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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.

NOT UNDERSTOOD.

Not understood! We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel, and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood! How trifles often change us!
The thoughtless sentence and fancied slight
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood! How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God! that men would see a little clearer
Or judge less harshly when they cannot see;
O God! that men might draw a little nearer
To one another. They'd be nearer thee,
And understood.

—Selected.

WORDS TO MINISTERS.

MRS. E. G. WHITE.

"UNTO the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The minister of the gospel of Christ is to watch for souls as he that must give an account. He is to be often on his knees in prayer, asking for heavenly wisdom, that he may strengthen "the things which remain, that are ready to die." By living in accordance with the will of God, he is to place himself under divine power. The word of God is to be his guide. In this word there are promises, directions, warnings, and reproofs, which he is to use in his work as

the occasion may require. With a humble heart and a willing mind he is to search this word, that for the benefit of others he may draw from the storehouse of truth things new and old. He is ever to seek to lead minds to gain a personal knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus.

In every congregation that gathered about Jesus, there were souls who were hungering and thirsting for a knowledge of God. As they listened to the truths that fell from the lips of the divine Teacher, truths so different from the traditions of the rabbis, hope sprang up in their hearts. In the Saviour's teaching there was a power that sent the truth home to the heart. God's ministers are to learn Christ's method of teaching, that, like Him, they may present the great principles of truth in the power of the Spirit.

And the minister's work does not end with the presentation of truth from the pulpit. He is to do earnest, personal, house-to-house work, studying the Scriptures with the people, and praying with them. Thus many will be brought to a knowledge of God. Souls ready to perish will be imbued with the Spirit of Christ. But this work has been neglected; and therefore the churches are lacking in power. There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God, who have never watched for souls as they that must give an account. The Church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the Church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, depending on his efforts to keep alive their weak faith. Because the church-members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him.

I am pained, my brethren, as the weak, sickly condition of our churches is presented before me. "Is there no balm in Gilead; is there no physician there?" I have been instructed that our ministers are not as efficient as God desires them to be. He has made every provision that they may have His grace and power for the accomplishment of His work. But He is disappointed in them, because they do not co-

operate with Him. The lifeless condition of many of the churches in our Conferences testifies to the lack of the grace of Christ in the hearts of the men appointed to act as His ambassadors.

Brethren, I appeal to you to change this order of things. To whom have you been looking for strength? Have you not been trusting in your own efficiency? Have you not been looking to men, and making flesh your arm? What a difference there would be in the character of your work if you kept before you a realization of the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to give full proof of your ministry by revealing clusters of precious fruit.

It is from God that we are to receive power for service. And He has promised to give this power to all who ask in faith. "If any of you lack wisdom," the apostle declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Obedience to this word is the secret of success. God is the source of wisdom. From Him we must receive our supplies. What precious experiences would have been gained if those who have been trusting in man had trusted in God, relying on Him to do that which they cannot do. They would have found that His word is Yea and Amen. They would have been encouraged to ask, and ask again. They would have gained a knowledge of the Lord and Saviour; for they would have been brought into close companionship with Him. Love for Him would have burned more and more brightly on the altar of the heart as they proved Him, and found Him to be a very present help in every time of need.

"Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." No human being is wise enough or strong enough to sustain you. Take all your burdens to Jesus. You may lean your whole weight on Him, and He will uphold you; for He is all-powerful. He will not sink under the burdens placed on Him.

The parable of the wise and foolish virgins comes as a solemn warning to every church. In the parable, all the ten virgins went out to meet their lord. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's soon approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

Working, waiting, watching, and praying,—this constitutes genuine Christianity. Our work is not to be all waiting in idle expectancy; neither is it to be all bustle and excitement, to the neglect of personal piety. Working, waiting, watching, and praying are to be blended in the life of God's minister. He is to be "not slothful in business; fervent in spirit; serving the Lord." The needs of his soul must be supplied with the oil of grace. Constantly he is to increase in spiritual power.

He who taught the disciples is willing to teach His servants to-day. Christ is the true Light, "which lighteth every man that cometh into the world." If our labors amount to more than beating the air, we must have a close union with Christ. He must be an abiding presence in the heart. And in order for Him to enter the heart, it must be cleansed from defilement.

The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. By his wisdom in dealing with minds, he will give full proof of his ministry. He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them. No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation. He heeds the injunction, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Daily he grows in grace, ever gaining a deeper knowledge of God. He overcomes selfishness. His affections are elevated and ennobled. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. Keeping close to his Master, he receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life.

A PROMISE FULFILLED.

GEORGE M. BROWN.

RECENTLY I had the privilege of visiting a church where I met an aged mother in Israel, who told me her experience in claiming the promise of the Lord found in Ps. 91:10.

The family of her son being afflicted with smallpox, it became necessary for "grandma" to help care for the sick. Before going to the bedside of the sick, she knelt before God, with her Bible open before her; and with her finger on the promise, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," she asked the Lord to fulfill this promise to her by strengthening her to care for the sick, and that He would preserve herself and husband from taking the disease.

For days and nights at a time this lady of eighty-five years did not take off her clothes to rest; yet she was sustained, and at the end of forty-one days, when the quarantine was raised, she came out as well and strong as she was when she began her work.

Signally did the tender Father fulfill His promise, for no symptom of the disease was seen in her, or in her husband, who was also exposed.

We believe that God will preserve us from the seven last plagues if we are obedient to Him. Why should we not claim this promise now, and

by living in harmony with the laws of health which God has made known to us, place ourselves in the position where He can be honored by making a difference between His people and the world, as He did in days of old, when the plagues of Egypt fell not in the land of Goshen? "Ask, and it shall be given you." "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

"THE MAN OF SIN."

ELDER H. A. ST. JOHN.

1. HIS BIRTH.—The "Man of Sin" is a personage of great age. He is still living, however, and quite well preserved, possessing all his old-time characteristics and aspirations by which he induced the whole world to wonder for long centuries. He was born in the Old World somewhere, but the exact locality and the precise date of his birth are not definitely recorded in the annals of human history. Because of this lack of exact data, many are suspicious that his beginning was illegitimate. But he is in the world, and has been for about two thousand years, and it seems that he has come to stay. It is this fact that should most deeply concern us.

2. HIS PARENTAGE.—As to the parentage of the Man of Sin, we have some definite information. The great apostle Paul, a writer of unquestionable veracity, has recorded the fact that the Man of Sin is the son of Perdition. 2 Thess. 2:3. Now Perdition is an old mother of numerous family, having many children of note, whose names and deeds have found a conspicuous place on the pages of history. But this son, the Man of Sin, far excels all others in assumption and presumption. The husband of Perdition, and hence the father of the Man of Sin, is that noted and notorious personage who appeared at the very beginning of human life, and poisoned the streams thereof by his deadly bite. Jesus called him the "Devil"—the "father of lies."

3. HIS NAMES.—The Man of Sin has more than one name, or title, by which he is designated in the word of God,—he is called "beast," "horn," "that wicked," "mystery of iniquity," "son of perdition," etc.,—all of which are given with reference to their signification. Taken together, they signify power, discernment, shrewdness, cunning, and cruelty. And in the Man of Sin all these characteristics stand out with wonderful distinction.

4. HIS PROTOTYPE.—Judas Iscariot was called by Christ to be a disciple—yea, more, an apostle. This was a high and holy calling. Judas accepted the call and the position, took upon himself the name and profession of Christ, was numbered with the twelve, and followed Jesus in body and pretension, if not in heart and in truth. He was treasurer for Christ and the apostles, carried the bag, and handled the money. But he was covetous, very covetous, yea, more, he was a thief. He appropriated to his own selfish purposes money intended for others. He was a slave to avarice, and his love for mammon had overbalanced every good aspiration of his soul, all of which culminated in the selling of his Lord for thirty pieces of silver. Jesus said of him, "He is not clean," he is a *son of Perdition*. He fell, lost his bishopric, and came to a terrible end. "Falling headlong, he burst asunder, . . . all his bowels gushed out,"—an abhorrence to every passer-by. Now this man, Judas, was a faithful prototype of the Man of Sin, another son of Perdition. The Man of Sin professes to follow Christ. His avarice, love of mammon, and love of power have swallowed up every good trait, and he has long handled immense treasure for his own aggrandizement. May we not safely conclude that he, too, will sell his Lord, fall

headlong, burst asunder, and become an abhorrence to all flesh?

5. HIS GROWTH.—The Man of Sin, it appears, was in existence when the apostle Paul wrote his second letter to the Thessalonians, for he says of him: "The mystery of iniquity doth *already* work." But he must have been quite young, and the period of his revelation to the world was still in the future. But the child developed rapidly, and waxed stronger in spirit continually, and grew mighty in wealth and power, so that by the beginning of the fourth century, he began to attract the attention of the Roman empire by his presence and doings.

6. HIS MARRIAGE.—Early in the fourth century, the wealth, power, and admirers of the Man of Sin had so increased that a proposal of marriage to the Roman empire was made, accepted, and shortly consummated. No less a personage than Constantine the Great performed the ceremony. And never was a wife more obedient to her husband than was the Roman empire to the Man of Sin for many long centuries. The long millennial honeymoon predicted as the sequel of this union, did not come. But in its place came the Dark Ages, the world's midnight gloom. The cruel apocalyptic Beast was then uncaged, and turned loose upon the true people of God.

7. HIS CAREER.—True to his name and nature, the Man of Sin had from his youth a strong leaning toward the superstitious rites and mysteries of the pagan religion, and consequently early adopted many of them, with but little change except in name. He was not contented simply to adopt and observe these heathen ideas and rites himself, but sought to compel all mankind reverently to regard the same, or rapidly make their exit out of the world under the curse of his anathema. Being clothed with great wealth, power, and influence by his union with the Roman empire, he at once entered with vigor upon a career of presumption, persecution, blasphemy, and disloyalty to God; and for a period of more than twelve hundred years he was constituted the master of religious assemblies, the director of religious services, and the true and only corrector of heretics. So great was the slaughter of innocents during his long career of triumph, that the inspired seer, beholding him in his latter days, exclaimed, in astonishment, "*Drunken with the blood of saints!*"

8. HIS WOUND.—But at last, after a long period of unrestrained rule, there came a sudden change. The Man of Sin had the saints of the Most High in his hands, the laws of the Most High in his hands, and almost everything in this world in his hands, and from this dizzy and dangerous height he fell, and thus received a deadly wound. His spiritual and his temporal power were lost. Thus did the mighty one fall.

9. HIS RECOVERY.—In prophetic vision the seer of Patmos beheld this fall, and the deadly wound thus inflicted, and then, as he looked farther on down the stream of time, he saw the same *Man of Sin* stride forth like a newly awakened giant,—his deadly wound healed. He was a veritable Samson, coming out of prison with his locks grown. He feels for a time, in his spiritual blindness, for the pillars of spiritual and temporal power; finds them, and straightens himself with all his former pride and presumption. But the period of his former greatness, while his deadly wound is healed, is short. The pillars of all earthly power and glory begin to tremble. There is a great earthquake, greater than ever before since men were upon the earth. The cities of the nations fall, and the sins of the great Man of Sin come in remembrance before God.

10. HIS DEMISE.—Not long did this long-lived mystery of iniquity regale himself in his recovered powers. Not long did he hold the place of restored supremacy. Not long did he escape the execution of the righteous judgment

of God. All the pillars of the great temple of human greatness, pomp, and power are broken, and the entire superstructure falls with a terrible crash upon the shelterless heads of kings, captains, great men, rich men, and the entire host of unrighteous revelers therein; and the notorious *Man of Sin*, amid the ruin he has wrought, sinks into the abyss, to rise no more.

UNDER THE LAW; UNDER GRACE.

W. H. FALCONER.
(Winnipeg, Manitoba.)

THE first step will be to seek a proper understanding of the terms "under the law" and "under grace." The Standard Dictionary defines the word "grace" as, "The unmerited love and favor of God in Christ, especially as shown in the salvation freely provided for mankind. . . .

3. A state of reconciliation to God, of deliverance from the dominating power of sin. . . . *English law*: a free pardon, as to a body of culprits, by act of Parliament."

Will the Bible sustain these definitions? and if so, what will be the bearing on the subject under study? (1) The grace of God brings salvation to all men. Titus 2:11, margin; (2) "by grace are ye saved through faith." Eph. 2:8. So grace is shown to be that which saves men, and this grace of salvation reaches us through the vehicle of faith. This shows grace to be equivalent to the gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Now what does grace save men from? "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Sin is defined to be the transgression of the law. 1 John 3:4. And in Rom. 3:23 we learn that all men have sinned; that is, transgressed the law. So we find that grace saves men from their transgressions of the law of God, and the man thus saved is said to be under grace.

Now when the grace of God saves a man, it does not leave him in his sins, but saves him from them; that is, it not only brings him pardon for past sins (Rom. 3:25), but saves him from the dominating power of sin; "for sin shall not have dominion over you: for . . . ye are under grace." Rom. 6:14. So it becomes plain that no man is under grace who is dominated, or ruled, by sin; that is, lives in open, habitual transgression of God's law. And as grace saves only those who believe, it follows that the unbelieving and disobedient cannot possibly be said to be under grace, but they must be the very opposite, under condemnation.

"Now we know that what things soever the law saith, it saith to them *who are under the law*: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. "For all have sinned," transgressed the law. Verse 23. So every man who is living in sin, which is disobedience to the law, is proved to be guilty before God, and under the condemnation of the law. Now if any one in this condition wishes to be saved, he must confess his sin, and through faith in Christ obtain grace, or the pardon of all his sins, and also cleansing from all unrighteousness, and so be freed from the dominion of sin, and restored to obedience, and then fulfill the righteousness of the law through the power of the Spirit of God. 1 John 1:9; Rom. 8:4. He is now no longer under the law, but is under grace.

"What then? shall we sin [transgress the law], because we are not under the law, but under grace? God forbid." Rom. 6:15. And so we say to all our misguided friends, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have

transgressed; and make you a new heart and a new spirit: for why will ye die?" Eze. 18:30, 31.

CROSSES.

I WILL not grieve that narrow walls
Have shut away the world from me,
Nor that from chains of bod'ly ills
I cannot be set free;
For this I know, whate'er befall
Of sorrow or of pain,
To him who trusts, works unto good
And turns it into gain.

How do I know what dangers fell
Lie hidden by the way?
And God, who knows how weak I am,
In pity bade me stay
Awhile within these prison walls
Where all is calm and still,
And serve Him with my helpless hands,
And wait His holy will.

I will not weep that earth's sweet joys
To my share did not fall,
As He has taught me how to prize
The gifts that once seemed small.
And oh, the joys I hope to know
When from earth's clay relieved,
Eye hath not seen, ear hath not heard,
Nor heart of man conceived!

But if sometimes the night of pain
Seems nigh too hard to bear,
I think of that lone garden cold,
And listen to that prayer
That quivered through the lonely night
When the well-beloved Son
Cried: "Not my will, O Father,
Not mine but thine be done."

And when the way seems endless,
And my cross a crushing load,
I think of that sad journey
Up Calvary's weary road;
I think how He who toiled that way
In anguish and in pain,
Fell thrice beneath the cross He bore;
And then dare I complain?

