of dollars to the work of God under earnest exhortations and passionate appeals. And yet, measured by the divine rule, some poor widow may have cast in more than they all. What are ten or twenty thousand dollars? There are hundreds of men who have for years given their whole lives to the work of God, with a devotion and diligence which might have made them millionaires had they lived for self and the world. They have no thousands to give, they may not have a dollar in the world, but they have given *all*, long ago,—not under exciting appeals, but in hours of lonely consecration to God,—and no one puts items in the newspapers about their great generosity; but the Lord has it all recorded in His book.

Sometimes we hear how Christians have given their jewels, their diamond pins, their gold rings, under the wave of a mighty enthusiasm for the cause of God; but no one remembers those who with equal opportunities for adornment have no rings or pearls or diamonds to give, because they have already given the time and the money such things would cost to save lost men from sin and death. And what have *Christians* to do with such gaudy trumpery anyway? Have they not been wearing it in direct and open disobedience to the word of God? Have they not been wasting the Lord's money in defiance of His revealed will, in buying a lot of trash that will not bring half price when it is sold for old junk? Surely, if such manifestations measure the high-water mark of Christian giving, we may well say, "Where is boasting then? It is excluded."

Talk of a hundred thousand dollars given in a day, as a matter of boasting and gratulation; why, the priest in charge of the shrine of the horrible Hindu idol, at Calcutta, being asked not long ago what was the amount of the offerings presented by her worshipers the previous day, named in reply a sum equal to *three hundred thousand pounds sterling, or nearly a million and a half of dollars*. "Yet," says the *Christian* (London), "the mighty and wealthy Christian

nation which *rules India*, while spending *one hundred and twenty million pounds sterling a year in drink*, can spare only *one million pounds per annum* for the spread of the gospel."

There are multitudes of heathen shrines and temples in India, where offerings are made and paid; but it seems that the Hindu worshipers at a single temple have in *one day* given nearly one third as much as is collected in all the churches and societies in Great Britain for the foreign field in a whole year. Yet Christians profess to have light and truth and the gospel of Christ, and they pity the benighted heathen who lack all these things. In rejoicing in the light, they do well; but in devotion and self-sacrificing zeal in the service of God, they might well imitate these benighted heathen, and profit by their example.

GOD'S KINGDOM IN THIS WORLD. The Kingdom of Grace.

A. T. ROBINSON.

(Concluded.)

"LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

A throne implies a king, subjects, laws, and territory. In our study of this subject we have found that the Lord has never abandoned this world to Satan. As soon as the dominion of this world passed into the hands of Satan, the Lord established a spiritual kingdom—a kingdom of grace. The Lord God of heaven is the sole ruler in this spiritual realm; His holy law is the perfect rule and standard of righteousness; the territory of this spiritual kingdom is the heart of man; its subjects are all who, forsaking the black banner of the prince of darkness, and enlisting under the banner of the Prince of light, are said to have been "delivered from the power of darkness," and "translated into the kingdom of His dear Son."

Only those who become subjects of the kingdom of grace here will be the subjects of the future immortal kingdom of glory. "For by grace are ye saved through faith."

This kingdom of grace, which is God's spiritual kingdom in the dominion usurped by Satan, has therefore coexisted with all earthly kingdoms; and, as God is "no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him," it follows that, at any time, those of any nation who desired to do so, have had the opportunity of becoming subjects of this kingdom, by seeking pardon of their sins through Jesus Christ, and yielding obedience to the claims of the divine law.

The door of access to this kingdom of grace, to both Jew and Gentile, is through faith in Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2.

When "all things that offend, and them which do iniquity" shall be gathered out of His kingdom, then all those who shall have been delivered from Satan's kingdom of darkness, and translated into the kingdom of His dear Son, shall "shine forth as the sun in the kingdom of their Father."

ISRAELITES INDEED.

It must be apparent to all who have followed these studies, that every one who has ever become a subject of the kingdom of grace has been enrolled as one of the "Israel of God." This is the Lord's method of reckoning Israel. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart." Rom. 2:28, 29.

It should be borne in mind that in the establishment of Israel as a nation in the earth, it

was God's purpose that it should be a spiritual kingdom, a theocracy, or government of God in the world. It was only their disobedience and unbelief that frustrated this purpose concerning that nation. But, inquires the apostle, "Shall their unbelief make the faith of God without effect? God forbid." "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac [child of faith] shall thy seed be called." Rom. 3:3; 9:6, 7.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

"Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47.

John, in the Revelation, giving a description of the remnant Church, the Church that will be living when the Lord comes, says of them, "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

The prophet Zephaniah bears similar testimony concerning the character of the remnant Church. He says, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. And the Lord says of them, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And, be it noted, by reference to the seventh chapter of Revelation, where this same company are spoken of, it is distinctly stated that they belong to the twelve tribes of Israel.

It is evident that it is character, rather than nationality, which constitutes an Israelite indeed in the sight of God; and therefore the true Israel of God, when they shall be established in the everlasting kingdom of God, will be those who shall have been gathered out from "every nation and kindred, and tongue, and people;" who shall have washed their robes of character in the precious blood of Christ.

Dear reader, are you an Israelite indeed? Is your citizenship in this world? or have you transferred it to a heavenly country? "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20, R. V.

TIME.

A. R. OGDEN.

"OUR time belongs to God. Every moment His, and we are under the most solemn obligation to improve it to His glory. Of no tale He has given will He require a more strict account than of our time."—"Christ's Object Lessons," page 342. The foregoing, with what follows in the same chapter, under the heading "Time," will help us to see a little of the importance of improving the time which the Lord in His mercy gives to us. "The value of time beyond computation."—*Id.*

It is Satan's purpose to get us to put off to-morrow that which we should do to-day. By to-morrow you can perform no more than to-morrow's duties; so if you have failed to perform to-day's duties to-day, they are unperformed, even though you should do faithfully those of to-morrow: that is only what you should have done, so a day is lost. A day lost! Can be found?—Ah, no; lost! lost! eternally lost!

How many persons you have heard say, "I only had life to live again, how differently would do!" Be that as it may, it is simply impossible to have this earthly life to live again. We are continually confronted with the present. The *present* alone is ours. How are we using it? The way in which we spend the present is the only evidence of the way in which we will spend eternity if we had it.

The class motto, "Do thy best to-day," will never be forgotten. Yes, "do thy best to-day." We can do no more than that to-morrow. Yesterday is gone, so we can make no use of it. Our only opportunity is "to-day." The word is, "To-day if ye will hear His voice." The laborers who were hired to go into the vineyard and work, went the same day. The disciples left their nets to follow the Master. So the Master is now calling for those who will leave all and follow Him.

There are many saying, "After a while, when I get my temporal affairs arranged, I will then go into the vineyard." Yes, many will still be expecting to go into the vineyard, when the words, "It is done," are spoken. Why not go now, when times are favorable for work? We have been told that what we have failed to do in times of peace, we shall have to do under the most difficult circumstances. Why should we lose the blessings of to-day by a failure to perform its duties?

The King's business demands haste. Time is short. There is a mighty work to be done before the Lord comes. Some one will have a part in completing this work. If I fail in doing my part, some other one will do it. If another does my work, he will enjoy that which I might have enjoyed. If another bears my cross, he will also wear my crown.

"We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem the time is by making the most of that which remains, by being co-workers with God in His great plan of redemption." — *Christ's Object Lessons*, page 342.

The Saviour said, "Gather up the fragments that remain, that nothing be lost." We should gather up the fragments of time, that it be not lost. How much might be accomplished by this denomination if every member would set to work to gather the remnants of time, that nothing be wasted. An hour here, an hour there, spent in some work of mercy to others, — what it might accomplish eternity alone will reveal. Suppose that seventy-five or eighty thousand people should each, during the year 1902, sell ten dollars' worth of books. How long would it take every one to do this much? A few hours spent by each one would accomplish this, yes, and much more, too.

While working in the Kansas Conference, I always made a practice of carrying books and papers to sell. And when waiting for a change of trains, would spend the time selling our literature. Many dollars' worth of books and papers have been sold in this way, during time which would otherwise have been lost. If I had nothing more than a sample copy of the *Signs*, I would use this in soliciting subscriptions; and I always had fair success. On a certain Sunday I was going home from a church where I had been holding meetings; it was necessary for me to change trains, and in the change, I had to stop from 11 A. M. to 6 P. M. There were no seventh-day Adventists in the place, so I hardly knew just how or where to spend the time. On arriving at the place, I heard the church bells ringing, so decided to go to some church. I entered the first one that I saw, and as I sat down, I noticed a man with a familiar-looking face. It was some time before I remembered who he was. A few weeks before, when I had passed through the same city, I had sold a copy of the *Signs* to this shoemaker. At the close of the service I spoke to him, making myself known to him. I succeeded this time in getting his subscription to the *Signs*. He had liked the previous copy, and the first work opened the way for the second. I do not relate this for self-glory, but simply to show what may be done by using the fragments of time. How many hours might be thus gathered up as we travel from place to place! Let us "redeem the time."

CHRIST OUR ONLY HELPER.

JOHN M. HOPKINS.

JESUS, my life, my all!
On thee my hopes depend.
O, deign to hear me when I call!
My helpless soul defend.

Weakened by sin am I,
Temptations press me round;
Help me, O Saviour, lest I die;
Make thou thy grace abound.

Full oft have I been slain,
Too oft thy Spirit grieved,
Too oft have brought thee naught but pain,
Nor thy sure word believed.

Lord, naught would I withhold,
To thee surrender all;
Come in and take possession, Lord,
Nor let me ever fall.

DEMAS THE DESERTER.

T. L. Cuyler, D. D.

"FOR Demas hath forsaken me, having loved this present world." 2 Tim. 4:10.

I was very much affected — as probably you have been affected — by reading the accounts of the punishment of deserters in the army. Nothing in battle is so blood-chilling and horrible. It is so cool, so individual, so premeditated a life-taking. The leading forth of the offender before his whole regiment; the rehearsal of his disgrace to all his comrades; the pinioning of his arms; the bandaging of his eyes that he may not see what comrade takes his life; the open coffin beneath him, hungry for its prey; the file of soldiers all aiming at one poor fluttering heart (as if sportsmen should shoot a bird already caged); the ringing volley; the lightning-like death under a dozen wounds, — all this is enough to drive the kindred of the deserter to the verge of madness. The mother whose son lies in the sacred mold of Gettysburg or Chattanooga is happy in comparison with her whose hapless boy was blown into eternity from the coffin of a deserter. And why is the deserter's doom made so awful? — Simply because the crime is so great and the consequences of the crime so fatal to the interests of an army and of the cause for which an army fights. If desertion will destroy an army, then the army must destroy desertion. It is not from sickness or disability that desertion grows — all such are exempted from battle by military law. It is the treachery that makes the deserter's crime so black; and for the danger he brings to his comrades, and the demoralization he occasions in the army, his crime is punished so fearfully that other men will be deterred from imitating his bad example.

Now history has marked to infamy more than one deserter of his country, or of a sacred cause. Benedict Arnold stands already in American history, bandaged, pinioned, shot through with the volleys of a nation's abhorrence.

In Scripture history hangs Judas the arch-deserter. In our text we read of another. Paul has pilloried the unhappy man. There he stands amid the gaze of all Bible readers. He is Demas the Deserter. The sentence which apostolic fidelity has affixed above his faithless heart is this: "Demas hath forsaken me, having loved this present world." Better far for him if disease had laid him away from his work, or if tyranny had locked him in a dungeon to perish. Then were his record honorable; but his apostasy must have been trying if not ignominious in order to have constrained such a record as this.

Who was Demas? We know but little of him, yet the little we had known was most favorable. He had once been an associate of Paul in the ranks of Christ's followers. Paul had honored him with flattering mention more than once.

When he wrote his letter to the church at Colosse he coupled the name of Demas with the name of one of Christ's biographers. He writes: "Luke, the beloved physician, and Demas, greet you." This is good company and honorable; but a man may fall out of very good company into very dark disgrace. Judas belonged to the most favored group of men that ever trod our earth, and out of that constellation that revolved closest to the "sun of righteousness," his star shot madly into everlasting night! Let no man trust for his special safety to the power of association — to his family alliance or his church affinity. From the most godly family a son may apostatize into open godlessness; and out of the bosom of the most orthodox church a tamperer with temptation may be seduced to everlasting perdition. To have been once in the most religious household, or the most evangelical church, will only increase the guilt and the shame of him who deserts them to the enemy.

But we know one fact about Demas. He not only professed love to Christ, but he had once suffered for his Christian profession. He had, once worn the honorable badge of a prison-chain in the name of Jesus. Just listen to the roll of Paul's fellow prisoners whom he mentions in his famous epistle to Philemon. Calling over his partners in martyrdom, he writes: "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers." So wrote Paul of Demas once. His name reads there as proudly as the names of Arnold and Aaron Burr once read in the muster-roll of our Revolutionary patriots. There is a shock in the bare mention of these names as once true and loyal. Oh! my brother-member in the Christian host, are you certain that ten years hence some one may not turn to the record of this church and read your name with the same startled surprise? Have I not felt the same shock when I have read over some names of those with whom I sat at the Lord's table less than ten years ago? Where are they now? Who now would suspect them of ever having been Christians? Where may you be?

It was from a Roman prison that Paul wrote of poor Demas as a fellow sufferer in bonds for Christ. It was from the same spot that he wrote a while after, "Demas hath forsaken me." Why? Has his health and spirit broken? Has he gone to labor elsewhere? "Demas hath forsaken me." Has he grown sick of his faith so soon? Did his Master desert him, and refuse to answer his prayers? We read the conclusion of the sentence which, as Guthrie says, "like a scorpion, carries its sting in its tail." "Demas hath forsaken me, having loved this present world." There is the secret out at last! Every man who has ever brought disgrace on his Christian profession, or has fallen out of his church-standing had some secret reason for his fall. He deserted under the seduction of some besetting sin. If we could come at the sad roll of all the backsliders or open apostates, we might read over the specifications like these: "Deserted from moral cowardice," "Deserted through neglect of prayer," "Deserted from love of the wine bottle," "Deserted through the enticements of irreligious associates," or, "Deserted through unbelief." Demas's name has the Holy Spirit's specification beside it. He deserted for "love of the world." Whoso loveth the world, the love of God is not in him.

This is the last we read of poor Demas. Tradition says that he sank so low as to become a priest in a heathen temple. But whether this were so or not we need not discuss. We do know that he forsook his Master's cause in its hour of peril, and preferred the "world" to Christ. Was Demas a sincere Christian once, and did he fall away from grace? Or was he only a false professor who never had been converted? The word of God does not answer these questions; and

surely we dare not attempt to do so. It is enough to know that no Christian is safe against seduction unless the grace of God be at the time the ruling principle in his soul. It is enough to know that God never promises to keep a man who is off the post of duty. It is enough to know that every man is tempted, and if he yields, he falls. Demas yielded and fell. To what did he yield? To the world? Paul encountered the world; went into its thickest, saw its brightest allurements; met its fiercest assaults, and its most attractive lures to his ambition. He never deserted. Why? — He never loved it; he so loved Jesus that he could not love the world. His heart was possessed by Christ. He could not serve Christ and Mammon; he served Christ alone.

Demas *loved* the world. It would have done him no harm if he had not. It will do you none so long as you keep it out of your heart. But when it works into the soul, it eats out the loyalty to Christ and consumes the spirituality of the soul. It is a slow, subtle, silent process — very gradual, too. I never knew a church-member who deserted his Saviour for the world suddenly and at once. The process of corrupting conscience, and consuming away his love for heavenly things is always gradual. Commonly he keeps up the external appearances and forms of religion long after his heart has become alienated from the Saviour.

In the Island of Cuba they will show you sometimes a piece of timber in a dwelling or in a framework of a mill that looks sound and firm. A sudden pressure on that timber, and it will snap asunder, filling your eyes with a fine white powder. Why is this? A subtle worm, bred in that climate, eats in stealthily to the center, devours the fiber, and turns the seeming solid beam into a hollow shell of dust. Desertions from sobriety; desertions from integrity; desertions from Christ, are the result of gradual corruption of the heart's core. Externally, there is orthodox profession; internally, a worm. Love of the world was the busy borer in Demas's heart that ate out his conscience and ate out his loyalty to Jesus; he deserted under strong pressure for want of inward stamina of godliness to bear the strain.

If you ask the captain of the old "receiving ship" in a navy yard why so gallant a vessel is never sent to sea, he will tell you that she is dry-rotted down to the keel. She looks stout on the outside; but they dare not trust her an hour to a tempest.

