

The Adventist REVIEW And Sabbath HERALD

"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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Faith which was once delivered
unto the Saints"

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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.

Carry the Joyful Tidings

CARRY the joyful tidings
To every land and sea;
Banish the heart dividings,
Brothers should brothers be:
Christ died for all the nations,
"One flesh and blood," saith He;
There are no tribes or nations,
One in the Lord are we.

God who hath lent His talents,
Bids us His service choose;
God who hath lent His riches,
Bids us in kindness use;
God who hath freedom given,
Calls us to make it known;
He is preparing heaven
Not for ourselves alone.

Souls on the Orient mountains,
Souls in the northern snows,
Souls by the southern fountains,
Souls where the sunset glows!
Souls out of Christ the Saviour:
O for a church of love,
Bearing the priceless favor,
Pointing the lost above!

—F. E. Belden, in "Christ in Song."

Preach in Regions Beyond

MRS. E. G. WHITE

"THEN Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

I would present before you the necessity of seeking most earnestly to heed the counsel of the True Witness; for now, "in this thy day," is your opportunity. The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 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 [the gold of faith and love], that thou mayest be rich; and white raiment [the righteousness of Christ], 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."

Unless missionaries shall constantly seek to reach a higher standard, they will become "lukewarm," "neither cold nor hot," and ready to be spewed out of the mouth of God. Unless they have a living connection with Him, they will mingle self and common, earthly practices and habits with the sacred, holy principles of truth. The truth should be placed before the people in its true, elevated position. All should constantly seek for the true faith that works, not by an earth-born, emotional element, but by love that purifies the soul. This love cleanses the soul-temple from pride, and expels every idol from the throne of the heart.

God is not glorified by those who claim to be missionaries, and who yet center their affections upon human beings to such an extent that they cherish inordinate affection, and commit the sin of idolatry. This quality of love is entirely selfish, and diverts the mind and draws the affection from God. Great activity on the part of such workers does not manifest that they have genuine religion. Let us listen to the voice of God. The word of inspiration says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

You must be doers of the word, and possess that love that was manifested in the life and character of Christ. This love is no narrow, selfish affection. You are to be constrained by this love "to preach the gospel in the regions beyond you, and not to boast in another man's

line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

The Gospel Minister's Work

The work ever before the minister of Christ is to preach the gospel with earnest fidelity to them that are nigh, and to them that are in the "regions beyond." This involves self-denial, and necessitates cross-bearing. This kind of work that will lead us both to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, nor confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent until the whole earth is belted with the gospel of our Lord Jesus Christ.

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed, the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amidst the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness, as under the pall of death, are enlightened, elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is nicely bound off. When one company is raised up to carry light to the community, openings will be seen, inviting the laborers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit.

The minister or missionary and his wife must be vitalized by the Holy Spirit, leaving the things that are behind, and ever pressing onward and upward. The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumbling-blocks. I would urge upon all the necessity of aiming to reach the highest standard

in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenowned, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost.

Labor among the Churches

The Lord will not approve of ministers' spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labor with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up, and make them believe. By such a course, the church is weakened rather than strengthened. Ministers have a work to do that will call them forth from believing companies; for they are to preach in "regions beyond," and bear the warning message to those who have never heard the truth for this time.

The end of all things is at hand, and a world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls. May God bless His messengers who feel the burden and the importance of the message which He has given them to bear to the world.

In all his labors, let the minister educate his hearers from the very first. Let him present to them the precious pearls of truth, and not confine his work to mere sermonizing, but let him minister to the people. Let him visit his hearers at their homes, not waiting for invitations, but going as one sent of God. Let him invite himself to the people's homes, in meekness and humbleness of mind seeking admission, and then present to them a sin-pardoning Saviour. The minister, when visiting at the homes of the people, is not to spend the precious time in mere talk upon common themes of conversation, but he is to watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil.

Necessity of Personal Work

Every one has his work. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the Lord's appointed under-shepherd to the flock of God, and it is his business to minister to the sin-sick, tempted, and erring. This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families, and individual members of families, who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him

at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray, they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to "the Lamb of God, which taketh away the sin of the world."

If they will only come to Jesus, He will hear them. Present to such souls, not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, Him who has promised to heal all their backslidings; thus great good may be accomplished.

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men, hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus.

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity, and in unity there is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus Christ and for those who are purchased by the infinite price of His own precious blood. When love wanes in the Church, it is a sure testimony that ministers and people have lost their first love, and that they need to hear the words of the True Witness as He says, "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 unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Lo, I Am with You Alway The Captain of the Lord's Host and the Missionary Campaign

The Missionary Review of the World

THE great command of Christ and the great commission of the Church are coupled with a promise than which there is no greater: "Lo, I am with you alway, even unto the consummation of the age."

Those four words, "I AM WITH YOU," are perhaps more frequently found in the Scriptures than any others, and, at every great crisis or turning point in the history of believers, from Abram to Paul. When the father of the faithful was called out from Charran; when Jacob left Bethel, when Isaac was going to Padan-aram, Moses to Pharaoh, Joshua against Midian, and Solomon was assuming the kingdom; when Isaiah and Jeremiah and Ezekiel were undertaking the prophetic office — this great Jehovah promise was their stay and strength. It was repeated to Paul the apostle, and was the consolation of Christ.

In this particular case the promise takes a unique form, literally, I, WITH YOU, AM. The pronoun and verb, which together form the mysterious name of Jehovah, are separated so as to take in between them the two words which concern the messenger whom He sends forth. As this is the only instance of such order and arrangement, we cannot think it an accident. It is as though God literally took the disciple who acts as His ambassador into His embrace, and stretched about him the everlasting arms of His presence. He says: "Be fearless and calm, for I with you am. I go before you as vanguard; I follow after you as re-reward."

The Acts of the Apostles, which immediately follows the Gospel narratives, is the proof that the promise was literally fulfilled in apostolic times. Modern missionary history is a later exhibition of the fact of the continued presence on the field of the invisible Captain of the Lord's host.

This promise means three things: first, the personal presence of Jesus Christ, as Captain, with His missionary company; secondly, this presence continued to the full end of the age; and, thirdly, this presence affecting every day's details; in other words, a divine providence over the whole work of missions, through the entire age of the gospel dispensation, and extending to every event of every day — apparent adversity and prosperity, disaster and success, all equally under control, and equally part of the working out of the promise.

Christ in the Days of the Apostles

The book of the Acts shows how this promise was fulfilled, during the period of one generation. The history covers about as much time as the gospel record, — thirty-three and one-half years, — and records how, in that first generation after Christ's ascension, He manifested and vindicated His faithfulness and truth. As disciples went out to preach, in Judea and in Samaria and unto the uttermost parts of the earth, from first to last He who sent them was with them.

As these four words mark every great crisis, when Old Testament saints came to the parting of the ways, even so, when the Church comes to that new parting of the ways, which in itself embraces all the great steps, typified in the history of those old-time believers, — the Church going out, not knowing whither, into strange lands and unto strange peoples, against myriads of foes massed in great hosts, — when all these typical experiences of former days were comprised in one great experience of the new gospel age, the great promise is renewedly given, "I with you am."

In the Acts we see at least twelve proofs of Christ's fidelity: —

1. There are four great pentecostal outpourings: among the Jews at Jerusalem, the Samaritans, the Romans in Caesarea; and the Greeks at Ephesus. These are representative outpourings, given at the inception of work among these various peoples, to indicate that the bestowment of God's Holy Spirit was equally for Jews, Samaritans, Romans, and Greeks — in other words, for the whole human race.

2. The sending forth of laborers, as when Christ called Saul of Tarsus by name, in the ninth chapter; and when Barnabas and Saul were called by name, in the thirteenth chapter, and sent forth by the Holy Spirit on the first great missionary tour.

3. The pre-adaptation of laborers for their work. Christ said of Saul, "He is a chosen vessel," and He told him that he had been prepared for this work, as a vessel is prepared by the potter, whose hand molds the clay on the wheel for his purpose. Jesus Christ shows His presence in the work by fitting the laborers in advance, and often unconsciously to themselves, for the work unto which they are called. Then He gives direction to the workers, as when Paul

was forbidden to go into Bithynia, and called to Philippi by a vision of the man of Macedonia.

4. The Lord is also seen *opening doors*. When Saul and Barnabas returned from their first missionary journey, they gathered the church together at Antioch, and rehearsed how the Lord had opened the doors of faith to the Gentiles. They told the same story on their way to Jerusalem, and to the council there; never claiming that they opened a door by any skill, personal, social, or political.

5. Again the Lord *gave courage in the hour of danger*, as when the apostles, threatened with death by the Sanhedrin if they should continue to preach in His name, went to their own company, and, lifting up their voices with one accord, said, "Now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal." He exhibited His presence among them, and encouraged and emboldened them by shaking the place where they were together, and then by giving them great power both over the souls and over the bodies of men.

6. When Stephen came to the hour of *martyrdom*, he was permitted to look up and see Jesus Christ "standing." Why standing? He is represented as having taken His seat at the right hand of the throne of God, after having ascended up on high; but Stephen saw Him standing as his advocate and defender, as if He was so aroused by what was going on on earth that He had risen from off the seat of power, and stood there by the throne of God specially to encourage that first martyr.

7. All through the Acts we perpetually have *answered prayer*. Ten days of supplication, and Pentecost; Peter's prayer on the housetop, and a vision of the sheet let down; prayer by the Church for Peter in prison, and his marvelous deliverance; Paul's prayer, and a vision at Corinth. Over and over again all through this wonderful history Jesus Christ appears in answer to prayer, in some cases personally, as to Paul in Corinth: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

8. Jesus manifests His presence in the *ingathering of converts*. Three thousand on the day of Pentecost; shortly after, the men were about five thousand; then a great multitude of priests obedient to the faith; and so convert after convert, the most conspicuous being Saul of Tarsus himself turned to the Lord by the literal presence and appearance of Jesus Christ.

9. *Marked deliverances* manifested Christ as present with His Church, such as that remarkable deliverance of the apostles from prison when the angel of the Lord opened the doors, and said, "Go, stand and speak in the temple to the people all the words of this life;" and Peter's rescue from four quaternions of soldiers, when his chains fell off, and the iron gate opened before him of its own accord; and Paul's salvation from shipwreck, with all that sailed with him, after another appearance of God to him.

10. In some cases *judgment* manifested Christ's presence. Ananias and Sapphira were struck dead, and Peter expressly says, "Thou hast not lied unto men, but unto God." He felt himself only a representative of the Master. Then, in the twelfth chapter, there was a great manifestation of judgment, when Herod, who had destroyed James and was proposing to behead Peter, glorified himself and not God, and was immediately eaten of worms, and gave up the ghost. So, also, Elymas, the sorcerer, was struck blind for attempting to mislead and pervert the Roman deputy.

11. *General signs and wonders* were wrought by Jesus Christ. For example, the remarkable story, in the nineteenth chapter, of the magicians of Ephesus so wrought upon by the word of

God that they brought their books, containing their incantations and magical formulas, by which they imposed upon the credulity of the people, and then burned them in the presence of all men. The price of those books was probably about ten thousand dollars, an immense fortune in those days, one Roman penny being the hire for a day's labor. No wonder the writer of the Acts says, "So mightily grew the word of God and prevailed."

12. Christ showed His presence in the *daily administration* of affairs in His Church. For example, notice His individual care over converts. A eunuch is going down to Ethiopia. An angel is brought on the scene, with the Spirit of God and the evangelist Philip, all co-operating to bring one inquiring soul to God. In the next chapter Christ appears to Saul of Tarsus, and converts the archpersecutor. In the tenth chapter an angel and the Spirit of God deal with Cornelius and with Peter, heaven and earth combining under the leadership of Jesus Christ to bring one individual soul to the knowledge of salvation.

Thus the whole twenty-eight chapters of the Acts record Christ's manifold fulfillment of His promise: "Lo, I am with you."

"O BLESSED life! the heart at rest,
When all without tumultuous seems;
That trusts a higher Will, and deems
That higher will, not mine, the best."

Growth of Foreign Missions

1800—The foreign missionary societies numbered seven.

1900—They number over five hundred.

1800—The income of the seven societies amounted to about \$50,000.

1900—The income is over \$15,000,000.

1800—Not one unmarried woman missionary in all heathen lands.

1900—There are at least two thousand five hundred and seventy-five.

1800—Medical missions were unknown.

1900—There are more than five hundred medical missionaries, one fourth of this number being women.

1800—There were no patients treated by Christian physicians.

1900—There are over two hundred thousand patients under treatment in hospitals and dispensaries established by foreign missionary societies.

1800—Only one fifth of the human family had the Bible in languages they could read.

1900—Nine tenths of the people of the world have the word of God in languages and dialects known to them.—*Selected.*

Send Me

HARK! the voice of Jesus calling,
"Who will go and work to-day?
Fields are white, the harvest waiting.
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me?"

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do!"
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

—Daniel March.

What Is Your Temperature?

THIS missionary thermometer is reproduced from the *Church Missionary Gleaner*. The mercury indicates a low temperature of missionary zeal. Is this true in your church?

BURNING
AND
SHINING
John v. 35

ALTAR
FIRE
Matt. iii. 11;
1 Cor. xv. 58

LIVE
COAL
Isa. vi. 6, 7

GLOWING
Acts xvi. 9;
1 John iii. 14

WARM
1 John
iv. 15, 16

TEPID
Rev. iii. 15, 16

STILL
COOL
Mark iv. 5-7

COLD
FREEZING
Rev. iii. 1

ZERO
Phil. iii. 18, 19

Glorifies and magnifies Jesus.

Mightily used by God.
Well-pleasing in His sight.

Seeks entire consecration, and
obtains Holy Ghost power.
Always abounding in the work
of the Lord.

Filled with love to God and
fallen humanity.
Ready to deny self, do any-
thing, go anywhere.

Feels a personal call to help to
fulfil the command, "Go
ye unto all the world," etc.

Prays earnestly, and gives
freely to the cause of mis-
sions.

Hears the message, "Ye are not
your own; for ye are bought
with a price" (1 Cor. vi.
19, 20).

Anxious to work for God.
Confesses Christ at home (Luke
viii. 39).

Saved, not serving.
Who dare stand idle on the
harvest plain?
Thinks charity begins at home
(and ends there).
Lack of interest in His work.

Callous about the heathen.

Thinks missions a huge mis-
take.

Opposes and criticises missions.

Facts Which Speak

PREPARED BY DAVID TATUM

The Amount of Money Spent for Intoxicating Liquors in the United States in 1900, was \$1,172,493,447

Expenditure for meat.....	\$666,000,000
Tobacco, cigars, etc.....	625,000,000
Bread, including flour and meal.....	600,000,000
Iron and steel.....	560,000,000
Dairy and egg products.....	530,000,000
Sawed lumber.....	\$495,000,000
Cotton goods.....	380,000,000
Boots and shoes.....	335,000,000
Woolen goods.....	250,000,000
Sugar and molasses.....	225,000,000
Fruit.....	\$200,000,000
Public school education....	197,281,603
Furniture.....	175,000,000
Tea and coffee.....	100,500,000
Salaries of ministers.....	14,000,000
Foreign missions.....	5,500,000

ACCORDING to the reports of the *State Boards of Statistics*, eighty-one per cent of the criminals of our country, eighty per cent of the paupers, fifty-five per cent of the cases of insanity, and forty-four per cent of the idiotic and feeble-minded,

are traceable to the use of intoxicating liquors. The last census reports 700,000 drunkards in the United States. About 100,000 of them perish annually from the effects of intoxicants, multitudes of the innocent lose their lives by accident, and women and children are beggared, heart-broken, and ruined without number.

The Work in Other Lands

The German Union Conference

WITH Dec. 31, 1901, the first half-year of the German Union Conference since its reorganization in July, came to an end; and as we look back over the results, we are thankful for the Lord's prospering hand. Before and at the time of our Friedensau meeting last summer, three Conferences and five mission fields were organized. Since that time two of the mission fields have been formed into Conferences, and one new union mission field has been added. Local conferences and general meetings have been held in seven of these fields, and all these gatherings were seasons of refreshment to those who attended. Ten years ago the general meeting for the whole mission field was not larger than the smallest of the seven meetings held this year.

The West German Conference

Of these fields, the strongest in membership is the West German Conference, which held its midwinter session, January 23-26, at Hannover, a city of about two hundred and sixty thousand inhabitants. Our work in this city began about a year and a half ago, under the labors of Elder G. Schubert. We now have a prosperous church of seventy-six members, and several others are awaiting baptism. In the territory of this Conference is included the most thrifty portion of Germany, the industrial part, Hamburg being the largest city, and the center of this field, the population of which is about twenty-three millions. About two hundred of our people from all parts of the Conference came together for this meeting. The regular business sessions were held in the church hall, and in the evening public services were conducted in large halls, from two to five hundred being in attendance.