No; whatsoe'er we suffer,
Our Saviour suffered more;
Whatever weary way we tread,
He trod that way before.
We need not know the reason why,
Nor strive to understand,
But as the night grows darker,
Cling closer to His hand.

"Take up thy cross," these are His words.
"And follow after me;"
And every mortal has his cross
Whatever it may be.
So cheerfully I'll take up mine,
Nor murmur nor complain;
There are heavier loads than sickness,
And sharper hurts than pain.

—Mary Burns; written while in prison.

GOD'S KINGDOM IN THIS WORLD.—NO. 2. From the Call of Abraham to the Rejection of Samuel.

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

"LIGHT is sown for the righteous." Ps. 97:11.
"Unto the upright there ariseth light in the darkness." Ps. 112:4.
"Yea, of Zion it shall be said, This one and that one was born in her. . . . The Lord shall count, when He writeth up the peoples, this one was born there." Ps. 87:5-7, R. V.

In the great day of final reckoning, every man's case will be decided, not by the amount of light he has had opportunity to receive, but by the response in his heart to all the light that he has received. In the darkest corner of the darkest heathen lands, wherever there is a soul that responds to the faintest glimmer of light which the Spirit of God sheds upon him, that soul will be drawn to God, and will be saved in His kingdom. There will be many saved who, never having heard the name of Jesus or the sound of the gospel, when they meet their Redeemer in the kingdom of God, will ask, "What are

these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6.

Of old times, when darkness covered the earth, and gross darkness the people, He whose eyes "run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9), saw one faithful man, whose life shone out as a beacon light upon the surrounding darkness. "For I know him," said the Lord, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

ABRAHAM AS SUB-RULER.

Will God now command Abram to build an ark, in order that he may be saved from another destruction of the earth by a flood of waters? He had made a covenant with mankind never again to bring a flood of waters upon the earth, and had set the bow in the cloud as an everlasting pledge of that covenant. So, instead of destroying the inhabitants of the world again, the Lord called Abram out from his country, his kindred, and his father's house, and promised to make of him a great nation. Gen. 12:1-3. Abraham was thus established as the third sub-ruler of God's kingdom in this world. It was God's evident purpose that His kingdom, under the rule of Abraham and his seed, should subdue all other nations, until that kingdom should occupy and fill the whole earth. Gen. 13:14-17. The whole earth was thus given to Abraham, as it had previously been given to Adam and later to Noah. The only thing required on the part of Abraham and his seed, in order for the complete fulfillment of every promise made to them, was obedience and loyalty to God as their king. That this promise made to Abraham and his seed contemplated the occupation of the whole earth is made clear by an inspired comment thereon, found in the New Testament, which reads as follows, "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

This promise made to Abraham (Gen. 13:14, 15), renewed by His oath to Isaac (Gen. 26:3, 4), confirmed to Jacob for a law (Gen. 26:10-15) and to Israel for an everlasting covenant (Gen. 35:9-12), is referred to in Psalm 105, in these words: "He hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

We here invite the reader's attention to the point stated in the article preceding this one,—that God's one eternal purpose in the existence of the nations of the world has always been that, through the agency and protection of these nations, men might have an opportunity of seeking the Lord, and that thus might be gathered out from all nations true and loyal subjects of the everlasting kingdom of God. The Lord established one nation in the earth—the nation of Israel—as His kingdom, in the dominion usurped by Satan. His great purpose concerning this nation was that they should give the light of the knowledge of God to the whole world. "Yea, He saith. It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49:6, R. V.

A POSITION OF WORLD-WIDE INFLUENCE.

In order that the nation of Israel might be to all other nations what the Lord designed

them to be, He planted them in the very center of the earth, in Palestine,—the pivot of the then known world,—and promised to make them “high above all nations which He hath made, in praise, and in name, and in honor;” that they might be a holy people unto the Lord their God. Deut. 26:19. “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath.” Deut. 28:1-13; see also chap. 4:6-8.

Occupying this exalted position, it was the privilege of that people to multiply, and fill the whole earth with the kingdom of God. He promised them that if they would be obedient, not one of their enemies in the whole world would be able to stand before them; and that every place where the soles of their feet should tread should be theirs for an inheritance. The Lord, referring to the great privileges forfeited by that people, speaks as follows: “My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts’ lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured forever.” Ps. 81:11-15.

After the sojourn of Israel in Egypt and their mighty deliverance therefrom, and their forty years’ wanderings in the wilderness, when the Lord “had destroyed seven nations in the land of Canaan, He divided their land to them by lot. And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.” When Samuel was old, the people demanded a king, thus rejecting not Samuel, but the Lord, their king.

(To be continued.)

RELIGION IN COMMON THINGS.

L. A. HANSEN.
(Nashville, Tenn.)

THE life which is “by the faith of the Son of God” is lived “in the flesh.” Gal. 2:20. It is this material body, with its earthly members, that the Lord must use by which to manifest His life. These hands, feet, lips, eyes, and ears are to be His instruments.

Christian living is not an ideal state, to be realized on some plane above that of common existence. It deals with the most common things—the very ordinary conditions and circumstances of life. It does not await some future state of glorification, when we shall be different beings from that which we now are, neither is it merely a mental acquiescence in the word and will of God, nor holy rapture, nor meditative piety. It concerns the ever-present *now*, and the commonplace affairs and conditions of all our surroundings; it is to be lived right where we are and in this mortal flesh.

The common round of every-day life may become monotonous. Ordinary tasks and duties may appear trivial, and seem to have no relation to spiritual matters. But here is where we *are*, and it is right *here*, for the present at least, that the Lord wants to use us. Right where we are now living, the life of Christ is to be manifest.

As far as we are now concerned, there is no place of so much importance to us as *this* place, and it is this place and this condition that God must use if He uses any. We are not living in some future condition that may seem to us to be better suited for the realization of our ideal.

We cannot well imagine Jesus standing at His workbench listlessly handling His tools, with a far-away look, thinking of some future time when He would take up missionary work. He was just as obedient to carry water for His mother, or to sweep up the shavings in the carpenter shop, as He was to perform the duties of His public ministry. The thirty years of His home life, spent amid very ordinary surroundings, among common people, doing the everyday tasks, were just as important to Him as were the three years and a half spent in preaching and healing. One was just as much His mission as the other.

But how many of our young people, while in training for the work of the Lord, have their eyes set on some point in the future, when they will be prepared to fill an important position, and at the same time perhaps they fail to see, all about them, many opportunities for usefulness! Ability, worth, or fitness is not conferred suddenly upon a person. Reading books and passing examinations are not all the essentials for developing workers. The little things, as we speak of them, that are left undone, or are done carelessly, determine, perhaps, more than anything else, our qualifications as workers.

It was the privilege of the writer to spend some time in training at the Battle Creek Sanitarium. The first four months were spent in the Bacteriological Laboratory. Dr. Heald and others attended to the particular work of growing germs, and making important tests, upon which the lives of patients might depend. At first I swept and mopped the floor and washed test tubes. The floor and the tubes had to be clean in order to secure accurate results. It was not enough to sweep the floor clean only when some one was looking, nor to wash the tubes just enough to pass inspection. The Sanitarium work is God’s work, and the Sanitarium is His. The floor of the Sanitarium has to be swept just as other work has to be done.

Everywhere, there are floors to sweep, and dirty things to be cleaned. These things have to be done, and some one must do them. The only right way to do them is to do them *right*. It may take just as much grace to do these things right as it does to do things that are regarded greater. Greatness does not consist so much in doing great things as it does in doing all things in a great way. “Thou hast been faithful over a few things” was the commendation for the *way* in which things had been done, and not for their magnitude.

NOTES ON THE BOOK OF GALATIANS.—NO. 1.

WM. BRICKEY.
(Kimball, Minn.)

It is not my purpose to give a full exposition of this book, but simply to note a few points which I have learned by personal study. First, and the best of all, I have learned that “Christ hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Gal. 3:13, 14. This redemption from the law is the same as that of chapter 4:5: “To redeem them that were under the law, that we might receive the adoption of sons.” Notice, this is “when the fullness of the time was come,” when “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.” Verse 4. Then it is plain that the blessing of Abraham is this: that

we may be adopted as sons. And the promise of the Spirit does not mean the promise given by the Spirit, as some say; but is, without doubt, the promise of God to send His Holy Spirit into our hearts when we are adopted. “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” Chapter 4:6.

This Spirit and adoption come through faith in Jesus Christ. Before this faith came, they “were kept under the law, shut up unto the faith which should afterward be revealed.” Chapter 3:23. Now it is true that men had the Holy Spirit, and faith, for they go together, before Christ came in the flesh. See Hebrews 11 and Num. 11:24-29. But will any man of sound faith take the position that they had the same degree and kind of faith in the old dispensation as in the new? They had faith in God, but their knowledge of Jesus Christ was limited. “For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.” 2 Cor. 3:10. The ministration of the Spirit is certainly more glorious than the ministration of the law. It must be perfectly plain to all that they did not believe in the resurrection of Christ before it took place, as they did afterward. “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” John 7:38, 39. This scripture needs no comment. It is perfectly plain that faith had not yet come according to the gospel standard, else the Spirit would have been given; for it states plainly that when they would believe on Him, rivers of living water should flow.

It is perfectly evident to every Bible student that faith as a ~~distinct doctrine~~ was never preached before Christ came, as it was afterward. But they were kept shut up under the law, living under their ceremonies, which pointed forward to that faith which should afterward be revealed, and which was revealed when the fullness of the time was come (chapter 4:4), the times of reformation. Heb. 9:10. And Paul now declared that Christ had brought the blessing to the Gentiles, and that “if ye be Christ’s, then are ye Abraham’s seed.” This faith had not been preached before; therefore they had not received the Spirit by faith. But now the fullness of the time was come, and God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. And when the resurrection began to be preached, the faith in all its fullness was revealed. God “hath given assurance [“offered faith,” margin] unto all men, in that He hath raised Him from the dead.” Acts 17:31.

The greatest infidels can readily believe that there was such a man as Jesus, and they can easily believe that He died, for that is the common lot of all. But “if thou shalt . . . believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Rom. 10:9. This, and nothing less than this, is faith according to the gospel. He “hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” 1 Peter 1:3. This faith was never preached as a distinct doctrine before the times of reformation. “But the scripture hath concluded all under sin [all—Jews and Gentiles], that the promise by faith of Jesus Christ might be given to them that believe, both Jews and Gentiles. Gal. 3:22; see also Rom. 11:32. But now that faith had come they were redeemed from the law; were freed from their cumbersome ceremonies, and received the promise of the Spirit by faith, and the adoption of sons. Therefore circumcision was no longer a sign of sonship, but a yoke of bondage Gal. 5:2; Acts 15:1, 10, 5.

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."

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. "Without faith it is impossible to please Him." Heb. 11:6.

HEALTH BY FAITH.

EVERY Christian is familiar with the statement that "the just shall live by faith," but very few have any idea that it is more than a statement of a theological dogma. They imagine that the life which the Lord Jesus gives us is something apart from eating, and drinking, and the daily round of duties. In fact, there is unconsciously in the minds of many people a great deal of the notion that religion is chiefly an affair of going to meeting, and observing certain forms and ceremonies, and of professing belief in certain "points of doctrine." If they would remember that Jesus Christ was Saviour from His birth, just as much when a child at play, and a young man working at the carpenter's bench in Nazareth, as when preaching to the multitudes, they would learn differently.

Every manifestation of life is proof of the presence of God. The blood is the life; and we receive the blood of Christ by every means by which He conveys to us our daily life.

We must exercise ourselves to discern the Lord's body; we must learn to know the Lord in whatever form He reveals himself, and to accept Him, and give Him a welcome. The Holy Spirit is invisible, but He affects us through the medium of our senses. It is true that God has much more life for us than our minds can ever comprehend, or than we can ever consciously grasp; but if we do not appreciate the least, we can never expect the greatest. It is God who has given us our senses, in order that we may comprehend Him; and if we do not use them for that purpose, we can never expect any greater manifestation of himself.

God is one, and so all life is one. There is only one life, although there are multitudinous forms of it. Christ is not divided, and He does not deal out His life in sections. When we receive His life, we have it for everything, if we will, but accept it. The life of Christ—the blood—which cleanses from all sin, is the very same life that keeps us alive and in health from day to day. He did not live two lives on this earth. The life with which He healed the poor paralytic, was the very same life with which He cleansed him from his sins. The life which He gave on Calvary, is the very same life by which we are supplied with "life, and breath, and all things." When the Scripture tells us that we are to live by faith, the word "life" is to be taken in its natural meaning. There is nothing secret about it. Life is life. The teaching is that we are to eat, drink, sleep, move, and have our being, by faith. Everything that goes to make up life is to be done by faith. In short, we are to *live* by faith.

All the difference between the Christian and the sinner is that one lives in the right way, and the other lives in a perverted way; the one has perfect life, while the other has only partial life, in fact, has not real life at all. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

The life of faith has to do with our flesh, our body. Read the words of the apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live *in the flesh* I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Read again: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

Again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Still further: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:24-27.

It is plain upon the face of this scripture, that the Christian is to give his body the same kind of discipline that the athlete does when he is in training for a race, only from a far higher motive. Every man that striveth for the mastery is temperate in all things: very good; but while they do it for a corruptible crown, we do it for an incorruptible crown. What is it that we do? Why, we are temperate in all things, keeping our body under, and bringing it into subjection, disciplining it, so that it will obey the mind of the Spirit.

Our bodies are the temples of God, and as such are to be under the direct control of the Spirit of God. God himself is to quicken (make alive) our mortal bodies by His indwelling Spirit. See Rom. 8:11. The Spirit is to supply all the life that we have. The life of Jesus is to be manifested in our mortal flesh. This means health, for we read: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and *health to all their flesh.*" Prov. 4:20-22.

With this agree the words of the Lord to Israel of old: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, and provoke Him not. . . . If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. . . . Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:20-25. Nothing could be more explicit than this. But it throws upon us the duty of seeking to learn the ways of the Lord. This is not a difficult matter, if we are sincere, for "if any man willeth to do His will, he shall know." He will show us the way of life, for He will reveal himself unto us, and He is the life.

Jesus bore our sicknesses, in order that we might be freed from them, just as He bore our sins, in order that we might be saved from sin. The sins of the world were upon Him, yet nobody ever saw a single sin in His life. So all the diseases of mankind were upon Him, yet no one ever saw Him unfitted by them for daily labor. The life that was in Him, which He continually received from the Father of all, swallowed up both sin and sickness. It is, to say the least, as easy for Him to give us health in His life as to give us righteousness. In fact, that is what He does, since His life is undivided, and comprehends everything; but many fail to take it for health, just as many fail to take it for righteousness.

When the woman with the issue of blood touched Jesus, He said, "I perceive that power is gone forth from me." As great a demand was made upon His life, as would supply the woman's lack of life. That is to say, the vacancy in the woman's life was transferred to Him. He took her disease upon himself, yet He did not die, because He was constantly in touch with the Source of life, and allowed it to flow through Him unhindered; and by her faith the woman put herself in touch with the same Source. When Jesus said to her, "Thy faith hath made thee whole," He really said, "Thy faith hath saved thee." He used the same words that He did to the sinner who washed the Saviour's feet and anointed them. See Luke 7:50. So likewise, when the blind man believed to the receiving of his sight, Jesus said the same words to him: "Thy faith hath saved thee; go in peace." Luke 18:42. With forgiveness of sins, He gave healing of the body, or in the healing of the body He imparted righteousness. In short, He makes the recipient of His grace "every whit whole," giving him "perfect soundness."