In nearly every church there are members whose hearts become dry-rotted with "love of the world." They bear the ensign of orthodoxy "at the peak." Some of them lie moored at the wharf of formalism, useless and unseaworthy; some sink, imbedded in the mud. Others, venturing out, are overtaken by fierce gales of temptation or assault. The hollow timbers crash up in the gale, and the broken spars floating on the billows are the only relics of the foundered vessel.

Love of the world ate the heart through and through. This was Demas's destruction; it may be yours. Love of the world! Did not Paul love it when he abandoned ease and promotion and hope of gain, and threw himself into the holy enterprise of saving the poor lost world for Christ? Did not Jesus love the world when He shed His blood on Calvary? — Ah, yes!

Thus may you and I love it. Would to God we loved more "to do it good;" to give our time, and gold and talents to rescue it back to God! Would that we so loved the world's highest interests that we did not allow the world's lower interests and the world's sinful pursuits to seduce us over to its sway. Would that in trying to draw the guilty world up toward God, we did not allow it to drag us down to conformity with itself. It is not love for sinners' souls that endangers a Christian; it is a love for sinners' sins.

The world's pursuits, so thoroughly selfish and earthly in their aims; the world's principles, so utterly at variance with the law of God; the world's pleasures, so corrupting to the soul; the world's fascinations, — these are the fatal enemy. It was against these that the divine direction was pointed: "Love not the world, neither the things that are in the world."

Any person who becomes a friend to the world's ways becomes an enemy to Christ's. When you begin to love them, you begin to dislike religion. When you begin to worship money, you cease to worship God. When you begin to love the house of pleasure, you begin to dislike the house of prayer. When you begin to love bad books, you begin to lose your relish for the Bible. When you seek irreligious associates, you draw off steadily from intercourse with the people of God. When the greedy lust of the world has eaten out a Christian conscience, — when it has deadened the spiritual sense; when it has dry-rotted the whole heart; when it has banished Christ and possessed the soul's affection, — then the man is ready to desert. Nay, he has deserted. What is any man worth to the Church or to God when his heart is the property of Satan? He may linger within the camp, and even wear the uniform of a church-member. But when the bugle calls to action, he is not in the ranks. When a march of reform is ordered, or a strife for God's law is waged, he is "missing." How often we miss "Demas"! He is always missing when he is needed. Is a call made for men of moral nerve and faith to execute some movement of reform? Demas is missing. Does a good cause grow unpopular? Demas deserts it. Does the pastor arouse opposition by preaching boldly the truth? Demas whispers, "This will never do; my minister is a good man, but he is so indiscreet." Paul, the caged giant in the lion's den at Rome, writes sorrowfully, "Demas hath forsaken me."

But among us it does not require dungeons or gibbets to fright many a nominal Christian from his post. A stormy Sabbath leaves Demas's pew empty. At the prayer-meeting we seldom see Demas at all. He complains that it is "too dull," or that he is "too busy."

The deserter from military duty, let me say in closing, is seldom reprieved. War has no bowels of compassion. Its laws, like the laws of Draco, are written in blood. The offense, the court-martial, the sentence, the execution, follow, as the bullet follows the flash of the gun. But in the warfare of faith, mercy tempers justice, and waits long for repentance. God offers pardon and restoration to backsliders who seek Him penitently and with tears. The blessed Jesus who gave Peter his second opportunity for service after his first shameful desertion, is our Jesus. Erring disciple, He is your Jesus.

Do not be content with tears of sorrow over neglect of duty. Stop not with merely grieving over your sins of desertion. Come back to your allegiance. Do not sit conscience-stricken beside a closed closet-door; open it again in contrition, and enter it with penitence. Go back to your vacated seat in the meetings for prayer. If you have wronged any one in purse or reputation, hasten to make restitution.

Find again your lost place in the Master's field of labor. Open that dust-covered Bible once more, and renew your vow of allegiance before the cross. Waste not one precious moment in searching for a lost hope. Let it go; perhaps it was not worth the search or the having. Seek a reconversion, a new heart, and a new hope of which you will never need to be ashamed.

Do this betimes. The Judge standeth at the door. Only an inch of time remains, and then cometh the end. The day of grace for deserters to return to Christ will soon be over; and when death orders the final court-martial, it will be too late. What thou doest, do quickly.

THE COST OF SUCCESS. 5

W. B. Foster, in *Good Cheer*.

Most men in this world would elect to be in the ranks of the successful if it were not for the cost. Success does not come without effort, and the exercise, often, of a dogged perseverance and patience which few possess. There has been a great deal of talk lately regarding the "lack of opportunity" and the "impossibility of success" facing the coming generation. Here are two rules which will always carry a man to the summit of success: Find the work for which nature has fitted you. Having found it, persevere.

This is a pretty swift age, and America is a swift country. The young man of to-day is not content to grow slowly; if his small store of to-day is not a huge "emporium" next year, he will feel himself far behind in the race.

Many years ago there was a small manufacturer in the west of Scotland who for some time had been making a class of goods which had brought him some little local fame, but he wished to branch out and increase the output of his house therefore, packing up a quantity of samples, he went to London and called upon one of the largest drapers of that city. He entered the crowded shop, with its throngs of customers and bustling clerks, and, after waiting a reasonable time, laid down his pack, put his bonnet and staff upon the counter, and in his broad dialect inquired for "the head o' th' hoose."

One of the clerks asked, in no kindly tone, what he wanted, and the old man "speered" in return as usual: "Want ye aught in my line, sir?"

"No," was the prompt reply, accompanied with a look of contempt at the mean appearance of the Scot.

"Wull ye no tak' a look at th' gudes, sir?" queried the manufacturer.

"No; I haven't the time," replied the clerk. "Take them away, take them away!"

"Ye'll aiblins [perhaps] find them worth a while; and I doubt na but ye'll buy," said the old man; and he proceeded to untie his bundle.

"Go away; go away!" repeated the clerk, but the persevering Scot kept on as if he did not hear. Finally the enraged clerk pushed the pack with its now exposed contents, off the counter. "Get along!" he shouted.

The manufacturer looked at the excited little fellow in amazement, but he did not lose his temper. Casting his eyes over his scattered property, which lay at his feet, he said: "An' wull na really buy aught? But ye dinna ken, for ha' na seen the gudes yet." So saying, he slowly gathered up his samples, and replaced them on the counter.

"Get out of the shop, sir!" was the sharp order. "Air ye in earnest, frien'?"

"I certainly am!" declared the clerk; and as a proof of his sincerity he picked up the Scot's bonnet, and flung it out into the street.

The tall old man stalked into the street, coolly picked up his head-gear, beat it two or three times on the doorpost to relieve it of the accumulated dust, and re-entered very composedly, looking across the counter with a broad smile at the clerk who had served him so meanly.

"Yon was but an ill-faur'd turn; ye'll surely tak' a look at the gudes noo."

The master draper, who had stood all the while in the shop, feeling no little compunction for the unceremonious way in which the old man was being treated, now came forward and examined the samples himself. He found them to be articles of which he was really in need, and ended by giving the manufacturer an order which was the foundation of a great manufactory that has flourished for several generations.

Most men would have stalked out of the drapery shop in anger at the first rude rebuff; the man who persevered, even in the face of insult and ill treatment, succeeded.

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."

PRACTICAL HYDROTHERAPY.

Lesson 2. — Some Principles of Physiology.

C. E. STEWART, M. D.

In our last study we dealt largely with the nervous system, and incidentally called attention to the importance of the skin as a medium in which impulses which have a marked influence in modifying the various functions of the body, are generated. In this connection it will perhaps be profitable to outline in a brief manner the essential facts pertaining to the anatomy and physiology of the skin, so that we may more clearly understand why it is that in the application of hydropathic measures to the skin, such wonderful results are obtained in the treatment of disease.

The adult man of average size has about seventeen square feet of skin, averaging about one eighth of an inch in thickness, and consisting of two parts: the outer, called the *epidermis*, or false skin; and an inner, the *dermis*, or true skin. The outer layer contains no blood vessels or nerves, and serves principally as a protective covering for the true skin, which contains blood vessels, nerves, sweat and sebaceous glands; yellow elastic and white fibrous tissues, involuntary muscle fibers, fat, and lymphatics. The hairs extend through the outer layer into the deeper parts of the true skin, where they receive their nourishment; the nails are likewise a part of the skin. The sweat glands, which are very numerous,—about 2,500,000 in all,—play an important part in the maintenance of health. They are very energetic, and secrete about two pints of fluid upon the surface of the body daily. Each gland is supplied with a blood vessel and several sympathetic nerve fibers.

The functions of the skin are chiefly those of sensation, protection, secretion, excretion, and regulation of temperature. As an organ of sensation the skin plays a very important rôle, because its nerves are capable of responding to a great variety of stimuli. By means of it we can detect whether an object is hard or soft, whether it is hot or cold, and whether it produces pain or pleasurable sensation. No matter what the character of the stimulus is, the impulse it produces is conveyed to the spinal cord and brain.

As an organ of protection the skin prevents the delicate underlying structures from injury; and the fact that the outer layer is tough and horny is of great service in this direction, especially in the palms of the hands and soles of the feet.

As an organ of secretion and excretion it acts by means of the sweat glands in secreting a considerable amount of fluid from the blood which contains waste matter from the tissues, and in excreting it upon the surface of the skin. There is a reciprocal relation existing between the skin and the kidneys; the more fluid excreted by the skin, the less by the kidneys, and vice versa. In winter the skin is less active, while during warm weather the opposite condition exists. This is a very important fact, and one which should not be forgotten; for in many cases where the kidneys, on account of disease, cannot perform their normal functions, the skin, by increasing the activity of the sweat glands, may be made to eliminate much of the fluid and waste material that is ordinarily excreted by the kidneys.

As a regulator of temperature the skin holds an important position. It equalizes the temperature by the evaporation of the moisture which is excreted from the sweat glands upon its surface; and by radiation and conduction. Of all the heat given off from the body, 88 per cent passes off through the skin; of this amount 73.5 per cent is by radiation and conduction, and 14.5 per cent by evaporation.

In order that the skin may perform its functions in a proper manner, it is necessary that it should be kept clean by frequent bathing. Unless this is done, the oily material which comes from the sebaceous glands of the skin, together with the solid matter of the perspiration remaining after the evaporation of the fluid, and other foreign material which is constantly accumulating on the skin, closes up the offices of the perspiratory and sebaceous glands, and thus interferes with the elimination of the wastes of the body, the retention of which has a very deleterious effect upon the system. Through the influence of the elastic tissue and muscle fibers contained in the skin, it has the power of contract-

ing, thereby lessening the amount of fluid—both blood and lymph—contained in it. On account of this lessened amount of fluid, the skin is rendered less conductive, consequently less heat is eliminated. When the skin is cooled, either by coming in contact with a cold atmosphere or by an application of cold to the surface, one will observe that the skin becomes roughened—goose-flesh appearance—and bloodless. These phenomena are all due to the influence of cold upon the sensory nerves of the skin, which carry impulses to the spinal cord and the brain, where it is recognized that the body is becoming cooled too rapidly; consequently other impulses are started from the centers to the skin, causing the muscles, blood vessels, etc., to contract in order that the heat of the body may be conserved and as little eliminated as possible; at the same time the part of the nervous system which has to do with the regulation of heat within the body, conveys impulses to the heat-generating tissues, which at once proceed to manufacture more heat, in order that the normal temperature of the body be maintained.

If instead of the skin being brought into contact with a cold atmosphere, it is brought into contact with one much warmer than itself, the opposite conditions will result,—the skin will become more or less relaxed, the color will become reddened on account of the increased amount of blood flowing through the skin, the sweat glands will also become more active, and through the evaporation of the moisture a more uniform temperature will be maintained. The more fluid there is evaporated, the cooler the skin becomes; this may be practically demonstrated by moistening the skin over the back of the hand or a finger, and then blowing upon it, or by allowing the wind to strike the moistened surface; the cooling noticed will be very appreciable; the test is so delicate that it is often used to ascertain from which direction the wind is blowing.

We will now turn our attention to the study of the production of heat within the body. Every one is aware of the fact that the heat of the body must be maintained by heat generated within itself, and the query very naturally arises, How is this heat generated? Like all other functions of the body, that of heat production is under the control of the nervous system. The heat mechanism, as we are pleased to term it, consists of thermogenic (heat generating) nerves, thermogenic centers, and thermogenic tissues. The thermogenic centers are of three kinds: the thermo-accelerator, or heat increasing; the thermo-inhibitory, or heat diminishing; and the automatic, or governing, centers. The first two are located in the brain, and the latter in the spinal cord. The thermogenic tissues are the ones in which the heat is produced, the principal ones being the muscles and the large organs, such as the liver, lungs, heart, etc.; in fact, some heat is produced wherever there is vital activity. A dead body is of the same temperature as the surrounding atmosphere, while the temperature of a living body is independent of the temperature of its surroundings. On account of this fact, the term "vital heat" has been used to designate the heat generated within the body. The same life which performs all other bodily functions also causes the formation of the heat.

The source of vital heat is found in the food eaten; not that the food as such conveys heat to the body, but that it contains within it the principles which may be changed to heat. During the digestion, absorption, and assimilation of food, chemical changes are constantly taking place, and are accompanied with the liberation of heat. The greatest amount of such chemical changes takes place in the muscles, and as the muscles make up the greatest proportion of the bulk of the body, most of the heat is produced in them. We also find a great deal of chemical change going on in the liver and other organs which are active; in fact, there are of necessity chemical changes going on wherever there is vital activity.

The thermogenic centers and nerves have for their function the controlling of the amount of chemical change which takes place in the thermogenic tissues. The centers in the spinal cord act as governors, and can control the equilibrium up to a certain point; but when it gets beyond their reach, as in fevers or under abnormally cold surroundings, the inhibitors and accelerators are called upon. When too much heat is produced, the inhibitory centers send out impulses which cause a depression in the heat-producing tissues, and at the same time the blood vessels of the skin dilate, the heart beats faster, and the sweat glands pour forth their secretion more abundantly; all of which helps to eliminate the excessive amount of heat being formed, and in case the increased heat elimination keeps pace with the increased chemical changes result from increased will result; but, on the contrary, if less heat is eliminated than is produced, a rise of temperature will result.

In case the skin becomes cooled to such an extent that the centers within the cord cannot, through their influence, cause a corresponding increase in heat production, the accelerator centers are called upon, and they send impulses to the thermogenic tissues, which cause increased chemical changes, resulting in increased formation of heat. These increased chemical changes result from increased activity, and this is frequently noticed in the case of shivering which follows the contact of cold with the skin. A chill is always followed by a rise of temperature. The dog shivers to get warm. In case the amount of heat produced is equal to the amount of heat abstracted by the cold, no change of temperature will result; however, if the amount of heat withdrawn is greater than the amount produced, there will be a fall of temperature. These facts have a practical bearing upon the treatment of disease, especially fevers. By means of water of different temperatures, heat production and heat elimination may be readily influenced.

QUESTIONS FOR STUDY.

1. What is the extent of skin area? and how many sweat glands does the skin contain?
2. What are the chief functions of the skin?
3. Through what agencies are we capable of perceiving pain, and withdrawing from danger?
4. In what way can the skin be made to perform part of the work of the kidneys?
5. How much perspiration is eliminated daily? and what does it contain?
6. How does the skin regulate temperature?
7. How much heat is eliminated by the skin?
8. How can heat elimination be increased and decreased?
9. What is vital heat, and how is it produced?
10. What is the heat mechanism?
11. How is heat production controlled?
12. In what ways can the skin be influenced so as to produce changes in the production of vital heat?

CHRIST'S MISSION TO THE EARTH.

S. N. HASKELL.

WHEN Christ met humanity in humanity, "they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed ALL that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Here, in this act of healing all that were sick, so that whole towns were left without a sick person, was a fulfilling of the testimony of the prophet in Isa. 53:4: "Our diseases did He bear himself, and our pains He carried."—*Leeser's translation.*

Again: in 1 Peter 2:24 is another quotation from the same verse: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." In Matthew this thought is applied to the healing of the sick in our present state; in Peter it is applied to His bearing our sins on the tree. The death on the cross paid the price not only for the transgressions of the divine law of God, but at the same time purchased for man redemption for the violation of physical law. In other words, it was redemption of soul and body. In violating physical law, moral law was also violated, and it required nothing less than the death of Christ to purchase salvation for man's physical fall as well as for his moral fall. This not only connects the two, but it sets a value upon the health of every man as much as on the preservation of the soul. When we place this value upon the health question, it will become as much an object of interest to learn how best to preserve our health as to know how we can be saved.