During the last six months one hundred and fifteen members have been added to this Conference, which now has a membership of nine hundred and eighty-one. Elder H. F. Schuberth was again unanimously chosen president. As this field has within its borders our two union institutions, the Hamburg Publishing House and the Friedensau property, its title is naturally greater than that of any other of the German Union fields. In view of this, the West German Conference not only voted to pay a second tithe to the Union Conference, but it also appropriated five hundred dollars toward starting the work among the Abyssinians. Two ministers were ordained at this meeting. This Conference has about twenty-two ministers and Bible workers, besides seventy canvassers, and the prospects are bright for the future.

The East German Conference

The East German field held its annual meeting at Posen, a city of one hundred and seventeen thousand inhabitants, located in the midst of the three million Poles in Germany. Here about one hundred and twenty of our people had assembled, and a good spirit prevailed in the meetings. On the closing day ten persons were baptized. This Conference was able to pay all its workers, and still have a small surplus in the treasury. During the last half-year they added seventy-nine to their numbers, thereby increasing their membership to nine hundred and thirteen, in the midst of a population of twenty-one millions.

Returning from Posen, we had a pleasant meeting with the church at Berlin, where the membership is now over two hundred. When we consider that this city with its suburbs contains two and one-half millions of people, and that we have only small halls for the accommodation of our audiences, we can easily see that our work is not properly represented in this great center.

In the East German Conference we have two ministers holding Russian citizenship, who have

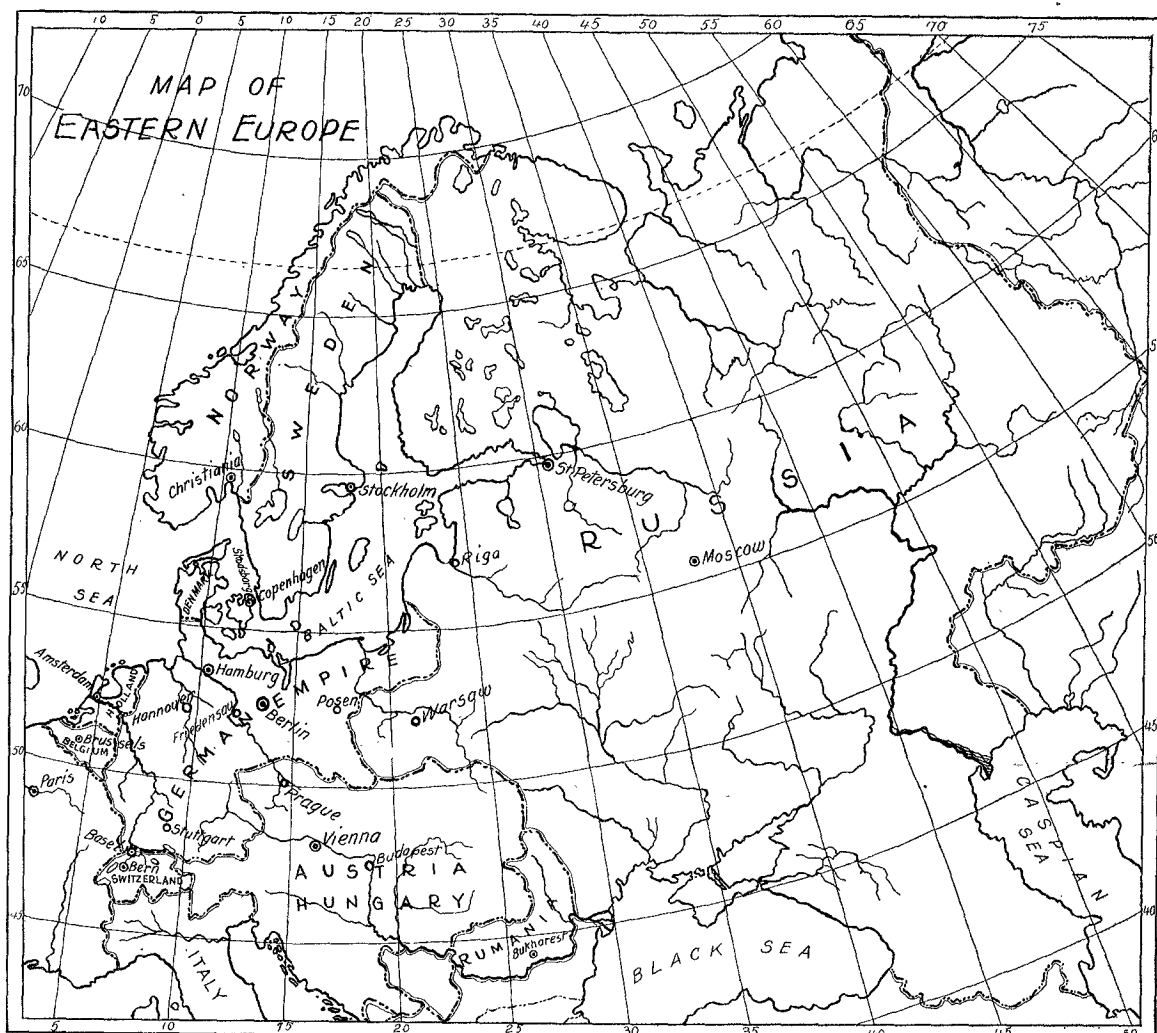
recently been threatened with expulsion from the country if they continue to preach the message, and the teaching of one has been entirely forbidden.

We are now carrying forward a work among the Germans, the Poles, and the Livonians in this field. Elder J. Pieper was heartily re-elected to the presidency of this Conference.

The South German Mission

At Stuttgart, whose inhabitants number one hundred and seventy-six thousand, about ninety of our people from various parts of Southern Germany assembled for their conference, January 2-5. At the public meetings, from two to three hundred were present. The business was transacted very harmoniously. Seven persons were

largest city in that field, and contains over five hundred thousand inhabitants. We have a church here of forty members, and as many more came from different portions of the country. Although our present membership in Holland is only one hundred and seventy-three, yet the brethren there desired the organization of a Conference. Their finances had run behind about two hundred dollars during the last six months, but as they expressed a willingness to bear their financial responsibility for the future, we gladly granted their request. Elder O. A. Olsen was present, and assisted in the meetings. Elder Klingbeil was elected president. During the last six months twelve were added to the church membership in Holland. A canvassers' institute preceded the general meeting, and we are glad that this part



baptized. The work in this part of the country has not made as rapid progress as in the north but the prospects for the future are better than hitherto. Although there are about fourteen millions of people in this field, yet up to date we have only thirteen workers and two hundred and two members. During the last six months eighteen have been added to our numbers. This field had a deficit of a little more than eight hundred dollars, which had to be supplied from the German Union treasury. Elder Weber's work has been much appreciated by the brethren. Elder Frauchiger was again chosen leader of this field.

German-Swiss Conference

December 27-30 the German-Swiss Conference delegates met in Basel, where about eighty of our people were in attendance. All enjoyed having the meetings conducted in only one tongue, without the difficulties of translating. Brethren Boettcher and Voth have been holding meetings in this city with a good interest, nine persons having recently been baptized. One of the greatest needs is more experienced help. This Conference has a population of two and one-half millions. Elder J. T. Boettcher was again chosen president.

The Holland Field

Leaving Switzerland, we next attended the first annual meeting of the Holland Conference, which was held in Amsterdam. This is the

of the work is prospering. Plans were laid for the proper persons to qualify themselves to open up a small depository in the Holland Conference. We have every reason to believe that the Third Angel's Message will make more rapid progress here in the future.

Southern Russian Conference

This Conference was organized during our general meeting in Southern Russia, October 9-13. That meeting was the largest we ever held in that part of the field. Thus far the work in the Southern Russian Conference embraces only the one and a half millions of German colonists who have settled in that part of Russia. We now have a membership of seven hundred and fifty-five, seventy-five having been added during the last six months, the majority of whom were baptized and received into membership at the time of our general meeting. One minister was ordained, so they now have three ministers and Bible workers. Elder H. J. Loeb sack was elected president. At the time of the meeting his health was so poor that he could take but little part in the services. We are glad to learn that he is improving.

Northern Russian Mission

The annual meeting of this field was held at Riga, all the churches and companies being represented. It was fully organized at that time, and its future prospects seemed very bright. Its

territory embraces the German population in the Baltic provinces and in Poland, and the work among the Esthonians and Lettonians—about six millions of people in all. Brother D. P. Gaede was re-elected director. Of late, Brother Gaede and another laborer have had excellent success in the western part of the field. The enemy could not see this interest increasing without an effort to stop the work, and the brethren were accused, and kept under bail by the authorities for more than four weeks; but a recent letter states that favorable action was taken in their cases, and Brother Gaede has been allowed to return home. During the last six months thirty-three persons have been added to their church membership. They need considerable financial help, as they have such large cities as St. Petersburg, Warsaw, Riga, etc., in their territory.

The Central Russian Mission

In addition to the two fields previously mentioned, we organized a third in Russia, including the native Russian population, etc., and it has been taken as an organized mission field under the direct care of the German Union Conference. A minister who was ordained for the native work is doing well, and thus far a membership of two hundred has been reported. Twenty-eight were baptized during the last six months. Generally, meetings must be held during the night. In one place six families have begun to obey, and in another place twelve families have accepted the message. To be sure, difficulties are not lacking. To escape trouble, one of our workers in this field had to travel twenty-five miles by night, in an unknown country, and as the roads were very poor, he was obliged to walk. When he reached his destination, his feet were much swollen. We should remember in our prayers those who are obliged to labor under such trying circumstances.

Hungarian Mission

The last field we will mention, but not the least one, is the Hungarian Mission, of which Brother J. F. Huenergardt is director. The work there is in its infancy, yet it is prospering; and during the last six months twenty-one have been added to their membership. In Hungary and the Balkan States, with a population of about thirty-five millions, we now have one hundred and eighty-eight members. Most of these are in Hungary, about sixty-five are in Rumania, and ten in Bulgaria. Although there are five missionary workers in this field, yet there is but one ordained minister. More laborers are much needed. As the people are poor, their tithe amounts to only three hundred dollars, and we must help them considerably from the Union Conference treasury. I expect to visit Hungary, Rumania, and Bulgaria in the early part of March, to attend their annual meetings.

Thus far the Austrian field has been united with this mission. We did not have a worker in Austria, with its twenty-six millions of people, until last September, when Elder Lorenz moved to Prague, where we had a company of six. Here he has found a good interest. Vienna, with one million seven hundred thousand inhabitants, has not been entered, and there are many provinces which have never been visited by any of our ministers. This seems indeed sad when we take into consideration the fact that it is impossible to secure permission for the carrying forward of the canvassing work. Surely, this is a country for true missionary work.

Summing up the results of our work since the reorganization of the German Union field in July, we find that three hundred and twenty-four persons have been received by baptism, and sixty by vote, bringing our membership up to three thousand eight hundred and eighteen. Our tithe for the last six months was about twelve thousand eight hundred dollars. We are indeed grateful for these results. There are about two hundred

canvassers in this field, and about seventy-five Bible workers and ministers. Our publishing house in Hamburg never before had such prosperity as it now enjoys. We have had to increase our working force. Lately we have been accused of Sunday work by an apostate worker, and though months have gone by, and since the accusation was made we have had a hearing, yet no trial has been called, and we believe that, as the Lord has taken care of us in the past, He will protect the interests of His cause in the future.

At Friedensau the sanitarium, the school, and the food factory are just finishing their annual statement, and we are pleased that we can see the prospering hand of the Lord there. Although the sanitarium did not begin its work until the season was almost over, yet it has managed to get started, and has met its running expenses. The Union Conference paid the salaries of the physician and the manager, and the tuition paid the teacher's salary. The food factory had about five hundred dollars' gain. We are just completing a good building with four apartments and some single rooms, for our Friedensau workers, and we hope to enter the house by the first of April. Nearly all the lodgings are already advantageously rented.

In the school itself there are about forty students, from different parts of the German Union field, and they are a far better class of young people than we have had hitherto. During the winter our lady students roomed in the sanitarium, but it is not probable that they can remain there much longer, as there is every prospect that the sanitarium will be full by spring. We have plans under consideration for the building of a dormitory in which about forty students may be accommodated. We believe that the Lord will help us to obtain the means needed for the erection of this building from the sale of "Christ's Object Lessons." The plates for the German edition were not received in time to get the book out before Christmas, but our brethren are engaging in the work, and thus far one thousand copies have been sold.

God has been good to us in the past; but as we consider that within the territory of our organized Conferences there are about fifty-five millions of people, while two hundred millions are in mission field territory, which must be supported from the Union Conference treasury, we can see what an enormous field still needs help, both financially and otherwise. May the Lord grant His blessing to the workers in this great harvest field, and put it into the hearts of our brethren everywhere to assist in every way they can.

L. R. CONRADI.

Finland

SINCE October, 1901, we have printed twelve thousand tracts and pamphlets in Swedish, and twenty-eight thousand in the Finnish language. We are now placing this reading-matter, together with larger books, in the hands of the people.

Brother Fred Anderson came to this country from America in November, 1901, and settled in the city of Björneborg. He now has a large room, and is well started in a course of meetings, which I hope will bring the truth to many.

We have had good meetings at Borga, and several have recently begun to observe the Sabbath. During the week of prayer forty dollars was donated toward the mission.

In Helsingfors a young lady and also a mate on a steamship have fully identified themselves with us. Both will engage in canvassing.

We invited the canvassers to an institute to begin January 13 at Borga. Fourteen came, and we had a glorious meeting. The Spirit of God was present in a marked manner, and a quiet, teachable spirit was manifested by all present. Many said that it was the best meeting of the

kind they ever attended. The subjects studied were as follows: (1) Our relation to God and His work, and how we may have His power and protection in carrying the truth to this people as soon as possible; (2) the Church of God and the gifts in His Church, especially the Spirit of Prophecy. Lessons on the care of the body as the temple of God were also given. Sermons based on the prophecies of Daniel were delivered in the evening. These services were well attended.

Brother Anderson assisted me during the last part of the institute. The laborers are of good courage, and appreciate the sacredness of the canvassing work.

Dear brethren and sisters in America, what you have done for the people of Finland will be rewarded in the great day just ahead. Your prayers and your means have not been expended in vain. But when we think of the many thousands in this land who have not heard of the glad day that will bring salvation to all who wait for Christ, we feel like saying, Send us more men and means, and pray that the Lord may be with them.

JOHN HOFFMAN.

Borga, Jan. 28, 1902.

India

WE are in the midst of interesting meetings here in Calcutta. We wish that our people who have shown so much interest in the work in India might see the little company of laborers assembled here from different parts for the purpose of studying God's word and the best way to work for Him in this land of heathenism.

The company of workers from America arrived just in time to join in the institute, and their help has been a great blessing to the meetings. Brother Robinson, who has been traveling from city to city in the north and west of India, selling our books and taking orders for the *Oriental Watchman*, is here, and reports good cheer from many places. Both he and Sister Robinson have found many persons who are interested in present truth, and we hope to see many brought into the full light of the truth for this time, as the result of the literature they have been circulating. During their trips they had some interesting experiences. One missionary who had been in India thirty years, and had established a large school, took "Great Controversy" and "Patriarchs and Prophets" to use in his school.

Brother Meyers brings us good news from Burma, where Judson first lifted the banner of truth. He has been selling our health books chiefly. In one day he disposed of thirty-three copies of "Man, the Masterpiece" and "Ladies' Guide," and took orders for thirty-five. At one place he canvassed a Burmese missionary for "Patriarchs and Prophets," and the missionary became so interested in the book that he called in seven of his teachers, each of whom took a copy. There are several teachers supplied with this book. Where we might think nothing could be done, God goes before and touches the hearts of the people.

Burma is especially ready now for our books and papers. A railway, starting from Rangoon, goes through Burma to within fifty miles of the Chinese frontier, so the means of travel render it possible to send our books through Burma as well as through India. It is said that a famine was never known there. Times are prosperous, and people sociable. Any Burmese home is said to entertain a stranger, no matter what his religion or nationality.

So far we have had only one canvasser in all Burma, but we are glad the Lord is raising up another brother and sister to go to that field, and our hearts rejoice as we see some of our people in this country engaging in the canvassing work.

Brother and Sister Quantock have been in Southern India, and they feel burdened for the

work there, and in Colombo, which is the chief city of Ceylon.

We hope now to push the native work with greater energy than before. Sister Burrus and Sister Whiteis will give their time to zenana work.

Brother Barlow has opened up a native mission among the Santals. As he is able to speak the language, the Lord can use him as he goes from village to village telling the message of salvation.

During the institute our workers have all been stopping at the sanitarium. This has given them a better understanding of our health principles. Regular instruction has been given in healthful living and the care of the body. The Lord is teaching us that our sanitarium and health work will succeed only as we advocate the great principles of health reform, and consistently live them out in our lives.

Last Sabbath was a day long to be remembered by us all. Sister Burrus told us about her trip to America, and gave some interesting accounts of how our brethren at home had sacrificed to forward the work in India. A desire to give themselves to the Lord took hold of the congregation, and several gave their hearts anew to God. Some one called for the collection plate to be passed, and all gave freely. In counting the money and pledges, we found that seven hundred and sixteen rupees, a pice, and a ring had been given. This amounts to about two hundred and thirty dollars. So the spirit of sacrifice by our brethren in America stirs the hearts of our people in other lands, and the same spirit of sacrifice that went with their offerings, impressed hearts many thousands of miles away.