The only argument that any one can bring against this is that he has not experienced it. That proves nothing. Many lepers were in Israel in the days of Elisha, and none of them were healed, but only Naaman, the Syrian; but that, instead of proving that there was no healing for lepers in Israel, showed that every leper in Israel might have been cleansed if he had only appreciated the presence of the Lord in his accredited prophet.

In this article we have not tried to point out how to apply this truth in our lives; we must first see that there is indeed something real to grasp, before we lay hold of it. What we are first anxious for all to see is that Jesus has one life, a life filled with the fullness of God, to give to us; that with Him God freely gives us all things, since all things are in Him. In His earth-life He was superior to disease, just as He was to sin, although the flesh that He took was our human flesh, and He was made in all things like unto His brethren. He has "power over all flesh," and therefore He can in our sinful, mortal flesh, exercise the same control over sin and disease that He did in His own.

E. J. WAGGONER.

THE TEMPLE OF GOD.

"KNOW ye not," Paul asks, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law. Every nerve and muscle, every mental and physical endowment, is to be kept pure.

God designs that the body shall be a temple for His Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price.

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay. God desires all who believe in Him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under His supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being.

With His own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks His children to live a pure, holy life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification; for all our powers belong to Him, and are to be used to His glory.

The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression.

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God.

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that He has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient.

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect He has given them. He expects them to use every reasoning power for Him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,—that we might have life, eternal life, in the kingdom of heaven.

God is not pleased to see any of the organs or faculties He has given man neglected, misused, or deprived of the health and efficiency it is possible for them to have. Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul-temple. We are wholly dependent on God, and our faith is strengthened by believing, though we cannot see God's purpose in His dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in Him.

MRS. E. G. WHITE.



OUR NEAR HORIZONS.

I THANK thee, Lord, that thou dost lay
These near horizons on my way.
If I could all my journey see,
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank thee for the hills, the night,
For every barrier to my sight;
For every turn that blinds my eyes
To coming pain or glad surprise;
For every bound thou settest nigh,
To make me look more near, more high;
For mysteries too great to know;
For everything thou dost not show.
Upon thy limits rests my heart;
Its safe horizon, Lord, thou art.

— Quoted in the Ministry of Comfort.

THE TRAINING OF CHILDREN.

THE problem of training children is, from the standpoint of Christianity, a simple one, so far at least as concerns a knowledge of the general principles of procedure. Christianity sets up before parents a perfect pattern, and they have only to follow it to attain the highest possible degree of success.

We should train our children just as God trains His children. To young children, parents stand in the place of God. And only as they truly represent God in their dealings with their children in the years of infancy, will they prepare them to accept and love the ways of God when the years of understanding shall have been reached.

How does God deal with His children? The whole Bible gives the answer to this question. Parents who would train their children aright must be students of the word of God.

God sets before His children, first, the fact that He loves them. He gives them every evidence that He does nothing to them that is not done in love; that He has in view, in all His dealings with them, no selfish end to be attained, but their own prosperity and happiness. Parents should do the same with their children. The child must be impressed with the fact that discipline is administered in love, and should be trained to look beyond the momentary hardships of the present to the great good that is to be realized in the years to come.

God is patient with us, and gives us "line upon line, precept upon precept," of instruction. So must we be patient with our children, and cease not to instruct them in the way of truth and righteousness. But do not teach them about evil, with the idea that thus they will be led to avoid it. God does not teach us about evil; He would not have our minds dwell for a moment upon evil topics. But He says, "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. These are the things to set before our children. These things they must be trained to love; and the love of such things will save them from the inclination to evil.

God is slow to wrath. He never flies into a passion; never throws aside the dictates of reason, nor takes pleasure in inflicting punishment.

Parents must not chastise their children in the heat of passion, nor be arbitrary or unreasonable in discipline, nor punish to gratify feelings of anger. Children must be made to realize that parental discipline is a necessity for their own good.

God does not love His children so much that He never corrects them; in other words, His love is not shown by the withholding of punishment from the transgressor. Parents who love their children so much that they will not punish them for wrong doing, do not love their children enough. True love will spare no pains to keep their feet in the pathway of life; and the idea that children should never be chastised finds no warrant in the example set for us by the Omniscient.

God lets us know that He means exactly what He says; and children cannot too early or too thoroughly learn that the parental word is not to be taken at a discount. The parent who does not teach his child that he means what he says, leaves no foundation upon which a proper training can be based. Confidence in the parent is everything to the child, just as confidence in God is everything to the one who looks to God as a parent. Destroy the child's confidence in the word of its parent, and you have destroyed the foundation for future confidence in the word of God. Teach the child that the parent's word does not need to be followed strictly, and you have provided for a laxness in following the word of God which will lead to error and trouble in later years.

Parental training must precede God's training, and should be preparatory to it. God knows exactly how to train His children, and His example is the perfect pattern for every parent. No parent need waste time considering theories of child training; we have before us not an abstract theory of child training, but an example—the example of the Almighty. Our success as parents will depend entirely upon the extent to which we put in practice the plain principles approved by God in this respect.

L. A. S.

LITTLE THINGS.

MRS. LUELLA B. PRIDDY.
(Lindsay, Ontario.)

It is but human to desire to do some wonderful thing at a single stroke, and thus achieve greatness or goodness. Many would be willing to make such an effort, even at considerable sacrifice.

But the true test of character comes in little things. Faithfully to perform homely duties, with a cheerful, hopeful spirit, even if the work is sometimes disagreeable, requires a consecration that many lack.

Some make a serious mistake in their Christian experience by looking for a great blessing which they hope will carry them into the kingdom on "flowery beds of ease." But temptations must be met one at a time, and we must receive the grace of Christ moment by moment.

The mother, with her babe in the cradle, hopes that when her child is older, her cares will be less. But while life lasts, the true mother never drops the burden. Every mother should consider the matter in its true light, and arouse

every faculty of her mind, and by study and prayer, keep pace with the expanding mind and growing body, that the child may be kept in the way of life everlasting.

Missionary work does not all consist in the holding of vast audiences spell-bound with the eloquence of the minister. The Lord requires all of His children—men, women, and children—to labor faithfully for those whom they meet daily. Every one of us is to watch for opportunities to speak a word for Jesus and His truth, and to give literature to those within the circle of our influence.

The little sins and shortcomings will be noted by our neighbors as evidences of our unfaithfulness to the cause we profess, and will turn away their ears from the truth.

We may never be called upon to startle the world by any great deed. But the smallest details of every-day life—our words; the way we make our clothes; the food we eat, and the manner in which it is prepared; the way we keep our houses; the thoughtful judgment manifested in selecting the right tract or paper for the neighbor who calls; the persistent faithfulness that leads us so to plan our work that we shall have time to study God's word every day; the spirit we show to the loved ones in the family circle,—are indexes of character, and determine whether our lives shall win souls to Christ or scatter abroad. "He that is faithful in that which is least is faithful also in much." Luke 16:10. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:23, 24.

AIR, THE LIFE-GIVING PRINCIPLE.

H. E. SAWYER-HOPKINS.
(Battle Creek, Mich.)

PURE, fresh air is a health-giving principle, imparting vitality and strength, invigorating and enlivening the whole human system as nothing else can. It is a free gift, one within the reach of all—the rich and the poor. But do we prize health enough to procure it at any cost? If a carpet, curtains, or furniture are needed to make home pleasant and comfortable, every effort is made to secure them, but frequently the most necessary thing to health seems to be given the least attention.

"Many in this enlightened age seem to be content to live in close, ill-ventilated rooms, breathing the same air over and over again, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin."

How few realize that this carbonic acid gas which they are constantly inhaling is a slow poison, and one cause of pneumonia, diphtheria, and other diseases, which frequently end in death.

To maintain health, we must have that which will impart life. If ventilators cannot be had, open the windows, and let in the life-giving element. To open a window on one side and let in the cold air is not sufficient; the pure oxygen mixes with the carbonic acid, and the room still retains the impure air; for this reason there should be an opening on the opposite side, that the impure air may be driven out. It is of the utmost importance to secure an outlet, thus giving the lifeless atmosphere a chance to be cleansed.

Gas arising from stoves, lamps, decayed wood, etc., etc., and steam escaping from cooking and washing, help to form carbonic acid. Water for drinking and cooking purposes in an uncovered pitcher or pail, perhaps standing overnight, is unfit for use. Air in a room or hall

that has been closed for some time, becomes dead. Heated air is low in vitality, and weakens the lungs.

Those who thus abuse the health must suffer with disease. We are told that the surface of the skin has many million little mouths through which it should breathe. But how can it breathe when these mouths are clogged with the impurities of the system? Air must be kept in constant circulation to be kept pure.

If we take a daily bath to keep the outside clean, and wash our hands with scrupulous care, why not use as much precaution with the inside structure? Professor Kedzie once said: "If the housewife washes her hands in water, she does not say: 'The water does not look dirty, and I can use it again.' No; the water was used to remove dirt, and she throws it away. Shall she wash her hands five or six times a day with clean water, and wash her lungs twenty-eight thousand times a day with dirty air?"

From the pen of a well-known writer we quote the following: "The air we breathe is of more importance than the food we eat. To deprive the lungs of air, is like depriving the stomach of food. Air is the food that God has provided for the lungs. Welcome it, cultivate a love for it. Pure air and water, cleanliness and a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying. Yet these remedies are going out of date, because their skilled use requires work that people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises are within the reach of all, with but little expense."

An able physician said, "It is a sin to be sick." In the words of the apostle, "Let not sin therefore reign in your mortal body. . . . For the wages of sin is death." Rom. 6:12, 23. Paul adds, "Let us cleanse ourselves from all filthiness of the flesh." And John says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Sin is the transgression of the law; and "it is just as much a sin to violate the laws of our being as to break one of the Ten Commandments; for we cannot do either without breaking God's law." "The transgression of physical law is transgression of God's law."

"God's law is written by His own finger upon every nerve, every muscle, every faculty, which has been intrusted to man."

"Disease of almost every description will be caused by inhaling the atmosphere affected by decaying substances lying about the premises."

If we cut off our life forces, or disable the wonderful structure of our bodies in any way, we deprive God of our service. He says, "My people are destroyed for lack of knowledge." Hosea 4:6.

Said a voice to ancient Israel, "Be ye clean." Does not that voice speak the same to Israel to-day?

A RECIPE FOR SIMPLE LIVING.

I CAME across the following excellent morsels of advice by an American writer, who calls them four rules of sincerity. It will not hurt any of my readers to commit them to memory. We can all mark, read, and inwardly digest them with profit. The rules, in brief, are these: We should never buy things that we do not need; we should never willingly, or through mere indifference, buy things that are not genuine; we should never try to do things that we know we cannot do, or have not time to do; and we should never do things that we do not want to do, just because other people do them and ask us to do them. If we all observed these four rules of sincerity, we should discover that simplicity of life is, after all, an attainable ideal.—*English Exchange.*

HOW TO BE SICK.

We've read how we ought to keep healthy,
Enough a large volume to fill;
I now will present a new subject,
By telling you how to be ill:
Never bathe in a drop of cold water,
For fear it may make you take cold
By loosening the shell which incrusts you,
And make you feel stiffened and old.

Eat plenty of pork in hot weather,
And vegetables swimming with grease;
Of soda and biscuits and pastry
Eat freely as much as you please.
If one should suggest that 'tis hurtful,
Treat all such advice with a sneer,
Just tell them you work for a living,
You'll have it, too, while you stay here.

If it brings on a pain in your stomach,
Procure some fine-cut and a pipe,—
Tobacco is good for dyspepsia,—
Then use it from morning till night.
And now and then drink some drugged liquor,
Nor mind if teetotalers scold,
'Twill drive out the heat in the summer,
In winter 'twill keep out the cold.

Keep storming or scolding at trifles,
No matter where blame may belong;
All accidents lay onto some one,
Though no one but you may be wrong;
And never take time from your labors
To rest either body or mind,
For fear you may lose a few dollars,
Or fortune may falter behind.

When nature can hold out no longer,
But sinks 'neath a pressure of ills,
Then add some more weight to her burden
By taking a potion or pills.
If then she refuses to labor,
Why, just let a doctor prescribe;
He'll add to your system more poisons,
And charge you a round sum beside.

Do this till you have to give under,
And nature is worn to the quick,
Then at kind Providence murmur,
And wonder why 'tis you are sick.
Search almanac, pamphlet, and paper,
Take every quack nostrum you find,
And thus, in the prime of your manhood,
You'll ruin both body and mind.

Your thoughts will whirl in confusion,
Your form with disease will be bowed,
And thus, e'er your days are half numbered,
You'll need both a coffin and shroud.
Your neighbors will gather around you,
And wonder why death thus should come;
They'll call it a "sad dispensation,"
And lay you away in the tomb.

—Selected.

LOST BATTLES.

The Vanguard.

WHEN Xerxes with his army of two million five hundred thousand fighting men marched down upon ancient Greece, did those brave Spartans with their fellow countrymen who rose to meet them, know how much depended upon their battles lost or gained? Did they realize that "the preservation of Grecian independence meant the preservation of the civilization of Europe?" We, perhaps, do not readily realize what the civilized nations of to-day owe to the valiant efforts of those people to prevent their rising country from coming under the sway of Eastern monarchy. So, how few comprehend the vast concerns that are pending in these individual life-battles of ours.

Perhaps it is only a small test that comes to you; some little matter in daily home life. But by it you become sorely tested and pressed. The Spirit draws you to prayer, but you wait, or let something hinder altogether. Your strength begins to grow small, and you do not triumph. This is a beginning—faith is weakened. Perhaps your children are unsaved, or are exposed to countless pitfalls and to fiery temptations. How they need your most ardent prayers and the

shelter of strong, unyielding arms of faith and love! But yours have been crippled. You may see and feel the need, but find yourself measurably paralyzed, and unable to meet it. For lack of this help that they require of you, and that God demands at your hands in their behalf, they fall an easy prey to the enemy and destroyer of their souls and bodies. Other battles come, and additional defeats add to your loss. Time rolls on, and you mourn the sight of your loved ones who are carried by the current to swell the number of wrecks that strew the shores of time and eternity.

The effects of these defeats do not stop within the limits of the home circle. Reaching forth, they extend to the utmost limits of your influence among neighbors and friends, and embrace every judgment-bound soul with whom you come in contact. This influence is most surely sowing, though perhaps imperceptibly to you, the seeds for eternal harvest.

A CAMERA DIARY.