Christ's healing the sick when upon the earth was an object lesson of His healing the soul. "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know, that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house." When the laws of our being are disregarded, we reject the healing power of God. In rejecting this we are rejecting the higher and greater healing of the soul, of which bodily healing is only a type. Why was Christ's life so largely spent among the sick? and why is more said about His healing them than about any other one thing, if it is not to make manifest His interest in behalf of the health of His people?

In their obedience to physical laws they [ministers] are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform.—*Mrs. E. G. White.*

THE PHYSICAL FOUNDATION FOR SIN.

G. H. HEALD.

"SATAN knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature."—Mrs. E. G. White, Jan. 11, 1897.

This most important statement gives a key to Satan's hold on the human race. The enemy has no control over a will which has not been yielded to him. "To whom ye *yield yourselves* servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16.

Satan's only power on those not already under his control is his power to deceive. He began his work on this earth by deceiving Eve: "The serpent beguiled me, and I did eat." He will continue to deceive until cast into the bottomless pit, when his deceptions will cease for one thousand years. Rev. 20:3. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Rev. 20:7, 8. His work is always a work of deception.

Man's only protection against the deception of Satan is to know and believe God's word. "It is written" is more than a match for all Satan's temptations. But if man is not fully established on the rock of God's word (Matt. 7:24), he is deceived by the enemy, *yields* to his suggestions, and thus becomes his servant.

One of the most common deceptions to which man is subjected is that against which we are warned in Gal. 6:7: "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.*" Man is constantly being deceived with the thought that he can ignore the laws of health, and yet avoid the penalty.

Being thus deceived, man co-operates with Satan by transgressing the laws of health, which are the laws of God. As the ostrich, when it has its head in the sand, feels safe because it cannot see its pursuers, so man feels safe in the violation of the laws of his being, because he does not realize in his body an immediate punishment of his rashness. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

The world teems with diseases in myriad forms. The sons of men come to an untimely end through transgression, and yet few are wise enough to detect the cause and avoid it. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov. 22:3.

But what has a man's care of his body to do with his service to God?—Everything. In the first place, God commands it. He, the Creator of our bodies, requires that they be kept in perfect condition for His service. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, *which are God's.*" 1 Cor. 6:19, 20. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Again: it is impossible to worship God properly, or to understand Him, with a mind clouded by ill health, the result of improper living. It is impossible to glorify God when body and mind are warped through misuse. It is impossible for a nervous dyspeptic to manifest patience, forbearance, and other Christian virtues under trying circumstances. Only those who by temperance have maintained a sound mind in a sound body can glorify God.

The Master, casting His eye down the ages, saw just prior to His second coming a condition similar to the time of the flood—men eating and drinking, marrying and giving in marriage; and this in excess, as is indicated by His warning to His own followers who are living in the last days: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Foreseeing the tendency to gluttony which would characterize the last days, the Lord has faithfully warned His people; so the gospel of health, the health reform message, while applicable in all ages, is present truth for this generation.

Many, even of those who profess to be looking for the soon-coming Lord, have been deceived into believing that the care of the health is a matter of minor importance, whereas the Lord has admonished us: "As we near the close of time, we must rise *higher and still higher* upon the question of health reform and Christian temperance, presenting it in a *more positive and decided manner*. We must strive continually to educate the people, not only by our words, but by our practice."—"Testimonies for the Church," Vol. VI, page 112.



AN OLD-FASHIONED WOMAN.

No clever, brilliant thinker she,
With college record and degree,
She has not known the paths of fame,
The world has never heard her name,
She walks in old, long-trodden ways,
The valleys of the yesterdays.

Home is her kingdom, love her dower—
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverend saint enshrined,
And following hers the childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still—
God rules the world in good and ill;
Men in her creed are brave and true,
And women pure as pearls of dew,
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes,
A gentle, clear-eyed messenger,
To whisper love—thank God for her!
—L. M. Montgomery, in *The Congregationalist*.

PRINCIPLES OF PEDAGOGICS FOR HOME AND SCHOOL GOVERNMENT.—No. 3.

W. T. BLAND.

My reason for taking up, at the very beginning in this series of papers, the subject of *government*, is not because I believe it of greatest importance, but because it is a fact that more failures, both in the home and in the school, come from the lack of a thorough understanding of this one subject than from any other cause,—possibly all others combined; also because so many are willing to enter upon duties that really require such a knowledge without first having given the matter due consideration and study.

I have endeavored to emphasize the idea of self-government, not that this is by any means all that is necessary, but because it is one of the first, if not the very first, essential necessary to success. It is very important that both parent and teacher understand and put into practice the principles of self-government, then they should just as carefully teach these principles to the children in the home and the pupils at school. Upon investigation it will be found that the best-ordered home or school is where these methods are followed out most carefully.

BEGIN AT HOME.

The home is naturally and rightfully the first school. Here are received the first impressions and the first lessons. Nothing is more important than that these be carefully and wisely imparted; for much in the after years of the child's life depends upon this early instruction. For this reason parents should be wise teachers. Upon them devolve great responsibilities. They must be faithful students themselves in order that they may be intelligent instructors.

Too many have acted upon the idea that because the child should not be sent to school until it is eight or ten years old, it should receive no

instruction, but should be allowed to run and do as its fancy dictates. Parents acting upon this plan make a most serious mistake. The fact is the child's training and instruction should begin at its birth, and should be faithfully pursued until the child is able and ready to leave the home roof.

INHERITED TENDENCIES.

Every child is born with certain inherited tendencies. Some of these begin to manifest themselves very early in life. The wise parent will make a careful study of these tendencies, for some of them will need to be broken up, or at least the child will need to be assisted in overcoming them. Others will need to be just as carefully cultivated. A child may very early in life manifest a violent temper, which, if allowed to run, will finally gain the mastery. Another may be obstinate or stubborn by nature, and if these traits are permitted to develop, it will soon be impossible to give the child that instruction or training necessary for its future proper growth and development. Still another may be naturally destructive, possessing a passion to kill or destroy. And so I might mention many others, but these are enough to illustrate the point under consideration.

In the wisdom of God these inherited tendencies usually manifest themselves at different periods in the child's life, thus giving the parent the opportunity of grappling with them one by one. If this is properly done, if the first bad symptom is mastered before the second one puts in an appearance, the battle is half won for the second, and each succeeding victory will be easier. If, however, this is not done for the child, and these evil tendencies are permitted to become fixed habits, each one will aid and inflame the next, until at last the life is wrecked, or its otherwise future usefulness destroyed.

EARLY HABITS.

Some one has said that "life is a bundle of habits," and this is true, at least to a certain extent; for much that we do is done from force of habit. Now, many of these habits are formed early in life, and here again the parent's efforts are greatly needed. Oh that every habit formed by the little child were good and proper, and that every evil tendency were broken up as soon as it presents itself! Then would our homes and schools be ideal places; then would the youth grow up into strong, useful manhood and womanhood.

Parents should see to it that their children are taught habits of regularity, order, neatness, industry, politeness, and thoughtfulness. Do not put these things off, hoping they will be learned at school, for many times it will then be too late. It is not necessary that the child be taught to read and write first. No, let these habits be carefully fixed first, and early in life, and let them be done by the parent, and the rest of the training and education will come easy.

"Train up a child in the way he should go, and when he is old, he will not depart from it" is a text that should be indelibly stamped upon the mind of every parent. It takes but a moment to commit it to memory, yet to every parent it expresses an obligation that is great, and a responsibility that should neither be neglected nor shifted. It will require study, tact, and patient perseverance. Do not blame the child for the inherited traits that are so objectionable,—they can doubtless be traced back to a legitimate

source,—but work faithfully to have these removed. It will require a study of the individual child, a correct knowledge of the different tendencies to be dealt with, and a successful carrying out of proper principles in each individual case. No two children are alike, and the methods used in successfully training one child may be of no use in the training of another, even in the same family; hence the necessity of studying the individual child. But the parent should remember that while he is studying the child, the child is perhaps just as diligently making a careful study of the parent, and that often it is the keener of the two in its diagnosis. Especially is the child quick to discover a weakness in the parent's methods of government and discipline, and invariably to take advantage of the same. The ordinary child, even at an early age, is not slow in learning that the parent who habitually scolds is to be dreaded only because of the scolding, that "no" will be converted into the desired "yes" by a process of teasing, or to watch the mood of the parent before making a questionable request. Thus by carefully studying and taking advantage of these weak points in the parent, the child soon becomes the master of the situation.

But if parents will begin early with their work of training their children, studying diligently to know the mind of the Lord, and to put into practice the principles He has laid down in the word; if they will later on co-operate with the faithful teacher in his efforts for the children; if all are diligent in instilling into the minds and hearts a deep love for God and His truth, they may every one verify the text quoted.

AS AN INDIAN SAW IT.

Boston Transcript.

CHIEF POKAGON, of the Pottawattamies, a full-blooded Indian, who died last year, wrote a book called the "Queen of the Woods," apparently a sketch of his own life. The following passage from it is of real interest, enhanced by the circumstances of the writer:—

"A few years since, as I passed through the peach belt of southwestern Michigan, I noticed in many of the peach orchards along my route men were at work digging up the trees, root and branch, and burning them. I also observed that many of the trees were loaded with ripe fruit of red and crimson intermixed, tempting to behold, which was also burned with them. I made careful inquiry for the cause of such wanton destruction, and was told the trees were diseased with a contagion known as the 'yellows,' and that the charming ripe fruit I had seen was premature and diseased, and that it was known among fruit growers as 'mock peaches,' and further, that the State of Michigan had decreed that all such diseased trees must be destroyed; and if the orchard owners neglected to do so, the State of Michigan would destroy them at the owners' expense, and subject them to the payment of a fine of one hundred dollars in each case, and imprisonment if not paid. To-day I passed over the same route again; and where eight years ago the land was cursed with dying trees and mock peaches, I beheld, spread out before me in every direction, beautiful orchards loaded with rich; ripe fruit, red-cheeked and in the bloom of health, which, in contrast with the dark-green foliage of the trees, presented a living picture which excited my heart to cry out, 'Behold Eden's garden of the nineteenth century.' Men, women, and children, with jest and jeer, with laugh and merry song, on every hand were picking and packing the fruit, while others, with teams, were hauling it away, some to the railroad and some to the lake for shipment, while the employed and the employer were happy alike, and rejoiced together.

"Now let Pokagon ask in all candor, What brought about this mighty change from adversity

to prosperity, from death to life? But one answer can be given: 'The State of Michigan did it.' With a single blow of her right arm she crushed the widespread contagion, and yet there are many who still dare say, unblushingly, in both public and private life, in the face of such convincing facts and thousands of like cases, 'that no law can be enforced to prohibit the sale and manufacture of intoxicating drinks.'

"My native brains are indeed puzzled to understand how it is that the incoming white race by their intelligence and skill have invented instruments whereby they can measure the heavens above, and declare of what substance the stars are composed; who have provided means whereby they can travel at ease in palaces, sweeping above rivers and through mountains, outstripping in their course the flight of birds in their migration; who have provided means whereby they can enjoy parlor life while crossing oceans in the teeth of the wildest storms; who have perfected inventions whereby they can rise above the eagle in his flight, or descend into the depths of the sea, where fish can scarcely swim; whose subtle brains have devised means whereby they can talk, as though face to face, around the globe; whose ingenuity can successfully bottle up speech whereby generations yet unborn may listen to the voices of their forefathers; from whose brains emanated that marvelous invention by means of which a button pressed by the fingers of a child causes mountains to be rent asunder and torn down, or the granite bottom of the sea uplifted and broken in pieces. All these wonderful achievements the white men have accomplished, and yet they dare have the effrontery to declare to all the world by words and deeds, regardless of their marvelous works almost divine, that they are not able to provide means whereby they can destroy that great devil-fish which their own hands have fashioned and launched upon the sea of human life, whose tentacles reach out to do their wicked work alike into wigwams and palaces, into schools and colleges, into halls of legislation and courts of law, and all unsought, crushes in its coils the heart of the young bride, the wife, the mother, and the little child. Now if it be true the dominant race lacks the power to bind down and destroy that monstrosity born of their own race, then it must also be true that the moral science of good government, for the best good of all the people, has not kept pace with their remarkable discoveries and improvements. At this very time some of the best brains of our country are laboring night and day to provide instruments whereby the seed of disease, or any foreign substance, may be seen in the human body to aid surgery in relieving the afflicted.

"The people are wildly clapping their hands over it, and shouting loud acclaim; and yet these benevolent men of giant research and their votaries, as well as many of our political and moral scientists, cannot or will not see in broad daylight the curse of the glass between the lips of our boys and young men who are rushing down the toboggan slide of shame into the broad gateway of physical ruin and moral death.

"It is well for the agriculturist to study chemistry, so that he may understand the property of the soil, and prepare it for the golden grain. But he who would so prepare his land, and plant it with the best of seed, and then allow the grass and the noxious weeds to choke out the young and tender plants, would be considered foolish with all his wisdom. Our country is one vast field for our cultivation; science, with a lavish hand, has given us ample means to dress and take care of it, and yet, to the shame of this nation, cigarette weeds, whisky weeds, and all manner of vicious weeds are running over it, demoralizing alike the young men and the little boys. Fathers and mothers, Pokagon asks you in the name of the sons of the forest; he asks you in the name of the Great Spirit of his fathers and yours; in

the name of humanity and Christianity, and by all that is sacred and dear to mankind, Is it not your duty to destroy these deadly weeds, root and branch? Ancient and modern history, written and traditional, both declare most emphatically that in order to attain to the most perfect type of civilization for the best good of all, the people must be equally developed, morally, mentally, and physically. And yet it must appear to every candid-thinking man, as he beholds intemperance sweeping our land like a prairie on fire, scorching all that is fair and lovely, that the lack of moral education to map out proper legislation is the most lamentable defect of the present age."

AN APPEAL TO MOTHERS.

M. W. H.

By the blessing of God, I have been cured of a state of mental blindness of long standing; and I wish to say a few words in behalf of the children. Dear mothers, let us love our children more; not foolishly nor selfishly, but with the love of God; and not only love them, but let them know that we love them.

Perhaps some will say: "Of course we love them, and they know we do. Do we not feed, clothe, and watch over them, and do a thousand things that prove we love them?" Ah! but children do not gauge our love by these things. They need to grow up and have children of their own in order to realize the care, anxiety, and self-sacrifice they have cost. I said the same thing when God showed me that I was keeping love locked in my heart which I ought to be using every day; but when, after a few days of living the love I felt, my youngest girl said, "Why, mama, I did not know you loved me," the unconscious rebuke cut me to the quick.

Dear sister, it may be that your little one does not know "mama loves her." In the name of Jesus, tell her while you have her, and prove by your life that you do love her.

Let us be very careful when we have occasion to correct or admonish our children to do it in love, and to show them that because we love them, we must be faithful to the trust God has given us. And when we make a mistake, let us frankly acknowledge it, and ask their forgiveness. Try it. I have, and nothing I ever did brought my children so near to me.

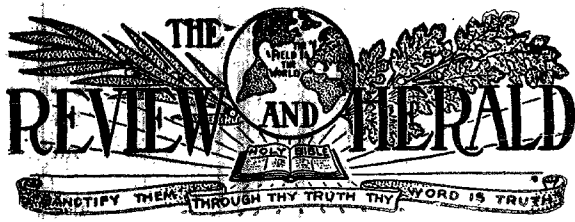
Let us remember the fate of Eli, and ever keep in mind that the little ones are the lambs of the Lord's flock, and that it were better for one "that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones."

Dear busy mothers, take time to show your children that you love them. It will not take long, and then they can see your love for them in all that you do.

Of course we should live the love of Christ in all our relations in our home and outside of it, but our children need it most. They are starving for it, and it will not be long before they will go out to others for the love which is their due from us, and our opportunity will be gone. May God open the eyes of those who are blind, that they may not lose their opportunity.

God help us not to overlook the duties nearest us in our eagerness for larger ones, and forbid that a home should be marred, or one of His little ones lost, through any carelessness or neglect of ours.

"CHILDREN, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 1-4.



BATTLE CREEK, MICH., FEBRUARY 25, 1902.

URIAH SMITH
W. W. PRESCOTT
L. A. SMITH

EDITORS.

THE secret of the success of the effort to restore Jerusalem in Nehemiah's time was that "the people had a mind to work." They had difficulties to meet, but difficulties need not stop the work of the Lord when His people have a mind to work.

We must learn to look to Jesus, the Captain of our salvation, and to keep Him so near that He must of necessity be between us and all difficulties. Thus shall we see Him who is invisible, and all difficulties will be conquered by the light and the glory of His presence.