We are glad to know that so many are interested in the message in India. May the Lord lead many to give their lives and property to the work of God in this needy field.

J. L. SHAW.

New Zealand

THE Third Angel's Message has begun to be proclaimed among the natives of New Zealand, the Maoris. In the *Union Conference Record* (Australia) Brother E. H. Gates makes this report of the beginning of the work:—

"As our readers are all aware, a plan is on foot to establish a mission among the Maoris of New Zealand. At the last Union Conference it was voted to donate the Sabbath-school contributions for the last quarter of 1901 to the work in that field. With the object of finding a suitable location for such a mission, Dr. Caldwell and myself took a trip of several hundred miles through different parts of New Zealand. This trip included a part of the King country.

"After carefully looking over the ground, we decided that Kawhia, on the west coast about ninety miles south of Auckland, was a suitable place for our mission.

"Kawhia is within the borders of the King country, has a good harbor, and is a growing community. Around the Kawhia harbor live several hundred Maoris, and there is no missionary among them. We had hoped that Dr. Caldwell would move with his family to this place several months ago, but for different reasons he was prevented from doing so. As some of our brethren in the north part of the island felt that the mission could be profitably started among the Maoris in that section, a few weeks ago Pastor Baker and Dr. Caldwell took a horseback trip through the country round about Kaeo, Bay of Islands, etc.

"A week or two ago they extended their travels to the King country, visiting on the way the secretary of the native king, who gave them valuable information concerning the settlement of the country round Kawhia.

"At the village the brethren were kindly and hospitably entertained by a gentleman who had

become interested in health reform at our sanitarium in South Africa. On Sunday night a religious service was held with a fair-sized congregation. Pastor Baker, who had not previously visited this place, was much pleased with Kawhia and the surrounding country, and advised that Dr. Caldwell at once settle in Kawhia, at least temporarily, and permanently if Providence so indicates.

"The native king expects soon to build a large house near Kawhia, which, if done, will probably attract a large number of natives to that region. All the indications seem to favor the establishment of a mission at that place.

Maori Literature

"Several thousand copies of a thirty-two-page Maori tract on the second advent have just been shipped to the New Zealand Tract Society, from which place they will be distributed to the different Maori settlements by the brethren attending the coming camp-meeting.

"About two thirds of the Maori 'Christ Our Saviour' has been printed, most of the remainder has been set up in type, and part of the proofs are in the hands of a competent Maori scholar for correction. Every step we have taken to get this book translated and printed has been contested by the enemy; but we believe it will soon be finished and ready for the market. The enemy will not always be permitted to hold back this work."

Jamaica

ANOTHER year has passed into eternity. How rapidly the years come and go when one is busy! We halt a moment to glance backward, and review our many blessings. Certainly we as a people have reason to rejoice, for advancement has been made in every direction. The last General Conference, so properly called the Missionary Conference, gave a new impetus to the great message, by arousing a missionary spirit in the hearts of many of our people. A genuine missionary spirit is the spirit of Christ, and when it actuates the individual or the people, blessings will surely follow.

In Jamaica we, too, can count our many blessings. None of the laborers have been claimed by the pale messenger during the year. A few of the lay members have been called to rest, but of such we read, "Blessed are the dead which die in the Lord from henceforth." Many who were in darkness a year ago are now rejoicing in the light of the Third Angel's Message. One hundred and ninety-five have been baptized. There are now eighteen organized churches, seven having been added during the past year, with an increase of membership of one hundred and fifty over all losses. There are thirteen companies, with a baptized membership of one hundred and ninety-eight, and one hundred and twelve awaiting baptism.

Eleven churches are building; although we cannot report one finished during the year, several are nearing completion. Building a church here is a laborious task. The lumber has to be sawed out of the log with a whipsaw, shingles made, and lime burned. This work is nearly always done in the mountains, which are inaccessible for a cart, so all the materials have to be carried on the head or on donkeys to the place of building. Patient perseverance will accomplish the work; then comes the blessing. Three new Sabbath-schools have been organized, with a membership of forty-two. The canvassing work, which had entirely collapsed, is picking up again. There are now six canvassers at work.

The tithe for the year was \$2,170.75, the First-day offerings were \$155.28, and the annual offerings \$69.75, making a total of \$2,395.78. This is an increase of \$1,370.88 over the year 1900.

During the year, there has been quite an exodus of laborers from this island. Elder D. E. Wellman and his wife were called to the island of Antigua, Brother S. A. Wellman and his wife to St. Kitt's, Brother G. F. Enoch and his wife to Trinidad, and Brother E. V. Orrell and his wife returned to the States. Nearly all of these report that they are very busy, and that the Lord is blessing their efforts. So while their going may be a loss to Jamaica, we hope, yes, believe, that it will be a blessing to those in the fields to which they have gone, and that means a blessing to all lovers of Christ. As a partial recompense for the loss of so many laborers, Elder J. B. Beckner and his wife have come here.

Thus we might go on counting our many blessings; but the blessing that we long for is the "Well done." F. I. RICHARDSON.

The Week of Prayer in Bocas Del Toro

We enjoyed much of the Lord's blessing in our meetings. We held a preaching service each evening, after the regular reading for the occasion. Dr. Eccles was sick in the hospital at that time, so we could not hold as many meetings as we otherwise would have done. Eleven have recently accepted the truth. In all, there are seventeen Sabbath-keepers in this place, and we have a good time seeking the Lord together. Four received baptism at the close of the week of prayer. The last Sabbath of the old year was a beautiful day, and at the close of the morning services we went to the seaside. There was a large gathering, and everything was perfection in nature. The Lord was with us, and it was a solemn occasion. One sister who had thought some of being baptized, said, in her testimony in the afternoon, that when she saw the candidates go forward, she felt that she ought to have been with them, and that she intended to be baptized as soon as possible. Her husband has been one of our number for some time. It does our hearts good to see families united in the truth at this time.

At the close of the meeting the offering was taken up. It amounted to \$87.20, United States currency. We think this was exceptionally good for such a small company.

After the week of prayer closed, Dr. Eccles' case became much more serious, and until his death we spent most of our time assisting in the care for him. He suffered much, but closed his record with bright hope of a part in the first resurrection. His faith was strong, and his experience seemed deep and genuine as long as reason was granted him.

We are now ready to transfer our meetings to another part of the town, where we shall soon open a mission. Pray for the work here as you read of our needs. We need help, both medical and evangelical, to join in the battle in this great field. F. J. HUTCHINS.

ONE of Spurgeon's students said to him, "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work." "Why," said Spurgeon, "what is the reason you have come to that conclusion?" "Well, I have been working in such a place for such and such a time, and I do not seem to have accomplished much." "Why, man alive! You did not expect that every time you preached a sermon, somebody would be converted, did you?" "No, of course I didn't expect that." "Well, you don't get it, then." Many people never get far in bettering their characters because they say, "Of course, I should like to be less selfish, more energetic, more prompt, but it is so hard to change one's habits, and I really think I have become set in my ways. I'll try, though." They might just as well not try. Their belief kills all success in character-forming.

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 4—General Effects of Heat and Cold*

GEO. THOMASON, M. D.

In the three preceding articles of this series an excellent physiological basis for an understanding of the principles of hydrotherapy has been outlined. With a clear and definite comprehension of these principles, it will be much easier to understand how certain and definite results can be produced by the scientific application of hydrotherapy.

Water as a therapeutic agent owes its value, in addition to its universal distribution and ready accessibility, to three distinct physical properties, as follows:—

1. Its ability to communicate heat to the body, and to abstract heat from the body.
2. Its solvent properties.
3. Its ready conversion from a liquid to a solid or gaseous condition.

To consider these properties a little more in detail, it may be said that a pound of water is capable of absorbing more heat than a pound of any other substance. For example, a pound of water is capable of absorbing five times as much heat as an equal weight of glass; about ten times as much as the same weight of iron, zinc, copper, or brass, and thirty times as much as the same quantity of lead.

Water is also a fairly good conductor of heat. It is much better, for example, than air. It is for this reason that the application of water feels hotter or colder than air at the same temperature coming in contact with the body.

The solvent properties of water is an important consideration. Water is the medium by which the foods are transferred to the various parts of the body. Food taken into the alimentary canal in solid form is first dissolved in the process of digestion; is absorbed and carried in liquid form to different portions of the body, and is again converted into solid material, such as muscle, bone, nerves, etc., where it thus remains until it has served its purpose, when it is again dissolved, and as tissue waste, it is carried in solution to the various excretory organs of the body, and eliminated.

Water is used as a remedial measure in liquid form chiefly, but frequently in the form of ice; hence the third physical property renders it of special value. Steam, as such, is practically never used, owing to its extremely high temperature, which would destroy the tissues. The vapor of condensation from steam is useful in certain conditions, in the form of a Russian bath, for inhalation, etc.

The result produced from any application of water depends, first of all, upon the temperature which is used. The range of temperature varies from 32° to 149°. Temperatures above this point are sometimes used, principally for the checking of hemorrhage, when it is possible to use a temperature of 160°. For the sake of convenience, the following classification of the temperatures may be given: Very cold, 32° to 55°; cold, 55° to 65°; cool, 65° to 80°; tepid, 80° to 92°; neutral, 92° to 95°; warm, 92° to 98°; hot, 98° to 104°; very hot, 104° and above.

As water at different temperatures produces such widely differing results, it is essential that exact temperatures should be determined. This, of course, is a simple matter, with an ordinary thermometer ready at hand. A thermometer is not, however, absolutely essential, as it is possible, within reasonable limits, to secure the temperature desired, by using given quantities of water at known temperatures. For example, the boiling point of water is 212° F. at sea level. Deep well water remains practically at a temperature of 53° the year round. Knowing these temperatures, by simple calculation it is an easy matter to secure water at almost any desired temperature; for instance, two quarts of deep well water and one quart of boiling water would equal three quarts of water at a temperature of 106° ($53 \times 2 + 212 = 318 + 3 = 321$). Two and one half quarts of water at 53° and one quart of boiling water equals 98°. This might be carried out to almost any desired degree. The cold water should be placed in the vessel first, as the hot water, if put in first, would rapidly lose its heat. It should be borne in mind that the boiling point of water varies according to the altitude. There is practically a difference of 2° for every one thousand feet. The effect of a

given application, in addition to the temperature, depends upon the duration of the procedure and the mode of application.

A very large proportion of the applications of water made to the surface of the body depend for their efficiency upon the fact that the skin is connected by means of nerves with the interior of the body, as mentioned in the preceding studies. Through the mechanism of these nerve filaments it is possible to produce the same result upon an internal organ as is produced upon the surface of the body where the application is made. The result thus produced is designated as a *reflex effect*.

When water is applied to the body in the form of a spray or douche, or accompanied by friction or percussion, there is an additional influence exerted by means of the impact of the water or hand upon the skin, which is known as a *mechanical effect*. Hence the result produced is the sum of the reflex and mechanical effects. In general, the predominance of either of these effects depends upon the area involved in the application; for example, if the area is small, the reflex effect will predominate. If an ice bag is applied over the region of the stomach, it will cause the blood vessels both of the skin and of the stomach to contract, greatly lessening the amount of blood in both areas; but if the application be general, such as a cold immersion bath, there will be a general contraction of the blood vessels of the skin, which will cause a displacement inward of so large a quantity of blood that the blood vessels of the internal parts will be mechanically dilated, and thus the reflex effect of cold is quickly overcome by the mechanical effect or fluxion of blood to the internal parts of the body.

For a clear understanding of the subject, it will be necessary to obtain a more complete knowledge of the distinct physiological effects of cold and heat. Cold is a vital depressant. This is its primary effect under all conditions, and in all methods of application. Cold lessens cell activity. As illustrations of this may be mentioned the common use of a refrigerator for the preservation of food. The cold prevents the growth and multiplication of germs. If the amoeba, a single cell organism, be observed carefully under the microscope, it will be noted that its activity is greatly diminished, and practically ceases, when cold is applied, but that it quickly revives and becomes very active when heat is applied.

The effect of cold upon the skin is to produce, first, a pallor or coldness of the skin, due to contraction of the small blood vessels. If the application is long continued, the surface becomes blue. This is the so-called primary effect of the cold. When the application is withdrawn, if it has not been too greatly prolonged, the pallor or blueness of the skin quickly gives place to redness, which is the secondary effect of the cold. We thus have a primary, or action, effect, and a secondary, or reaction, effect.

Another effect produced by a cold application to the skin is a decreased or entirely suspended perspiratory activity. General perspiration may be checked by a mere local application of cold, as, for example, immersing the feet or the hands in cold water will cause immediate suspension of general perspiration. This sudden checking of perspiration by the application of cold is injurious only when the body is in a state of fatigue, or when the perspiratory activity is the result of an effort on the part of the system to antagonize high fever, as in typhoid, malaria, and other diseases.

Cold slows the circulation, and diminishes the frequency of the heart-beat. The contraction of the surface vessels, resulting from cold application, lessens the amount of blood in the skin, and consequently the elimination of heat through the skin is greatly diminished. In the reaction which occurs, following a short application of cold, the blood vessels of the skin dilate, and the pallor gives way to redness; heat is eliminated from the body more rapidly, and the perspiratory activity may be renewed.

The body recognizes cold as an enemy, and sets in operation such mechanisms as will counteract the depressing influence of the cold upon its cell activity. It is to this arousing of the bodily activities to resist the influence of cold that the beneficial results of cold applications are due. This point will be elaborated more fully later in speaking of the tonic effects of cold. It might at first seem a contradiction to speak of cold as being always a depressant, and then to mention its tonic effects, but these results will be apparent when it is recognized that following a cold application there are two effects: a *primary* and a *secondary*, or an *action* and a *reaction*, effect. In its *primary*, or *action*, effect cold is a depressant, but in the reaction an *exciting* or *stimulating* effect is apparent. The tendency to reaction from cold diminishes as the application is prolonged. Too prolonged an application of cold entirely prevents reaction, and results in the destruction of tissue. Freezing of the extremities from too long exposure is an example of this effect. As before

mentioned, the primary, or action, effect of cold is to produce a contraction of the small blood vessels of the skin, with mechanical dilatation of the internal vessels when the application is general. In the reaction there is dilatation of the blood vessels of the surface, with contraction of the internal vessels.

Again: the cold first produces pallor, with goose-flesh appearance and roughness of the skin, also a sensation of chilliness, trembling, shivering; but in the reaction these give way to a redness of the skin, the skin becomes soft and smooth, and there is a sensation of warmth, comfort, and well-being.

Prolonged cold lessens the activity of the muscles, which is well illustrated in the stiffness and clumsiness of the fingers as the result of exposure to a low temperature.

Goose flesh is caused by the stimulation of the involuntary muscles of the skin as a result of the cold application.

Shivering is an effort on the part of nature to produce an excessive quantity of heat to compensate for the increased loss of heat, and is due to the involuntary action of the voluntary muscles. Shivering occurs as soon as the bodily temperature begins to lower as the result of an application of cold.

Nearly all the phenomena arising from applications of cold water are illustrations of the effect of cold upon the nervous system, whereby the special effects are produced in various organs.

In the reaction from a short application of cold to the head there is an increase in brain activity. A prolonged application of intense cold to the head decidedly lessens brain activity, and if continued for a sufficiently long period, results in drowsiness, or even absolute unconsciousness. For centuries a knowledge of this has been made of practical use in prisons, for subduing refractory prisoners, by pouring cold water upon the head for a considerable length of time.

(Continued next week.)

QUESTIONS FOR STUDY

1. To what three physical properties does water owe its therapeutic value?
2. How does water compare with other substances in its ability to absorb heat?
3. What is the range of temperatures used?
4. Give a classification of temperatures.
5. In addition to the temperature, upon what other features does the effect of an application depend?
6. What is the difference between a reflex and a mechanical effect?
7. What is the primary effect of short cold applications upon cell activity?
8. What effect does prolonging the cold application have upon reaction?
9. What is the effect of prolonged cold upon —
(a) Muscular movements?
(b) Brain activity?

Pointed Paragraphs

Selected from the Writings of Mrs. E. G. White

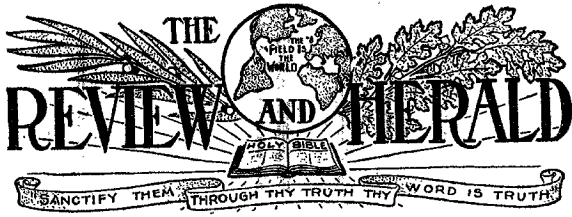
It is of the highest importance that men and women be instructed in the science of human life, and in the best means of preserving and acquiring physical health.

The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given.

By various processes of infection, by sedentary habits, wrong diet, and other injurious practices, our bodies have become saturated with diseased matter. In order to remove this rubbish, it is necessary to send a stream of pure blood through all parts of the body to wash them and make them clean. A garment washed in dirty water does not become clean. The body of the chronic invalid that is polluted and poisoned cannot be washed clean with dirty blood. The blood, in order to purify the body, must be cleaner than the body. It must be absolutely clean, immaculately clean, if the body is to come out white and spotless, and full of life and health; and this requires pure food, abstinence from meats, animal fats, tea, coffee, condiments, and all irritating and indigestible foods.—J. H. Kellogg.