AN exchange calls attention to a new kind of diary which requires no writing, and, being in line with the general fad for snapshots, may become popular. It is a camera diary, and the plan is to take photographs day by day, and arrange them in such order as shall make them a record of home happenings and any interesting walks and excursions abroad. Almost every one has a camera, and it is a problem what to do with the fast accumulating photographs. Here is a way to utilize them to advantage. The diary may be made simply of pieces of gray cardboard tied together. In it one may represent all sorts of homely happenings—the puppy performing a clever trick, the baby with papa's hat on, the new sideboard, the calla in full bloom, the young people skating on the pond, the doorway trees after an ice storm, etc. For young people this would give purpose to random snapshots, for their elders it would provide recreation, and for both it may be in after years a storehouse of pleasant memories.—*Christian World.*

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—*Maltbie D. Babcock.*

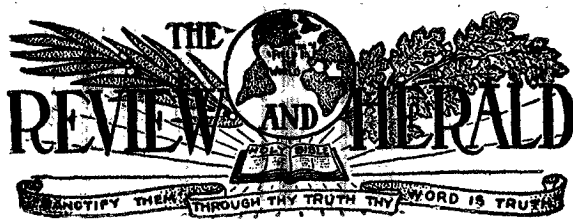
REQUEST FOR PRAYER.

I ASK special prayer for my dear husband, two grown-up daughters, son-in-law, and for myself. My husband says the Adventists are right, but he is not yet one of us. M. D., *Winfred, S. D.*

ON a certain door hung a card bearing the words, "Walk in;" but when any one assayed to do as thus bidden, he found the door locked. Likewise, while verbally inviting souls to Christ, one may practically shut them away from Him. Don't do it. MRS. ADA D. WELLMAN.

WHAT man can judge his neighbor aright save he whose love makes him refuse to judge him?—*George Macdonald.*

No one can tell the unending power for good which each of us may have in our homes, among our fellow men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—*Henry Wilder Foote.*



BATTLE CREEK, MICH., JANUARY 21, 1902.

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

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way.—T. C., Vol. VI, page 29.

SOUTHERN UNION CONFERENCE.

THE first session of the Southern Union Conference has just closed. As this has been an interesting, important, and profitable meeting, and as many of the readers of the REVIEW are especially interested in the Southern field, I shall feel free to give a more extended report than would seem best under different circumstances.

This Conference was held at Nashville, Tenn., January 3-13, in the chapel of the Southern Publishing Association building. There were about forty delegates present from the local Conferences. But there was a much larger attendance than this, owing to the presence of members of the General and Union Conferences, a large number of canvassers, and quite a number of interested friends who were anxious to take part in the first session of the Conference. We were especially pleased to have a good representation of our colored brethren.

The entire delegation was entertained by our brethren and sisters in Nashville, and by the Southern Publishing Association. The managers of this association were the recipients of many hearty expressions of appreciation from the delegates and visitors for the excellent arrangements made for their entertainment, and for the warm, hearty reception given to every one in attendance. All united in the hope that the hard work and sacrifice of these brethren will be amply rewarded by earnest co-operation throughout the Southern field.

Although Sister White remained in the South several weeks to attend this Conference, she was too feeble to be present at many of the meetings. At South Lancaster she contracted a severe cold, which affected her so seriously that she was too weak to bear any part to speak of in the Conference. This was a great disappointment to all attending the meeting, and especially to our people in the South who had not previously met her. The few words she was able to speak to the congregation were greatly appreciated.

The many friends of Elder Geo. I. Butler will be pleased to learn that he not only attended this Conference, but that he took a very active part in all the proceedings. In many respects, Brother Butler's sojourn in Florida has been a great blessing to him. Perhaps he would not have remained there so long had it not been for his afflicted companion. While she lived, he felt it to be his duty, as well as esteeming it a blessed privilege, to remain with her, and tenderly minister to her needs. Now that she sleeps, his mind turns to the needs of a lost world, and he responds to the call from his Lord to take up again the duties of the public ministry. All who met at this Conference rejoice that he comes forth from his retirement with good health, a clear mind, a tender heart, and a burning zeal.

During the meeting, he manifested much of his old-time energy and thoroughness in Conference affairs. Although retired from public life, he has not been asleep to the trend of affairs. He appreciated the necessity for the reforms called for at the last General Conference, and heartily unites with the efforts being made to respond to this call.

Because of his long experience in Conference management, and the great and perplexing burdens of the Southern Union Conference, Brother Butler was elected President. Elder R. M. Kilgore was elected Vice-President; Elder Irving Keck, Treasurer, and Brother C. L. Kilgore, Secretary. This is certainly a strong, efficient staff of officers. But the field is large, and difficult enough to require the full strength of all.

With this statement regarding the general features of the meeting, I will now give some of the most important details of the work in the Southern field. The following portion of the president's address to the Conference will be of interest. Speaking of the Union Conference, he says:—

"It was organized as a Union Conference during the session of the General Conference held at Battle Creek, Mich., in the month of April, 1901. Its separate life began May 1, 1901, with three organized Conferences,—Tennessee River, Florida, and Cumberland,—the larger portion of the territory being unorganized mission fields.

"The territory of the Southern Union Conference comprises the States of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee, with an area of 531,205 square miles, and a population of 14,908,768. Of these at least 8,000,000 are colored.

"During the council of the entire committee at Graysville, Tenn., in the month of June and July, a legal association, known as the Southern Conference Association of the Seventh-day Adventists, was organized, with seven incorporators, and by-laws were adopted. The charter was granted by the State of Tennessee, and registration was made at Dayton and Nashville. A president, secretary, and treasurer were elected.

"The past summer the States of Louisiana, Mississippi, Georgia, North and South Carolina, and Alabama were organized into five State Conferences, the boundary line of each State being the boundary of each Conference, with the exception of the Carolinas, which were united, and compose the Carolina Conference. There is in the Conference a total of twenty ministers, twelve licentiates, and forty-six missionary workers. We have sixty-seven churches, with a membership of 1,460, and 460 isolated Sabbath-keepers.

"The amount of tithe received during the period ending September 30 was \$9,634.31. Thirteen camp-meetings have been held, and after-meetings have followed most of these, with good results. Some companies have been raised up, and in a few instances, church buildings erected.

"We have five departments; namely, the Educational, the Publishing, the Medical, the Missionary, and the Sabbath-school.

"The remarkable growth of the publishing work at Nashville is phenomenal. From nonentity less than a year ago, this institution has sprung into existence as if by magic, and has assumed large proportions. A legal association was organized and incorporated. The demand of the field which the publications of this association are to supply, call for all that is projected in the plant. Its promoters have succeeded in establishing the work on a basis which promises good results, and it is their purpose that the work in the future shall prove that it was the 'planting of the Lord.' Our people should rally to its support, both by a hearty co-operation in all that pertains to its work and object, by giving of their means, taking shares at five dollars each to increase its capital stock, and by a much larger circulation of its publications. It is important that all should unite in making this institution all that it should be.

"That this may be accomplished, there must be a good understanding as to the relations existing between the workers in the publishing house and those in the field. Co-operation is essential to the accomplishment of satisfactory results in all branches of the cause. The makers of books, the canvassers, the ministers, and the people must be one in all that pertains to the advancement of the Third Angel's Message. There can be no personal interest to

serve where Christ is the controlling power, and reigns within the believers. The effort now being made to push the canvassing work is meeting with success, and the prospect brightens. New recruits are joining the ranks, and more experienced canvassers are engaging in the work. Our churches are called upon to unite their interests with this movement, and to select and encourage those who can, to enter the field, and go forth bearing the precious 'seed baskets.'

"A large army of these faithful soldiers of the cross must be enlisted, organized, and trained for service."

Further details of the meeting must be reserved until next week. A. G. DANIELLS.

It is the very essence of all right faith to do the right thing at the right time.—T. C., Vol. VI, page 24.

WANTED — A POSITIVE RELIGION.

LIFE and light are positive. Death and darkness are negative. Faith and love are positive. Doubt and suspicion are negative. Health and cheerfulness are positive. Disease and dread are negative. The great need of to-day is for something positive. The world is tired of "Dont's," and longing for a positive religion—positive Christianity.

The surest way to make children disobey is to fill their heads full of negative commands. On the other hand, nothing will make them obey so promptly as the offering of a few positive suggestions calculated to draw the mind over to a different line of thought. The evil thought must be replaced by a good thought.

But appearances are often deceiving. Some things which, in form, appear negative are, in reality, positive. For example, "anti-wrong" is always equivalent to "pro-right." The Ten Commandments are negative in form, but positive in essence. Jesus himself defined the summing up, or essence of the commandments in the following terms (Matt 22:37-40), than which nothing could be more positive:—

"THOU SHALT LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, THOU SHALT LOVE thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

To all who have been delivered from the bondage of sin the Lord still says: "I am the Lord thy God, which have brought thee out of the land of Egypt [spiritual darkness], out of the house of bondage." To all such the Ten Commandments themselves become GLORIOUS, POSITIVE PROMISES, instead of negative commands or prohibitions. It is a blessed thing to thus behold God's law as a chain of golden promises.

The teachings and the life of Jesus were positive. The teachings and daily life of the Pharisees were negative. Jesus told the people what to do to be saved. He pointed out the true way. The Jewish leaders told the people what NOT to do, but failed to tell them what to do.

The writer once heard a Methodist bishop tersely define the difference between love, which is positive, and hatred, which is negative. Said he: "Love INTERPRETS. Hatred MISUNDERSTANDS."

Christian positiveness comes from true power. The only source of TRUE POWER, whether in things material or things spiritual, is KNOWLEDGE of the truth concerning the things in question. Therefore, he who would be truly positive as a Christian, must have within him a saving knowledge of the truth itself. Christ was filled with the truth. He was, therefore, a great power in the earth—a greater power than the combined power of all his enemies.

In positiveness lies safety—temporal and spiritual. The mariner's compass is a positive affair. It tells him positively WHERE safety lies, WHICH

direction to steer, WHAT to do. It points out to him the true way. A boat-load of compasses telling him just where he should not go, would never bring the lost mariner into port.

What a man does NOT believe, will never save him. The evil that one sees in others will never save one. Negative fault-finding starves the soul. Brooding over evils does not improve them. It makes one negative.

Of all people, Seventh-day Adventists should be filled with positive religion—positive information concerning the Third Angel's Message—concerning all truth. And that Seventh-day Adventist will succeed best who fights error and darkness by preaching in a quiet, positive manner, truth and light.

A. J. B.

Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticising and discouraging.—T. C., Vol. VI, page 42.

AMERICA FULFILLING PROPHECY.

It is with no spirit of boasting that the assertion can be made to-day that the United States of America is taking the lead in industry, and therefore in influence among the nations of the earth. This statement is not a conclusion deduced from the strained logic of fervid patriotism, but a statement summing up plain and indisputable facts. And the reason such a statement is made in these columns, is that inspired prophecy has pointed out the rise of this nation, and that in becoming great, as it has, it is preparing for the fulfillment of that which the word of God has spoken concerning it. Thus to Seventh-day Adventists, and to all who would understand the prophecy of Rev. 13:11-18, the position of this nation among the Powers of the earth becomes a matter of practical importance, as much as the fulfillment of any prophecy is a matter of importance to those who are privileged to be witnesses of the events which it foretells.

There are many facts which testify to the influential position among the nations that is held to-day by the United States. Here are some which we find given in a recent issue of the *New York Sun*:—

"The total production of coal in the United States in 1900 was 240,965,017 tons; in France, 33,270,385 tons; in Germany, 140,551,058 tons; in Belgium, 23,462,817 tons; in Austria-Hungary, 38,738,372 tons; in Russia, 16,137,736 tons; in Great Britain, 225,181,300 tons; in Canada, 5,507,832 tons; in Australia and New Zealand, 7,337,000 tons. England exported 44,080,107 tons in 1900, and the United States 7,900,000 tons.

"The first iron works in the United States were set up in Virginia in 1610. The first iron pot made from native ore was cast at the Lynn foundry, in Massachusetts, in 1645. The first American steel was made in Connecticut in 1728. The first rolling mill was erected in 1816 in Pennsylvania. These facts are from the last annual report of the American Iron and Steel Association, which gives a total world's production of pig iron in 1900 of 40,400,000 gross tons, of which the United States made 13,780,242 tons, or thirty-four per cent. In the same year the world's production of steel was 27,200,000 tons, of which the United States made 10,188,329 tons, or over thirty-seven per cent.

"Our exports of iron and steel more than doubled in value from 1807 to 1900, and in the same time our exports of agricultural implements increased in value more than threefold. We are producing twice as much iron ore as Great Britain, ninety per cent more pig iron, three times as much Bessemer steel, and three times as many Bessemer steel rails. We have constructed and equipped our own railroads, and have made the machinery to develop our own farming, mining, and manufacturing interests, and now we are doing more to develop and supply other countries than any other nation."

In the prophecy to which we have referred, this nation is described as "saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live." This plainly implies that the Power that will do this will at the time occupy a commanding position among "them that dwell on the earth." The United States has heretofore been conspicuous

among the nations not by reason of its products or of its wealth or its military power, but by reason of the principles of its government. Its power in the world has been the power of the appeal and invitation of liberty, enthroned in this free government, made to the heart of every oppressed individual in other lands to whom its message could be borne. But now it is swiftly looming up as a "world Power" in the material sense of the term,—a nation possessing the greatest resources, the greatest wealth, among the Powers, and wielding that potent influence which wealth commands in every land to-day. Almost, if not quite, this nation is in a position to influence "them that dwell on the earth" in the manner which the prophecy describes.

"As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example."—"Testimonies for the Church," Vol. VI, page 18. And thus will this nation say "to them that dwell on the earth, that they should make an image to the Beast." As this nation rises higher among the Powers of the earth, and its prestige and influence are augmented, it is to us a token of the nearness of the hour when the prophecy will be fulfilled, and this nation will influence the Protestant nations of the world to form an "image to the Beast," and will revive the spirit and work of the papacy in all lands. It is a token that the end is near.

L. A. S.

We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God. All that can be done should be done without delay.—T. C., Vol. VI, page 32.

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

The Belief of Mrs. Eddy and Her Disciples, in the Bible.

In the previous article we briefly noticed the rapid progress Christian Science has been making since its rise, about one fourth of a century ago. It is indeed making quite a stir in the world already. Reports come from various quarters that many intelligent people are accepting it. Mrs. Eddy claims it is yet to do great things, even to absorb the great mass of professed Christians. One reason why it is so readily received is because it claims to be Christian, and to accept the Bible as the word of God. Christian Scientists claim to have more faith in the Bible and to read it more than any other people. Mrs. Eddy says ("Science and Health," page 20): "The Bible has been my only text-book. I have no other guide in the 'strait and narrow way' of this science." She claims to have made it her constant study. In their regular religious services on Sundays, instead of sermons, they have readings from the Scriptures and from selections from "Science and Health." These readings are provided beforehand in their *Christian Science Quarterly* for all their churches. At the close of this exercise—or the readings from the texts of Scripture and from their standard book of authority, "Science of Health," which they call "our sermon"—they have an experience meeting in which various persons tell what great things Christian Science has done for them. Such meetings are largely attended, far more so than ordinary preaching services in the churches. It will be seen, then, that Mrs. Eddy and her people present before others high pretensions to faith in the Scriptures. These claims have no doubt been one of the reasons why so many are drawn toward this new religious cult. They suppose it to be derived from the Scriptures.