Through a people who have a mind to work the Lord can accomplish whatever He sees to be necessary. The willing mind on the part of the people opens the channels of power, and human instrumentalities become "strong in the Lord, and in the power of His might." Then we can undertake great things for God with the fullest confidence that success will attend the effort. "If ye be willing and obedient, ye shall eat the good of the land."

The true children of God are not idlers. They follow the example of the Father and the Elder Brother. "My Father worketh hitherto, and I work." "We are laborers together with God." Our fellowship with the divine Worker is the basis of all our working, and all our work is "wrought in God." "For it is God which worketh in you both to will and to do of His good pleasure." We labor, yet not we, but the grace of God which is with us. This was the experience of Jesus. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

From various parts of the great field are coming in the reports which indicate that the people have a mind to work. Just now the believers in the Lake Union Conference, comprising the great States of Michigan, Ohio, Indiana, Illinois, and Wisconsin, are entering upon a united campaign to sell sixty thousand copies of "Christ's Object Lessons" in the shortest possible time. All are joining in this effort. The presidents of the Conferences are planning the movement with their committees, and are directing the operations. All the ministers and other Conference workers are acting as leaders of the people, and are taking the field with them. There is a hearty acceptance of the Lord's evident leading in the plan, and from the confidence that the Lord is ordering the battle, springs the well-grounded hope of victory.

Now is the time to pray earnestly and to work faithfully. This is a testing experience. Read the report of the Indiana meeting, as given on another page of this issue, by Brother Hankins, and notice how the question is regarded there. This plan is of no human devising. The Lord saw the situation, and provided just such a plan as would fully meet it in every way. When heartily accepted and followed out, it will bring blessing to those who sell the books, blessing to those who buy them, and blessing to the schools in behalf of which they are sold. It is no time now to be faint-hearted or to yield to any apparent difficulties. The Lord speaks words of hope and courage to His people, as of old. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the

Lord of hosts." "Fear not: for they that be with us are more than they that be with them."

"There are, in the divine providence, particular periods when we must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and He calls upon His people to do their part in placing this book before the world. In this He is testing His people and His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice."—"Testimonies for the Church," Vol. VI, page 469. W. W. P.

HE DOETH ALL THINGS WELL.

WHEN one calamity after another followed in quick succession in the experience of the Lord's servant Job, so that he was bereft of property and family, although he manifested the outward signs of grief, yet with humble submission he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Thus Job recognized that nothing happens outside the sphere of God's providence. This is the lesson for the child of God to remember under all circumstances. "We know that all things work together for good to them that love God."

"Whate'er events betide,
Thy will they all perform;
Safe in thy breast my head I hide,
Nor fear the coming storm."

"Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee."

It was this confidence in God as "a very present help in trouble" which led the psalmist to say, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

The test of our confidence in this truth as a general principle is in our ability to apply it in those individual experiences which outwardly seem to be against us. When the sun shines brightly, it is easy to say that "God is light, and in Him is no darkness at all;" but when the night thickens about us, we sometimes forget that "the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." When we remember that "clouds and darkness are round about Him," then we may be sure that wherever there is what seems to us to be a dark place, there we may be certain of finding Him. Then "trust in Him at all times." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." W. W. P.

LIGHT IN THE DARKNESS.

SOME of the Sanitarium buildings have been destroyed by fire, but all the principles of truth which made the Sanitarium what it was still live. And the Lord is abundantly able to overrule to His glory and our good what seems on the face of it to be a great disaster. We may not now see clearly the lessons which we are to learn from this experience, but the first step toward learning these lessons is to maintain unflinching trust in the "God and Father of all, who is above all, and through all, and in all." When He takes anything from us, or permits anything to be taken from us, He will always give us something better in its place. All resources are at the command of our God, and our only con-

cern should be that we maintain such fellowship with Him that He can trust us with some of His goods to be used in His service.

The managers of the Sanitarium are meeting the situation with real Christian fortitude. The helpers are faithful and true. All are hopeful in what seems to be a dark hour for the institution, and the tears which were shed in the first bitterness of the trial were soon wiped away, and a spirit of courage in the Lord fills all hearts. Now let all the people manifest the same spirit. Pray for those upon whom rests the responsibility of planning for the future of the work, that the Lord will impart special grace and wisdom to them. Pray that we may all learn just the lessons which the Lord has for us in this experience. Pray that the Lord will use this apparent calamity for the advancement of His kingdom. Pray that the better thing which He has for us may be clearly seen and fully realized. Pray that every other feeling may be swallowed up in that sympathy and brotherly love which will bear witness to the world that "whether one member suffer, all the members suffer with it." So will light shine in the darkness, and hope and courage spring up anew in troubled hearts. W. W. P.

GOD'S CALL FOR MEN.

THE call of the hour is for men. "The eyes of the Lord run to and fro throughout the whole earth," in search of men. 2 Chron. 16:9. If this was true when spoken by the prophet to King Asa, many centuries ago, much more is it true of the present time, when the climax of God's work in the earth has been reached. Now, when all things are moving swiftly forward to the final consummation, the call for men is more imperative than ever before. But for what men is this call made? Not for rich men; for God could as easily rain down gold from heaven as He once rained manna, if wealth were the thing on which the advancement of His cause depends. Nor is He seeking for orators to proclaim His truth, nor for men to whom the world looks up because of their power and influence. All these things God can supply at any time, for they are gifts from Him, and He will supply them when He sees that they are needed and will be properly used. But the men God is looking for and calling for are the men who have an earnest desire to work for Him. Consecration is the one thing God does not and cannot supply; and without consecration, wealth, influence, intellectual power, can avail nothing for the work of God. Who is willing to consecrate himself this day to the Lord? Any person in the world who will consecrate himself to God's service, can be one of those for whom God is calling; God will supply all other needful things. But no person in the world, however great or talented, with whom consecration is lacking, can respond to the call of the hour. L. A. S.

PUT IT INTO THE FIRE.

PUT into the fire that disposition to criticise and dwell upon the faults, real or imaginary, of your brethren. Put into the fire that tendency you have to look for evil, rather than for good in your brethren, and to believe an evil report concerning them quicker than a statement to their credit. Do the same with your inclination to criticise and hold aloof from an effort made in the cause of God because it is not conducted according to your ideas of the proper method. And anything else that causes you to hold back, and assume an attitude of indifference or of opposition toward the work of God should be treated likewise. Put it into the fire.

What fire?

There is a fire that will consume all these, and that is the fire of zeal for the Lord. The zealous servant of God cannot dwell upon the things that are evil, upon the imperfections, and that which is merely negative in its influence and without any power to advance the interests of his Master's cause. His heart is full of faith, full of the expectation of

success, full of the knowledge of the power of God through whom wonders are to be accomplished in the cause of right and of truth. Zeal for the Lord will cause you to forget, or to regard as unworthy trifles, the things which otherwise seem to you of great moment, and which intrude themselves into a position of precedence to everything else. The love of God will fill your heart with love to your fellow men,—with the love which thinketh no evil, and covereth a multitude of sins.

Open your heart to the Lord, and let Him work in it both to will and to do of His good pleasure. Then you will quickly get rid of the dross; "for our God is a consuming fire." L. A. S.

THE TEST OF THE DAY.

THE great campaign for the sale of 60,000 copies of "Christ's Object Lessons" by the Lake Union Conference has already begun. When the possibility of so doing was first suggested, it was received with incredulity. But when God wishes a work done, He has men prepared to do that work. It was known that Emmanuel Missionary College must erect buildings this spring. The association having this work in charge had no money. The author of "Christ's Object Lessons" stated that the way to raise means lay in the selling of this book. The matter was prayerfully considered by the president of the Lake Union Conference. He put his shoulder to the task. He met with the different Conference presidents and their committees. Each State volunteered to take its quota. This means that the officers in each of these States have guaranteed to stand responsible for the sale of four books by each Sabbath-keeper. This is what they were asked to do; this is what they have done.

BERRIEN SPRINGS.

There are one hundred and twenty-five Sabbath-keepers in the church and school at Berrien Springs. The quota of books for this place is five hundred. Naturally the officers of the church and the faculty of the college felt that in this campaign Berrien Springs must be in the forefront of the battle.

At a joint meeting of the church officers and faculty these questions were put: "Shall we take our full quota? Shall we pay for them?" All the objections which will be raised in any quarter were brought forward here. "The church numbers only forty-four members. On that basis our quota is one hundred and seventy-six books," said one individual. "The students are poor, and cannot afford to pay five dollars for books," argued another. "Shall the officers of the church and the faculty be held responsible for five hundred books? See what an enormous debt for a few people, if the books are not sold."

WHAT WAS DONE.

This represents the doubting side. But doubt did not prevail. God's promises were read. Elder Daniels stated that he regarded himself responsible for the sale of 60,000 books in the next few weeks. If, as president of this Lake Union Conference, he is responsible for 60,000, surely teachers and church officers will stand by him. The officers and teachers said, "Order the books, and pay cash for them." The order was at once telephoned to Battle Creek. The church and school were divided into companies of five or seven, and each teacher became responsible for the sale of the books of one company. To make it explicit, it was like this: Elder Brunson was given seven boys. Including his own quota, this meant his personal responsibility for the sale of thirty-two books. He met his boys and laid the situation before them. Other teachers did the same. If for any reason some person was faint-hearted and did not wish to take four books, the other members of that group, or the leader himself, offered to sell the weak-hearted member's quota. How many persons do the readers of the REVIEW suppose were willing to resign their part in this work?—Not one! Every man and woman, and even the children, entered heartily into the work. Some who had never canvassed, and who had for months dreaded the thought

of going to the people, went out with their books. God blessed every effort.

The time set apart for Michigan to sell its books is the week beginning February 9. The Berrien Springs church is selling its books one week earlier, that others may be encouraged by their song of victory. As I write this, students are out in the country canvassing. Others planned to go to the neighboring towns to-day, but on account of the blockade on the railroad are detained until to-morrow. But there is courage, such courage and enthusiasm as I never before saw. This is a developer of character. Angels are watching our people, and those who come now to the help of the Lord will be prepared for rapid advancement in the future.

This work will be done *suddenly*. It is impossible to picture the results of united efforts now. Fifteen thousand people selling sixty thousand books in the course of two weeks! Will not this be the greatest impetus that could possibly be given to the work of the Third Angel's Message? And everybody can have a part in it. That is the most glorious thought of all.

E. A. SUTHERLAND.

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

Are There Evil Angels? What Does the Word Say (Continued)?

THE previous article on the subject above mentioned was somewhat general in its treatment of the theme. In this I will come more directly to the teaching of the Scriptures. Rev. 12: 7-9 was quoted, which plainly states the fact that Satan and his host of rebel angels were cast out of heaven. We quote further, as additional proof of the same fact: "For if God spared not the angels that sinned, but cast them down to hell ["Tartarus," R. V., margin], and delivered them into chains of darkness, to be reserved unto judgment." In Jude's epistle, verse 6, the same fact is stated in similar language: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Notice the following facts: (1) there were *angels* that *sinned*. Therefore there had been sinless, or holy, angels before; (2) the place where they sinned was in heaven, God's holy habitation, for when they sinned, they were "cast out" of heaven, "neither was their place found *any more in heaven*." This holy place was their "first estate," or "principality" (margin); (3) they were cast down to "hell," as our English version translates the word "Tartarus." And let the reader note the fact that this word is used only once in all the Bible. The word "hell" in our English version in every other instance is translated from the Greek word "*Gehenna*" or from "*Hades*." Greek lexicographers define "Tartarus" as the dark region surrounding the habitable universe. The Englishman's Greek word-for-word translation defines it "*deepest abyss*." When we consider the fact that God had made no place for the abode of wicked, rebellious intelligences, as that was foreign to His great designs, these texts seem to prove that Satan and his host were cast out into the dark regions of space, where they had no abiding place, until Satan, by deceiving our first parents, obtained a foothold in our earth, then newly created. Thus sin and rebellion were transferred to man's abode.

Again we quote: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44. Here the great generalissimo of evil is again brought to view by Christ himself, who was perfectly acquainted with him for ages before this. He no doubt knew fully as much about his reality as Mrs. Eddy does. He abode not in the truth. Then he was once in the truth, but left it, fell from it, and was cast out of the society of the truthful and faithful angels. He was not a *lie*, as Mrs. Eddy tells us, but a *liar*,

one who tells lies. A lie has no personality, but a liar has. It is right at this point where Mrs. Eddy and all those who teach that there are no such real, personal beings as Satan and his angels, throw their dust to confuse unwary souls. They teach that the terms "Satan," "devil," "demons," etc., are merely abstract principles, and not real personalities. They might as well teach that God and Christ are abstract goodness or love, and that no such real beings as Christ and God exist. The Bible, beyond all question, teaches the real personality of both classes of spiritual beings, the good and the bad.

The Bible everywhere represents Satan as a being of very great power, though by no means equal to Christ or the Almighty. He is represented as the commander of the great host of dark spirits, or angels, connected with the ruin of the human family. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." Eph. 6: 11-13, margin. Here are the real foes the true Christian has to contend with. This fact Satan and his host greatly desire we shall never realize. Hence he has his agents teach us that there are no such personalities in existence, even as a celebrated robber in English history, who, just before making an intended haul, advertised his own death, so men would not be on the watch for him. This would greatly improve his chances of success. Multitudes, because of this pleasant fable that there is no devil, will be deceived and ruined by him. Surely the Bible will not be responsible for this deception, but those who are contradicting the Bible and teaching such doctrine will be held responsible in the day of judgment.

Satan is spoken of as "the prince of this world," or "the prince of the power of the air." "Wherein in time past ye walked according to the course of this world, according to the *prince of the power of the air, the spirit that now worketh* in the children of disobedience." Eph. 2: 2. This language clearly presents the fact that Satan is a leading actor in human history. He stands as the great perverter of God's truth, the leader in every false religion, the persecutor of the true Church, the head center of every apostate movement. He has his power in the corruption of the great cities of the globe. The Revelator speaks of a great city as the place "where Satan's seat is." Rev. 2: 13. In such a place of influence he delights to dwell, leading, directing, corrupting, enslaving, and ruining the greater portion of earth's inhabitants. In no other way could he be properly called the prince of this world—the leading potentate in human affairs. The large masses have ever followed him, as Christ teaches: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. The true child of God will never expect, if intelligent in what the Bible teaches, that the great masses in this world will follow in the self-denying way of the Prince of peace. The prince of this world has too much influence. Fashion, love of the world, covetousness, extortion, and every form of evil are too prevalent, and too highly loved by the masses for them ever to follow the humble Galilean. When our Saviour was about to die, and Satan's agents were hunting Him for His life, the Lord said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." He had lived on the higher, nobler plane. This title is repeated several times by our Saviour. It sets before us truthfully the real position Satan occupies in human affairs in all history. The blood-stained track of poor, weak humanity through all human history, is a sad commentary on the power and influence of the prince of this world in its affairs. The true child of God worships another—Prince Emmanuel, the Prince of peace.

GEO. I. BUTLER.

Special Mention.

The "Era of Burning Money."

"It is the era of burning money," remarks Mr. Paul Latzke in an article in the *Saturday Evening Post* of February 15. He does not mean that everybody is burning money, or that there are fewer poor people in the land to-day than there have previously been; he is speaking of the nation's metropolis—New York City—and of the representatives of wealth and fashion which that city contains. After speaking of the prodigious advance in real-estate values which is a feature of its current history, this writer says:—

"This much is apparent to any one who cares to look around: Money is being circulated at a rate that eclipses all past records. It is the scramble of the shopkeepers, the purveyors to this epoch of luxury, that has forced up rents and land values. It is because the people here are so eager to spend money that the persons who cater to them are practically unable to keep up with the demand. To-day the limit has apparently been reached in display and indulgence, when lo! to-morrow the doings of to-day pale into insignificance.

"For years it has been said that the acme of luxury in hotel-keeping was reached at the Waldorf-Astoria, where the guests and the ordinary strollers in the lobby walk on oriental rugs, and gaze on art treasures beyond price scattered about the reception rooms and parlors. Now plans are announced for a hotel farther up the avenue that is to make the Waldorf look like an inn by comparison. Here guests are to dine off china the smallest piece of which will cost five dollars. The table napery is to be woven by the finest looms in France. The lodgers are to sleep in chambers in which every article would rival the furniture once used by kings alone. The men behind this scheme are all practical, hard-headed business experts, who would not invest a dollar except in a certainty, and they feel that they have a certainty here."