"TAKE the task that beside thee is lying:
It waits for thy strenuous trying.
Though it taxes thy skill,
It will yield to thy will.
The brave heart is conqueror ever;
Then make but an earnest endeavor,
And do what the Master commands
With loyal heart and diligent hands,
And goodness and mercy shall follow."

* "Rational Hydrotherapy," a recently completed work by Dr. J. H. Kellogg, has been freely consulted in the preparation of this study.



BATTLE CREEK, MICH., MARCH 11, 1902.

URIAH SMITH
W. W. PRESCOTT } EDITORS.
L. A. SMITH

"LET me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilld.
Impress this truth upon me—that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot
To labor in for life, and weary not."

* * *

"AWAKE, awake; put on thy strength, O Zion."
"Arise, shine; for thy light is come, and the glory
of the Lord is risen upon thee."

* * *

This is the Lord's call to His people; and there
is both reproof and encouragement in the call.
Only those who have been asleep can properly be
called upon to awake. Only those who have failed
to give out the light as they should can properly be
told to shine.

* * *

There is great meaning in the providential cir-
cumstances which are now taking shape in connec-
tion with the Lord's work. It is a testing time for
all. Many of the so-called "workers" had ceased
to be workers. The funds from the Lord's treasury
were being absorbed without any adequate results.
The power of the Holy Spirit was largely lacking
in the ministry. It was high time for a change.

* * *

The Lord himself had His own eye upon all this,
and He has adopted His own means for revealing
this situation in its true light, and for bringing in
a better condition of things. His reproof always
means help. It is the token of His love. "As
many as I love, I rebuke and chasten." As many
as listen to His reproof and counsel will receive rich
gifts to be ministered to others, and will themselves
be blessed in this ministry. "He that watereth shall
be watered also himself." God's way of blessing a
man is to make him a blessing to another man. He
who becomes the connecting channel between the
sinner and the Saviour receives the full benefit from
the current of life which passes through the
channel.

* * *

Those who fail to respond now to the Lord's call
will suffer great, and perhaps irreparable, loss. It
is a time of privilege and a time of peril. Destruc-
tion came upon Jerusalem because she knew not the
time of her visitation. Our situation is in many
respects like that of the Jews when Christ came
the first time. They had the form of knowledge and
of truth in the law, but they lacked that love which
is itself "the fulfilling of the law." O how much
we need to have the love of God shed abroad in
our hearts by the Holy Ghost! But the Lord's call
to awake and to shine is the assurance that He will
supply all our need. Our response to His call will
bring the blessing of Abraham upon us, just as
Abraham's response brought the blessing upon him.
And this means the successful accomplishment of
the work which is undertaken. "They went forth
to go into the land of Canaan; and into the land
of Canaan they came." When we start in the way
of God's leading, He will bring us to the end of
the journey. The main thing is to start. When the
prodigal son said, "I will arise and go to my
father," the whole case was settled; "and he arose,
and came to his father." The Lord is now calling
upon His workers to be workers indeed, "laborers
together with God." He is calling upon His people
to come up to His help against the mighty. It is

really the call to the experience necessary to per-
sonal salvation, for a lack of interest in the salva-
tion of other souls shows the lack of the experience
of real salvation in our own souls. How dwells
the love of God in one who sees his brother in
need, and does not seek to minister to him? "If
any man have not the spirit of Christ, he is none
of His." Come, brethren, come, sisters, come, all
the people, let us heartily respond to the present
call to the service of love for the Master. Do some-
thing, and do it now. Begin to-day. W. W. P.

The True Sayings of God

"AND He saith unto me, These are the true sayings
of God." Such were the words which John heard
spoken by a voice from heaven, as recorded in Rev.
19:1-9. They included all that preceded them in
the chapter. They included (1) what is embraced
in the "great voice of much people in heaven, say-
ing, Alleluia; Salvation, and glory, and honor, and
power, unto the Lord our God;" (2) the judgment
of the great apostate church; (3) the glorious and
eternal reign of Christ, with His saved ones in His
kingdom.

These make up the substance of what the Lord has
declared in reference to human history, as set forth
in both the Old and New Testaments.

And these are "the true sayings of God." They
are calculated to give us a right estimate of the
true value of the Holy Scriptures. Their state-
ments are free from all error, are certain, infallible,
and able to make us wise unto salvation; for they
are not the words of men, "but as it is in truth,
the word of God." 1 Thess. 2:13.

The word of God is composed of "true sayings,"
not too severe nor too terrible to be uttered by a
God of love, as some dare to hope; nor too old to be
true, as novelty-hunters affirm; nor too simple to be
divine, as the worldly wise insinuate.

What have we to guide us? If we had no sure
revelation from God, how could we discriminate
between truth and error, on subjects so much beyond
our understanding?

But believing the Scriptures to be "the true say-
ings of God," we will listen to them with attention,
and judge of what others may say, by this infallible
standard. We will receive these words with great
assurance, and they will produce confidence in the
understanding, and rest of heart. We will believe
and obey their teachings, and value their prophecies
and promises. We will expect the fulfillment of
their predictions. We will cling tenaciously to
revealed truths, and proclaim them with boldness.

There is singular majesty and power in these re-
vealed words of God. They are spirit, and they
are life. This we see when the gospel is preached
with the power of the Spirit sent down from heaven.

There is a marvelous omniscience in the Scriptures.
This is perceived by us, when this word of God,
which is a discernor of the thoughts and intents
of the heart, unveils to us our inmost souls.

How often have they proved themselves true to
us! They have warned us of the bitter fruit of
sin; and how often have we tasted it.

They have told us of the evil of the heart, that
it is deceitful above all things, and desperately
wicked; and how often have we been made con-
scious of it!

They tell us of the peace-giving power of the
blood; and the truthfulness of this we have proved
by faith in Jesus.

They tell us of the purifying energy of divine
grace; and have we not seen many instances of it?

They assure us of the efficacy of prayer, and
affirm it by unquestioned examples.

They assure us of the upholding power of faith
in God; and have we not been upheld by faith in
trial?

They assure us of the faithfulness of God to
His people; this is shown by His providence; and
have we not seen instances of it?

All things, according to His promise, work to-
gether for good to them that love God.

The witness of the Holy Spirit in our hearts con-
firms our faith in the Holy Scriptures. We believe,
and are saved from sin by believing.

Words which have wrought in us, and before us,
such gracious results, must be "the true sayings
of God."

Believing all these scriptures, we can accept as
"the true sayings of God" the proclamation that
our Lord is soon coming again in the clouds of
heaven, with healing in His wings, for the restitu-
tion of all things, which God hath spoken by the
mouth of all His holy prophets since the world
began. We can believe that at His coming His voice
will call from their dusty beds all the righteous dead
who are sleeping in Jesus. We believe that then His
reward will be with Him, to give every man
according as his work shall be; that is, to declare
the results of the investigative judgment, saying to
those who have passed the test, Come, ye blessed
of my Father, inherit the kingdom prepared for you
from the foundation of the world, and to the wicked,
Depart from me, ye workers of iniquity, I never
knew you.

U. S.

The Message in This Generation

THE apostles gave the message of the Messiah's
advent in one generation. They went forth under
a commission from their Lord, and in the experience
of His promise, "Ye shall receive power, when
the Holy Ghost is come upon you: and ye shall be
my witnesses both in Jerusalem, and in all Judea
and Samaria, and unto the uttermost part of the
earth." They were simply to be witnesses to the
things which they had seen and heard, and the Lord
would use their testimony as the means of telling
the world of the great salvation in Jesus the Messiah.

But their experience began with Pentecost, and
their testimony was given with pentecostal power,
and the results were such as can only come through
the abiding Spirit. Their work was done in the
power of the Spirit, as "they were all filled with
the Holy Ghost." Men were convicted of sin, and
cried out, "What shall we do?" "And with great
power gave the apostles witness of the resurrection
of the Lord Jesus: and great grace was upon
them all."

But this experience cost those men something.
They had no settled homes; they were not assured
of any fixed income; everything was sacrificed to
the one purpose of being witnesses for Jesus. They
were arrested and imprisoned; they were driven
from city to city; they were made "as the filth of
the world," and as "the offscouring of all things."
But in the fellowship of their Lord they were sus-
tained, and by the greatness of their commission
they were urged on to give their message to the
world. And so they prayed, and so they labored,
going from country to country as the heralds of
the truth that "the promise which was made unto
the fathers" had been fulfilled in the coming of
Jesus. And God honored the faithfulness of these
men. The gospel was preached "with the Holy
Ghost sent down from heaven;" and before that
generation passed away, the good news "was
preached to every creature which is under heaven,"
and those very men were witnesses "unto the utter-
most part of the earth."

We must think of our own work in the light of
these experiences. The Lord is calling upon us
to give "the advent message to the world in this
generation." It can be done. It must be done. It
will be done. "There shall be delay no longer."
There will be those who will accept the great com-
mission again. There will be those in this gener-
ation who will be witnesses "unto the uttermost
part of the earth." The light of this message will
shine in all lands, and penetrate even the dark parts
of the earth. But it will not be done by committees
on plans and resolutions. It means personal con-
secration. It means personal sacrifice. It means
personal work. It means a cutting loose from the
world. It means a mighty faith in this message as
the truth which the world must have. It means

that burden of soul which inspired the prayer, "Give me Scotland, or I die."

Away with all controversy as to when "this generation" began, or how long it may last. Its length is to be measured by zeal, and not by years. A consecrated Church can shorten the time. Every report of progress in planting the truth in new fields marks a hastening of the time. Every unentered field is a reminder that "the end is not yet." Fifty thousand men and women who really believe the message which they profess, and are filled with the Spirit, could stir the world in a few short years. There would be no lack of workers, for all would be workers. There would be no lack of means, for no one would say "that aught of the things which he possessed was his own." And God would not fail to co-operate with the human instrumentalities, and the work would be cut short in righteousness. May the Lord lay a burden for His work upon the hearts of His people. May there be a consecrated, working ministry, burning with the purpose to carry the advent message to every unsaved soul. May the pentecostal power energize every effort. And while the Lord says, "Behold, I come quickly," may the Church by its sacrificing devotion to duty answer, "Even so, come, Lord Jesus."

W. W. P.

Hastening the Coming of Christ

THE greatest controversy in the world to-day is the controversy between Christ and Satan. The greatest movement in this world is the work of God; the most important questions for each one to ask himself are, How do I stand related to this controversy? What is my influence in the work of God? Am I advancing that work, or am I retarding it?

The Scriptures plainly teach us that it is our privilege to hasten the work of God, and so hasten the coming of the day of God. "Looking for and hastening the coming of the day of God." 2 Peter 3: 12, margin. This shows that it is in the power of humanity to hasten the coming of Jesus Christ. The converse of this is also true. What is our attitude toward this work? What is our influence on this work? Is it such as to hasten the day of God?

When we think what the coming of Christ means, we shall get some idea regarding the great responsibilities that rest upon us who have power either to hasten or to delay the event. The coming of Christ means the end of the reign of sin, and the beginning of the universal and eternal reign of grace. It means the end of human suffering, sorrow, and woe, and the beginning of the unspeakably glorious reign of joy and peace and love in the hearts of men. Am I contributing toward the progress of this work, or am I blocking the wheels, and hindering it? O that the Spirit of God would make this a searching question with each one of us!

In "Testimonies for the Church," Vol. VI, pages 437, 438, there is a paragraph on this subject: "The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, 'Thy kingdom come. Thy will be done in earth, as it is in heaven;' but if they fail of acting out this prayer in their lives, their petitions will be fruitless." "Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, and prepare hearts to receive the gospel. Were every one of you a living missionary, the message for this time would be speedily proclaimed in all countries, to every people, nation, and tongue. This is the work that must be done before Christ shall come in power and great glory."

One may ask, How can mortal man hinder the work of God? Is it not written, "None can stay

His hand, or say unto Him, What doest thou?" or on the other hand, What can a man do that will hasten the work of God, and thus hasten the day of God? Men are hindering the work of God by failing to co-operate with Him in the work.

Who Is Responsible for the Delay?

It is not the open sinner that is hindering the work, or that is delaying the coming of Christ. There is not an infidel on this earth who can do that. No band of men can rise up in positive, open opposition to God, and stay His hand, or delay His work. A nation cannot do it. No power can rise up and make human laws that of themselves, or by the power of the nations, can hinder the work of God, and delay that great day. No; it is the professed follower of God alone that has power to do that.

The Lord has chosen men and women through whom to teach the principles of heaven to this fallen world. He does not send angels in their glory and power and wisdom as the visible agencies in teaching the gospel. He chooses human instrumentalities, and commits the work to them, and He says to them, You go and teach the gospel of the kingdom, and I will go with you and bless you.

The Lord has sent out angels into all parts of the world to exercise a controlling influence over the nations of the earth. They are commissioned to check these nations and hold them under control, that they may not bring the final crisis before it ought to come. While they are holding the nations, another angel is seen bearing God's last message to the world, to prepare its inhabitants for the final crisis. This last call is represented in the seal of the living God: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

When every person in the world has taken a decided stand for or against the work of God, then the angels will cease to hold the winds, and the controversy will be quickly ended. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." God will not let the end come while there are honest souls abroad in the world, looking up to heaven, stretching out their hands, praying for light. These seeking ones will find what they long for, and God sends us to search them out.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. When Christ shall be made King of all, He will set aside the kingdoms of this world. He will smite them with a rod of iron, and in the territory He will establish His own kingdom. The whole world shall be full of the glory of God.

"And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation ["not with outward show," margin]; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17: 20, 21. The fact is, the kingdom of God must be in a man before that man can preach the gospel of the kingdom as a witness to other men. That is the secret of the delay in the proclamation of this message. The kingdom of God is not established within us as it must be to make us true witnesses of that kingdom to the world.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." There is the capital of that kingdom. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself will be with them, and be their God." There is the King. "And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." There is the kingdom of God. But do you know that every person who becomes a subject of that kingdom must have that whole experience in himself? The throne of his heart must be the throne of the King.

A Complete Surrender Is Necessary

The difficulty is that it is so hard for us to surrender and let God be all in all. The flesh wars against the spirit, so that we may not do the things we would. We want to be both lord and servant. Are you willing to make the unqualified surrender of yourself to God? Are you willing to give up your own way and let Him have His way altogether? He asks that every passion of the flesh be surrendered to Him, to be destroyed. Let each one say, Lord, take the foolish pride out of my heart; give me the love and gentleness of Jesus.

Many people are to-day holding on to a cruel, wicked temper because they are not willing to surrender to God. How many homes are darkened, how many hearts are broken and sad, because of irritability in the family! How many children's lives are made wretched and like a frightful nightmare because they are scolded by father and mother! As God's own people, we must be delivered from these things. There is nothing that will more quickly betray the shallowness of a Christianity that is only a veneer than a manifestation of bad temper, impatience, or fretfulness.

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom. 2: 17. This is certainly a high position for anybody to occupy. "Thou therefore which teachest another, teachest thou not thyself?" What does one's personal experience do for what he teaches?—If it is a bad experience, it nullifies his best efforts. On the other hand, let a person's teaching be the experience of his heart, be truly the expression of himself, and there is power in his preaching.

The peace, hope, and gladness that will fill your heart when you make a complete surrender are worth ten thousand times all the things that your heart longs for in this world. It does not matter what you are aspiring to, if it is wrong, God will sweep it away when you submit to Him, and He will give you something unspeakably better in its place. What does your heart say to you on this question? Do you not hear it saying to you, Submit to God; consecrate all to His service? What do you say?

A. G. DANIELLS.

Note and Comment

Spread of Hypnotism

An evil thing spreads most rapidly in this world when disguised as a blessing to mankind. This is a guise which has been assumed by that baneful thing, hypnotism. It is extolled as a beneficent agency in which are wrapped up the most wonderful possibilities for the mental and moral improvement of the human race. An example of this teaching was noted recently in New York City, in an address given before a training school of nurses, by one Professor Quackenbos. The New York Weekly Witness makes this mention of it:—

"In it he sets forth 'Hypno-Science' as almost a new creative agency. It is a remedy for 'functional disorders, nervous diseases, delusions, and imperative conceptions, moral obliquity and dis-equilibration, backwardness, and arrested development.' By it 'high purpose and noble endeavor have been substituted in character for carnal propensities and sordid aims, worthy ideals for bestial standards, intellectual brilliance and living interest for obtuseness

and indifference.' It is, in fact, capable of regenerating society, for 'through the transmission of automatic impulses to right for a few generations, it is possible by concerted philanthropic effort perceptibly to diminish crime.'

"As to education," says the *Witness*, "hear this apostle of the newly discovered hope of humanity:—

"In educational work the value of suggestion can hardly be overestimated. Not only may dull minds be polished, unbalanced minds adjusted, gifted minds empowered to exploit their talents, but the expanding intellect of the schoolchild may tread that royal road to learning which ancient philosophers sought for in vain; the matured mind of the scholar may be clothed with perceptive faculty, with keenest insight, tireless capacity for application, unerring taste; and the imaginative mind of painter, poet, musician, discoverer, may be invested with creative efficiency in the line of ideals which are high and true."