Let us now examine this claim somewhat carefully, and see if it is founded on truth. The book of standard authority among them—Mrs. Eddy's volume, "Science and Health"—purports to have a "key to the Scriptures." This portion of her book begins on page 495, and embraces seventy-four pages.

In this space she takes up the larger portion of the first chapters of the book of Genesis, giving what she supposes to be the meaning of the same. In the latter part of the "key," beginning with Revelation 12, she quotes a very small portion of the remaining chapters of that book, giving her version of these scriptures. This comprises her "key to the Scriptures." This "key" is a very weak imitation of the work of the famous Emmanuel Swedenborg, who lived in the seventeenth century. He claimed to be a true prophet of the Lord, who could converse with angels or spirits at his pleasure. His leading doctrine was that the Bible as now written could not be understood; that its teachings were utterly unreliable in the literal sense of the words of the text; that in order to be understood, it was necessary to have the "key" which had been lost in the long, dark ages of the past; but that God had very mercifully revealed this lost "key" to him, Emmanuel Swedenborg. He then very graciously proceeded to write out the meaning of practically the whole Bible in large Latin books, so that we poor creatures could comprehend the real meaning. Suffice it to say, no mortal could possibly have guessed from the reading of the text, without this "key," what its meaning was had he not graciously told us. Among the various things he told us the Scriptures meant to teach us were these: that the *last judgment* took place about the middle of the seventeenth century, when the great masses of the departed spirits of the dead, which had been accumulating for long ages, and were undisposed of, were finally relegated to their various heavens and hells, and thus disposed of in an orderly manner; so that after that great judgment day, as they dropped out of their human sphere, they could go at once to the proper divisions of heavens and hells, which were ready to receive them. He was a great believer in disembodied spirits. He also kindly told us in excellent Latin that Christ would never come the second time; that the account of the New Jerusalem was a mere allegory, or figure of speech; that there would never be a resurrection of the body, etc.

Emmanuel Swedenborg was indeed the *great prophet* of all these spiritualizing systems of religious teaching which have sprung up in such numbers since, denying the literal sense of the Scriptures, and Christ's personal coming, the resurrection of the dead, the final judgment, and the *glorious and literal* future kingdom of God, where the saved of all ages shall be gathered at the personal advent of Christ our Lord, to reign with Him for evermore. Swedenborg was indeed a wonderful man. All the rest are but weak imitations.

To give the reader a little idea of this wonderful "key" with which Mrs. Eddy unfolds the account of creation, I will give a few specimens verbatim:—

"In the beginning God created the heaven and the earth." Gen. 1:1. She says: "This creation consists of the unfolding of spiritual ideas and their identities which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters of God."

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2. Now, dear reader, notice what Mrs. Eddy tells us this language means: "The divine principle and idea constitute spiritual harmony,—heaven and eternity. In this universe of truth, matter is unknown. . . . Christian Science, the Word of God, saith to the darkness upon the face of error, 'God is all-in-all,' and light appears in proportion as this is understood. It reveals the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

Who in his senses would ever dream that this explanation (?) had any connection whatever with the text quoted? When I tell the reader that Mrs. Eddy everywhere teaches that matter is a complete nonentity, does not exist at all, never did and never will; that it is wholly an illusion and nonexistent; while spirit, without body, without parts, that which never can be known by any of our senses, is the

only real *substance* in existence, he will begin to get a little glimpse of her theology.

One more quotation: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Mrs. Eddy interprets again: "Understanding is the spiritual firmament whereby human conception distinguishes between truth and error. The divine Mind, not matter, creates all identities; and they are forms of thoughts, the ideas of spirit, present to mind only, never to mindless matter."

And so she goes on, page after page, taking the simple, sublime statements of Holy Writ in which the great steps in creation are portrayed so simply that a child may be enlightened by reading them, and perverts them into her mystical, visionary, foggy, roily sophisms that nobody can comprehend, because there is nothing real about them. Thus she seeks to obscure the true sense, literal and clear, into the same kind of nonsense Spiritualism had brought out before her. I have not found so much as one clear, sensible comment in all her pages devoted to the creation and the early history of man.

She claims to believe the account of creation as she explains and spiritualizes it away, in Genesis 1. But when she comes to the second chapter, where the creation of the first pair, their temptation, fall, and reception of the penalty are more fully given, the account is so diametrically contrary to her theories and teachings that she is forced to cast it aside altogether as entirely unworthy of belief. At the close of chapter 1, page 374, she states: "The continued account [in chapter 2] is mortal and material." "Now the opposite error, a material view, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, which is the exact opposite of scientific truth. The history of error or matter, if veritable, would set aside the omnipotence of spirit; but it is the false history in contradistinction to the true."

She has page after page reiterating her statement that this portion of the Bible is utterly untrue. The making of man from the earthly elements, material and corporeal, his testing by the eating of the fruit of the forbidden tree, his temptation by that "old serpent, called the Devil, and Satan," his condemnation because of disobedience, and the final sentence of death for sin, is over and over utterly denied.

This is a clear and forcible presentation as an illustration of her faith in the Scriptures, characteristic of her whole treatment of the Bible throughout her book. What portion of it she can partially quote, —paraphrase— frequently giving a meaning the very opposite of the plain sense, sometimes misquoting, spiritualizing it away, many times perverting it, —these portions she uses, seeking to enforce her "discoveries" and peculiar doctrines. In all my reading, I have never seen a stronger effort made to mystify, mangle, pervert, and misconstrue Scripture than she makes all through her book. It is no wonder she had to study long and hard to erect such a structure as she has brought out. She utterly rejects the idea of Christ's personal return to this earth, the resurrection of the dead, a future judgment, and a glorified home in heaven. She denies the existence of good or bad angels. These, and many other plain doctrines of the Bible are utterly discarded from her system. Believers of Christian Science take her book, "Science and Health," not only as equal to the Bible as a book of authority, but really superior to it. Their belief in the Bible is the acceptance of it in the sense Mrs. Eddy holds it in her doctrinal book, "Science and Health." Any portion of the Bible in conflict with her views has about as much effect in changing their minds as the pouring of water upon a duck's back would—it makes no impression. Such belief in the Bible is really no belief at all. It is giving second place to that great storehouse of revealed truth, and putting Mrs. Eddy's mysticisms, mind wanderings, foggy speculations, and cloudy imaginations in the first place.

In our next we will present evidences to prove these statements true.

GEO. I. BUTLER.

In the Question Chair.

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

847.—IMMORTALITY OF CHRIST.

1. WAS Christ immortal before His incarnation?
2. Was He immortal during His incarnation? Is He immortal now? INQUIRER.

ANSWER.—1. Yes. 2. Yes. 3. Yes. The query that lies back of all these questions doubtless is this: How, then, could Christ in positions 1 and 2 give up His life to die for men? He simply laid aside His immortality, as stated in Heb. 2:9, "for the suffering of death, . . . that He by the grace of God should taste death for every man." Emerging from the tomb, He says, "I am He that liveth, and was dead; and, behold, I am *alive for evermore*, . . . and have the *keys* of hell and of death." Rev. 1:18. If we ask Nicodemus's question, How can these things be (John 3:9)? 1 Tim. 3:16 gives an answer in a general way.

848.—DATE OF CHRIST'S BIRTH.

Is there not a prophecy of the time of Christ's birth? And was it not fulfilled according to Dan. 9:25? J. E. R., *Elk Rapids, Mich.*

ANS.—The answer to the question respecting the date of Christ's birth, the reader will take notice pertained to the *day of the week*, which is not known, and not to the year as marked by a prophetic period, which is well known.

849.—MAN IN DEATH.—PLURALITY OF WORLDS.

I have recently had the opportunity of coming in contact with several of your literary works, which I have studied with deep interest. Your arguments on the Sabbath question are especially convincing. I conclude you are well informed on Biblical questions, and I would therefore feel greatly obliged if you would spare the time to answer the following questions: 1. Has the soul of a person, whether saved or unsaved, after death, any conscious existence apart from the body? or must we regard death as an unbroken sleep till the resurrection? 2. Is the teaching of a plurality of worlds contrary to the teachings of the Scriptures? I have read a work by Sir David Brewster, entitled "More Worlds than One," in which he quotes divers passages of Scripture to show that other planets must be inhabited by rational beings.

L. B., *Gunnedah, N. S. W., Australia.*

ANS.—1. The Scriptures represent men in death, good or bad, as asleep. Dan. 12:2; John 5:28, 29; Acts 24:15. There is no knowledge nor wisdom in the grave, whither they go (Eccl. 9:5, 6); for in that condition they do not exercise any thought (Ps. 146:4); but all rest in unconsciousness till they awake and are raised out of their sleep. Job 14:11, 12. See the work published at this Office, entitled "Here and Hereafter," in which all these problems concerning the nature of man, his condition in death, and the final destiny of both the righteous and the wicked, are fully discussed.

2. The Scriptures we think plainly teach a plurality of worlds, inhabited by Christian intelligences. There is a striking declaration made by the prophet Isaiah, from which no other conclusion can be drawn: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. What is here said concerning the earth may be applied to all the starry worlds on high. Indeed, it would be inconsistent to apply it otherwise. God seeks the glory of His creatures, and to be glorified through them. That was His purpose concerning this world, and consequently concerning all other worlds which have a place among His handiworks. But these are not to be confounded with the "Father's house" of "many mansions," which Christ, at His ascension from this earth, went to prepare for His people. John 14:2, 3. This is that "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for the subjects of God's mercy (1 Peter 1:4); of which it

may further be said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

850.—BAPTIZED FOR THE DEAD.

Among the doctrines of the predominant Church in this State is the doctrine of baptism for the dead. See 1 Cor. 15:29, which we know is erroneously applied. Kindly give us a few thoughts on this reference, and oblige. F. S., *Ogden, Utah.*

ANS.—This question pertains to the Mormon doctrine that if one has a friend who has died in unbelief, this friend may be baptized in his place, and thus unite him to the Mormon Church, the same as if he had himself been baptized, and united with that Church, when he was alive. A very easy way to swell the enrollment of that Church! But as the correspondent says, We know it is misapplied. The Bible rule is, "He that believeth and is baptized shall be saved;" but a dead man cannot believe; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Solomon, speaking of the same condition, also says, "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6, 10. What possible object could it be for any one to stand in the name of one in such a condition, and then go through the form of baptism in reference to which the dead one would have no knowledge, no understanding, and no consciousness? But that is not what it means. Paul's discourse is an argument for the resurrection of the dead, and the special point before his mind is the resurrection of Christ. "When all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all. Else [that is, if this is not so] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The formula given for baptism is, "In the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. The condition of the Son is the fulcrum on which the whole argument turns, and in 1 Cor. 15:13–20 the apostle had plainly taught them that all depended on the resurrection of Christ; that if He had not been raised from the dead, then there was no resurrection of the dead, and their faith was vain, they which were fallen asleep in Christ were perished, and the whole scheme of redemption and eternal life was fallen into irretrievable collapse. Why, then, should any one be baptized "in the name of the Son," in the hope of life through a dead man if the dead rise not at all? That seems to be Paul's conclusive argument at this point.

851.—THAT DAY.

What day is referred to in John 14:20? "At that day ye shall know that I am in my Father, and ye in me, and I in you."

C. B. S., *Bellefontaine, Ohio.*

ANS.—The New Testament day, which is a day of knowledge and joy. It was not clearly and fully known that Jesus was the mediator between God and man, and that everything was to be asked and granted in His name, till after He had shed His blood, opened heaven, and sent down the Holy Spirit upon His Church, and till so many of the gifts of the Spirit, and so many miracles wrought by the apostles, had appeared in the world. Plainly does the Spirit of Christ show the children of the new covenant the mystery of God's paternal love. I am in my Father, and ye in me, and I in you. All this the risen and ascended One showed plainly without the veil of parable to His disciples, from the first word which Mary Magdalene heard from His lips and carried to His disciples, to the very last which the Spirit saith unto the churches,—all are the showing of the Father by the Son, that is, that the Father of Jesus Christ may be known as the true Father of all who are in Christ, and Christ in them. "In that day," He says, ye shall know this. It strikes us that there is no difference between the gift promised in Acts 2:38 and the one promised in Acts 1:5–8.



AUSTRALIA.

SINGLETON, N. S. W.—We had a good camp-meeting at this place last October, and the interest is still good. Several have begun to obey the Lord, and are expecting baptism soon. People living from ten to thirty miles from the city are calling for help. Pray the Lord to raise up more laborers to enter His vineyard. The enemy is working hard. This calls for earnest effort and entire consecration on our part. I pray that our brethren in America will remember this needy field. W. WOODFORD.

SELF-SUPPORT IN CENTRAL AMERICA.

From Mission Board Correspondence.

[BROTHER RUST, the writer of this letter, has gone with his family to Central America, where his wife's people live, to engage in business, and to let the light shine in that needy field.]

We have reached our field of future labor, having left home in Kansas, November 10, sailing via New Orleans. It was night when we passed the coast of Cuba. The first land was sighted Sabbath morning, when we passed between the mainland of Mexico and the island of Cozumel. The foliage looked very green and pretty on the island. The coast of Mexico was sighted next morning, and gradually grew plainer until the darkness cut it off from our view.

Monday morning, November 18, we cast anchor in the harbor of Belize, British Honduras. Here we landed to take a small sailing vessel in which to make the remainder of the journey of eighty miles. We remained two days in Belize, which gave me ample time to look up our workers in that place.

From a native brother I learned that Elder Goodrich and family had gone to Utila, Bay Islands, not to return for several weeks. I had a good visit with this brother, whose earnestness was refreshing. I also talked to some of the people in their homes. They seemed to be eager to receive the light of the gospel.

We reached our final stopping place, November 22. We are now located about seventeen miles in the interior. It is not so desirable a place in which to live as along the coast. There are several different languages spoken here. We believe that there are many precious souls to save among these people, and we must become acquainted with their ways in order to benefit them. The papacy has a strong hold on nearly all.

We now have on our place a Hindu and a Mohamadan. The latter is a cooly preacher, and is very zealous. He spends hours every day in his devotions.

We request the prayers of the brethren, that we may be light-bearers in this dark land.

A. S. RUST.

Monkey River, British Honduras.

CHILE.

A MEETING was appointed with the church at Santiago for Sabbath and Sunday, November 29, 30. Elder Baber and myself attended the meeting, and we are confident that some lasting good will result. A few brethren attended from other places.

The question of selling our Spanish missionary paper, the *Las Señales de los Tiempos*, was presented to the brethren, and we were truly rejoiced to see the good missionary spirit which they manifested. Those present agreed to sell each month nearly one thousand copies. This, if carried out, will result in great financial help to the paper, as well as in giving the brethren a good experience in missionary work. One brother agreed to sell five hundred copies, giving all his time to the work. He expects to make a living by selling them, as we agreed to furnish the paper at five cents (Chilean) a copy, and it sells for ten cents. Could not many of our brethren support their families by selling papers?

On Sunday, word came to us that a man and his daughter, living twelve miles away, desired baptism. So an appointment was made to go and baptize them the next day. Accordingly we, with a number of the members of the Santiago church, went

on the train the next morning to San Bernard, to meet and baptize them.