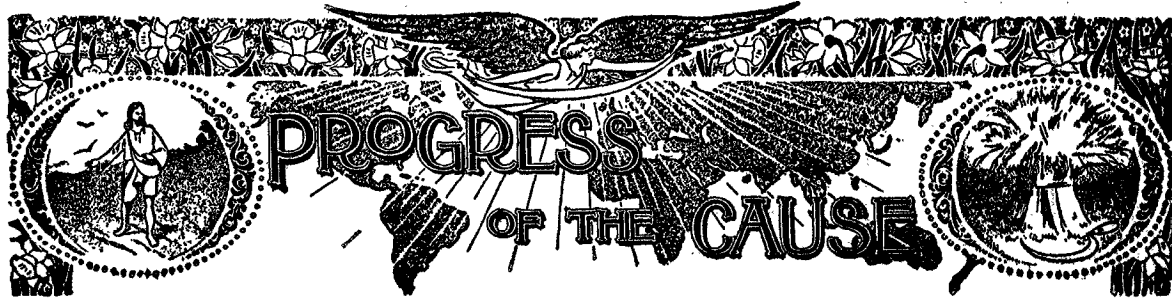
Ah, there is another "certainty" about all this, not realized by these hard-headed business men, or by those who are seeking how they may burn some of their heaped-up wealth; and that certainty is that this unheard-of heaping up of treasure, this revelry of luxury which eclipses anything known in ancient or modern times, is declared by inspired prophecy to be a characteristic of the time when the end of all things is impending. "Go to now, ye rich men. . . . Ye have heaped treasure together for the last days."

The Archbishop and the Constitution.

An intimation that the Constitution of the United States might properly be amended so as to be less liberal in its provisions touching the liberties of the people, was made by Archbishop Ireland before the Merchants' Club of Chicago, February 14. The topic before the club was the "Limitations of Liberty," and the archbishop was the principal speaker. He condemned the doctrines of Tolstoi, the noted Russian opponent of the Greek Church and militarism, as being very dangerous to good government. "The drumming of wild socialism into the ears of the people that wealth is unfairly distributed," said the archbishop, "and that the weak are oppressed by the strong,—these are some of the things that create anarchists." And then he added: "We need laws, and if the government has not the power to enact them, the Constitution should be amended."

The significance of this statement lies in the fact that the national Constitution was framed with the express view of safeguarding the liberties and rights of the people. It was framed by men who well understood the evils of monarchical government, and of that European system into which had been woven so many of the principles and methods of the papacy. It was framed by men before whose eyes anarchy—the result of long curtailment of the people's rights—was then rampant in France and other countries of the Old World.

Rome now hopes, and apparently not without reason, that the Constitution may be so amended that it will read more like a papal document.



CHARLOTTE AMALIE, ST. THOMAS.

I HAVE just returned from my visit to the island of Tortola. I found six keeping the Sabbath, and others interested. I never saw a people more anxious to hear the truth and to receive reading-matter.

Five are awaiting baptism here at Charlotte Amalie. We expect soon to organize a church of about nineteen members. This has been a very hard field, and the work has made slow progress; but the Lord is gathering out a few who love Him and His word.

There is great need for consecrated men and means just now, as the fields are ripe. We are trying to make up some of this deficiency in our field by printing and circulating leaflets. We desire to supply our ministers and canvassers with reading-matter for the many who are unable to buy. We see fruits in all the islands where literature has been circulated.

A. J. HAYSMER.

THE FRENCH-SPANISH FIELD.

In the last six months since our Swiss camp-meeting, the Lord has blessed the laborers in the French-Spanish field. Nearly all have seen fruit of their labors.

At Valence, France, where Brother Badaut has been laboring, fifteen have accepted the Sabbath truth, ten of whom are waiting to be baptized. I have just received a letter from Thiers, France, where Brother Blaizat, who is a bookkeeper in a firm of that city, and who gives only a small portion of his time to the distribution of papers, etc., is working. He states that a family has accepted the truth, and that others are interested.

In Italy, where Brother Curdy has been preaching the message, eighteen have joined themselves to us. This causes great rejoicing in the Italian field, which was losing ground. We have now in training two young men, whom we hope to send to Italy to establish the work there.

Fruits have also been seen of the work in Switzerland. At Lausanne three or four have recently accepted the message, and a good interest exists among those not of our faith. This is a growing church. At Neuchatel five or six have been baptized into the truth. May the Lord continue the work, and send more laborers to carry the blessings of a crucified Saviour to sinful men.

B. G. WILKINSON.

ARKANSAS.

THE past year in Arkansas has been a prosperous one in connection with the work of God in all its departments; and as a result, quite a number have joined our churches, three new companies have been raised up, and four new churches have been added to our Conference. When compared with what is accomplished in a large Conference, this may look small, but there are only about four hundred Sabbath-keepers in the State, and only three ordained ministers and two licentiates at work. In the last two years the tithe has increased from about twelve hundred dollars a year to about twenty-one hundred dollars. We are enlarging our corps of workers, and thanks be to God, the tithe is coming in so that we are nearer out of debt now than we have been for two years. There are four new church buildings in process of construction. We also have a company of young women in Little Rock, doing Bible work, and canvassing for our books and papers. The Spirit of the Lord put it into the hearts of Brethren V. B. Watts and U. Bender to come to our State and give us a year's work; as a result of their labors, we have a strong church, and a new building in Batesville, which will be dedicated March 8, 9.

The readers of the *REVIEW* have read many appeals from Sister White concerning the work in the South. Now there are in Battle Creek, College View, and other places many of our people who are not needed where they are, and who could do a vast amount of good in the South. At the present time there are many opportunities for proclaiming the message in this State.

This country is covered with dense forests of oak, pine, etc. This timber is valuable, and the railroads are pushing out into the forests. Speculators are coming here and securing the timber as fast as they can. In the north-central part there is a great deal of vacant land that could be secured as homesteads. This land has valuable timber on it, and it would have been occupied long ago had it been near the railroad; but now the railroads are there, it will soon be converted into fruit farms and cattle ranches. In the southern part of the State there is a great deal of fine timber. There are three railroads going through the country. At Star of the West we have a church, and the brethren there tell me that there are plenty of claims that could be taken, some within a mile of the church. This is a good cattle country. Cattle can secure their own living the most of the year. Fruit also grows in abundance.

If there are any of our people who would like to improve this opportunity, and settle where they can do good missionary work, we will welcome them; and shall be glad to help such all we can by correspondence, or in any other way. May God bless the work in the South.

A. E. FIELD.

SOUTH DAKOTA.

COLUMBIA.—In compliance with the solicitation of the Dakota Conference Committee, I came here about two months ago to give Bible instruction in the canvassers' school. About twoscore earnest students are receiving the benefits of this three months' course. Besides the class in English Bible, we have an interesting class of eight German young men and women, to whom it is my privilege to impart Bible instruction in their own language. Instruction in other necessary studies, with the Bible as a foundation, is given by Brother Beach, Brother and Sister Walker, and Brother and Sister Isaac. This opportunity is much appreciated by those who are thus fitting themselves for greater usefulness in the work to which the Lord may call them in His vineyard, and we trust that we constitute one small wing of the Forward Movement. All are of good courage in the message.

F. D. STARR.

THE BRITISH FIELD.

WE are glad to report some progress in the work. Our new magazine, *Good Health*, the first number of which was issued last November, is meeting a most cordial reception. The public are showing a deep interest in the health principles, and our own people are doing their best to secure for the magazine a wide circulation. We printed thirty thousand copies of the February number.

During the same time the circulation of *Present Truth* has also made considerable progress. The weekly issue is now nearly twenty thousand copies. However, we shall not stop here, but continue to increase our efforts for a much wider circulation. The *Present Truth* ought now to go to fifty thousand homes every week.

A most important advance move in this Conference was the opening of a missionary training school on Monday, Jan. 6, 1902. The brethren here have long felt the need of such an institution. It ought to have been started before; but we are glad that a beginning has been made. On the day of the opening, twenty students presented themselves, and at this writing the enrollment is thirty-six. The opening of the school was marked by the presence of the Spirit of God, and, best of all, this manifest presence continues with the school in its daily work.

The British Conference is thankful to the General Conference and the Mission Board for the interest manifested, and the assistance rendered the work in this field; and while we appreciate this for the past, we must say that we shall need more help for the future. We do not say this with a view to excuse ourselves from any responsibility. No, far from it! We are glad to say that there is increasing activity manifested by our people to advance the message, both in active work, and also in contributing of their means. And this is as it should be. But with all this, the largeness and importance

of this field call both for more men and for more means than can be produced here at present. However, we are of good courage, and rejoice in what we see and experience of the Lord's blessing day by day. We fully expect that He will do more than we can even ask or think.

The reports from the workers are encouraging. Recently seven persons were baptized at Bath, fifteen at Swansea, nine at Cardiff, seven at Liverpool, and just now we receive the report that twenty-two were baptized at Southampton. Brother H. Armstrong has gone to Glasgow to open the work there. This is the first time that a minister has gone to Scotland to begin permanent work. May the Lord greatly bless this undertaking to the rapid advancement of the message. Brother W. H. Meredith has just secured a portable tabernacle for the work in Wales. Aside from a few canvassers, he is the only laborer in that needy field. One minister for Scotland, one for Wales, and only one for Ireland! Surely the harvest is great, and the laborers are few. The most distressing part of our experience is our inability to send ministerial help in response to many urgent calls that come to us. And when we realize that we are living in the very last days, this situation becomes all the more serious. We earnestly pray that God will send faithful laborers and means to carry forward the work.

There is an urgent call for a health home or a suite of treatment rooms. Some effort has been made to find a suitable location for one or the other, but as yet nothing has been decided upon. We are also beginning to look for a permanent location for our school, which is now being held at Duncombe Hall, North London. These are important matters, concerning which no mistake should be made. We earnestly pray that God may give wisdom to His servants, and himself clearly indicate the proper places for the headquarters of the several departments of the work.

O. A. OLSEN.

CHICAGO.

THE Hygeia Dining Rooms, located conveniently near the University of Chicago for the benefit of the students and members of the faculty of this educational center, are enjoying fair success; and the patrons, as they come and go, speak words of appreciation and praise for the good meals, which are in every way up to the standard of what a wholesome and hygienic meal should be, and for the attractive manner in which they are served. To supply the frequent demands for health foods, a small stock of these has recently been added, and it is believed that they will meet with a ready sale.

The Chicago Life Boat Rest for Girls, located on South Clark Street, has proved a blessing to many a friendless girl who has become weary of her life of sin and misery. It requires great patience and faith in God successfully to carry on a work so fraught with discouragements and hardships as is rescue work in a large city, yet here and there are some encouraging results, which testify to the fact that the efforts of these workers are not in vain. During a short time last year, eight girls were brought into the Life Boat Rest, as a place of refuge; and out of that number, all but two are to-day living upright Christian lives.

The Chicago Sunday morning jail services, which are carried on by some of the students of the American Medical Missionary College, and other gospel workers of the Chicago Medical Mission, are showing some encouraging results, several converts being reported every Sunday. As these cases are followed up as well as they can be consistently, it is a satisfaction to know that at least some of the seed sown has fallen on "good ground."

MARITZBURG, NATAL.

I AM now busily engaged in holding a series of meetings in our new church at Maritzburg. The interest is excellent, and I am confident that some will decide in favor of the truth. There are at least ten towns in Natal, to say nothing about the Transvaal, in any one of which two good, consecrated Bible workers could locate for one year, and during that time a church could be raised up. The field is ripe for the harvest in Natal. The people need the truth and its saving power. This church at Maritzburg was raised up by Bible workers. A church has been built, worth, with the lot, probably about twenty-one hundred dollars, and their tithe will exceed seven hundred dollars a year. I never held meetings where the people manifested such an interest to hear the truth. They come out in the worst kind of weather, apparently as well as in the best. They urge me to go to their homes, and they have many

questions to ask concerning the things presented in the meetings.

I wish we had a ton of literature to supply the Boer prison camps. These people are eager to get it, and we will never find them gathered together in the future, with time dragging heavily on their hands, as they are now. Shall we step out by faith and occupy the field now, or shall we wait until the way is hedged up? Wonderful opportunities are opening up before us for native work. Yet we are so short of workers and literature!

I have just been interrupted by a call from a man who, with his family, is attending our meetings. He urged me to advertise the meetings in the daily papers, and gave me the money to pay for the same. A letter from Bulawayo speaks very encouragingly of the work there, and also of the sale of Zulu Bibles. The workers there are quite anxious to have "Steps to Christ" and some other small publications translated and published. We hope in a few weeks to have these ready for the printer.

G. W. REASER.

INDIANA.

GREENFIELD.—Nearly all the employees of the Conference and many others were present at the general meeting in Greenfield, February 6-9. Professor Prescott was with us, and gave messages of instruction from the Word, and encouragement specially appropriate as we are about to enter upon the work the Lord has assigned us, the sale of "Christ's Object Lessons." It was gratifying to note the unity of feeling and the readiness to co-operate in this grand work. It was made very clear that this is the Lord's plan,—a heaven-born idea,—and that a willful neglect to carry it into effect would be evidence of disloyalty to God. The State has been laid out in districts, leaders have been appointed, and it is hoped that this organized plan will enlist the hearty co-operation of every loyal Seventh-day Adventist in Indiana. The Lord specially blessed us as we considered the possibilities of the Christian life and work, and some were led to believe for a better experience from henceforth.

On Sunday morning the new meeting-house, a neat and commodious structure, was dedicated, Professor Prescott delivering a very appropriate address. The indebtedness on the building was covered by collections and pledges, but the lot is not yet fully paid for.

Elder Lane was also with us during these services and spoke especially to those who were present at the evening meetings. His presence and counsel were much appreciated.

The church at Greenfield, though new in the faith, showed large hospitality in caring for all who attended the meetings. I trust this church may be a light in the city, and that not only the building, but the worshipers, may be temples for the abiding presence of the Holy One, whose presence makes His people holy. The love and unity which prevailed in the meetings brought hope and courage to the hearts of the people, which I trust will bear fruit to the glory of God and the salvation of men.

I. J. HANKINS.

GUADALAJARA, MEXICO.

THE week of prayer was a blessed occasion to the little church here in Guadalajara. It was a season of refreshing to many. The spirit of courage and consecration has come in. There are some of our brethren scattered through the republic, and already six of these have united with the church here. Last Sabbath five persons were baptized in the Baptist chapel. All were Mexicans. Seven will unite with the church next Sabbath, making a total of thirteen added to the church during the last two months.

Nearly every Sabbath some one attends the meeting as the result of the mission work here. Every day I go from one department to another, reading the Bible, and speaking to the people about the Lord. Some are eager to hear; others do not care to hear anything not sanctioned by the Church. Of course all profess to be Catholics. One poor man has renounced Catholicism, and is walking in the light as far as he has seen it.

Yesterday Dr. Erkenbeck and I had a little time to devote to selling papers. We took forty-eight and some handbills of the mission, and in one hour all the papers were sold. We are sure something can be done if we take up this work by faith. We need some one to devote his whole time to this work. May the Lord raise up laborers in His vineyard. There are calls coming in from outside towns, but as yet we cannot answer them. The field is white. I hope the one thousand laborers will present themselves soon. They are needed.

We are of good courage, but it seems that the priests have recently made a determined effort against us. One of the priests told the doctor's girl, who was formerly a Catholic, that all persons who walked on the sidewalk in front of our house were accursed. And now many people go into the middle of the street when going by our place, and return to the walk as soon as they pass the house. As he left her, seeing she was firm in her faith, he said, "Go on; you are a brute with the rest of them."

We need a variety of books in Spanish, many of them in cheap form for the poorer classes.

J. A. LELAND.

ONTARIO.

SCOTLAND.—We have an excellent interest in this place. Last night our hall was literally packed, and over one hundred were unable to enter. The Lord gave liberty in presenting the change of the Sabbath. We could use to advantage many tracts and papers dealing with present truth. If any of our brethren wish to assist us in this way, they may address the writer at Scotland, Ontario.

WM. WARD SIMPSON.

FROM Taftsville, Vt., Brother J. W. Watt reports that five persons are keeping the Sabbath as the result of meetings which he is conducting there. A good interest has been shown, which is the result of faithful missionary effort put forth for a number of years past.

MEETING OF THE PUBLISHING ASSOCIATION.

(Continued from last week.)

THURSDAY, February 13, at 7 P. M., the stockholders met for their final meeting. After the opening exercises, business was resumed. The Committee on Nominations reported, suggesting four names for trustees, two to take the place of two whose term of office had just expired, and two to fill vacancies occasioned by the resignation of two since the last meeting. These two were G. A. Irwin, removed to Australia, and C. M. Christiansen, removed to Berrien Springs, Mich.