Wonderful things were claimed for alcohol as a panacea for human ills, by those who first introduced its use in the distilled form. It received the name *aqua vitae*, "water of life," and was given the highest place among drugs. But what ruin it has wrought in the world, while the enthusiastic predictions made for it have remained unverified! So will it be with this new agency which claims the regenerative power that belongs alone to the gospel of God. It is a disguised agency of the evil one, brought forward for use in his final work of deception.

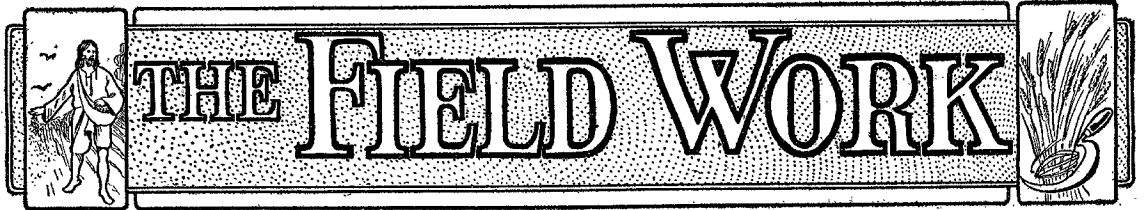
Explaining the Mystery of Life

The researches and experiments of Prof. Jacques Loeb, of Chicago University, in the investigation of the phenomena of nerve action and of the development and arrest of the vital processes, are being hailed as a revelation "into the inmost secrets of life, mind, and death." Dr. Loeb has experimented upon frogs' legs and upon the sea urchin and other lower forms of animal life, and finds that the beat of the heart may be started or stopped by the presence or absence of a small quantity of certain salts, and that the atoms, or "ions," of the salts act by means of electricity; so that the ultimate cause of nerve action and of muscular activity is electricity. He produced growth in the unfertilized eggs of the sea urchin by immersing them in a solution of chloride of magnesium; or, by placing them in a solution of cyanide of potassium, they were preserved from decay, which quickly overtakes them under normal conditions. As the unfertilized egg is not strictly living matter, but can be made to grow like fertilized eggs in an aquarium by the means before mentioned, the claim is made that the long-cherished dream of the production of life in the chemist's laboratory is near to, if it has not actually reached, realization, and that the artificial production of living beings will soon be possible. And on the other hand, it is claimed that death is the result of a specific process which may be arrested by certain chemical agencies, as it was in the case of the sea urchin's eggs; and that thus life may be indefinitely prolonged.

We speak of this because of the evident effect of such claims, seemingly supported as they are by science, which must be to stimulate pride in the human heart, and correspondingly lessen—in many cases destroy altogether—man's sense of dependence upon His Creator. Man now assumes to be upon the verge of becoming a creator of life himself. He assumes to be about to look into and comprehend the mysteries of existence hitherto reserved to the mind of the Omniscient, and extend his term of life indefinitely beyond the boundary line of "threescore years and ten," allowed if not maintained by Providence, and to do this not by any divine aid, but by the resources of his own mind. What else but a sense of independence of God can be fostered by such ideas?

Verily, the present age is not one favorable to the development of Christian faith. This the Saviour foresaw when He said, "When the Son of Man cometh, shall He find faith on the earth?"

THE "American Federation of Catholic Societies" has now perfected its plans of work, and has made Cincinnati its permanent headquarters.



Wisconsin

LAST December I had the pleasure of visiting our brethren and sisters of the Oneida Reservation. Elder Matthew Hill has labored among this people for some time, and has been instrumental in raising up a church of about twenty-five members. Church officers were elected, and a building belonging to the government, formerly used for a schoolhouse, was purchased, and converted into a meeting-house. Here these sons of the forest gather every Sabbath to listen to the story of salvation, to relate their experiences, and to tell of the love of God to them.

I arrived at Oneida, Friday evening, in time for a service. I found the audience seated and quietly waiting. The house had been tastefully decorated with cedar boughs. The singing was in the Mohawk tongue, as the Oneida is not a written language. The testimonies were in the Oneida tongue.

I was never in a meeting where the deep movings of the Spirit of God were more marked. The young people were all absent, as they are compelled to attend school. The United States government maintains a school at Oneida, and all who do not attend some other school are required to attend this one. Two of these young people have attended school at Woodland Academy. One of these is now at the sanitarium at Madison, taking the nurses' course, while the other is still at Woodland.

These brethren have all discarded the use of tobacco, and many of them are anxious to have their children brought in contact with our people and schools. Any one wishing to know more about the work here may obtain the desired information by corresponding with Elder Matthew Hill, West Green Bay, Wis. Many of these Indians are manifesting a good degree of interest in the message for this time, and if those who have already accepted the truth remain steadfast, there will soon be a large ingathering of fruit from this part of the Lord's vineyard. There are two thousand Indians in this reservation, and about seven thousand in the Menomonee Reservation, which is located farther north. Brethren, pray for the work among these Indians. The message must go to every nation, kindred, tongue, and people.

T. B. SNOW.

India

CALCUTTA.—The gospel of the kingdom is advancing in the Orient. Although the circumstances are such that it must be expected to move slowly for some time, yet it is evident that an unseen power is pushing it forward in a manner that is exclusive of human glory.

One omen that seems prophetic of future prosperity, is the success of the few canvassers who have already gone into the field. Even those of limited experience, and with little or no training, soon begin to send in reports that exceed our expectation. As all our workers needed encouragement and instruction, we decided to call them together for a two weeks' institute, to begin next Tuesday evening, January 21.

In various ways the Lord is pointing out work for us to do. Young men come to us from the colleges and from different positions, pleading for instruction, and many of them seem really hungry for the truth. Since writing the foregoing, I have stopped to talk and pray with one who called on us for the first time, having attended two or three of our meetings. For three years he has been attending a college of five hundred students, and expresses an earnest desire to give his life to the service of the Lord. He says that he obtained a pamphlet on the subject of the Sabbath, became convinced of the Sabbath truth, and resigned his position as clerk of the college that he might obey the Fourth Commandment. We have met other interesting and hopeful cases which we have not time to mention.

The building that we had been using for an office and a meeting hall did not well answer our purpose, and we examined many other buildings that were offered for rent, but in every case the rent was too high, or some other reason prevented an engagement, until our landlord notified us that we must vacate by the first of January, or pay higher rent. For a time no suitable place could be found. The thought was expressed that perhaps the Lord had a better place waiting for us, and would show it to us in due time. Finally just the kind of hall that we

needed was found on the opposite side of the street, only a few rods away. The rent is about the same as was asked for the one we formerly occupied.

Another cause for gratitude and rejoicing was the safe arrival of Brother and Sister L. F. Hansen, and Sisters Burrus and Black, from America. Sisters Orr and Kellogg, who came to India with this party, remained at Bombay to labor for a time. The help of these six laborers will be much appreciated, and there is room in this large field for many others.

Before starting for India, and while en route, we heard some startling snake stories, but I have not seen a snake since I came here, though I have no reason to doubt that they abound in some parts of the country, where great caution may be necessary to avoid them. But let every one who comes to this land beware of the old serpent, for this country is distinctly marked with traces of his presence and his work. His influence seems to be holding the inhabitants in a bondage in which they of themselves, though groaning to be free, are utterly helpless. Many of them are hungering for the word of life, which is "quick and powerful," and able to reveal to them the saving truth that where sin abounds, grace does much more abound.

We are beginning to plan for an industrial school, and some are manifesting their interest by depositing rupees for that purpose.

There has been some slight illness among the workers, but faith is grasping the thought that the Great Physician has light on the subject of health for His workers, and power to sustain them in good health, even in a plague-stricken land. We must not forget that we have an important part to act in securing such a result.

G. K. OWEN.

Jan. 20, 1902.

Texas

THE work in Texas has been very encouraging during the last year, notwithstanding the drawbacks we have had, and the terrible drought that prevailed. The Bible work in two or three of our cities, especially Houston and Austin, has progressed nicely, gaining precious souls to the truth. Also the preaching of the word has not been without results. Since our camp-meeting two churches have been organized, and one or two good companies raised up, besides some isolated believers. The amount of books sold by the canvassers has also been encouraging, everything considered; there having been about eight thousand dollars' worth placed in the hands of the people. Notwithstanding the shortness of crops, the funds, both tithes and donations, have been in excess of those of any year in the past. The increase in the tithe has been encouraging, and the annual offerings were more than double last year's gifts. Also there has been much interest in the Sabbath-school and church-school work, there being now a goodly number of church schools in operation in the State.

Recently there has been a remarkable interest developed among the Mexicans of our State on the border of Mexico, and the outlook promises much good in that direction. I have recently made a visit to Laredo, Tex., the center of this interest, and while there, I completed the organization of a church of a dozen members. They had taken preliminary steps toward forming themselves into a Seventh-day Adventist church before my arrival. Among these are two ministers of the Baptist Church. They are capable men, and are greatly concerned about extending the work among the people of their nationality. By invitation of the Baptist minister on the Mexican side, we went across into Mexico, and baptized our candidates in the baptistry of his church. For all the evidences of God's prospering hand upon His work in this Conference, we thank the Lord, and go forward with renewed energy in His service.

W. A. McCUTCHEN.

Michigan

AGNEW.—When the work of selling "Christ's Object Lessons" began in Michigan, it was my privilege to be with the little company at Agnew. Our people at this place have known the truth but a short time. Nearly two years ago Sisters Lent and Ingersoll, who live about four miles from here, started a Sunday-school at the village schoolhouse.

The confidence of the people was secured, and the way was opened for ministerial work. After the General Conference last spring, Brother W. E. Videto and I were sent here to labor. We obtained the use of the schoolhouse for meetings. The Lord's blessing was upon the work, and before camp-meeting we had the privilege of seeing fourteen persons baptized. Among these were the postmaster and his family. All were thankful to God for sending them the light.

When I met with them later, my heart was made glad to find them still greatly rejoicing in the truth. A few meetings were held, in which God was present by His Holy Spirit. All seemed anxious to do what they could in working for God. Those who could, began to sell "Christ's Object Lessons." Some had good success, and even those who did not meet with the success they desired, were blessed in obeying the call to service. Several, especially of the young people, expressed themselves as desirous of doing any work to which the Lord may call them; and I believe they will become efficient workers in the cause of God. Some who took their stand for the truth have had tribulation and hardship to meet, but all seem of good courage, and rejoice in being witnesses for Christ. We have reason to hope that there are other honest souls in Agnew who will yet be found on the Lord's side.

O. F. BUTCHER.

General Notes

MEETINGS have been held in West Windsor, Vt., by Elder T. H. Purdon, since January 21. A good interest is shown, and one person has begun the observance of the Sabbath.

Brother F. M. ROBERTS reports the dedication of a church building at Pleasant View, Ind., with rooms for a church school, free from debt. Six converts were added to the little company there at the time of the dedication.

At Kaycee, Wyo., a company is being brought into the truth, through the labors of J. W. Beams and E. L. Cook. Meetings were held in private houses, several of which were offered for this purpose. At other places Bible readings were held, and literature was freely distributed. Thus far six souls are obeying the truth. Two young ladies have decided to attend Union College.

A SERIES of meetings was begun in Scotland, Ontario, about the middle of January, by William Simpson and W. A. Young. A well-furnished hall capable of seating one hundred persons was secured, and from the first the interest was good, the hall being at times unable to accommodate the number who desired to hear. Brother Young reports: "The country is deeply stirred. Private opposition has been carried on from the first, but next Sunday night the Baptist minister will preach against us. Our first Sabbath meeting was held here yesterday. Ten children and twenty adults were present. Nearly all said they would remember the Sabbath to keep it holy henceforth. Already Rev. 12:17 is being fulfilled."

At Belington, W. Va., seven persons have begun the observance of the Sabbath, as a result of meetings held there by Brother J. A. Traugh. First a schoolhouse, and then a log church, was engaged by Brother Traugh for the meetings, but the doors were locked against him by the trustees. The people were anxious to hear the message, and this action made them indignant. Another church building was then secured, and against considerable opposition from the pastor and others, the meetings were continued, with the result stated. He was allowed the use of this building until February 22. "Now," writes Brother Traugh, "the church doors are all closed, and the people are calling for cottage meetings. We expect others to keep the Sabbath soon."

BROTHER ARTHUR FULTON sends the following report from Argentina to the Nebraska Reporter:—"It has been over four months since I arrived at Buenos Ayres. After spending two weeks here, I took a steamer, and after a journey of two days arrived at Diamante Entre Rios, where our school is located. When I arrived, Brother and Sister Maas, who had preceded me, were already busy with school duties, teaching in the German language. I began with one class, gradually taking up others as I could, until at the end of two months I was doing full work in German.

"The annual camp-meeting was held a short way from the school, soon after its close. The Rio de la Plata Conference was organized at this time. Since the conference a general meeting has been

held, at which several persons were baptized. Others are beginning to keep the Sabbath.

"I am now in Buenos Ayres, auditing the conference books, and getting a better knowledge of the Spanish language.

"The school is situated on a hill, much like Union College, and may indeed be a light to all around. Nearly all the older students are spending the summer in the work. One is teaching a church school, some are canvassing, some are going with tent companies; and thus the rays of light reach out wider and wider.

"The school ground, without trees, looked very bare when I first came. Although quite late in the season, we set out about three hundred trees of different varieties. In spite of drought and the ravages of ants, most of these are growing nicely. Over eighty of these trees were bought with the \$6.75 donated by the brethren in Nebraska.

"So you see trees are not expensive, and with a little means much may be done toward improving the school land. Who would like to have a part in furnishing our bare schoolrooms?"

The Student Volunteer Convention in Toronto

THE Student Volunteer Movement for Foreign Missions has just closed its quadrennial convention in Toronto, Ontario. The movement dates back to 1886, when a few students of the Seminary of Princeton, New Jersey, aroused by the great needs of the unevangelized world, were the means of awakening a summer school at Mt. Hermon, Mass. Here, one hundred of the two hundred and fifty young men assembled for Bible study, after much prayer, expressed their willingness to go as foreign missionaries.

From this the movement took shape, and rapidly grew. Scores of American colleges and universities were visited, and in 1891 the first convention was called. It was attended by six hundred and eighty-eight delegates, representing one hundred and fifty-one institutions. The work has grown continuously since that time. The convention which was in session during the last days of February in Toronto was the largest student convention, in point of numbers, ever held. Delegates were present from twenty different countries. Four hundred and sixty-five higher institutions of learning were represented by two thousand two hundred and ninety-six students and more than two hundred professors. The entire registered delegation reached an aggregate of more than twenty-nine hundred.

From the very first meeting a deep spiritual atmosphere prevailed. The young people who had gathered from the colleges and seminaries represented the most spiritual and devoted from these schools. All seemed bent on one thing—to learn more perfectly how the work represented by their motto, "The evangelization of the world in this generation" (which, indeed, was most inspiring and prophetic to those who are expecting the return of their Lord), might be speedily realized.

No applauding nor other noisy demonstrations were engaged in, but instead the speakers were greeted, and their messages received in silent prayer. The first session was a solemn one. It was emphasized that the blessings received at the convention would be in proportion to the measure of the giving up of self and selfish plans. Every higher hold on Christ was shown to mean a letting-go of the earthly. A spirit of deep consecration seemed to pervade the meeting, as we were brought face to face with the privilege of living in His presence, and of making our prayer life such a real thing that sweet communion with our Lord Jesus would be more desired than anything else in the world.

One speaker after another urged the importance of the work that is to be crowded into the closing days of this generation. Over one hundred returned missionaries were present, and many of these spoke of the great awakening in the fields from which they came, and the need of entering these now while they are ripe to the harvest. The very fact that India, China, Africa, and the islands of the sea, as well as South America, are to-day open to the gospel, while many of these one hundred years ago were very little more than a geographical name, or at least closed to Christians, was looked upon as an evidence that the fulfillment of the promise, "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come," is about to be realized. There seemed to be no question in the minds of the leaders of this movement that this work could be accomplished in this generation. To bring this about, it was emphasized that every Christian must bear some part; that the last commission, "Go ye into all the world, and preach the gospel to every creature," is as world-wide as is the promise which accompanies it, "Lo, I am with you alway." The church

which disregards this command is sure to wither and decay.

The leaders of this movement who were present seemed to look upon this large convention as prophetic. One inspiring feature in the movement was the determination, vigor, and earnestness manifested among the young people present.

The Volunteer Movement claims two reasons for its existence,—to gather out from among the students of the world a sufficient number of devoted young people to meet the requirements of the various missionary societies and boards; and at the same time to develop among those who will spend their lives in Christian lands, as either pastors or laymen, a sense of their responsibility to sustain and reinforce the foreign missionary enterprise by intelligent sympathy, by the giving of money, by prayer, and by aggressive effort in behalf of the world's evangelization.