Before the baptism, Brother Thoman spoke in the open air to a large crowd that had gathered, following us from the depot to the water. There were some disturbers (drunken men) present, but there were others who interested themselves in endeavoring to keep order. A baptismal scene in Chile is a rarity, as most of the churches are Catholic, and the Protestant denominations largely follow the custom of Rome, in sprinkling; so immersion attracts considerable attention. After the baptism, we, all together, began to carry into effect the plans of the day before; so we scattered to all parts of the village, selling the *Señales*. We had but a few hours in which to work before the train should return to Santiago, but we sold about seventy copies of the paper, at ten cents each. We are sure that in that village there were but few families who did not hear of that day's events before the sun went down. And as the papers were sold all over the town, it will give them opportunity to read and meditate. We presume that the people thought that we had come to take them by storm, as nothing of this kind had ever been witnessed by them before. When God's people arise as one man to give the Third Angel's Message to all the world, not only will one village be stirred, but there will be a stir in all the earth. The message is to be given not by one or two loud voices in a few localities, but by many voices in every part of the world. Are we each doing our part?

We have now been in Chile just one month. It is a very needy field. Sin here, as in other countries, is rife. What religion there is, is a mere formality. But the truth is finding an entrance; the cry is, "Come over and help us." We need workers and means with which to carry forward the work. Pray for the work here.

A. R. OGDEN.

Casilla 1125, Valparaiso, S. A.

PORTO RICO AS A MISSION FIELD.

From Mission Board Correspondence.

I AM glad to be able to say that workers have entered the field here. The Lord has blessed my prayers and efforts with a genuine interest. I have received several letters from brethren who have become interested. From among these, two—Brother A. M. Fischer and wife—came to San Juan in May last. They have definitely proved that this field is ready for the message.

It may interest my readers if I recite briefly some few items of Brother Fischer's work to show what can be done. Though studying Spanish faithfully, he has not yet mastered it, and so has been somewhat hampered. Still, he has done considerable canvassing work successfully, having sold quite a goodly number of our books, tracts, and Spanish Bibles. He stated to me that he finds it as easy to sell these for cash as to take orders for them. The people are willing to read, and some have shown signs of conviction, or at least prove that they are thinking deeply. He has done personal work with excellent results among both Spanish- and English-speaking people. Indeed, though I always felt confident of the future here, I am happily surprised with the way the work is unfolding.

Above all, these servants of the Lord are living the message. This is doubly important in such a country as this, where few live pure lives. They are enthusiastic over the bright prospects for the work here, and well they may be.

But what are they among so many?—more than nine hundred and fifty thousand souls, with only two workers! What Brother and Sister Fischer are doing, others can do also.—nav, ought to do. The harvest is ripe. Who will enter the field?

I have received a great many letters from brethren in the States who have become interested in this field. Most of these letters practically ask me to call their writers here. Brethren, I cannot do that, and will not do it. I cannot do it in a commercial line, because I do not know their means or capacity. I will not call them in a missionary sense, because that is the Lord's prerogative, so I dare not usurp it. I can only lay before my brethren and sisters the pressing spiritual needs and glorious opportunities

of this field. If the Lord wants you here, He will call you. If you are deeply impressed that it is your duty, write me by all means, asking what you want to know, in concise form, and I will try to answer you.

I would not advise any one to come with the idea of starting business, or as day laborers. What we need here are workers,—God-chosen, consecrated, trained or experienced workers. These can go to work immediately.

The medical work should be started in Mayaguez right away. A lady doctor, with one or two nurses, would soon have her hands full. In San Juan a lady doctor, medical missionary for one of the popular churches, has all she can do. Will none of our medical missionary sisters come here?

Several canvassers and colporteurs are needed immediately. These should be persons who know how to do personal work. There is no country, I believe, where personal work could be made more effectual if properly done.

Brethren in the ministerial work may be glad to know that the conditions are such here that they also might do a good work. Though nominally a Catholic country, the great majority of people are not genuine Catholics. Many, very many, will see and rejoice in the light. Brother Fischer says that the lack of a good knowledge of the language is the only drawback that prevents him from holding successful meetings, and I say that he is right. The Lord is at work here.

If there are any young people of good education among our churches who are waiting and longing for an opportunity to use their talents in the Master's service, I will give them a suggestion. Every summer there is a demand for English teachers in the public schools. Come as a teacher, study the language, the people, and then you can become really useful workers, either here or in any other Spanish-speaking land. As a teacher here, one has many opportunities to work for the Master.

For years the work in Spanish countries has dragged for lack of workers and means. This is not as it should be. But to-day we have more than ever before to do with these lands. They are not as "foreign" as they were. The duty comes home to us with more force than before. The world—the commercial world—recognizes this fact. The colleges and schools of the United States are seeking teachers of Spanish. I recently received an offer of one hundred dollars a month to teach Spanish in a city high school in a Northern State. I refused it, because I believe I can serve the Master better otherwise. If the world recognizes these facts, should we close our eyes? Can we do so and be justified? It is not Central Africa or Thibet that cries loudest, but an American territory where the stars and stripes float,—a lovely land where nature's God has placed a docile people,—a land where, I believe, the work can be made self-supporting in a brief space of time.

The Lord's hand is with us. Do you want to be co-laborers with Him? What a glorious privilege! Let us unitedly pray and labor for the advancement of this work.

DAVID M. TRAILL.

Las Marias, Porto Rico.

THE WORK IN GREATER NEW YORK.

SINCE our former report of the work in New York, many changes have taken place, and the providences of God have been more and more marked. It is evident that God is not working merely in one locality in Greater New York, but opportunities for doing good are presenting themselves in different grades of society; calls are coming from the highways and byways as well as from the hedges of this wicked city.

Some of our workers who were sent from different State Conferences for a six months' training, have returned to their States, and others have come here. We enter upon the work at the beginning of this new year with a larger force of workers than we have had at any previous time. During the changes, we pleaded with the Lord to send those who had a burden for souls, and would not be satisfied unless they saw fruit developing from their labors. At present our company of workers consists of two ordained ministers, two doctors, including Dr. Bryant, of Brooklyn, who comes over one day each week, five experienced Bible workers, four inexperienced Bible workers, one canvasser, two nurses, and two who do colporteur work. We expect two others to join our family soon. These will enter the Bible work.

There is no limit to the opportunities for consecrated and energetic workers. Two halls are now occupied by laborers,—one by Elder Franke,—besides the one that we have on Fifty-ninth Street. Several have made a start in the service of God from our efforts on Fifty-ninth Street, in the hall which we believe came to us in answer to prayer. We have also opened a work on Sixty-second Street among the colored people, in one of the most dis-

reputable portions of the city. This is in charge of a brother who has accepted the message since we came here last July, and who was formerly a Baptist minister. He is now in the employ of this Conference. So there are omens of good in all directions, and a blending of Jew and Gentile, bond and free, in Christ Jesus. Besides all these, we have self-supporting missionaries on the plan of the Waldenses.

The health and temperance movement has truly proved to be as the right hand to the body, and has received more attention of late, with marked success. It has opened the door for us to reach many people. Through this means an open door has also presented itself among the Jewish people in New York City. At the first meeting, about five hundred Jews were present, and an unusual interest was taken in the subject presented. We trust that it will prove a great blessing to the Hebrew race. Dr. Geisel will give a series of six lectures to these people. She has been working to educate our own people of Greater New York in health and temperance principles, besides doing other work in various parts of the city.

Sister Evora Perkins has been holding a cooking class two days in each week, in the Metropolitan Lyceum, which is the hall we occupy, and Dr. Geisel has spoken to the class and to those who could attend Sunday afternoons.

During the week of prayer, meetings were held every afternoon with the company that meets at the New York church (No. 3), while others held meetings in different parts of the city. The Spirit of God was manifested, and the meetings were full of interest. The collection in this church for foreign missions was one hundred and ninety-two dollars, besides jewelry, which has since been sold for one hundred and five dollars.

A VEGETARIAN DINNER.

It was thought advisable to demonstrate the error of the objection so often made, that it is too expensive for poor people to use health-reform foods. So on New Year's day a union meeting was held in our hall, and a vegetarian dinner was served to over two hundred of our people. It was a simple meal of three courses, such as may be prepared in any home by one who understands vegetarian cooking. Donations of flowers were received from several florists in the city, and the tables were tastefully decorated with them. The whole cost of the dinner averaged only ten cents for each person, which proved conclusively that God's bill of fare is cheaper as well as better than a flesh diet. The expense of the dinner was met by donations.

The services of the day consisted of a brief statement, in the morning at ten o'clock, of our work, its rise, and the importance of a reconsecration for the new year, which was followed by several short talks on appropriate themes; then came the dinner. In the afternoon there was a spirited address by Dr. Geisel, in which she mentioned the moderate expense of the dinner, showing how certain animals have lived more in harmony with God's original diet for them than man has, and that while God so cared for animals, we ought not to take their lives for food. A testimony which had just been received from Sister White, concerning the work in New York City, was read, and the services closed with a social meeting. All returned to their homes feeling that it had been a pleasant, profitable day.

GREATER NEW YORK CONFERENCE.

What was formerly known as the Atlantic Conference has been divided, and Greater New York made a separate Conference. This was an important change. It is designed that the Greater New York Conference shall be more of a training-school to prepare workers to go out and do practical missionary work in all parts of the world,—that it shall be more of an educational mission field than Conferences usually are. Its interest will be a general interest,—and we now have in contemplation many other changes. A school is already called for; and when a proper teacher can be found, we hope to open a school in this city for the children of our brethren and sisters. Steps will also be taken to start a school outside of the congested center.

It is needless to add that the visit of Sister White to Greater New York has not only contributed largely to the increasing interest of the work in all its branches in this city, and assisted greatly in bringing about the various changes, but it has given a permanency to the work which the visit of no other person could have done. Truly the Spirit of God was with the testimonies borne, and the word accomplished the purpose for which it was sent; victories were gained, and plans laid, which will result in a far greater development of the work than could have been secured by the united efforts of our brethren and sisters without the living testimony from God's servant.

There are opportunities at the present time to present the message to the ministers of the various

denominations in New York City, and also to the Young Men's Christian Association, in which Elder Warren has been working. We trust the seed thus sown will bear a bountiful harvest.

Making the Greater New York Conference more of a training-school, will call for workers and donations of means from all parts of the field, as heretofore. There is no reason why the Scandinavian element should not largely sustain the Scandinavian work, and the German element the German work, on the principle of self-supporting work, voluntary donations, sales of publications, and the increase in this field, and the donations coming in from various parts of the country to the different nationalities. The field is one, the general interests of the work are one, and the people should be heart and soul united for the development of laborers. Nearly one half of the population of Greater New York, including Jersey City, is German and Scandinavian. Brother and Sister Reinke are working among the Germans, and the providence of God has enabled them to secure a hall in Brooklyn. We hope soon to have some one devoting his whole time to the Scandinavian work.

The printing of a paper is contemplated—*The New York Training School*, giving a synopsis of the Bible studies that are given to the workers, for the benefit of our brethren elsewhere, and also giving items of general interest concerning our work. We ask for the special prayers of our people that God may prosper the work, and that His purpose may be accomplished in this great metropolis.

S. N. HASKELL.

ONTARIO.

ON account of the shortness of funds, our ministers have been thrown on their own resources for the past two months. During this time I have found much real satisfaction in disseminating the truth by canvassing.

I expect to start a series of meetings in the village of Scotland, next Sunday evening, leaving a company of about eighteen rejoicing in the message in Lynden. Although the little company are struggling hard to erect a church building, still they are willing to be left alone, that I may go and tell others the blessed truths that have rejoiced their hearts.

WM. SIMPSON.

UPPER COLUMBIA.

My work since the camp-meeting last spring has mostly been among the churches. During the summer I visited nearly all the companies in our Conference, working in the interest of the Walla Walla College, and looking after the Sabbath-school work. It was my privilege at the opening of the school to see a goodly number present with whom I had labored during the summer. September 19-29 I attended the local camp-meeting at Weiser, Idaho. The Lord gave His blessing. Elders Knox and Loughborough were the laborers from abroad.

From Weiser I went to Elgin, Ore. A strong company was raised up here last spring, and a new church organized. I found that the enemy had sowed tares among them; a few honest souls, however, have proved faithful, and the Sabbath-school has been kept alive. The Christian people were holding a revival meeting at the time I was there, so the attendance at our services was not large. The little company was strengthened, and felt to take fresh courage.

Sabbath, November 16, I spent with the church at Cove, Ore. A number of the brethren and sisters had come from the Union church, and a very pleasant and profitable day was spent together.

From November 21-23 Elder Breed and myself held a general meeting at Union, Ore. Quite a number were present from neighboring churches. The time was given largely to a consideration of missionary and Sabbath-school work. On Sunday, November 24, the church was dedicated, Elder Breed preaching the dedicatory sermon. The church at Union was revived, and the brethren and sisters from surrounding churches went to their homes much encouraged. It was a very profitable season.

Since December 25 I have been with the church at Baker City. The meeting-house here is almost completed. Improvements to the extent of nearly two hundred dollars have been added to the building; most of this money has been contributed by those not of our faith. The building is very neat, is tastefully arranged, and well furnished. Best of all, it is clear of debt. The evening meetings are well attended by the people of the town. Three are awaiting baptism, which will be administered soon. Others are almost persuaded to accept the truth. My courage was never better. It is my desire to help give the message to the world in this generation.

W. F. MARTIN.

KANSAS.

SINCE the Missouri Conference I have assisted Elders Russell and Parmele in a general meeting at Severy, Kan. A severe snowstorm prevented a general attendance of the churches near. The meeting began Thursday night, and was to close Sunday night. The interest, however, seemed to demand that it continue longer. There was a breaking down in the meeting Sunday night, and some began to seek the Lord for the first time. It was decided that I should remain one day longer. The meeting Monday afternoon was a real victory. Tuesday, eight persons were buried with the Lord in baptism, and seven were added to the church.

I am now assisting in a canvassers' institute in Springdale, Ark.

C. McREYNOLDS.

IOWA.

CEDAR RAPIDS.—About three months ago my wife and I came to Cedar Rapids. For many years I have felt anxious for my brothers and sisters in the flesh who live in Iowa. None of them knew much of the truths of the Third Angel's Message. I felt impressed that the Lord wished us to come here and tell them about the soon coming of our blessed Saviour.

Since coming, I have been busy holding public services, visiting, canvassing, and giving Bible readings, thus seeking to bring the people to Christ. I praise the Lord that He is blessing in the work. Sabbath, December 28, twelve precious souls united with the church. Among this number was one of my own dear sisters. Our meetings are well attended. Many are deeply interested. We pray that God will turn their hearts also fully to His truth. The church here is very much encouraged.

G. W. ANGLEBARGER.

ARKANSAS.

LITTLE ROCK.—"Oct. 12, 1901, twelve persons met at the Little Rock branch of the Battle Creek Sanitarium for the purpose of organizing a Seventh-day Adventist church. Through the providence of God a number of these persons were brought together in the sanitarium work, others coming in later to engage in Bible and colporteur work."

By the preceding extract from the records of the church clerk, it will be seen that at last an effort has been begun in this the most important city in Arkansas. Here is a very interesting and needy field, and many souls are longing for the saving truths of the message.