The following names were presented by the Committee: A. G. Daniells to succeed S. H. Lane, term expired; C. D. Rhodes to succeed himself, term expired; W. W. Prescott to fill remainder of G. A. Irwin's unexpired term, one year; S. H. Lane to fill vacancy of C. M. Christiansen's unexpired term, two years. These persons were elected.

The whole Board now stands as follows: A. G. Daniells, for three years; C. D. Rhodes, three years; I. H. Evans, two years; S. H. Lane, two years; U. Smith, one year; G. W. Amadon, one year; W. W. Prescott, one year. A. G. Daniells received 2,969 votes; C. D. Rhodes, 2,825 votes; W. W. Prescott, 2,880 votes; S. H. Lane, 2,437 votes.

The Chairman at the opening meeting reported, in answer to questions, the standing of our various papers. There has been a loss on all the papers in foreign languages, as follows: *Sendebud*, loss \$1,466.95; *Vaktare*, loss \$1,275.76; *Hausfreund*, loss \$350.81. The *Youth's Instructor* made a slight gain, to the amount of \$31.04. The REVIEW showed a gain of \$3,762.55. While the financial statement shows a net gain of \$18,758.49, the total profit during the year to the cause (including its donations) from the S. D. A. Publishing Association amounts to about \$32,000. During the past year the indebtedness of the institution has been reduced. The salesroom shows that during the past year, books, pamphlets, and tracts have been sold to the amount of \$107,144.04.

The Committee on Resolutions reported as follows:—

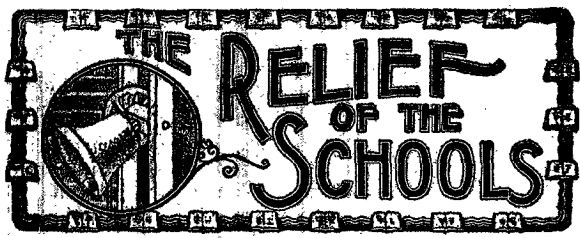
"1. That it be the policy of the Board of Directors to foster a missionary spirit in the general management of the institution, and that special attention be given to the training of workers who shall be thus prepared to connect with similar institutions in other places.

"2. That the Board of Directors be advised to establish small printing plants in some of the mission fields, as may seem advisable in consultation with the Mission Board.

"W. W. PRESCOTT,
"S. H. LANE,
"E. R. PALMER."

These being duly considered, were unanimously adopted; and the forty-second annual meeting adjourned *sine die*.

U. S.



DOING AND PROSPERING.

ELDER COVERT, President of the Wisconsin Conference, is taking an active part in the "Christ's Object Lessons" campaign in his State. He is spending a large part of his time going from church to church, inspiring the members to do their part of the work. He fully expects to see Wisconsin's quota disposed of before the time set to finish the work.

The Conference has been divided into districts, and over each district has been placed a superintendent who is responsible for all the churches in his district. These districts are subdivided so that each laborer has a definite task before him. An earnest effort is being made by all the people, as they expect to sing the song of jubilee before many days.

The church at Milwaukee, Wis., believes that it is able to sell six hundred books. The church has a membership of one hundred and fifty. The officers of the church met the evening after the Sabbath, arranged for six hundred books, and divided the city into districts. The church was divided into companies with a competent leader over each, and has gone to work.

One of the elders of the church began his work by giving a short canvass after a cottage meeting, and succeeded in selling seven books to his readers. Saturday evening the same elder spent one hour and a half after half-past eight, and sold five books. The same day, after holding a meeting with some people not of our faith, he gave a short description of the book, and sold three copies.

In the same church a German sister who has never had any experience in canvassing, and who, being timid, hesitated to undertake the work, finally made up her mind that she would do what the Lord had told her to do. In one afternoon she secured fifteen orders. Those who have had experience in canvassing for this book say that they believe that the angels of the Lord go before them to prepare the people. We know that this is true. If the canvasser has the Spirit of Christ, it will be as easy to sell "Christ's Object Lessons" as it was to cross the Red Sea or walk around the walls of Jericho.

The one hundred and forty-four thousand will be the most wonderful people that have ever lived. Their greatness will consist in implicit faith in God's promises. Naturally they will be the weakest people that have ever lived, but trust in God, and confidence in His word will enable this company to pass through experiences that will make it possible for them to sing the song of Moses and the Lamb.

The one hundred and forty-four thousand will not be disheartened nor afraid when the sun scorches men with great heat. They will stand upon the Lord's promises when the fearful earthquakes shall cause the islands to flee away and the mountains to sink out of sight. The sun will shine at midnight; all nature will be turned out of its course, and great hailstones will fall, and yet the one hundred and forty-four thousand will stand calmly trusting in God while the great men, the rich men, the chief captains and the mighty men, and every bondman and every freeman will hide themselves in the dens and rocks of the mountains.

The one hundred and forty-four thousand will be a marvelous people. They will not fear to do anything that God asks them to do. Like Israel of old, they will be willing to cross the Red Sea. They will pass over the Jordan, and walk around the walls of Jericho if God so commands.

David was successful in overthrowing Goliath because he had formed the habit of obeying God when the lion and the bear were destroying the sheep of his father's flock. If we hope to be among the one hundred and forty-four thousand, we must now accustom ourselves to obedience, doing successfully the things that God calls upon us to do to-day.

The Lord is calling upon our workers and upon every church-member, and even upon the children, to sell "Christ's Object Lessons," in order that we may sing the song of jubilee. To do this it will be necessary for each member to sell four or five books—a very small task if each had the courage of Caleb and Joshua. Those who cannot do this will find it very hard to do the next task that God places before them; for we are rapidly nearing the end, and each move will require more courage and faith than the previous one. The individual who is

weak and fearful now is certainly preparing himself for defeat in the future, while those who trust in God and move forward will have grand success. They will find that the Lord will do the work for them, and that which seemed hard will be done easily and quickly by the angels of God. And too, when God offers the opportunity to do a work, we should be doing it at that time. The children of Israel marched around the walls of Jericho on the very days that He told them to do it. If they had not marched at that time, but had taken their own time, they might have marched a long while without the co-operation of the angels of God.

The spirit of selling "Christ's Object Lessons" is abroad in the land. Everybody who is having a close connection with God is catching the spirit. Ministers, teachers, lay members, and children feel the presence of the Spirit of God telling them to arouse and sell the book. Even those not of our faith have interested themselves in this book, and have taken copies to sell. Now is the time to do this work. We can do easily to-day what may be a very hard task later.

"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly. . . . And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart, and prospered."

E. A. SUTHERLAND.

ARE YOU GATHERING?

WHEN the children of Israel reached the wilderness in their journey from Egypt to Canaan, they found the country a barren one. They were in want of bread, and notwithstanding their murmurings,—and in their murmurings they wished they had died in Egypt rather than face death by starvation in the wilderness,—Moses cried mightily to the Lord, and the Lord said, "I will rain bread from heaven for you; and the people shall go out and gather a certain portion every day." Mark what the Lord and the people did,—He *rained*, and they *gathered*. Are we not in a similar condition at the present time? Not that we as a people face starvation, but we are facing financial obligations which require that we discharge the debts upon our schools.

A few intimately connected with our schools and educational work, and all the leading brethren, have felt deeply over the situation of our school debts, and some have cried unto the Lord, and He has heard, and has given the plan of the sale of "Christ's Object Lessons." The book could not be produced without means, so the idea of raising a fund called "The Material Fund" was suggested and adopted. Nearly forty thousand dollars has been raised with which to buy paper, ink, binding material, and all that is necessary for the getting out of the book. The Review and Herald and Pacific Press offices have given the labor and work of printing these books, and the books have been produced by the thousands, and thus the manna—the books—has fallen before our eyes copiously. With these books we can gather in the money with which to liquidate our school debts and aid in building up schools where none now exist. Now that the books are ready, shall we not take them, and go out and gather the money, a certain portion every day?

We have a few days left in this month, also the month of March, before the busy season will come on. If we let this opportunity slip, there will not be much done until next fall; so shall we not devote the month of March everywhere throughout the country to placing these books in the hands of the people? Some of our Conferences are waking up to this matter. The great States of Michigan, Indiana, Illinois, and Wisconsin are now at work on the book. Thousands have been taken, and are now being sold. The Review and Herald office employees have agreed to take a thousand. The Battle Creek church has taken several thousand, and money is already beginning to come in through their sale. A large company of canvassers start out this week. Some are already in the field. The nurses of the Sanitarium are taking hold of this nobly, and throughout the States that I have named many are selling the book. Other States are becoming enthusiastic in this work. The New York Conference has set apart the month of March in which to aid this work. All New England is at work. Oklahoma is pressing forward. With a membership of thirteen hundred, in two weeks they sold twenty-three hundred books. Iowa and Nebraska are doing nobly, and other States are at work.

Now, if you live in a State in which nothing, or but very little, is being done, will you not individually take hold of the work? We trust all our Conference laborers and officers will seize the opportunity of working up the matter. Now is the golden moment, and *we must not* let it pass unimproved.

A sad calamity has befallen the Sanitarium, but all are of good courage, and now, instead of faltering because adversity has come, it should only inspire us to declare in the fear of God that the work shall go forth as never before. The principles of truth live and reign even though institutions may vanish with the fiery flame. The principles are as eternal as is the throne of God.

Reader, have you sold any of these "Object Lessons"? If not, will you not order of your tract society immediately, and begin a good work? Can you not go out and sell this book? You have intimate friends who would buy the book of you, who, perhaps, would be unwilling to buy of any other person. Who will say, "I am ready; Lord, send me"? S. H. LANE.

THE BEGINNING OF THE CAMPAIGN.

STUDENTS and teachers in Emmanuel Missionary College were thrilled with a desire to enter the campaign for the sale of "Christ's Object Lessons." If others were ready to answer, "Here am I," when the Spirit of God was searching out workers, why should not we come forward for our orders?

The school was divided into fifteen companies, some member of the faculty taking charge of each division. These companies numbered from five to nine individuals. Wednesday, February 5, was the day selected to begin the canvass. Wednesday morning found the companies in readiness, but it was bitterly cold, and the snow was drifting so that the trains could not run. A few students walked into the country, sold their books, and returned the same day. The majority, however, were obliged to wait until the next day. Thursday brought another snow-storm, and an irregular train service, so several companies drove to their territory. It was a busy day. Over a hundred were visiting from house to house in Buchanan, Niles, St. Joseph, Benton Harbor, Dowagiac, and the smaller towns in the vicinity of Berrien Springs. The whole territory was quite well covered.

Many returned Thursday evening with glowing reports, but it was not until Sabbath evening that the students met to relate their experiences. If you doubt the value of such experiences, you should have heard the testimonies. As I listened, I thought of the men who accompanied Saul when he was first made king of Israel; it was "a band of men, whose hearts God had touched."

Elder Brunson had charge of the meeting, and as he had just returned from his first canvassing tour, he spoke with authority. As he himself said, "We believe, therefore we speak." He read that familiar text, Rom. 8:28: "We know that all things work together for good to them that love God," and added, "If we believe that verse, then we must say, Good-by, discouragement. No matter what occurs, our Father has measured the portion, and it is for our good. I look upon the canvassing work in a different light than I did three days ago. I consider it the grandest work we can do. Selling books is but a small part of the work. The real thing is to represent Christ. You have heard of the cobbler who said his work was to tell people of Jesus, and he cobbled shoes to keep up expenses. The canvasser should represent Christ, and sell books to make expenses. The canvasser can reach many homes and touch many hearts from which a minister is debarred. You ask how many books I sold?—Not one. But I shall go again, and I shall sell, or not sell, as God sees best. What I needed was to see the value of the canvassing work."

This was one experience to which all listened with interest: for it was the heart experience of one whom God has chosen for the ministry, one who has said, "I will go where you want me to go." It meant much to us.

Professor Sutherland spoke briefly of his experience in meeting the people, but felt most deeply impressed by the fact that one hundred and twenty-five people had been so united in doing a work which to the natural man is often distasteful, and that it had been done with hearty good will, on two of the most stormy days of the season. The harmony was akin to that of the disciples as they gathered in the upper chamber, and was due to the Spirit of God. When a school as a school can rise *en masse* to do this work, it is a sign that great things are ahead of us. It is one of the signs of the times.

I wish I could give all the rich experiences. The following are statements which were repeated in substance by many students:—

"I propose to keep at this work. I shall visit my territory again."

"I canvassed twenty people before I took an order, but I needed the lesson. I did not think I could feel reconciled to canvass, but I do. I love it, and am ready to go again."

"I never had such courage. I went out with a determination to preach the gospel, and I look for souls to be saved as the result of this day's work."

"The first night our company of boys met for prayer. We are all ready to go again."

"A Sunday-school teacher said the book was just what she wanted for her class. A returned missionary stated that she had many commentaries on the Bible, but 'Christ's Object Lessons' was so well adapted to young people that she wanted it."

"I had an opportunity to hold a Bible study with a discouraged woman, and it cheered her."

"I was greatly blessed," said one of the ministers, "and I believe every one should be a missionary canvasser."

"I had said I could not canvass, but God says 'Canvass,' and I will. I am thankful for the experience. It was just what I needed."

The actual number of books purchased by leaders and their companies was four hundred and forty-nine. Not all of these have yet been placed in the hands of the people, but they have been paid for, and each leader will see that the books are disposed of in the next few weeks. This report is for students only. A good many more books have been disposed of by persons in the church.

The campaign has begun. Fifteen thousand persons canvassing in four States will arouse the people. It cannot be otherwise. It is the greatest movement ever begun by our people. Who can falter to-day?

M. BESSIE DEGRAW.

THE BATTLE CREEK SANITARIUM FIRE.

THE whole country has learned of the destruction of two of the main buildings of the Battle Creek Sanitarium by fire on the morning of February 18. The writer was at the time on the way home from California, and met the news in Chicago on alighting from the train at ten o'clock on the evening of the same day. Half an hour later he was aboard the train for Battle Creek, and an hour later, after dictating replies to a bundle of urgent letters, began making plans for a new and better structure to take the place of the old one.

This institution was planted in Battle Creek nearly thirty-six years ago by a wise Providence, whose fostering care has prospered and developed it from its small beginning to the proportions of a work of world-wide magnitude, which fire cannot consume.

The newspaper announcements have given the impression that the entire establishment has been consumed, and that the work of the institution is suspended. This is by no means true. Fortunately, there was left one large building, the Nurses' Dormitory, which has accommodated about two hundred of the three hundred and fifty nurses employed in the institution. In addition to this, the Sanitarium managers have leased the three large buildings just across the way from the Sanitarium, which have been occupied by the Battle Creek College. The Sanitarium also has about fifteen other good-sized cottages and other dormitory buildings which have helped to house the eight hundred employees and one hundred and fifty doctors and student physicians connected with the institution. The doctors, nurses, students, and other members of the Sanitarium family have surrendered their quarters to patients, thus making it possible to accommodate in the four large buildings nearly as many patients as before the fire.

The only lack is bath and treatment appliances. Several of the buildings are already well supplied with bath facilities. Electric light baths and other appliances were on hand, having just been completed, while others are in progress of construction for branch establishments which are being equipped in New York, Philadelphia, Boston, and other parts of the country. By utilizing these, and fitting up bath rooms and private treatment rooms in the several buildings mentioned, the institution will in ten days be able to care for four hundred patients as efficiently and comfortably as before the fire.

The medical work was not seriously interrupted for more than one day as the result of the fire. Since the first day, every patient has received regular treatment.

Plans are being rapidly prepared for a large, modern, fire-proof building, which will be erected at an expense of about two hundred and fifty thousand dollars. The work will be pushed with all possible dispatch, and it is hoped that it may be completed within six months.

Two hundred and fifty thousand dollars will be required to erect this new structure. The buildings were insured for one hundred and fifty-one thousand dollars. One hundred thousand dollars more must be raised to put the institution on a proper footing by the erection of a fire-proof building. The old Sanitarium building was constructed under difficult circumstances by the aid of borrowed capital, and

it was necessary to build as large as possible to accommodate the sick people who were waiting to be received. The buildings have never been large enough to hold the whole Sanitarium family. During the past summer the two main buildings, which are now in ashes, accommodated only about one half of the patients who sought the institution for relief. At the time of the fire, the buildings, which were full from top to bottom, accommodated about two thirds of the patients who were here under treatment. It certainly would not be wise to erect buildings of less capacity than those which have been destroyed.

Plans are being arranged for the raising of the one hundred thousand dollars necessary for the construction of the building. Old friends of the Sanitarium, chiefly wealthy patients and business men who have become interested in the work of the institution, are already offering money in considerable sums, and it is believed that it will not be difficult to raise the amount required to erect a new building without incurring debt. If such a building can be constructed and set in operation without incumbrance, it will be a great encouragement to the work everywhere; and such an edifice, standing as a temple of truth, the headquarters for a world-wide movement, represented by hundreds of physicians and nurses, and many thousands of interested friends in all parts of the world, will be a fitting tribute to the cause of truth and reform from the multitudes who have been helped and blessed by the beneficent influence which has gone out from this work, and the glorious principles for which it stands.