The report for the last four years showed that the educational work already had become far-reaching. Three hundred and twenty-five study classes had been organized, with an enrollment of almost five thousand students—these under the direction of the educational department of the movement. During this time the sales of the text-books and other missionary publications have reached one hundred thousand copies, an evidence that there has been a large increase in the study of missions, and this quite generally among students. With this mission study is urged careful, personal Bible study and prayer, which will manifest itself in a deep religious experience. Besides two thousand volunteers who have sailed since the organization of the movement, a large number who had been in the mission study classes have become pastors of churches, and have been able to bring the needs of the world before a great many people. Besides the importance of studying the fields, the habit of systematic and proportionate giving was emphasized. One point that was especially impressive was the fact that those who are the leaders, and especially those who are in school and are preparing for this work, with little means, are encouraged to take the lead in giving regularly and systematically to the support of the work to which they are planning to devote their lives, thus setting a commendable example to others.

The Volunteer Movement claims to have exerted a powerful reflex influence on the religious life of colleges and theological seminaries. No greater proof can be given of the hold that Christianity has upon an individual than his willingness to go to the ends of the world to propagate it, and this has had its influence on other students in the schools. Besides the organization in America, similar organizations have not only been effected in every civilized country, but also in the college centers of India, China, and Japan. Of the volunteers in England, over sixty per cent have sailed to the field. These different organizations are brought in touch with one another through a general secretary, and thus, regardless of denominational differences, all are making the one aim in their life the evangelization of the world in this generation.

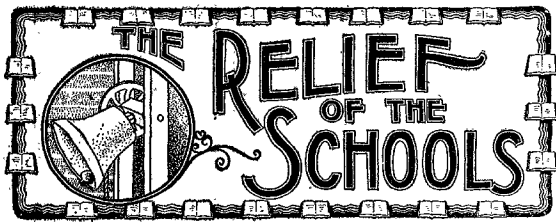
True, very few of them look upon this as the last generation in this world's history, their version of their motto being that if the gospel is to be preached to all men, it obviously must be done while all men are living. The evangelization of the world in this generation, therefore, means the preaching of the gospel to those who are now living—"the unevangelized, for whom we as Christians are responsible, live in this generation, and the Christians, whose duty it is to present Christ to them, live also in this generation."

The movement has presented the claims of the world-wide message in nearly nine hundred educational institutions. And who can estimate the effect of their work upon the Christian world to-day? They are fortunate in having as leaders young men of consecrated, energetic enthusiasm, who have but one aim in view,—the realization of their motto,—and who will not be swerved from it by the highest worldly gain.

The closing session was marked by a spirit of warning lest the aroused emotions, without any fixed determination to seek higher attainments in the Christian life, might lead to greater defeat. Not fewer than three hundred of these young people signified their expectation to go out into the foreign field before the close of this year. More than a score were under appointment for China, to fill up the gap made by the recent Boxer uprising.

To those who are looking for the coming of the Lord, this movement means far more than simply the preaching of the gospel to the people living at this time. It means the awakening of the Christian world to the possibility of the great work which has been committed to it, and the preparation of the people in every heathen country for the closing message, which is to usher in the coming of our Lord.

ESTELLA HOUSER.



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The Work Onward.

IN quite a number of States success is attending the efforts to sell "Christ's Object Lessons." This is the experience wherever the work is pushed vigorously. Where the minister works, there the people aid. They seem willing to take hold, if some one will lead. Some of the church elders are earnest, and have inspired the members of the churches over which they preside to order at least the quota of books which they should sell, and many in those churches have gone to work with a will to dispose of the books. By so doing, elder and members have been blessed and built up spiritually, as hundreds can testify, and our schools are benefited financially. The financial part is important, but not by any means the most important part.

Those who sell this book gain a rich experience, which will enable them to do more efficient missionary work than in the past.

No one should live unto himself in these last days. The world's history, in its present sinful state, is rapidly maturing, and will soon reach that period when he that is righteous will be righteous still, and he that is unholly will so remain. Every act now

should be one of right doing. Our schools have been important factors in shaping the dispositions and characters of many who in our own land and in other fields, are with fidelity and earnestness proclaiming the important, world-wide truths, which are so testing in their nature that they will ripen the harvest of the earth.

Reader, are you in the conflict? On which side are you? Everything required of us is developing in us either liberality of soul or selfishness of heart. If we now engage heartily in the sale of "Christ's Object Lessons," we shall be drawn out to do the people good, and we shall do them good, and that good will be reflected upon our own souls.

The work should be kept up until every school in our ranks is redeemed from the curse of debt. Between now and May I will be a favorable time. Will not ministers and leaders keep well to the front? Our loyal people are ready to follow. If you have not books, why not send to your tract society and obtain some, and then visit your friend and neighbor and persuade him to purchase? Who will try? We believe that this work will be pushed in the North, in the South, in the East, and in the West.

In New York State a day of prayer was appointed in reference to the matter. This is an excellent thing to do. In Oklahoma, Texas, and Arkansas the churches are determined to sell ten thousand dollars' worth by April 1. In Oklahoma they have already sold three thousand dollars' worth. Thus the work is moving. Are you doing your part?

S. H. LANE.

Why Canvass?

HAVE you wondered why the Lord has sent us word that every Seventh-day Adventist should canvass? I have, very often; for canvassing was naturally very distasteful to me, and it was only when I accepted the promise by faith, that I found courage to undertake the work. Having once entered the field as a canvasser for "Christ's Object Lessons," I found coming into my life such a warmth of Christian experience that I began a search for the philosophy underlying this method of disseminating truth: for God makes no arbitrary commands.

I have watched two glowing coals on the hearth, lying near each other, yet not in contact. Gradually the ashes gathered, the glow faded, the coals died. I have put a single stick of wood upon the grate, expecting to see the fire burn, and have seen it smolder and die; but if two sticks are laid together, the fire kindles and burns, even though there are but few coals with which to start it.

Furthermore, I have seen Christians in whose hearts had been kindled the fire of truth. They lived year after year in the same community, but no other lights were kindled. Indeed, the first light has in many cases grown dim, although there was fuel in abundance.

The electric wires in our incandescent globes remain dark and lifeless until the current is turned on,—until a connection is made,—then those same little wires glow with a white heat.

Speaking of the last days, the Lord, through the prophet Zechariah, says: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left."

Imagine the blaze of light which will go up from all the earth when the "governors of Judah"—those who know the truth—are like torches brought in contact with sheaves of grain! Evidently the time has come for this enlightening. It has been preached for years, and Isa. 60: 1 has been quoted times without number. "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 upon them [like the lonely coal] have dwindled into feebleness. . . . A revival and a reformation must take place. . . . Revival signifies a renewal of spiritual life. . . . Reformation signifies a reorganization, a change in ideas and theories, habits and practices."—*Review and Herald*, Feb. 25, 1902.

We fell into debt, contrary to the Lord's wishes, it is true. Nevertheless, since we are in debt, God will use even the debts to arouse His people from lethargy, and will, through the effort to lift those debts, awaken a sleeping world, and proclaim to it the everlasting gospel.

More than that, He will do this through a most humble and despised means. That is also a divine method of work. As "God hath chosen the foolish things of the world to confound the wise," so He is to-day using a means, despised by His people, to bring that same people into greater truth, and through them to proclaim the last message.

It is a glorious truth. The money which will come into our hands for the erection of buildings or for relief from debt, as a result of the canvassing cam-

paign, is the smallest part of the blessing. There are eternal principles underlying the command to go forward, and as the walls of Jericho are approached, I want a place in the advancing army.

I have watched the reports sent in by hundreds who are now canvassing. It is wonderful to note (1) the personal help received in every instance by the canvasser; (2) the hearty response from people who for years have been waiting for this personal contact with men and women who know God's voice; (3) the death blow which canvassing strikes to narrow prejudice, which often exists.

It is God's work! Do not, oh, do not, check the work! Say, "Lord, I am ready, use me."

E. A. SUTHERLAND.

At the Front

WHEN the last call was sounded for volunteers to enlist in the army to emancipate our schools, I was glad to be ready for the service. It had been my desire ever since the campaign started fifteen months ago to join the ranks. It was my privilege to place a copy of the first edition of "Christ's Object Lessons" in the hands of a family who bought it for a present to their Baptist minister. I did not then realize that it was my duty to press the battle.

On February 18 fifty copies of the book were placed in my hands, and I took a train at Battle Creek for the nearest city west, Kalamazoo, expecting to sell them before returning. Possibly my determination bore a slight resemblance to that of the Spartan soldier who felt that he would never return home unless a victor or a corpse. Reaching my field of battle, and realizing that God was my only source of strength, encouragement came as the Captain of our army spoke to my soul, saying, "I will instruct thee and teach thee in the way which thou shalt go." Ps. 32: 8.

To describe the march, countermarch, and battle of the first day would take a long time. I soon learned that to reach the hearts of the people with the book, my own heart must be filled with its good things. So I made the book itself my daily study. I was astonished to find so many beautiful things on every page; and the water of life, which began to flow into my own heart and quicken my experience, was soon passed on to others. No books were sold the first day, but two were left for examination, and both were sold next day. Being obliged to lodge in a hotel the first night, I was enabled to sell a book to the proprietor, and one to a guest. Seven were sold the second day. Just as hard work was done the next day, and not a book was sold. Working early and late, persistently and earnestly, while continually pleading with God for help, victory came, and after eight days the fifty books were in the people's hands. Let nothing deter any soul from pressing to the front line in this great campaign, and emancipation to all our schools will be proclaimed speedily.

JOEL C. ROGERS.

The Thing Was Done Suddenly

Ten Thousand Copies of "Christ's Object Lessons" Sold in Two Weeks

WITH fervent thankfulness to God we announce that during the last two weeks the Review and Herald has shipped out into Emmanuel Missionary College territory alone, ten thousand copies of "Christ's Object Lessons." These constitute straight sales the money for which is guaranteed by the tract societies. We are glad, very glad, for this blessing of the Lord. If all will work according to God's plans, in Christ lines, the relief of the schools will be accomplished as easily and smoothly as the building of the wonderful temple the stones of which came together without sound of ax or hammer.

P. T. MAGAN.

Canvassing for "Christ's Object Lessons"

BROTHER GEO. G. JOHNSON writes: "For about two months I have been canvassing for 'Christ's Object Lessons,' in Rockford, Ill. I have taken one hundred and sixty-one orders, and while delivering seventy-seven of these, I sold six other books. Am one having a burden for the salvation of souls will have success with that book, because the Lord has spoken so plainly concerning it."

Elder C. W. Olds writes from Janesville, Wis.: "There is a general rally in this part of the State for the sale of 'Christ's Object Lessons.' We expect to follow this campaign to the finish."

L. A. Jacobs, church-school teacher at Thomson, Ill., spent two days canvassing with six of his pupils. They took thirty-three orders.

The Song of Jubilee

WE are told that as soon as a church has sold its full quota of "Christ's Object Lessons," they are to sing the song of jubilee, and for this reason the church-members of Wausau, Wis., have begun to sing the song of jubilee.

It was pretty hard work at the beginning to get all our members to work. Lack of time, timidity, no ability, etc., were considered sufficient reasons to excuse them from this work.

After getting the whole church together, we studied the Lord's will and promises concerning this work. In Ex. 32:26 Moses called for a separation between the true believers and the idolaters. After the sons of Levi had gathered around their leader, Moses bade them go to work, and commanded every man to slay his brother and his companion. It would have been just as easy at that time for the Lord to cause the earth to open her mouth and swallow up these rebels as it was for Him to do so at the time of Korah, Dathan, and Abiram. See Num. 16:28-32. But the Lord did not do so at this time. Why?—He wanted to test the loyalty of His professed people.

Their history is our history. In Rev. 18:4 God calls for the separation. We all have complied with this call in separating ourselves from the fallen churches; and now the Lord calls upon us to roll back the reproach that is resting on His cause; namely, the great debts on our educational institutions. It would be just as easy for the Lord to-day to open up the earth and disclose its treasures to us, or to rain gold from heaven, or to touch the heart of some multi-millionaire to give us the money to pay off these debts. Why does He not do so now?—Because He wants to test His people, to prove their loyalty, and therefore He has given us not the money, but the means to get it. And He tells us now: Son, daughter, go work in my vineyard to-day. Shall we obey the call?

If we are the remnant Church, the true Israel of God, we must prove it by works. Titus 2:14. We are not only to work, but we are to be zealous of good works, of yielding fruit. If we have a living connection with heaven, it is no more we that do these works, but it is Christ working in us. John 15:4, 5. Then we dwell on such promises as those found in 2 Chron. 16:9 and Ps. 32:8, and the result was that every member went to work, and in less than one week our whole quota was sold. Quite a number of our church-members were absent from the city, but their quota was sold by the members present.

And best of all, not one of our members is satisfied with what is done, but each one purposes in his heart to keep on selling books, and so help other churches that have not such good territory, that they also may join with us in our song of jubilee, and so to labor on until this mighty song of victory resounds from ocean to ocean.

This work has done more for us here than has been done by all the preaching, praying, and Bible studies. It has put life into us. Praise the Lord.

G. A. GRAUER.

Current Mention

—The smoking of green tea in the form of cigarettes is said to be a growing form of dissipation in Russia.

—Santos-Dumont, of air-ship fame, has left France, and will conduct future experiments in England or in America.

—A number of the strikers who participated in the rioting in Barcelona, Spain, recently, were executed by the military authorities.

—The Iowa Senate has agreed to submit to the people of that State a proposition for a constitutional amendment allowing woman suffrage.

—The present session of Congress has broken all previous records as regards the number of bills introduced, which, up to March 6, was 12,198.

—A Detroit, Mich., city ordinance reducing street-car fares in that city to three cents, has been declared unconstitutional by the United States Supreme Court.

—Colonel Francis W. Parker, widely known in his country as an educator, died in Pass Christian, Miss., March 2. The body was brought North, and buried in New Hampshire.

—An unprecedented amount of money was given for philanthropic purposes last year, the total sum, according to the *Chicago Tribune*, being \$123,888,332. Of this vast amount, education received \$68,50,961; charities, \$22,217,470; museums and art galleries, \$11,133,112; libraries, \$15,388,700. The churches received \$6,298,489.

—A tariff will be imposed upon imports from the Philippines, equal to seventy-five per cent of the Dingley tariff rates.

—The establishment of an order of Paulist fathers among the Episcopal clergy is urged by many prominent men in that denomination.

—The United States has notified Turkey that the captors of Miss Stone must be punished. The Sultan has replied, repudiating all responsibility, and denying all liability in the matter.

—A bartender of Duluth, Minn., was instantly killed by an electric shock received over a telephone through which he was talking, March 5. The telephone wire had become crossed with an electric light wire.

—Members of the W. C. T. U. in Newark, N. J., held an all-day prayer-meeting, March 5, praying for the conversion of Bishop Potter and Dr. Rainsford, of New York City, who do not believe in the efficacy of prohibition.

—From Musgrove, Australia, a theatrical manager has sent word to Mrs. Patrick Campbell, an actress now in New York City, that the bubonic plague is raging there to such an extent that the theaters have been closed.

—The Russian governor of Finland is apparently determined to deprive that unhappy country of its native press. Many Finnish papers are being suspended, and some have been permanently suppressed. Thus the rapid absorption of Finland by the Russian empire continues.

—A serious street railway strike, attended with considerable rioting, prevailed for several days last week in Norfolk, Va. For some weeks a street railway strike has been in force in Terre Haute, Ind., the purpose being to compel the railway company to recognize union labor.

—A lawyer of New York City has received a letter from a relative in Russia, affirming that Count Tolstoi died February 15, and that the Russian press censor is suppressing the news. "Great tumults," says the letter, "are expected in Russia, and there are rumors of a revolution."

—A passenger train on the Southern Pacific Railway was thrown from the track while running at high speed, near Maxon Station, Tex., at three o'clock, Friday morning, and was totally wrecked, with the exception of two cars. Fifteen persons were killed and twenty-eight were injured.

—More trouble is brewing in China. A rebellion has broken out near the city of Nan Ning, seventy miles north of the Gulf of Tonquin, and the situation there is admitted to be grave. An edict has been issued commanding the authorities to give protection to missionaries and other foreigners.

—The Washington government has at last given an audience to some Boer envoys, Messrs. Wolmarans and Wessels, who held a conference with Secretary Hay, and later with President Roosevelt. While nothing was promised the envoys, the latter feel much encouraged in their hope for American intervention in South Africa.

—Some feeling of jealousy seems to have been aroused in British minds by the enthusiastic reception accorded Prince Henry in this country, and it is feared in England that the United States may be led to view with too much complacency German aggressions in the far East, where it is declared Germany is acting in harmony with Russia.

—An American general in the Philippines has established reconcentrado camps in the island of Samar, as the most effective way of bringing the natives into subjection to American authority. General Weyler's example in Cuba, so much talked against a few years ago, has now been followed by England in South Africa, and by the United States in the Philippines.