Sabbath, January 4, we held our first quarterly meeting. A spirit of unity and consecration was plainly revealed. A good tithe and annual offering had come in, which we hope may encourage this struggling Conference to send a minister soon to labor here.

My wife and I have enjoyed our connection with the work and workers here for the past three months; we are working on the resident canvassing plan. As we now go to answer a call from another field, we earnestly pray that some devoted workers may be moved to come here. It is a good opening for consecrated talent to develop while doing a good work for eternity.

CHAS. F. PARMELE.

THE MISSOURI CONFERENCE.

THE annual Conference of Missouri was held at Utica, Mo., Dec. 26-30, 1901. The first meeting began at 10 A. M. Owing to a storm and excessive mud, many failed to reach the meeting place who expected to attend; but the Lord met with those who did come. It was a precious meeting. Harmony prevailed. But few changes were made in the officers of the Conference. The tract society work was made a department of the Conference, and will not hereafter be recognized as a separate organization. The same plan was adopted with the Sabbath-school State Association. The Conference Constitution was so changed as to embrace these departments.

The president, Elder Rees, in his opening address spoke of some very encouraging results of the work during the time since their last Conference meeting. We especially noted the following: Members added, 210; churches added, 3; churches erected, 7, four of which have been dedicated; church-school houses erected, 3; church schools being conducted, 6; amount of tithes received from July 1, 1900, to Dec. 22, 1901, \$14,049.29, which shows an increase over the preceding like period of \$2,410.68. The book sales amounted to \$13,693.75, an increase of nearly \$5,000.

With these reports the delegates were much encouraged. The preaching, which was of a searching and spiritual character, was participated in by most

of the Conference laborers, as well as by Elder Shultz and the writer. Plans were laid for three or four canvassers' institutes during the winter, and all the workers and delegates returned to their homes full of courage and with a mind to work.

C. McREYNOLDS,
Pres. S. W. Union Conf.

MISSOURI.

THE time between the Poplar Bluff camp-meeting and the Conference at Utica I spent in visiting the churches and companies in southern and eastern Missouri. November 6-11 was spent at Sabula. The word spoken was appreciated by the brethren, and seemed to give them new courage. November 12-14 was spent with the little company at Glen Allen; and as there had been but little preaching at this place by our people for some time, the brethren and sisters seemed hungry for the words of truth.

At St. Louis I held three services with the church, November 15-18. We enjoyed God's blessing in our services. The St. Louis church has not been able to do the work that it should for the lack of a proper place in which to meet, but the Lord has blessed them in giving them a suitable place of worship of their own, near the corner of Delmar and Newstead Avenues.

The brethren at Rolla and vicinity were visited November 20-28. Three services were held with the Springfield church, November 29 to December 1. Of late the Lord has been blessing this church through the labors of Brother D. P. Zeigler; and it is rising to "higher ground." They now have a house of their own in which to worship.

The week of prayer was spent with the church at Mt. View. Two services were held each day, and were fairly attended, considering the extremely cold weather. The week of prayer services were a great blessing to all. Three united with the church.

W. S. CRUZAN.

VIRGINIA.

LYNCHBURG, BUENA VISTA.—For several weeks I have been laboring in Lynchburg, Va., and find plenty to do. I am enjoying the blessing of God while visiting the isolated Sabbath-keepers in the city and surrounding country, and others who were once interested in the truth.

I have held regular meetings every night, most of the time in a private house, and there are openings for meetings in a chapel in another part of the city, as well as at several other places, which I will fill as fast as I can. Two have been added to our number as a result of the work so far, and we have hope for others. We expect to see a church organized here in the near future. We have already started the Sabbath-school work. The people are so scattered that it is hard to get all together regularly. I am doing all I can in house-to-house work, and have many opportunities for visiting and giving Bible readings. I am also selling "Christ's Object Lessons," and the Lord gives some sweet experiences in this good work. Quarterly meeting was held at Buena Vista the first Sabbath and Sunday in this month, and the Lord gave us an excellent meeting. The attendance was the largest I have ever seen at that place. All seemed deeply interested in the truth. I hope more work can be done there soon. Pray for the work in this part of the field.

B. F. PURDHAM.

NEW JERSEY.

THE past summer was spent in Trenton, N. J. We pitched our large gospel tent in that city, and held our first meeting, Sunday evening, July 7, preaching every night, except Saturday, during the whole summer. We had only held a few meetings when we found that our tent, with a seating capacity of more than a thousand, was entirely too small to accommodate the people. Several hundred benches were placed on the outside, and still the people could not all be seated. At times three or four thousand people were in attendance.

The entire city was stirred with the message delivered at the tent. Column after column appeared in the daily papers. The Associated Press sent these reports all over the country. The Philadelphia papers gave pictures of these stirring scenes.

With thanksgiving and gladness of heart honest souls heard and received the truth. Much good was accomplished.

A continual fire was poured into the ranks of infidelity, skepticism, so-called higher criticism, and other false doctrines. Of course the enemies of God and His truth opposed the work. But like a great river rushing its waters to the sea, the truth of God prevailed, and a mighty victory was gained to the praise and glory of His name.

Many Christians of all denominations received increased light, and many souls who knew not God were made partakers of His saving grace.

After the meetings had continued ten weeks, about sixty people were baptized in the Delaware River.

Thousands witnessed these scenes. A good strong church was raised up. A Sabbath-school of one hundred and seventy-five members, a missionary society, and a young people's society were organized.

To God be praise and glory for this great victory, both now and for ever.

E. E. FRANK.

INDIANA.

NEW ALBANY.—The writer has recently begun labor in this place. Some good work has been done in the sale of "Christ's Object Lessons" and small books; many papers have also been distributed. As we go from house to house, we find many who would like to buy our literature, but are too poor to do so. Brethren, shall we leave these people to starve for the truth?

The following extracts are from a letter received from a brother in Colorado. After informing us that he had a number of friends here whom he wished us to visit, he says: "I love the truth, and want to do all I can to give it to others. I have a lot of papers, also some books, which, if you can use, I will send. . . . I am enjoying the truth these books contain, and wish to pass it on to others." This is missionary work.

Are there others who have friends here whom they would like to have us visit? Do not some of the brethren have books and tracts laid away that, if put into use, would save souls? How many who read these lines are longing to work in missionary fields or do something for the Master? To all such I would say, If you cannot leave home to labor for others, and have books, tracts, or papers that you are not using in your home field, send them to us, and we will place them where they will do good. This is a new field, and needs your aid. Please prepay all charges, as we cannot meet any extra expense.

I. G. BIGELOW.

AN ADMIRABLE MISSIONARY EFFORT.

THE ideal missionary effort that has been begun at Berrien Springs, Mich., by our educational brethren, for the citizens of that village, deserves more than a passing notice. When the teachers arrived there last summer, they found that old prejudices were lurking in the minds of some of the citizens, which led them to secure a large number of tracts, written by some of our enemies. These tracts were distributed with the evident idea of crippling the influence of our brethren who are disseminating the truth.

These teachers exercised sufficient tact to avoid any spirit of controversy, and began to devise plans whereby they could come close to the people and help them in every way possible. They sought to make friends, and yet not compromise principle in the least.

Mrs. Sutherland, Miss DeGraw, and others attended the meetings of the local W. C. T. U., and soon several of their meetings were held in Professor Sutherland's home. Sunday evening lectures were begun on various practical subjects. These were followed with Bible studies in private homes.

The consistent attitude that our brethren have maintained has almost completely disarmed prejudice, and they are now having a wonderful opportunity to reach the people in a manner that cannot fail to produce fruit for the kingdom of God.

The W. C. T. U. recently invited me to give them a lecture on "How to Preserve the Rising Generation from the Curse of the Liquor Traffic." The college chapel was crowded to the very doors with as intelligent and appreciative an audience as it has ever been my privilege to address.

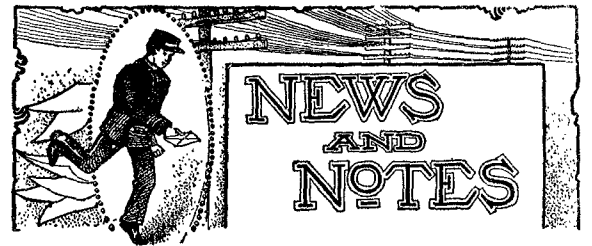
God has made this people the custodians of important truths, and there are those in other churches, and some in no church at all, to whom these truths will seem just as precious as they do to us. Some of these will perhaps make far greater use of these truths than we have; but we must endeavor to reach such people as their friends, rather than as instructors. People do not like to be made to feel at every turn that we "have the truth," when, perhaps, they have walked more faithfully in the light they have than we in that which God has committed to us. Therefore in His sight, perhaps they really have a better standing than we.

Our churches in general do not have the talent in their midst that is represented in the Berrien Springs company; but every body of believers can certainly determine properly to represent the fragrance of this truth by being the most neighborly and helpful people in the community; and when God sees that we are fully resolved to arise and shine, then He will roll away the reproach, and give us such opportunities to reach humanity as we hardly dare expect.

A good beginning has been made in the school work at Berrien Springs. This is a quiet, wholesome place, with abundant opportunities for combining industrial work with the regular school study. The students who are there now are having excellent opportunities to share some of the difficulties that are necessarily incident to pioneer work, but those will only help to make them all the more valiant workers when they must meet a larger amount of similar difficulties in opening up work in new places, particularly in our large cities.

The world sadly needs the blessed ministry that strong young men and women can perform, and we trust that Emmanuel College may not only continue to be a light for that entire community, but may be a place where hundreds of our young men and women may receive the anointing from on high that shall fit them to become "fishers of men."

DAVID PAULSON.



Leading Events, Jan. 12-18.

—Fourteen lives were lost in a mine fire at Harts-horn, I. T., the 15th inst.

—Major Wolmarons and forty-two other Boers are captured by the British.

—There is an epidemic of smallpox in the lumber camps of the Adirondacks, New York.

—The Supreme Court of Kansas decided in favor of the eight-hour law, the 14th inst.

—Many are now advocating the Panama Canal route in preference to the Nicaragua route.

—The presidents of Central American republics will hold a peace conference at Corinto, Nicaragua.

—Twenty-one Filipino officers and 240 men surrender to the American troops at Taal, Batangas Province.

—An Oklahoma Territory judge rules that "separate schools for colored children must be opened in the Territory."

—Ten miners were killed by an explosion "240 feet underground, in the Milby and Dow coal mine, at Dow, I. T.," the 14th inst.

—Captain Perry, of the United States battle-ship "Iowa," angers Argentina "by a toast predicting Chilean success in case of war."

—In his sermon of the 12th inst. Dr. Minot J. Savage, of New York City, declared stock speculation "necessary to modern progress."

—There is some talk of postponing the St. Louis world's fair until 1904, "to permit foreign nations to make a better exhibit than could be done in 1903."

—Arthur Lynch, the Boer colonel, recently elected to British Parliament by the Irish, will be "arrested for high treason if he attempts to take his seat."

—Dr. Nichols, who is well acquainted with New York's rich society, declares that a taste for liquor is increasing among the women of the "Four Hundred."

—The Anti-Imperialist League, of Boston, Mass., has forwarded to Congress a petition asking that "a hearing be given by that body to Mabini and Aguinaldo."

—Russia and China have "nearly reached an agreement in the Manchurian negotiations." With Russia already in command of the territory, what can China do?

—The opening of the French ministerial electoral campaign took place the 12 inst., when Premier Waldeck-Rousseau unveiled at St. Etienne, a statue to Marie J. F. Garnier, "the explorer who contributed largely to obtaining for France her colonial possessions of Annam and Tonquin," in Chinese territory.

—The City of Mexico experienced a severe earthquake the 16th inst., interrupting the sessions of the Pan-American Congress. A dispatch of the 17th inst. states that "no fewer than three hundred persons were killed and three hundred injured" by this earthquake, the serious casualties occurring in the town of Chilpancingo, State of Guerrero. It is in this State that most of Mexico's seismic disturbances take place.

—The Schley affair continues to agitate this country.

—John D. Rockefeller will give \$200,000 to Vassar College.

—The strike at the Allis-Chalmers' plant, of Chicago, is still on.

—Postmaster-General Payne takes charge of the Post-office Department.

—Mr. Croker is no longer Tammany's chief. He has been succeeded by Lewis Nixon.

—British capitalists are busy organizing a British steel trust similar to the one in the United States.

—New York capitalists are endeavoring to consolidate the soft coal interests of Illinois and Indiana.

—A syndicate plans to connect New York City, Chicago, Ill., and St. Louis, Mo., by electric railways.

—About \$1,000,000 worth of ore was stolen during 1901 from the Independence mine at Cripple Creek, Colo.

—Preparations are being made to celebrate the silver jubilee of Pope Leo XIII, which begins February 27.

—Governor W. M. Crane, of Massachusetts, is selected to succeed Mr. Long, as Secretary of the United States Navy.

—The Great Western Glass Company, a \$1,000,000 concern, is incorporated at Springfield, Ill., to compete with the regular glass trust.

—China threatens to deprive the United States of its "favored nation" privileges if this country continues to enforce the Chinese Exclusion Act.

—England stands by Joseph Chamberlain, her colonial secretary, in his "refusal to apologize to Germany for his speech which caused offense there."

—Germany has ordered her war-ships "Stein" and "Moltke" to leave West Indian waters, the crisis over Venezuela being now regarded as practically over.

—A United States collier sailed from Norfolk, W. Va., the 13th inst. "with a marine guard destined for the Danish West Indies as soon as the purchase is completed."

—A prize of \$200,000 will be offered by the managers of the St. Louis World's Fair, "for the most successful operation of a dirigible air-ship to be made on the fair grounds."

—The West Park board, of Chicago, adds \$1,600 a year to the salaries of superintendent Cooke, Secretary Fieldhouse, and Police Captain Nolan, "despite the protests of several members of the board."

—A dispatch from Yokohama, Japan, states that "Russia, without waiting for Korea's permission, has pushed its telegraph line across the Toomen River into Korean territory." Japan may now show her teeth.

—President Roosevelt appoints Gen. James H. Wilson, Capt. Charles E. Clark, of the "Oregon," and Whitelaw Reid, editor of the New York Tribune, as representatives of the United States at the coronation of King Edward VII, in London next June.

—Robert Bines, of Chicago, began, on the 17th inst., the "payment, at Dowagiac, Mich., of \$34,000 to the Pottawatomie Indians [\$100 to each] for their title to lands along the lake front of Chicago." He evidently believes their claims to these lands to be sustained.

—A Berlin, Germany, dispatch of the 16th inst., states that Henryk Sienkiewicz, the Polish writer, author of "Quo Vadis," has been "summoned to appear before the law courts at Posen. He is charged with *lèse majesté* by the German authorities," because of his "criticism of the language oppressions in German Poland."

—J. Pierpont Morgan's syndicate buys the White Star Line steamship "Celtic," the largest vessel ever built. The White Star, "Cunard," "Leyland," and other cargo steamers will hereafter be controlled by Americans. The Standard Oil Co., the United States Steel Co., and the largest railroads of this country are behind this scheme.