The managers, doctors, and nurses, who are placed by this catastrophe in somewhat trying circumstances, appreciate most heartily the kindly sympathy and appreciation shown them by the citizens of Battle Creek, and by the friends of the institution everywhere, as manifested by a perfect avalanche of telegrams and letters of sympathy and encouragement which have poured in upon us since the publication of the notice of the fire; and by multitudes of kindly acts too numerous to mention in detail.

Although two of the largest buildings have burned, the four buildings remaining still constitute, with the equipment for treatment which will be completed within a few days, the largest and most thoroughly equipped Sanitarium in the world. The several hundreds of patients who remain in the institution, are receiving and will continue to receive thorough-going treatment. New hospital quarters have been provided, and all patients who may come will be cared for, and can be as successfully treated as heretofore. The doctors, nurses, and other employees are all alive and well, and full of energy, courage, and enthusiasm. Buildings may burn, but principles survive. The Battle Creek Sanitarium is going on with its work, temporarily crippled a little; but with the blessing of a kind Providence on the efforts being put forth, it will soon be better prepared than at any previous time in its history for the great work which has been placed in its hands.

An account of the fire will be published in some form, with numerous thrilling and interesting incidents connected with it.

J. H. KELLOGG.



— Secretary of the Navy Long has announced his intention of resigning from President Roosevelt's cabinet.

— Secretary of State Hay has sent notice to Russia and China that any agreement giving any corporation exclusive right in the development of Manchuria will be considered a breach of the treaties between China and the United States.

— President Roosevelt has given his decision on the Schley-Sampson controversy, and expresses the hope that it will now be ended. He finds that Schley was not in command at the battle of Santiago, and condemns the "loop" made by the "Brooklyn" at the beginning of the fight.

— A coroner's jury, which made a thorough inquiry into the causes of the gas explosion in Chicago, February 5, by which several buildings were wrecked and eleven lives lost, holds the People's Gas Light and Coke Company of Chicago responsible for the disaster.

— Smallpox continues to spread over Iowa and Illinois.

— Serious railway wrecks occurred on Sunday, February 16, at Gifford, Iowa, and Shop Creek Sid-ing, Ill., resulting in the loss of six lives.

— One thousand dollars is offered by a wine company for the privilege of serving a particular brand of champagne at the banquet to be given Prince Henry in Chicago.

— President Angell, of Michigan University, has prohibited "smokers" among the undergraduates at that institution. Organized orgies, he declares, cannot be permitted there.

— Another actress gone insane, is the report that comes from Theresa Vaughan, who is now in the Worcester, Mass., insane asylum. A stage life rarely has a happy ending.

— Details which have been received regarding a recent great earthquake at Shamaka, in Transcaucasia, show that 2,000 persons, mostly women and children, perished in the disaster, and that 4,000 houses were destroyed.

— Inhabitants of Chilpancingo, Mexico, are in great alarm because of several openings in the earth near by, of recent origin, from which smoke is issuing. An earthquake in the night of February 16, which was severe enough to wake the entire city from slumber, seems to give good ground for their fears.

— New York City was the scene of another terrible disaster Saturday morning, the Park Avenue hotel and Seventy-first Regiment armory being destroyed by fire. A panic occurred in the hotel, and many persons were injured by jumping from windows. Thirteen are reported dead, and the list of injured totals about one hundred.

— A new locomotive headlight has recently been tested on the Chicago, Milwaukee & St. Paul Railway, the purpose of the invention being to insure the safety of trains by means of a very powerful electric illuminator, capable of lighting up from eight to ten miles of straight track, or of being projected on the sky where the track is curved. It promises to be a success.

— "Short-circuiting a nerve," is a phrase now used to describe the theory of a new discovery in surgery, based on the theory of Marconi's wireless telegraphy. By means of electrical vibrations set up between the branches of a nerve, producing an electric current which has certain points of similarity to the nerve current, the latter is shut off from reaching the brain, and there is no sensation of pain. It is thought this theory may provide a substitute for anesthetics.

— The Boers are again heard from in South Africa. February 12, near Johannesburg, a British force of 150 mounted infantry was led into an ambush and attacked on several sides at once, losing heavily before they could retire to a safe position. A British constabulary force was defeated with severe loss near Witervale River, February 10. On February 18 a British force under General Hamiliton was defeated at Klippan, a detachment of the same being surrounded and captured.

— A general strike of the trades unions of Spain is reported, and that country seems to be almost on the brink of civil war. The young boy king of Spain is about to succeed to the throne, and an uprising has been looked for on the part of those opposed to the royal family. Rioting has occurred in many places, the most serious being at Barcelona, where the rioters were attacked by the troops, and forty persons were killed. Martial law was proclaimed in the provinces of Saragossa and Tarragona. General Weyler is in command of the military forces, and the most rigorous measures have been taken to prevent any attempt at revolution.

— Insurance rates are to be advanced. The statement comes from New York City that "as a result of the enormous losses sustained by them in 1901 and in the opening months of the present year, a decision has been reached by the leading fire insurance companies to advance rates in all territory east of the Rocky Mountains, except in and near this city. The advance, which it is planned to put into effect immediately, will amount to, at least twenty-five per cent on mercantile stocks in all buildings except such as are occupied as dwellings above the grade floor, and on frame store buildings; also on all manufacturing risks and other special hazards which have not been rated under revised and approved schedules within one year." The further statement comes that "since Jan. 1, 1901, thirty well-known fire insurance companies have either retired from business or have greatly curtailed the field of their operations."

Burning of the Sanitarium Buildings.

IN order that the readers of the REVIEW may have the exact facts with reference to the destruction of the Sanitarium buildings, and not be left to depend upon newspaper reports or unreliable rumors, we have prepared the following statement for this paper.

The precise origin of the fire is not known. A few minutes before four o'clock on Tuesday morning, February 18, the night watchman, while on his round of inspection in the main building, found that some of the electric call bells would not ring, owing to a "short circuit," which had in some way been set up between the electric wires in the basement of the building. While attending to this, the odor of smoke was detected, coming from beneath the men's bath room. Summoning assistance from the night clerk's office, a hurried investigation was made, and a fire was found to have started in the basement at a point underneath the massage room. This was in a large wing of the main building, extending eastward. A dense smoke was rising, and the alarm was immediately given from two alarm boxes in the main building, and from the nearest city box, and help summoned from a fire station located close by. But the fire was in a place not easy to get at with the hose, and spread rapidly, running upward through some ventilating shafts, and breaking out in a few moments' time at the top of the building. By this time doctors, nurses, and other employees and medical students in the building had been aroused, and the energies of all were turned to the task of removing the patients to a place of safety. The nurses had been instructed and drilled in preparation for such an emergency, and the result was shown in the remarkable work that followed.

The building was filled with patients, of whom fifty or more were in a helpless condition, unable to rise from their beds. These and the women and children were taken care of first. Not a room upon any floor was left unentered. Not one patient was forgotten. All were gotten out of their rooms, and carried or led to a position of safety, many climbing down the fire escapes, with which the building was well provided. All escaped from the building with the single exception of one aged man, a mental patient, who, after he had left his room in company with his wife, either became separated from the rest by accident, or turned back again for some cause after he had reached a place of comparative safety. To make sure that no one was left, the search was maintained by doctors and nurses after the smoke had become so dense that only by wrapping wet cloths about their heads and feeling their way, were they able to pass through the halls. Predictions had been made, based on what has occurred in other places, that the burning of the Sanitarium building, if it should occur, would be attended with great loss of life; and the time at which the disaster happened was one which favored the verification of such a fear. But the prompt action taken by the employees, one and all, and the entire absence of panic, brought about a result as gratifying as it was remarkable.

In all this we recognize with the deepest gratitude the merciful care and overruling providence of Him in whose name this institution was established, and to the furtherance of whose cause it is devoted. To Him be the glory and the praise for this great deliverance.

But little could be done by the city fire department to stay the progress of the flames, owing to the lack of facilities adequate to cope with a fire of such magnitude. Situated, as the building was, upon almost the highest ground in the city, where the pressure of the city water was much reduced, and with only one fire engine at hand until help could be summoned from neighboring towns, great difficulty was experienced in getting water directly on the fire in the high buildings. The hospital building was separated from the main building by the width of the street, but took fire from the intense heat when the fire in the main building was at its height. The loss of this building was owing principally to the lack of sufficient water pressure to throw a stream to its top story, where the flames began.

Other buildings in close proximity to the main building took fire and were consumed, among these being the old wooden building in which the Sanitarium was first started, when it was known as the "Health Reform Institute;" also the Salisbury cottage, at the corner of Lincoln and Barbour Streets. The dormitory escaped, and to this, and the college buildings, of which the Sanitarium recently acquired possession, a large number of the patients were immediately transferred, others finding refuge in hotels.

The Sanitarium institution was, of course, not burned. Patients received treatment the very day of the fire, and the work of the institution has been going steadily forward since. A large number of patients showed their loyalty to the institution by going with it to its new quarters.

The loss on the buildings burned was about \$300,000. This loss is a little more than half covered by insurance.

The citizens of Battle Creek were not slow in testifying their appreciation of the value of the institution to the city and the loss sustained by the community. By proclamation of the mayor, a mass meeting of citizens was called to meet in the Tabernacle, Wednesday evening, to express their sympathy with those directly concerned in the misfortune, and tender their moral support to whatever measures may be taken for the reestablishment of the institution upon a prosperous footing. At the hour appointed the Tabernacle was filled to its fullest capacity. Prominent business men of the city, together with the pastors of the principal churches, occupied the rostrum, and nearly all of them addressed the meeting, speaking in the warmest terms of the institution, its management and employees, and the principles for which it stands, and more than once giving the assurance that whatever financial assistance is needed to rebuild, can be had for the asking. The sentiment of the meeting was embodied in the following resolution, which was presented:—

"Whereas, The Michigan Sanitarium and Benevolent Association have sustained a deplorable loss in the destruction of their magnificent Sanitarium and hospital

buildings by fire, we, the citizens of Battle Creek, in mass meeting assembled, desiring to express our heartfelt sympathy with its capable board of managers, and with Dr. J. H. Kellogg, the exceedingly skillful surgeon and physician-in-chief, under whose untiring care during the past thirty-five years it has attained a world-wide reputation of the very highest character, and a degree of prosperity exceeded by none, do hereby—

"Resolve, That during its entire existence its influence has been for the most substantial material interests of our city, that its beneficial influences as affecting the moral, intellectual, and physical culture of our people, both young and old, have been of inestimable value; and we hereby express the ardent hope that the ruins will soon be supplanted by buildings equal, if not superior, to those consumed by the fire, and pledge the sympathy and moral support of this meeting in any measures leading to the accomplishment of that most desirable end."

Dr. Kellogg was present, and addressed the meeting, stating that from lack of funds when the Sanitarium building was first put up, and the desire to accommodate as many patients as possible, wood had been used in the old building instead of fire-proof material; but he felt that he could not ask people to come to another building that was not fire-proof, or so nearly so as to be entirely safe; and that to erect a building of this nature, \$100,000 would be required above the amount of the insurance. A resolution has been passed by the board of managers stating that if God will provide the funds, a new building of this character will be erected.

From all parts of the country, hundreds of telegrams have come in from business men and others, expressing sympathy, and offering financial aid. Through the gloom of misfortune there shines the prospect for a better equipment and a greater prosperity for the Battle Creek Sanitarium than it has ever known in the past.



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.

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.

Montana, Notice!

THE next session of the Montana Conference will be held in Butte, Mont., beginning Sunday evening, March 16, and will continue one week. At this time, officers will be elected for the ensuing year, and all other necessary business transacted. We trust that each church in the Montana Conference will send delegates to this meeting. Each church is entitled to one delegate, and to one additional delegate for each ten members of the church. We are glad to announce that Elders W. T. Knox and A. T. Jones will be with us at this time, and we hope to see a general rally from all parts of the State.

W. B. WHITE.

Farmers' Institute.

GOD has truth for His people on the cultivation of the soil. The gospel will yet be preached by many consecrated farmers. The world is reaching after the truths which God has committed to His people, and the present is undoubtedly an opportune time to make these truths known.

A Christian Farmers' Institute was called to meet at Berrien Springs, March 7-9. It seems unfortunate that this must again be postponed. The call for such a meeting has met with a most gratifying response. The meeting is indefinitely postponed because of the present campaign for the sale of "Christ's Object Lessons." The idea is not abandoned; indeed, the demand for instruction is so great that we expect in the near future to gather together material bearing directly on this question, and put in form for our people. Those who are interested are requested to open correspondence, that reading-matter may be sent to them.

E. A. SUTHERLAND.

District 8, Michigan.

THERE will be a general meeting for Ithaca and adjoining churches, February 28 to March 2. The first meeting will be held Friday evening. There will be good help at the meeting. Let all the brethren in this vicinity make a special effort to attend. Those coming in from other churches should bring some bedding, so that all may be made comfortable. Let all come praying for success.

W. R. MATTHEWS.

Obituaries

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

COLE.—Born March 18, 1821; died Jan. 24, 1902, of pneumonia, at the home of her daughter, Mrs. Woods, in Fort Worth, Tex., Sister Elvira Cole. She had lived a devoted Christian life for nearly forty years, having heard the truth in Dallas, Tex., about twenty-five years ago.

O. GLASS,
ELDER MORGAN (Methodist).

LOUGHHEAD.—Died suddenly Jan. 15, 1902, of heart failure, at Alba, Pa., Brother Jefferson Loughhead, aged 69 years. He was an old and esteemed resident of Alba, and will be missed in the community, as well as in the little church of which he was elder. He accepted the truth when a young man. The writer spoke on the funeral occasion; texts, Rev. 14:13; 2 Tim. 4:7, 8.

I. L. BAKER.

SHEAR.—Died at his home, at Homer, Mich., Jan. 6, 1902, of tumor on the brain, Brother Syrenus Shear, aged 46 years. In his last sickness he gave his heart wholly to the Saviour, and had clear evidence of his acceptance with God. He leaves a wife, one daughter, an aged mother, and several brothers and sisters. Words of comfort were spoken by the writer, from Isa. 26:19-21.

J. C. HARRIS.

OSBORN.—Sister Alida Osborn, after a sickness of six weeks, died at her home in Willamina, Ore., Dec. 14, 1901, from a complication of diseases, aged nearly fifty-seven years. Sister Osborn lived a consistent Christian life, having been a member of this church for about six years. She was a kind and affectionate wife and mother, and leaves a husband and eight children, who deeply realize their great loss.

F. M. BURG.

DAVIS.—Mrs. Maranda Harris-Davis was born in Holmes Co., Ohio, June 4, 1825; died of Bright's disease at Columbus, Ohio, Jan. 23, 1902, aged 77 years, 6 months, 19 days. Grandma Davis united with the Methodist Church when fourteen years old, and lived a consistent Christian life till her death. About fifteen years ago she accepted the present truth. She died with a bright hope of a glorious resurrection. Her last words were, "Praise God for His loving-kindness; it is better than life to me." Similar words are recorded by David in Ps. 63:3, which were used as a text for the funeral discourse. She leaves an aged husband, three children, and many friends.

C. A. WATKINS.

HALBERT.—Curtis Gordon Halbert was born in New York, May 14, 1872. He spent several years in Michigan, after which he moved to Florida, where he married Miss Nellie Hayden. About three years ago he suffered from a severe attack of typhoid fever, and laid the foundation for tubercular trouble, which appeared soon after, in the end causing his death. He came to Boulder, Colo., in August, 1901. For a time he seemed to be benefited by the climate, but soon began to decline, dying Jan. 19, 1902. Brother Halbert had a bright experience in the Lord, especially during the last few months of his life, uniting with the Boulder Seventh-day Adventist church before he died. He fell asleep with a firm trust in the Lord.

F. M. WILCOX.

Death of Elder H. M. Kenyon.