—The leading transatlantic steamship lines, with the exception of the White Star and Cunard lines, which are expected to join with the others soon, have come to an agreement respecting passenger rates for the coming season. On the fast boats the minimum summer rate will be, for first-class passage, \$110, and for second-class, \$57.50. The lowest rate announced is \$75 for first-class passage, and \$47.50 for second-class passage, on the ships of the Holland-American line.

—A "railway telephone" has been invented by a man named Tillman, and successfully tried near Fulton, Ky. A railway train was stopped, the telephone wire connected with the regular telegraph wire, and conversation was held with the chief operator of the Illinois Central Railway, who was in the railway station in Chicago, four hundred miles distant. Apparently telephonic and telegraphic messages traveling over the same wire simultaneously do not at all interfere with each other.

—The degree of LL. D. has been conferred on Prince Henry by Harvard University.

—Five men were killed and others injured by an explosion in the Catsburg mine at Monongahela, Pa.

—The steamship "Majestic" encountered an enormous wave on her last voyage, which damaged deck fixtures, and injured a number of passengers.

—Congress is expected to authorize the construction of three new battle-ships, two armored cruisers, six gunboats, and eleven other naval vessels.

—Henry Jillson, of Syracuse, N. Y., has gone insane from trying to read all that the papers have been saying about Prince Henry. He was sent to an asylum at Ogdensburg.

—Colombia, Nicaragua, and Costa Rica are reported to have formed a combine to put up the price of isthmian land which will be wanted for the building of the contemplated interoceanic canal.

—The Belgian steamship "Waesland" was sunk by collision with a British steamer off the English coast, March 6. The "Waesland" was bound from Liverpool to New York. The accident occurred in a dense fog. Two passengers were drowned.

—Several avalanches swept down Smuggler Mountain, near Telluride, Colo., February 28, wrecking the Liberty Bell mine, and killing a number of men—about twenty, report says—and injuring others. It will be four months before work at the mine can be resumed.

—The effort made in Congress to help Cuba by reducing the tariff on Cuban sugar, is at present defeated by the beet-sugar manufacturers. The President, however, favors reciprocity with Cuba, and some move to secure Congressional action is expected on his part.

—The Cunard Steamship Company has chartered the steamship "Elbe" to sail from Southampton to Fayal, in the Azores Islands, and secure the passengers and mail on board the steamship "Etruria," which broke her propeller shaft at sea, February 26, and was reported as being in tow of another steamship, bound for that port.

—The people of Ontario, who have once voted on the expediency of adopting prohibition in that country, are soon to vote again on the same question. The previous vote was taken in 1898, but the campaign failed to develop great interest, and only twenty-three voters out of each one hundred went to the polls. The great majority of these were for prohibition, but it was decided to be practically no vote.

—A case of poisoning by taking "headache powders," which recalls the Barnet case about which so much was said in connection with the Molineux murder trial in New York City, is reported from the village of Lowell, Mich. A woman named Klump took a sample powder, and died a few hours later, after much suffering. An investigation showed that strychnine or some similar poison had been mixed with the powder. The powder was mailed to Mrs. Klump in an envelope which appeared to have been addressed by a woman. The public ought to learn that there are better ways of curing headache than by taking powders.

—Dr. Herbert F. Fisk, principal of the academy of Northwestern University, at Chicago, recently addressed the boys of the academy on the subject of tobacco using, condemning the practice in severe terms, and requesting them to abstain entirely from this indulgence. He gives this statement of his reasons for such action: "Whatever may be thought of the use of tobacco by grown men, there can be no division of opinion among educators as to the injurious effects, both physical and mental, when tobacco is used by boys or by young men who have not yet reached maturity. In many cases it produces serious weakness of the heart. On this account it is prohibited to athletes while in training for competition games. Not less distinctly marked are the effects of tobacco using upon the scholar than upon the physical endurance of students. It is rarely the case that a student who makes any use of tobacco attains to superior scholarship. A complete tabulation of the scholarship and tobacco-using habits of young men in the academy at one time discovered that out of 300 young men twenty-two per cent of the whole number made more or less use of tobacco. Among the seventy-five having the highest standing only two, or three per cent, were tobacco-users. Among the second quarter in scholarship there were eleven, or fourteen per cent. Among the third quarter fifteen, or twenty-one per cent, while among the lowest quarter there were forty-two, or fifty-seven per cent. Of all forms of tobacco using, cigarettes are without question the most harmful."

NOTICES AND APPOINTMENTS

The Lake Union Conference

THE first biennial session of the Lake Union Conference is hereby appointed to convene in Chicago, Ill., March 27 to April 6, 1902. Each local Conference will be entitled to one delegate without regard to numbers, and to one additional delegate for each one hundred church-members.

A. G. DANIELLS, Pres.

The Northwestern Union Conference

THE first biennial meeting of the Northwestern Union Conference will convene in Des Moines, Iowa, April 3-13, 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.

To Delegates to the N. W. U. Conference

THIS meeting will be held April 3-13, at Des Moines, Iowa. The brethren and sisters of Des Moines are making preparations to furnish rooms to the delegates, free of charge. A hall will be fitted up near the church, where all can get their meals at a reasonable rate, six tickets being furnished for one dollar. Those expecting to attend this meeting, not delegates, will be asked to bring bedding. The rates given them will be the same as arranged for the delegates. All who expect to attend this meeting should address, at once, Mrs. Anna Parsons, Grandview Station, Des Moines, Iowa.

L. F. STARR.

The Southwestern Union Conference

THE first biennial session of the Southwestern Union Conference will be held in the city Auditorium, at Topeka, Kan., beginning April 16 and closing the 27th. Each local Conference is entitled to send its president as a delegate, and also to send one delegate for each two hundred and fifty members. Each recognized institution in the Union Conference is entitled to one delegate. Let the Conference secretaries send the names of all delegates at once to R. W. Parmele, 821 West Fifth St., Topeka, Kan. This is important. Ample provision will be made for room for all who come, and board will be very low. Tents will be used by many. By having a stove in the tent, it will be easy to keep comfortable. There is no doubt that the Lord has opened the way for us to have the use of the Auditorium. It is in the heart of the city, and is the most popular meeting-place, and by thorough advertising, we shall secure a large attendance. The railroads will make a low rate on all lines in the States of the Union Conference, and we should make this a large gathering of our people. All the church and Sabbath-school officers should make a special effort to be present, and all our people are invited to attend. More later in regard to the meetings and the character of the instruction.

C. McREYNOLDS, Pres.

The Spring Term of Emmanuel Missionary College

THE spring term will open March 19. This term is of special interest to those who wish to fit themselves as teachers for church and intermediate schools. There will be held at Berrien Springs, Mich., during the summer, a teachers' institute, but the summer term is short, and all who desire instruction or review in any of the common branches should attend during the spring. Hundreds of strong teachers should be prepared to enter the field next September; that preparation begins March 19. If you are called to teach, can you longer afford to postpone the preparation? We must have teachers!

The course for teachers is only one feature of the spring work of the college. Write at once for further particulars.

Address, President, Emmanuel Missionary College, Berrien Springs, Mich.

Business Notices

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

WANTED.—Every S. D. Adventist to read description of Dr. Kellogg's "Plain Facts," next page of this paper.

WANTED.—A young man to work by the month on fruit farm, Seventh-day Adventist preferred. Address W. H. Pool, Coldwater, Mich.

WANTED.—A good farm hand by the month or year. Must be Sabbath-keeper. Good wages and steady work for the right man. Address C. H. Knight, Fenton, Mich., R. F. D., No. 1.

WANTED.—A good blacksmith who can take charge of a shop in good location. Address, immediately, D. T. Shireman, Hildebran, N. C.

WANTED.—Every S. D. Adventist to live out the principles in Dr. Kellogg's "Plain Facts" on sexual topics. Order the book, and study them. Forty per cent discount now. Special terms to canvassers and general agents. See next page.

FOR SALE.—In Ogden, Tenn. (five miles from Graysville), 20 acres excellent land, nicely situated; splendid health resort; pure soft water; good house and barn; 40 to 50 apple, 10 to 12 pear, and other fruit trees; abundance of raspberries, gooseberries, strawberries, and grapes. Address Mrs. B. H. Melendy, Graysville, Tenn.

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

FOR SALE.—Either of two homes in Keene, Tex.: one, a ten-room house, front and back porches, two halls, closets, pantry, cellar, barn, etc.; the other, six rooms, hall, closets, front and back porches. Both new, nicely finished in hard oil and papered throughout, fronting campus, and near to store and post-office. Each has about two thirds of an acre of ground with lawn, garden, and orchard. Terms upon application. Address W. A. McCutchen, Keene, Tex.

Obituaries

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

PEARCE.—Died at Glenwood, Iowa, Jan. 2, 1902, of tubercular meningitis, Fay, infant son of Sidney and Mae Pearce, aged 16 months, 5 days.

MRS. C. J. PEARCE.

GRIFFIN.—Died Feb. 9, 1902, Maude, little daughter of Brother B. K. Griffin, of Clay Center, Kan., aged nearly three years. Words of comfort were spoken by the writer.

ISAAC A. CRANE.

NIELSEN.—Died in Seattle, Wash., Jan. 12, 1902, Margaret Nielsen, aged 37 years. The deceased (whose maiden name was Pearson) was born in West Hartlepool, England, and removed from that country to Seattle about three years ago. She was converted, and fully accepted the truths of the Third Angel's Message about one year ago. She leaves a husband and five young children to mourn their loss. Words of comfort were spoken by the writer, from Rom. 5:12.

H. C. J. WOLLEKAR.

OWEN.—Fell asleep in Jesus at his home in Highland Township, Washington Co., Iowa, Dec. 23, 1901, my husband, Thomas A. Owen, aged 80 years, 11 months. From early manhood he was a member of the Baptist Church, until the fall of 1871, when he was excluded for accepting the truth as it is in Jesus. He was untiring in his desire to have others realize the truths of the Third Angel's Message. Cheering words were spoken on the funeral occasion by Brother Elmer H. Adams.

MRS. THOMAS A. OWEN.

POULTER.—Died at Pulaski, N. Y., Feb. 3, 1902, of heart failure, Sister F. B. Poulter, in her seventy-second year. Sister Poulter accepted the truth about nine years ago, and united with the Pulaski church, of which she was a faithful member till death. A husband, five sons, two daughters, and other relatives are left to mourn her decease. The funeral was attended by the writer, and words of consolation were spoken, based on 1 Thess. 4:13-18, after which she was laid to rest in Riverside Cemetery, to await the call of her Lord.

G. B. THOMPSON.

LOVE.—Died at her home in Harrisburg, Ore., Jan. 21, 1902, of cancer of the pancreas, Mary J. Love, aged 77 years. Early in life Sister Love gave her heart to Jesus; and about fifteen years ago, when she heard the Third Angel's Message, she gladly accepted it, and loved it to the end. We have assurance that she sleeps in Jesus, which is a comfort to her sorrowing children and many friends. She was one of the pioneers of that locality, and the business houses closed during the service, a large congregation listening to the word spoken by the writer.

W. W. SHARP.

CHITWOOD.—Died at Chitwood, Ore., Jan. 14, 1902, of strangulated hernia, Brother James Thompson Chitwood, aged 76 years, 2 months, and 5 days. In 1879 he accepted the Third Angel's Message, and ever since has lived for the advancement of this closing work. He fell asleep fully trusting, sustained by the hope of a glorious resurrection. His companion, who has walked by his side for nearly fifty-five years, survives him, with two sons, the only children left of a family of ten. Memorial services were conducted by the writer in the Seventh-day Adventist church at Chitwood, January 15.

F. M. BURG.

STONE.—Died at his home near Fresno, Cal., Jan. 21, 1902, John Stone, aged nearly seventy years. Brother Stone accepted the Third Angel's Message about forty-two years ago, and had been a constant subscriber to the REVIEW AND HERALD ever since. He was a devoted follower of Christ, humble, kind-hearted, and affectionate. He was sick less than three days, attending service in Fresno on Sabbath, January 18. He leaves a faithful companion, two sons, and several stepchildren to mourn, but not without hope. By Sister Stone's request, Rev. 14:13 was used as the basis of the funeral sermon, the service being conducted by the writer, assisted by Elder Bourdeau.

H. G. THURSTON.

LEONARD.—Died at Grand Rapids, Mich., Oct. 7, 1901, of heart-disease, my daughter, Mrs. Eva M. Leonard, aged 47 years. She was taken to Greenville for burial. She leaves one daughter.

MRS. M. B. CYPHERS.

SUTHERLAND.—Mrs. Melinda Sutherland was born in Columbia Co., N. Y., June 3, 1811; died, Jan. 31, 1902, of paralysis, aged 90 years, 7 months, 28 days. She had been a widow for twenty years, and during this time she made her home with the writer.

J. W. SUTHERLAND.

EDGETT.—Mrs. Capt. Solomon Edgett died from pneumonia, at Riverside, New Brunswick, Jan. 7, 1902, aged 68 years. Sister Edgett, with her late husband and one daughter, accepted the Sabbath truth seven years ago in St. John. Sister Edgett was a devoted and consistent Christian. She was laid to rest by the side of her husband in their family plot in the village cemetery, there to await their Master's call. Funeral sermon was based upon Luke 19:10.

GEO. E. LANGDON.

PLACE.—Died in Lapeer, Mich., Jan. 23, 1902, of a complication of diseases, Richard Place, aged 65 years, 9 months, 14 days. He was a soldier during the Civil War, and served his country well. Early in life he was converted, and with his wife, joined the Methodist Protestant Church. Twelve years ago they both accepted the Bible Sabbath, and joined the Seventh-day Adventist church at Arbel, Mich. He was a faithful member to the day of his death. His funeral was held January 25, in the Methodist church.

I. D. VAN HORN.

FRANK.—Miss Caroline E. Sterling was born near Rochester, N. Y., Nov. 1, 1822; died at South Monterey, Mich., Jan. 26, 1902, of general debility, aged 79 years, 2 months, 25 days. At the age of nineteen she was married to John Frank. At the age of twenty-five she joined the Baptist Church, and fifteen years later she united with the Seventh-day Adventists, and lived a faithful Christian life. She loved and read her Bible with continued interest to the day of her death. Firm in the truth of God, she rests in hope. Her funeral was held in the Seventh-day Adventist church, and interment was made in the Monterey Cemetery. Sermon, from Isa. 65:17-21.

I. D. VAN HORN.

HALL.—Died at North Windham, Conn., Jan. 17, 1902, Mrs. Abigail Hall, aged 87 years, 3 months. Sister Hall was born at Fair Haven, Mass., October, 1814. She, with her husband, witnessed the great meteoric shower of Nov. 13, 1833, afterward accepting the advent message from the lips of William Miller. Associated with them were Capt. Joseph Bates, and Brother William Gifford now of Michigan. After the disappointment of 1843-44 they still waited with unswerving faith for an explanation of their mistake. During this time, Brother Bates visited a small company of Adventist believers at Washington, N. H., the first organized church of Seventh-day Adventists in America. While there, he accepted the light which had so gladdened their hearts. He also saw the importance of observing the Sabbath of the Lord. With the love of this new-found truth kindling his heart, he returned to his home at Fair Haven, where he faithfully imparted it to his friends and neighbors. The first to accept the Sabbath under his labors was Brother Hall; the following week they were joined by Sister Hall, and shortly afterward by Brother William Gifford, whose biographical sketch and portrait appeared recently in the REVIEW. When the Dartmouth church, the first Seventh-day Adventist church in Massachusetts, was organized, these four were among the charter members; and if the writer is correctly informed, Brother Gifford is now the only surviving original member. Sometime after accepting the Sabbath truth, Brother and Sister Hall removed to West Island, a small island situated in Buzzards Bay. It was to their home that Sister E. G. White was journeying when she had the wonderful experience in a small boat in trying to reach West Island, when she had the sustaining vision, as related in "Early Writings." One of Sister Hall's chiefest delights was in relating the early experiences in the message. The glorious hope of soon seeing Jesus was the theme and inspiration of her later years. The immediate cause of her death was a fall which she had received a few days previously. Peacefully and quietly she died under the heavenly benediction, "Blessed are the dead which die in the Lord." Thus to the very last her hope and faith shone like a beacon light to those about her. Funeral services were conducted by the writer at the home of her grandson, New Bedford, Mass., January 20.

C. H. EDWARDS.

Death of Elder J. P. Henderson

ELDER JAMES P. HENDERSON was born in Morgan County, Ohio, Aug. 27, 1843, and died at the home of Brother McConnell, in Springfield, Ill., Feb. 21, 1902, aged 58 years, 5 months, and 24 days. Elder Henderson served three years in the Civil War, having many narrow escapes. In 1868 he married Charlotte Dunlap. Three children were born to them, of whom only one is living, Hervey, who is now principal of the Goodland schools. Six years after his marriage, Brother Henderson accepted the truths of the Third Angel's Message, and gave himself to the ministry. In this, as in business, he was successful, and many precious souls in Illinois, Indiana, and Iowa, are rejoicing in the truth as a result of his earnest labor. He constantly labored beyond his strength, and through exposure contracted a severe cold, which resulted in congestion of the lungs. He was conscious to the last, and his end was indeed peaceful. He died without fear, and apparently without pain. He had often said he wanted to die in the armor, and his prayer was answered. His wife reached his bedside about three hours before his death. We conducted funeral services in the Presbyterian church in Goodland, his home town, assisted by the Presbyterian and Methodist local pastors. In his death the Illinois Conference has lost a faithful laborer.