—The United States has received from Russia "a surrejoinder to its last brief on the claims of American sealers, whose vessels were seized on the Siberian coast, in which it is claimed that the seizures were legal under the terms of the *modus vivendi* between Great Britain and the United States designed to protect the Bering Sea fisheries. The United States claims that Russia, having refused to join in the *modus*, cannot now benefit by its provisions."

—It is thought the British sloop-of-war "Condon" has been lost on its way to Honolulu.

—The Commercial Bank of Fulton, Mo., suspends payment, the cashier having embezzled \$4,500.

—According to the latest census, the United States with its colonies has a population of 84,233,069.

—The West Virginia Central Railroad has been sold "for over \$17,000,000 to the Wabash or Gould interests."

—A Catholic seminary will be established in this country, to train priests who will replace the Philippine friars.

—The New York Central decides to use electricity in the New York tunnel, on account of danger from smoke and gas.

—George W. Hinman, editor of the Chicago Inter Ocean, has purchased the paper from Charles T. Yerkes, its former owner.

—In his trial, C. F. W. Neely testified in his own behalf at Havana the 17th inst., and "denied charges of fraud" brought against him.

—Marconi states that "after completing two transatlantic lines of wireless telegraphy, he contemplates wireless communication to India."

—Count von Bülow asserts, in the German Reichstag, that there will be "no deviation in the Kaiser's Poland policy," but that the Poles must learn German.

—The fourth Sunday-school convention will doubtless be held in the city of Jerusalem, Palestine, in March, 1904. At least, plans are being laid to this end.

—The Chinese emperor has issued an edict ordering those attending the Han-Lin Academy "to study ancient and modern political science and the Western arts."

—The London Times scores Berlin newspapers for their "insulting cartoons of the British." It is said, however, that the other English papers are "fearful of arousing British passions."

—T. Estrada Palma, president elect of Cuba, declares that the island must have the help of the United States. He states that trade reciprocity is especially needed, and tariff concessions.

—An exchange states that "the majority of the railroads operating west of Pittsburg and east of Chicago and St. Louis, have decided to disregard the anti-pass agreement formed by the trunk lines."

—A Cologne, Germany, woman was arrested the 15th inst. "charged with murdering fifty infants under her charge." "Without natural affection" is the Scriptural character-sketch of many people in these last days.

—The House of Representatives Commission on Revision of the Laws, decides that a singular verb should go with the name "United States," the expression being considered in the singular number, the same as England, Germany, etc.

—British Parliament opened the 16th inst. King Edward read the royal address in person. The event was "a brilliant spectacle," the ceremonies and costumes being "copied from the Medieval Age of the ancient kingdom," and recalling the days of Henry VIII.

—Prince Henry, of Germany, will soon sail for the United States, February 15, with a suite of fifteen persons, to witness the launching of Emperor William's new yacht, the "Alice," in American waters. President Roosevelt will be present at the launch, the yacht having been named after his daughter.

—Senator Hoar introduced in the Senate, on the 13th inst., a resolution providing for "the appointment of a committee of seven senators to examine into the conduct of the war in the Philippines, the administration of the government there, and the condition and character of the inhabitants of the archipelago, the committee to have power to send for papers and persons, to administer oaths, and to sit during the sessions of the Senate."

—Under the startling title, "The Continental Sunday Invading the Country Everywhere," the Christian Advocate (New York) of the 16th inst. states editorially that "Sunday trading—open grocery, dry goods, shoe, furnishing goods, and general stores—has increased to such an extent in Illinois that the Illinois State Retail Clerks' Association has made an appeal for a Sunday closing law. Every trade unionist in the State is requested to join at least in sympathy with the association. In Ohio, Iowa, and Michigan, acts of this kind, which have stood the test of law, are in force. President Mast, of the association, declares that 'there is

no excuse for this trade.' 'Housewives can purchase their supplies just as well on Saturday, as well as shoes and clothing, which can be purchased at any time during the week.' All over the country Sunday trading of all kinds is increasing. There are towns in New Jersey where nearly every line of business is included." Such statements, appearing as they do, on the first page of the leading Methodist paper of the country, are significant. The Sunday law issue is a live one, and one of deep interest to every REVIEW reader. For full information concerning this and other questions of religious liberty, be sure to read the *Sentinel of Christian Liberty*, published at 11 West 20th St., New York City. The January, 1902, number discusses the Sunday question.

A. J. B.



Reform.

THERE are some things practiced among us which ought not so to be, and I wish to call attention to one or two, and ask our brethren to consider them.

It is quite common in organizing new churches to take in any Sabbath-keepers there, or adjacent to the place of organization, regardless of any previous membership or letters of recommendation. It should be evident to any one that before individuals are received into the church, new or old, those in charge should ascertain whether they are members elsewhere, and if so, letters of recommendation should be produced. I now have in mind a sister who was taken into a newly organized church without word or comment, who still holds her membership at another place. She is in good standing, but she should not hold her membership in two churches at the same time.

The Lord tells us that we should not be slothful in business. Another common thing is for some leader, board, or teacher desiring a certain laborer from some other State, to write directly to the individual and get him or her, as the case may be, all stirred up over the matter, perhaps, before saying or writing anything to the president of the Conference regarding the matter.

If any State Conference or Union Conference desires a laborer from any other Conference, the president of the Conference should be interviewed before anything is said or written to the individual. It is self-evident that this is the proper method to pursue, but it is a lamentable fact that this method is often reversed. Why not reform in this as well as in other things? Why not be reformers in deed and in truth? Why not be right, and do right, and be keepers of the golden rule? Why not?

W. H. THURSTON.

ANY one knowing the whereabouts of John W. Thompson will confer a favor by sending such information to his sister, Mrs. S. E. Stewart, 1514 Pierce St., Lynchburg, Va. When last heard from, about one year ago, he was in California.

B. F. PURDHAM.

Business Notices.

WANTED.—Seventh-day Adventist man, by the year, who understands farming. Good wages and good home. Address F. Dittes, Sr., Beardsley, Minn.

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WANTED.—The name and address of every S. D. A. church-member in your town who is not taking the REVIEW. Send postal to A. J. Bourdeau, Editorial Department, REVIEW AND HERALD.

WANTED.—The name and address of a S. D. A. church-member who promises to carry one or more sample copies of the REVIEW to every S. D. A. in his or her town who is not a subscriber, and endeavor to induce each one to take the paper. Send postal card to A. J. Bourdeau, Editorial Department, REVIEW AND HERALD.

FOR SALE.—My field of labor being changed, I desire to sell my home in Keene, Tex. Peach orchard of 5¼ acres, ¼ acre in black berries; cistern and well; a four-room house, each room 16 x 16. Only three blocks from academy, one block from sanitarium. Price, \$550 if sold soon. Address me in care of Review and Herald, Battle Creek, Mich.

J. B. BLOSSER.

Publications Wanted.

Fred Brink, Hillman, Mich.; send by mail.

R. J. Wood, Grey Eagle, Minn., Signs, Sentinel, and REVIEW.

I. G. Bigelow, New Albany, Ind., periodicals, tracts, and books.

Mrs. M. C. Wright, 190 West Main St., Jackson, Mich., REVIEW, Instructor.

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

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
Chicago.....	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Valparaiso.....	PM 12.49	4.58	10.25		10.05	
South Bend.....	2.08	6.15	11.52		11.35	AM 7.10
Battle Creek.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	PM 5.00
Lansing.....	5.20	9.28	3.28	8.30	5.25	
Durand.....	6.00	10.15	4.25	9.30	6.30	
Saginaw.....	8.10			11.05	8.10	
Bay City.....	8.45			11.40	8.45	
Detroit.....	8.00		7.30	11.50	9.20	
Flint.....		10.40	4.54	10.21	7.28	
Port Huron.....	9.40	AM 12.30	7.00	PM 12.20	9.30	
London.....	AM 12.32	3.27	10.10			
Hamilton.....	2.10	5.24	PM 12.25			
Susp. Bridge.....	3.40	7.05	1.55	8.50	AM 3.40	
Buffalo.....		8.20	3.05	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.50	PM 3.47	
New York.....	4.33	8.23	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
Portland.....	AM 8.15	PM 6.00	AM 10.30			
Boston.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00				
Toronto.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 6.10	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	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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G. W. VAUX, A. G. P. & T. A.
Chicago.

Nos. 3-5-7 Daily.

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W. C. CUNLIFFE, Agent
Battle Creek.



BATTLE CREEK, MICH., JANUARY 21, 1902.

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THE supply of the Week of Prayer Readings is exhausted. All will please take notice.

Two interesting Progress reports have just been received from Jamaica. They will appear in next week's issue.

BROTHER E. S. BUTZ is spending some time at the Sanitarium in this city, preparatory to returning to the Tonga Islands.

BROTHER MILLER, until recently head nurse at the Battle Creek Sanitarium, left this city last week for England, to connect with the British medical work.

ALL will be interested to read Brother A. G. Daniells's report of the proceedings at the Southern Union Conference recently held at Nashville, Tenn.

OUR Chicago Branch Sanitarium is enjoying an unusually good patronage. Among its patients are to be found some of Chicago's most influential citizens.

IN a letter dated the 4th inst., Brother Frank J. Hutchins writes from Bocas del Toro, Colombia, that Dr. John Eccles is seriously ill—at the point of death, though faint hopes of his recovery are entertained. Prof. S. Parker Smith and wife were daily expecting to leave Bocas for St. Andrews Island, to resume their work. Brother Hutchins states that the believers in that field greatly enjoyed the week of prayer, that four persons were baptized during that time, and that the annual offering from that field was eighty-five dollars in gold.

BROTHER GEORGE W. CAVINESS, editor of our Spanish paper *El Mensajero de la Verdad*, published in Mexico City, writes us, under date of the 13th inst., that he is preparing a series of articles on Mexico, for the REVIEW. He says: "Brother Bodwell's letter of a few weeks ago, published in the REVIEW, has caused us to be flooded with letters and questions about the country and its opportunities for missionary and other work. We will try to answer the most important of these questions through the REVIEW." We are sure these articles will be of interest to every reader.

OUR medical missionary workers in Chicago have now secured pleasant and well-equipped quarters for their work, on the corner of Thirty-third Place and Cottage Grove Avenue. The work formerly carried on at 1926 Wabash Ave. is now transferred to the new headquarters, which are comfortably fitted up for all classes of medical and surgical work.

THE Fourth Sabbath Reading for January 25, entitled "Some Needs of the Cause of Missions," should be read in every church, and will bear re-reading in the home. It will be found in the January number of the *Missionary Magazine*, page 45. The Mission Board will be glad to send a sample copy of this number to any church elder who is not a subscriber to the journal. Address Mission Board, 267 West Main St., Battle Creek, Mich.

IN a letter dated the 11th inst., and received here the 15th, Elder A. T. Jones, president of the California Conference, says: "Everything goes on prosperously here. We are just now in the midst of a convention of our canvassers and ministers. From the first day we have had great blessing and light, and truth in new and bright settings. January 23 to February 3 will be held the medical missionary part of the same convention. Dr. Kellogg has promised to be present all the time."

BROTHER E. E. FRANKE is holding Bible lectures in Carnegie Lyceum, Fifty-seventh Street and Seventh Avenue, New York City, every Sunday night. These meetings began the evening of the 12 inst. Brother Franke's platform is thus announced in a neat circular concerning his meetings: "Our Creed: the Bible, and the Bible Only. Our Object: the Salvation of Souls. Our Hope: Eternal Life through Jesus Christ." "Ye shall know the truth, and the truth shall make you free." May the Lord bless him in his effort to call many to the truth.

Annual Stockholders' Meeting.

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

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

Directors.

Notice to Stockholders.

WE would call the attention of the stockholders of the Seventh-day Adventist Publishing Association to the notice in this paper of the annual meeting which is to be held February 11. We wish that every stockholder might be present, as many matters of interest in relation to this work will undoubtedly come up. If, however, you live too far away, or other difficulties prevent your coming, we would request that you have your stock represented by proxy through some individual who will attend the meeting. The only persons who we know will certainly be here, and who are generally known throughout the denomination, are A. G. Daniells, W. W. Prescott, W. A. Spicer, I. H. Evans, Uriah Smith, G. W. Amadon, and S. H. Lane. Some of you will undoubtedly know of others who will be present, and we trust you will take the time to arrange for your representation at the meeting. All proxies which were filled out last year were good only for that year, so it will be necessary to fill out a new blank for this meeting. Write to the undersigned for blanks, and they will be mailed to you at once. We would also request that you return them promptly, so that your representative may be properly credited with your shares, and thus avoid any delay after the session begins. C. D. RHODES, Sec.

Care Review and Herald,
Battle Creek, Mich.

Meeting at Sanitarium.

IT was our privilege to attend meeting, Sabbath January 18, at the Sanitarium chapel, and listen to Brother Stucker, the revival evangelist who has been holding union services in Battle Creek for about two weeks. The chapel was soon filled, and the adjoining gymnasium provided seats for the overflow, till it constituted a large congregation, composed mostly of helpers and patients connected with the Sanitarium. The speaker dealt with his congregation apart from his usual services in town, under the conviction that, judging from their situation and surroundings, many of them were laboring under bodily infirmities, and perhaps some of them under feelings of loneliness and discouragement. His desire was to speak words of good cheer and comfort to such; and to this end he could make no better selection than the twenty-third Psalm. This scripture he accordingly expounded in full, not only in its general relation to the whole book of Psalms, but sentence by sentence, to bring out the beauties couched in the language, and reveal the beauty and fragrance of its wonderful flowers. It was a feast of fat things; and we feel safe in saying, in behalf of all who listened, that not one went away without feeling refreshed and encouraged, with a view of the storehouse of comfort for them, found in the word of God. U. S.

Our Mighty Weapons.

ELDER A. G. DANIELLS occupied the Tabernacle pulpit, Sabbath, January 18, taking as his text Zechariah 4:6: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The speaker emphasized the fact that the final triumph of the world of God upon earth will be brought about not by temporal means, but by the Spirit of God.

Physical power, attainments, culture,—all carnal methods will fail to accomplish the desired result. "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Isa. 31:1. Those who go down to Egypt for help are those that depend upon the arm of flesh,—upon carnal things. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. "For though we walk in the flesh [and we shall walk in the flesh until Christ comes], we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5. The great danger is that we shall substitute the *form* for the *life*, the *flesh* for the *Spirit*; *busy activity* for *patiently, trustfully waiting before God*; a *lot of energy and toil and effort* for the *faith* that Jesus says is *the work of God*. When people came to Jesus and asked Him: "What shall we do, that we might work the works of God?" the Master answered and said unto them, This is the work of God, *that ye believe on Him whom He hath sent.*" John 6:28, 29. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. Without the vitalizing touch of the Spirit of God, all our institutions and facilities for work will avail nothing. How shall these agencies be spiritualized? It is impossible to spiritualize the brick and mortar, the presses of our publishing houses, the bath-rooms and dormitories of the sanitariums, the desks of our schools. But it is possible, and *essential* that every man and woman connected with these institutions be spiritualized, vitalized with the life of God. A. J. B.

There are Four Tuesdays

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

GibbsClark
GeoCDurfee
CHFink
MBarnes

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

REVIEW AND HERALD