FELL asleep in Jesus, at his home in Memphis, Mich., Jan. 10, 1902, Elder H. M. Kenyon, aged 68 years, 3 months, and 5 days. His last sickness, supposed to be pneumonia, was of short duration. He preached his last sermon in the church at Memphis, Sabbath, January 4, speaking with great freedom and power. The funeral services were conducted by the writer at Memphis, Monday, January 13, at 2:30 P. M. The remains were immediately removed to Monterey, Mich., where another service was conducted Tuesday, January 14, at 2 P. M., after which he was laid away to rest beside his first wife, in Popple Hill Cemetery. He leaves a wife, two sisters, and two brothers to mourn their loss. Elder Kenyon was converted under the labors of Elder M. E. Cornell at Monterey, Mich., in 1856. From the time he accepted the Third Angel's Message till his work was done, he was loyal and true in the work of the Lord. He was superintendent of the Monterey Sabbath-school for fifteen years. Elder Joseph Bates persuaded him to enter the ministry, and in 1868 he received a license from the Michigan Conference to labor in the gospel field; in 1872 he was ordained to his holy calling. His labors were mostly confined to the State of Michigan, though he labored some in Indiana and Ontario. He was in charge of the work in Detroit for six years, and he and his faithful wife, who still survives him, together with the Bible workers, built up the work there to its present proportions. He was greatly beloved by all the ministerial brethren of this Conference, and highly esteemed as a minister. It was my privilege to labor with him in tent work three seasons, and I deeply mourn his loss. But with his dear friends and brethren we can truly say, We sorrow not as those who have no hope. He sleeps in Jesus.

R. C. HORTON.

(Signs of the Times, please copy.)

Business Notices.

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

WANTED.—A good farm hand to work by the month. A young man preferred. Must be a Seventh-day Adventist. Address E. H. Howland, Farmers Creek, Mich.

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.—To hire a few men by the year to help improve land in northern Wisconsin. None but Sabbath-keepers need apply. Address A. C. Woodbury, Darlington, Wis.

FOR SALE.—To an earnest worker who is interested in advancing the principles of healthful living, a vegetarian restaurant, doing a good business in Lincoln, Neb. For particulars, address A. N. Loper, St. Helena, Cal.

WANTED.—By a young woman of twenty-six, a home for the coming summer, on a farm in Colorado among Adventists. She is able to work, but needs to be outdoors. Address Ida Christensen, 421 Mapleton Terrace, care Mrs. Burlingame, Boulder, Colo.

Addresses.

THE address of Mrs. Ida Carmichael is 1607 Howard Ave., Riverside, Cal.

All mail for J. H. Behrens or the Hawaiian Mission should be addressed to 60 Akana Lane, Honolulu, H. T.

Mrs. Lena A. Prickett (clerk S. D. A. church), 140 S. Gibbs St., Pomona, Cal., desires information concerning the whereabouts of A. G. Anderson, last heard from in southern California; also Sister E. D. Lamberson.

To Appear in the March Sentinel of Christian Liberty.

Do you wish to know the Roman Catholic theory with regard to the relation of Church and State? And do you wish to learn this at first hand, from an ardent Catholic who knows what it is, who thoroughly believes in it, and who states it frankly and unequivocally? Then do not fail to get the *March Sentinel of Christian Liberty*, and as many numbers thereafter as are necessary, and read the series of articles which begin in that number, on "The Catholic Theory of the Relation between Church and State." These articles will be a reproduction of an essay on this subject by an able Catholic writer, originally published by authority, under the editorial direction of Cardinal Manning. No friend of religious liberty who really desires to serve that cause at this time, should fail to read these articles carefully; for he who does read them thus will realize better than he has before the striking similarity between the theories now developing in the religious world outside the Church of Rome, and that which has been the very genius of the papacy throughout her history.

The frontispiece will be very timely and suggestive in view of the present wide-spread agitation of the Sunday question. It will be entitled "The Modern Diana: Its Genesis and Evolution."

Did you know that "our national Christianity" is to be one of the "exhibits" at the Louisiana Purchase Exposition at St. Louis? Read W. N. Glenn's ringing article on this subject in the March issue of the *Sentinel of Christian Liberty*.

In the case of seventh-day observers, Sunday laws plainly interfere with parents in the proper training of their children, and add greatly to the difficulties with which they must contend in this matter. This point that is seldom thought of in this connection is one of the several good points made in the article in the *March Sentinel of Christian Liberty*, entitled "Sunday Laws and the Rights of Conscience."

Did you know that there is a marked aggressiveness of it throughout the United States and Canada for the compulsory Sunday closing of all places of business, amusement, etc.? The "Sunday Enforcement" department of the *Sentinel of Christian Liberty* will keep you fully informed in regard to what is being done in this direction. This department in the March number of that magazine will be especially full.

A very timely article in the *March Sentinel of Christian Liberty* will be one applying the principle of trade-mark laws to the present live Sunday question. It deals with a fact that has a most vital bearing on this question.

Twelve numbers,—one year's subscription,—all of which will be equally as good as this one, can be secured for only \$1. Every individual should be a subscriber; every church should have a club for missionary work.

Address orders to *The Sentinel of Christian Liberty*, 11 W. Twentieth St., New York City.

THE EMPIRE SERIES

In 1896 Elder Alonzo T. Jones published "The Empires of the Bible," the first volume of the Empire series. The second volume, "The Great Empires of Prophecy," was published in 1898, and the third volume, "Ecclesiastical Empire," was issued last year. These are three very important books, and should be not only read, but carefully studied by every member of every church.

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"To read such a book is wholesome to every side of one's better life. There is not a dull page in the book, and I lay the volume aside at its end with a genuine desire for more, believing this is not the last we shall have from Dr. Reed on the Scriptural Foundations of Science.

"HENRY B. RANKIN."

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.

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Order of the State Tract Societies.

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"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express	*Detroit Accom.	*Mail & Express	*N. Y. & Bos. Spl.	*Eastern Express	*N. Y. St. Sp.	*Atlantic Express
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 5.30	pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.39	7.00	1.20
Niles.....	am 12.40		10.15	1.00	6.35	7.55	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.45	9.08	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	3.33	8.38	1.30	3.09	7.43		5.30
Albion.....	3.55	9.00	1.50	3.30	8.08		5.52
Jackson.....	4.50	10.05	2.35	4.05	8.40	10.50	6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.10	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 6.08
Susp. Bridge.....							5.40
Niagara Falls.....							5.40
Buffalo.....				am 12.20	am 7.00	7.50	6.30
Rochester.....				8.18	9.00	10.10	8.40
Syracuse.....				8.45	10.55	pm 12.15	10.45
Albany.....				9.05	pm 2.30	4.50	am 2.50
New York.....				pm 1.30	6.00	8.45	7.00
Springfield.....				12.16	6.10	9.32	8.05
Boston.....				9.00	9.00	11.30	8.46
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 4.15		pm 6.00
New York.....		6.00			6.10		am 9.15
Syracuse.....		11.30		am 8.45	am 2.00		10.20
Rochester.....		am 1.20			4.05		pm 12.10
Buffalo.....		3.20		pm 6.25	5.20		3.50
Niagara Falls.....				6.02			4.32
Falls View.....							5.07
Susp. Bridge.....					6.31		11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	
Ann Arbor.....	9.38	9.38	8.40	1.20	1.38	5.45	am 12.30
Jackson.....	11.20	10.20	11.05	2.20	2.40	7.25	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	9.00	8.40
Kalamazoo.....		1.40	pm 12.10	4.05	4.25	10.00	9.00
Niles.....		9.25	1.22	3.25	5.28	6.05	5.08
Michigan City.....	4.47	2.20	4.45	6.22	7.05		8.08
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.

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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			11.50	9.20	
Flint.....		10.40	4.54	10.21	7.28	
Port Huron.....	9.40	AM 12.30	7.00	PM 12.20	9.30	
London.....	AM 12.32	3.27	10.10			
Hamilton.....	2.10	5.24	PM 12.25			
Susp. Bridge.....	3.40	7.05	1.55	8.50	AM 3.40	
Buffalo.....		8.20	3.05	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.56	PM 3.47	
New York.....	4.33	8.23	8.23	9.34	4.33	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		
WEST	3	5	7	9	11	75
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.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	8.30	
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.....	5.55	4.08	8.55	2.39		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

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W. C. CUNLIFFE, Agent.
Battle Creek.



BATTLE CREEK, MICH., FEBRUARY 25, 1902.

Contents of This Number.

Poetry.

Who Is God?—Christ Our Only Helper—An Old-Fashioned Woman. 113, 115, 118

General Articles.

The Need of a Revival and a Reformation—Do Christians Mean Business?—God's Kingdom in This World—Time—Demas the Deserter—The Cost of Success. 113-116

The Forward Movement.

Practical Hydrotherapy—Christ's Mission to the Earth—The Physical Foundation for Sin. 117, 118

Home and Health.

Principles of Pedagogics for Home and School Government, No. 3—As an Indian Saw It—An Appeal to Mothers. 118, 119

Editorial.

He Doeth All Things Well.—W. W. P.—Light in the Darkness, W. W. P.—God's Call for Men, L. A. S.—Put It into the Fire, L. A. S.—The Test of the Day, E. A. SUTHERLAND—"Christian Science": Are Its Doctrines Truth or Error? G. I. BUTLER. 120, 121

Special Mention.

The "Era of Burning Money"—The Archbishop and the Constitution, L. A. S. 122

Progress of the Cause.

Charlotte Amalie, St. Thomas—The French-Spanish Field—Arkansas—South Dakota—The British Field—Chicago—Maritzburg, Natal—Indiana—Guadalajara, Mexico—Ontario—Meeting of the Publishing Association. 122, 123

The Relief of the Schools.

Doing and Prospering—Are You Gathering? The Beginning of the Campaign. 124, 125

The Battle Creek Sanitarium Fire.

125

News and Notes.

Minor Paragraphs—Burning of the Sanitarium Buildings. 125, 126

Special Notices.

126, 127

Obituaries.

126

Notice to the Readers of the Review.

Acting in harmony with the recommendation of the General Conference Committee, the Trustees of the Publishing Association have invited Brother W. W. Prescott to connect with the editorial staff of the REVIEW AND HERALD.

I. H. EVANS,
President of the Board of Trustees.

A FULL statement of the facts concerning the burning of some of the Sanitarium buildings will be found on the fourteenth page.

An important statement from Dr. J. H. Kellogg concerning the present situation at the Sanitarium and the plans for the immediate future will be found on the thirteenth page.

ON Monday, the 17th inst., Brethren A. G. Daniells and E. R. Palmer left Battle Creek for California, where they will spend a few days before going to Portland, Ore., to attend the Pacific Union Conference.

ELDER U. SMITH has for a week past been confined to his home by illness, which has made it impossible for him to attend to his editorial duties or to answer letters. We are glad to be able to say that he is now rapidly recovering.

No apology is needed for devoting so much space this week to reports and appeals relating to the sale of "Christ's Object Lessons." It is the burning question just now. It is encouraging to think that so many thousands of our people are united in this great effort, and are determined to push it to a successful issue. We shall expect to hear reports of special blessings received in this work.

AT the usual Sunday morning chapel service this week, Brother I. H. Evans, the manager of the Review Office, suggested to the employees that all connected with the institution should share in the experience of their fellow workers at the Sanitarium

by joining with them in setting apart a certain portion of the wages received from the present time until July 1, to be given to the building fund. This suggestion met with a hearty response, and a substantial amount will doubtless be realized in this way. He also stated that the Board of Trustees were considering the propriety of publishing an illustrated souvenir of the Sanitarium, including a history of the institution and its work, a full account of the scenes and incidents connected with the fire, and a statement of plans for the future. He thought the Review and Herald Office might print a large edition of such a souvenir as its donation to a sister institution in distress, and that the proceeds would add quite a good sum to the building fund. The trustees will give this matter immediate attention, and they will doubtless adopt the plan. This spirit of willingness to share in the trial through which our fellow workers are passing will bring blessing to all hearts.

THE following message was received from the Pacific Press Publishing Company in reply to a telegram announcing that the Sanitarium and Hospital had been totally destroyed by fire:—

"OAKLAND, CAL., Feb. 19, 1902.

"W. W. Prescott,

"Care of Sanitarium:—

"We express our deep sorrow and sincerest sympathy in your great affliction. Will help to the extent of our ability. See 2 Thess. 2:16, 17.

"PACIFIC PRESS PUB. CO.

"Board of Directors."

The Scripture to which reference is made reads as follows: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." Such expressions of brotherly sympathy and Christian cheer serve to sweeten the bitterness of trial, and to unite hearts in the one work.

THE morning services at the Tabernacle last Sabbath were conducted with special reference to the situation which has arisen from the calamity that has come upon the Sanitarium. The speakers were W. W. Prescott and Dr. J. H. Kellogg. The former dwelt upon the thought contained in Haggai 2:9, where the prophet, encouraging Israel to the rebuilding of the temple, declares, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." The glory of the second temple was the presence of Jesus the Messiah, in whom dwelt all the fullness of the Godhead. God the Father manifested His glory through Jesus Christ as it had never been manifested to Israel or to the world before. So will the glory of the Sanitarium rebuilt, even should the new building be less imposing than the old, be greater than it was before, if in the lives of those connected with it there shall be a more perfect embodiment of the divine principles for which the institution stands. Dr. Kellogg spoke feelingly of his desire to know the lesson God would teach him and us by this experience. He referred to the facilities that are still left for continuing the work of the institution, to the doctors, nurses, and employees, who manifested their loyalty to it in its hour of trial, and to the one hundred thousand or more people who had been patients at the Sanitarium, and had received benefit by their association with it. All these were left, and would perpetuate the life of the institution. The words of both speakers were full of hope and courage. A complete report will appear next week.

The Missionary Acre Fund.

It has been arranged that all the money that can be raised through the Missionary Acre plan shall for the present be devoted to the aid of the American Medical Missionary College and Training School for Nurses. The Sanitarium was not, and certainly is not now, able to purchase the old Battle Creek College property for the use of the medical college.

Though the visible building through which it operated largely is now in ruins, the Sanitarium still lives. Its principles are active. Thousands are earnestly devoted to these principles. The buildings of the Battle Creek College are now the principal headquarters for the scores of patients at the Sanitarium. These buildings exist, the property can be paid for, and the medical school carried on to accomplish more good than it has in the past.

The nurses and young doctors that are sent forth from the Sanitarium are certainly doing a good work in the world, and it is now time to come to the aid of this school. As the writer stood upon the ground and saw the Sanitarium and Hospital go down, section after section, men and women not of our faith, with tears in their eyes and with faltering voices, said, "The noble institution has gone." Three of the city's ministers declared that although an institution which was a benefit to Battle Creek, to the Seventh-day Adventist denomination, and to the world is vanishing rapidly, and the news of its destruction will bring sorrow to many, yet thousands of individuals who have learned its principles, and have been benefited by them, will come to its rescue; and they further declared that they would use their influence to rebuild it, for they highly appreciated its powerful influence for good in the world.

What will be received on the Missionary Acre Fund is not, at present, expected to rebuild the institution, yet every dollar received on the Missionary Acre Fund will go to help purchase the property of the Battle Creek College to aid the Sanitarium in its work.

Reader, will you not help now as never before? God is in this work, and noble young men and women from the different States are being trained to carry the grand principles of health reform everywhere. Will you not plant an acre, perchance two, three, or five, and let the proceeds of that planting go to help this work? If not able to do so, will you not plant a garden, or can you not raise some poultry, and give the proceeds? Some parents have given a brood of chickens to their children, that they might have a part; the chickens have been fed, and the proceeds from the sale of the eggs sent in. A good many dollars have been received in this way. Some have given the proceeds of all the eggs laid on the place on the Sabbath day. Others have given one week's wages, and some their earnings for a longer period of time. Reader, will you not do something to aid this work?

Now as never before we should not allow ourselves to falter. We have reached a crisis for good in this cause. God lives and reigns, and His principles are eternal. We should begin to plan now to plant and sow, that we may reap for the Lord next autumn. As the spring work opens, will not our young men and women send in means which they have earned, donating a portion of their time for this work? Last year one church in Kansas farmed five acres, and have sent in quite a good many dollars. Who will begin this year to plant? All who will co-operate, please drop a card to me, at Battle Creek, Mich., that I may know what each is willing to do. I expect to take the field in a few days, and I wish to visit many of the churches throughout the country, and lay this matter before them. We are in earnest, and we believe that the friends everywhere will take hold of this plan for helping a worthy institution. Let none for a moment be discouraged, for all connected with it are of good courage. Hundreds of young men and women are declaring that they are in this work for life, or until the Master shall come. Shall there not be one grand, hearty response from the pine-clad hills of Maine to the golden shores of the Pacific Coast, and from Alaska's northern boundary to Florida's southern point? Reader, what say you? Now, now, is the opportune moment. Who will respond? S. H. LANE.

ON Sabbath, February 15, Brother E. S. Butz, who shortly returns to the Tonga Islands, was set apart to the gospel ministry, Brethren W. H. Thurston and A. G. Daniells leading in the ordination service assisted by other brethren.