C. H. BLISS.

Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company

About the Little Book, Monosyllables

ALBERTINA EVART, a "shut in" at Sparkland, Ill., says:—

"I find in these pages comfort and good things that will help me in life. I read it as I do my precious Bible."

Mrs. S. B. Goff, of Fort Wingate, N. M., writes:—

"It is an excellent little book."

Says T. T. Lockhart, Wellington, Mo.:—

"The book is well worth the price, and is sure to prove a success, and accomplish great good in the world."

H. R. Baker, Valley, Ohio, says:—

"It is an excellent little work."

Rev. S. L. Roberts, of Southport, Ind., writes:—

"Have enjoyed reading the little book, 'Monosyllables,' very much."

The *Union Gospel News*, Cleveland, Ohio, has this testimonial:—

"Full of incident and uplifting sentences."

Rev. G. W. Pierce, Terre Haute, Ind., writes:—

"Beautiful in every respect."

A. P. Fitt, Supt. of Moody's Association, says:—

"Copy of book received. Have read it with interest and profit, making notes of many things that I see in it."

F. H. Pokorny, Altoona, Pa., writes:—

"It certainly is a very helpful and encouraging little work, fit for all classes, sinner as well as saint, and deserves a vast circulation."

A. A. Seager, Center Road Station, Pa., says:—

"I find in the book the words of life, the living water that never dies."

The *Journal and Messenger*, a Baptist paper of Cincinnati, Ohio, in a notice says:—

"The Master's Greatest Monosyllables' is the title of a very neatly gotten-up book by Wm. P. Pearce. It is largely devotional, and must prove comforting and encouraging to those for whom it is intended. The thoughts and suggestions indicate abundant resources, and the illustrations are well selected and forceful. The pictures are good, and the impression made by the volume is excellent."

Traveling Evangelist, W. E. Beiderwolf, in a note to the author writes:—

"This little volume sets forth the true meaning of life, and ought to be widely circulated. It is simple in style, profuse in illustration, and is richly suggestive to the sermonizer, and greatly helpful to earnest Christian living. When it came into my hands, it did not leave them until I had followed it to the end."

Beautifully and substantially bound in cloth; 132 pages, 5 x 7 1/2 inches. Price, 50 cts., postpaid.

Order of your State Tract Society.

Slightly Damaged

THE Review and Herald Pub. Co. has twenty-five slightly damaged Commandment Charts, on rollers, that will be sold while they last for 60 cts. each, postpaid. The regular price of these charts is \$1.50, but on account of a few having been slightly damaged, we offer them for a little more than the postage and the expense of shipping. The face of the charts is nearly as good as the perfect copies, most of the damage being on the back of the chart. For all practical purposes these charts are as good as new.

Order of Review and Herald Pub. Co.

The Denominational Hymnal

Hymns and Tunes

UNTIL the year 1884 the denomination used a small collection of hymns which had been revised several times to meet the requirements of the rapid growth of the Church, but at the General Conference of that year it was felt that a larger work, more varied in its contents, and of a broader scope, a work, in short, better suited to the progress and development of the cause,—was demanded, and a committee of twenty-five was appointed to select material for a new book. Their work was under the direct supervision of a special committee of seven men who were to decide definitely upon the selections to be used. These committees worked faithfully for one entire year, and their findings were placed in the hands of the selected musical editors, E. Belden and Prof. Edwin Barnes, who bestowed upon this book their best professional efforts.

The book contains over one thousand four hundred hymns. Among these are some of the old advent hymns of 1844, and the choice hymns of early times down to the year 1886. Each page contains one or more pieces of music, and generally every hymn on a page can be sung to the tune given on that page; but should other tunes be preferred, two or three others are cited by means of figures at the head of the hymn. Wherever the hymn is set to a new tune, the first figure is always a reference to an old tune.

The contents of this book and the manner of its construction render it a most complete hymnal. It is printed on all-linen paper, and bound in the five following styles:—

Muslin, leather back, marbled edges.....\$1 50
Russia, marbled edges..... 2 00
Turkey morocco, gilt edges..... 2 25
Levant, round corners, limp covers..... 2 75
Levant, flexible, round corners, kid lined 3 75

For those who may not want the music, a book of words only, is issued that contains all the hymns of the large book, with the same number of the selections, which enables both books to be used simultaneously without any confusion. These are bound in the following styles:—

Russia, plain edges.....\$1 00
Calf, gilt edges..... 1 25
Morocco, gilt edges..... 1 50

The full book is also published in the German, Danish, and Holland languages, with the prices varying somewhat from the English edition.

Order of your State Tract Society.

The Book for This Time

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The Sanitarium Fire Did Not Destroy Dr. Kellogg's Plain Facts for Old and Young of Both Sexes

MINISTERS and others have written, asking if the special forty-per-cent reduction on the new edition of "Plain Facts" (offered in the REVIEW of Dec. 10, 1901) can be repeated, for the reason that the Christmas offerings at that time prevented many from ordering the book, which Elder A. T. Jones says "will do only good, and in many ways," which Elder Luther Warren says "every Seventh-day Adventist should have," which Dr. Mary Wood-Allen says is "scientific," which Hon. John G. Woolley says is "urgently needed."

It deals plainly with the greatest sin of the age, foretold by Christ when He spoke of "the days of Noah" and "the days of Lot" as typical of the last days. Purety is the center of present truth; virtue is the first stone in character building, the first fruit of true religion, though it be found in a "health book," not commonly called religious.

Just now when the world and the Church are being deceived by old and corrupt theories resurrected and spiritualized as social-moral guides for the married and unmarried, Seventh-day Adventists are to be the standard-bearers of genuine purity; but not knowing what true science demonstrates to be the divine law of our being, it is a fact that "my people are destroyed for lack of knowledge." Dr. Kellogg gives vital information for those united in marriage, also for the youth of both sexes. He points out their pitfalls of danger, and tells parents and others what to do when seeking to prevent, or detect, or cure sensual habits.

One who knows, says that if half the time spent in reforming the depraved had been devoted to their training in childhood and youth, results for good would be far greater. The effects of error in both singing and married life are clearly pointed out in "Plain Facts." One hundred pages are devoted to general health topics, showing the importance of diet, exercise, rest, meditation, and faith in relation to purity of mind, essential for the control of the body.

"Plain Facts" has been enlarged to about 800 pages, including the 350 illustrations; the 33-inch anatomical chart of the "Body Temple," in three sections, nine colors; and the eight pages devoted to the Health and Purity Library and Appliances for the Home. All the listed publications are approved by Mary Wood-Allen. The book will be sold by subscription at the following prices: Cloth, \$3.75 (\$3.50); Library, \$4.25 (\$2.85); beautiful half K. Red Russia, \$4.75 (\$3.15); elegant full K. Red Russia, gilt edges, \$5.25 (\$3.45). With either of the two best styles, a large luxotype picture will be mailed free, entitled "Loyal Helpmates." Picture alone, 50 cts.

The figures in parentheses indicate the amount that should be sent during the next thirty days by all our people who desire to avail themselves of this forty-per-cent reduction. The prices include postage and a certificate of life membership in the Health Library Association, with premium privileges explained in the book.

Address F. E. Belden, Manager Health and Purity Library, Battle Creek, Mich.

MICHIGAN CENTRAL

"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 12.03	4.39	7.00	am 1.20
Niles.....	am 12.40		10.15	1.00	5.35	7.55	am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	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	7.49		5.30
Albion.....	3.55	8.50	1.50	3.30	8.13		5.52
Rockford.....	4.00	10.05	2.35	4.05	8.40	10.50	6.00
Ann Arbor.....	6.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.09
Susp. Bridge.....							6.32
Niagara Falls.....				am 12.20	am 7.00	7.50	6.40
Buffalo.....				3.18	9.00	10.10	8.40
Rochester.....				5.15	10.55	pm 12.15	10.45
Syracuse.....				9.05	pm 2.30	4.50	am 2.50
Albany.....				pm 1.30	6.00	8.45	7.00
New York.....				12.15	6.10	9.32	6.05
Springfield.....				8.00	9.00	11.30	8.45
Boston.....							
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.....		4.00		am 8.45	6.00		am 8.15
Syracuse.....		11.30			am 2.00		10.20
Rockford.....		am 3.20			4.05		pm 12.10
Buffalo.....				pm 6.25	6.20		4.32
Niagara Falls.....					6.02		
Susp. Bridge.....							5.07
Falls View.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	11.15
Detroit.....	9.35	1.20	8.40	1.30	5.45		am 12.20
Ann Arbor.....	11.20	10.20	11.05	2.20	7.25		1.35
Rockford.....	am 12.40	11.34	pm 12.25	3.30	9.50	9.00	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	6.38	6.08		5.08
Michigan City.....	4.47	2.20	4.45	6.22	7.05		5.05
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.30

*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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EAST	8	4	6	2	10	76
	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
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		11.25	AM 7.10
Battle Creek.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	PM 5.20
Lansing.....	5.20	9.28	3.28	8.30	5.25	
Durand.....	6.00	10.15	4.25	9.30	6.30	
Saginaw.....	8.10			11.05	8.10	
Bay City.....	8.45			11.40	8.45	
Detroit.....	8.00		7.30	11.50	9.30	
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.....	3.20	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.....	am 4.33	6.23	8.23	9.34	4.33	
Toronto.....		AM 7.40	PM 1.50	PM 7.40		
Montreal.....		PM 7.00		AM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.50		
WEST	3	5	7	9	11	75
	AM 8.15	PM 6.00	AM 10.30			
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			
London.....	11.05					
Port Huron.....	AM 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	5.35	4.08	8.55	2.39		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

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BATTLE CREEK, MICH., MARCH 11, 1902.

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THE *Advocate of Christian Education* for March is filled with good things.

Do not overlook the reports of "The Work in Other Lands," which begin on page four.

WE shall be glad to receive brief, pointed reports of the progress of the work in all parts of the world. All are interested to learn of actual results accomplished in the spread of the gospel message.

SAMPLE copies of the REVIEW will be mailed free to any who will use them to extend the circulation of the paper. Some are already using the REVIEW in this way, and are doing missionary work of the best kind. Send in your names, and state the number of papers you can use judiciously.

THE Lord's rebuke is upon the Laodicean Church because it is "lukewarm, and neither cold nor hot." Perhaps the best index to the spiritual condition of the Church is the degree of interest which it shows in mission work. When the missionary spirit dies out, the real life of the Church is gone. Our missionary thermometer on page three indicates a lukewarm temperature, and we fear that the reading is too true. We should be glad to see the mercury take a sudden jump to the "altar fire" point, with a steady rise after that. "Is your heart warm, glowing?"

THE issue of the REVIEW for March 25 will be devoted especially to the subject of Bible study and our Sabbath-school interests. It will contain the first of a regular series of articles dealing with the Sabbath-school lessons for the next quarter. As the lessons present the fundamental truths of the gospel message for this generation, these articles will be of more than ordinary value, and it is a good time to make a special effort to increase the circulation of the REVIEW. The Corresponding Secretary of the Missionary Department of one of our largest Conferences writes that the effort in behalf of The Forward Movement has "developed the fact that there are many of our members who do not take the REVIEW." This is probably true in other Conferences. Would not our conference workers be justified in making an earnest effort to place a copy of the REVIEW in every Sabbath-keeping family in the United States? We will do our best to make it a blessing to every reader.

THE map on page four was prepared especially for this issue in order that our readers might follow more intelligently the interesting report from Brother Conradi. This article could profitably be made the subject of a family study, and the children could locate upon the map the cities and countries to which reference is made.

THE spring term of Emmanuel Missionary College will begin March 19. A general statement concerning the plans of work is made in the announcement on page fourteen. It is proposed to provide a special course for ministers, which will begin immediately after the Lake Union Conference. All who are interested in this matter should communicate with the president of the College at once.

AN old story is told again in a forcible way in our diagram of comparative expenditures for things necessary and things unnecessary. What a comment it is on the "Christian nation" assumption that intoxicating liquors should be at the top, and missions at the bottom, of the list. And yet the principal factor in mission work is not money, but that Spirit which can be had "without money and without price." Men may be "the poor of this world" and yet be "rich in faith." The great question in missions is not how much money is spent, but how many souls are saved.

EMPEROR WILLIAM has undertaken to suppress "Christian Science" in Germany. He has decreed that persons taking part in the practices of this belief, or in those of "faith healers," Spiritualists, or other occultists, shall not be admitted to the imperial court or to any halls under its control. Already "Christian Science" has obtained a considerable following among people of the upper middle class in Germany, and, as has been pointed out to the emperor, this decree will probably do more to advertise the doctrine and create a desire to know about it than would anything that "Christian Scientists" might be able to do themselves.

IN response to a request from the editor of *The Independent* that he would write of changes which have taken place in the methods of the American pulpit within his memory, T. L. Cuyler, D. D., states that there have been "some very marked changes" during that time. Among them he mentions the following: "Another characteristic of the average preaching threescore years ago was that sermons were more generally aimed at awakening the impenitent, and bringing them to Jesus Christ. The evil of sin was emphasized, the way of salvation was explained, the claims of Christ were presented, and people were urged to an immediate decision. Nowadays a large portion of the sermons are addressed to professed Christians; many others are addressed to nobody in particular; but there is much less of faithful, fervid, loving, pungent, and persuasive preaching to the unconverted. This is one of the reasons for the lamentable decrease in the number of conversions. If ministers are set to be watchmen for souls, and winners of souls, how shall they escape if they neglect the salvation of souls?" These statements are worthy of serious attention. Jesus promised that when the Comforter should come, He would "convict the world in respect of sin." If the conviction of sin does not attend the preaching of the word, it is evidence that the word is not preached with the Holy Ghost sent down from heaven. There is great need among us to-day of a ministry burdened with a sense of what it means to be without hope, "and without God in the world," which shall give the Lord "no rest, till He establish, and till He make Jerusalem a praise in the earth." Then the Lord would not lack channels through which He could pour the tide of His forgiving mercy upon unsaved souls, and thus the coming of the great day would be hastened.

WE cannot report any marked progress toward the settlement of the very important questions which confront the Sanitarium managers as the result of the recent fire. Provision has now been made for carrying forward the regular work of the institution in the buildings still remaining, and the problem of rebuilding is receiving constant and earnest consideration. A meeting of the business men of Battle Creek and others interested in this matter was held last Thursday evening. By invitation of the chairman, Dr. J. H. Kellogg addressed the meeting, making a full statement of the views of the managers. As the result of this conference, a committee of representative business men was appointed to meet with the Sanitarium Board of Managers for a further study of the situation. In the meantime the great mass of ruins is being cleared away, and plans and estimates for rebuilding are being submitted by architects and builders.

30 The Missionary Acre Fund

FOR several years our brethren and sisters in various parts of the country have planted missionary gardens. Sometimes an acre or more has been cultivated, and the proceeds given to some branch of the work.

As the idea among us originated with the managers of the Sanitarium, the medical work has perhaps been most largely benefited. The foreign mission work has been aided some, and at times more local interests have been served. But the plan has never been fully adopted throughout our churches. Where it has been, the cause has been materially benefited, and the individuals who have engaged in this missionary work have been encouraged to repeat their effort.

The sanitarium work at Battle Creek has grown so rapidly that the situation has called for the training of a large number of doctors and nurses, and the Medical Missionary College was organized for this purpose. The classes have been held in a part of the old Battle Creek College building. As the College needed more land than it could obtain, being situated too near the city, it was thought best to locate elsewhere. So at the late General Conference it was decided to transfer the property, when free from debt, to the Medical Missionary College.

It has been decided to agitate this matter from one end of the country to the other, requesting our brethren and sisters everywhere to sow and plant for the Lord during this present year, and give the proceeds to this work. Those who are so situated that they cannot do this, are requested to donate of their means to aid in this enterprise.

This work will be carried on by a committee, of which the writer is chairman, P. T. Magan secretary, H. M. Mitchell treasurer. We expect to agitate this matter by voice and pen.

A reading will be sent to all our churches to be read Sabbath, April 5. This matter will be fully explained in the REVIEW and the State papers. We trust that all will decide immediately to farm or to donate for the Lord, and that we shall see a general move in this matter throughout the United States and British provinces.

As soon as you decide to what extent you can aid, please address P. T. Magan, Berrien Springs, Mich. And as soon as you have any money to forward, please address H. M. Mitchell, Battle Creek, Mich. Brother Mitchell is treasurer of the General Conference and of the Foreign Mission Board.

We expect that every one will take hold of this matter, that thousands of dollars may be gathered into the treasury for this noble work.

Since the burning of three of the buildings of the Sanitarium, the College property is indispensable to the carrying on of the work of the institution, which praise the Lord, still lives. The Sanitarium needs this property. Will you assist in acquiring it, free from debt, to be used to forward this grand and noble work? Please pray over this matter, and let us hear from you as soon as your decision is reached.

S. H. LANE.