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TO THE BIBLE IS THE FIELD THE WORLD

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

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General Articles.

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

WISDOM'S COUNSEL.

N. W. VINCENT.

How long to us has Wisdom cried!
O hear her tones divinely kind!
This truth she brings to heart and mind:
For us the Lord was crucified;
For our vile sins in love He died!
As priest He makes our cause His own,
He pleads for us before the throne;
In Him our wants are well supplied.
Still Wisdom's voice is sounding clear;
Her warning messages believe:
The day of vengeance draweth near,—
Repent, the Holy Ghost receive.
Hail, PERFECT LOVE! It casts out fear;
To Christ with all our hearts we cleave.

PURPOSE OF MAN'S CREATION.

MRS. E. G. WHITE.

ALL heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives.

Satan determined to defeat God's plan. He began by bringing jealousy into the heavenly courts. To many of the angels he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers.

Thrust out of heaven, Satan determined to set up his kingdom on the earth. Through him sin entered the world, and death by sin. By listening to his misrepresentations, Adam fell, and the flood gates of woe were opened on the world.

There was no excuse for Adam's transgression. All his wants were generously supplied. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This prohibition Satan used as a means of in-

sinuating his suggestions. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

And God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

This lesson is for all mankind. By it God teaches that His word is to be sacredly respected, and His commands implicitly obeyed.

Through the ages that followed the expulsion of Adam from Eden, Satan strove to instill his evil principles into the minds of men, till, when Christ came to the earth, He found His chosen people filled with the selfsame jealousy that led Satan to stir up rebellion in heaven. The Jewish leaders would not receive Christ, because His coming and His work were not in harmony with their belief. And they were jealous of Him; for they saw that His influence over the people was greater than theirs. Spiritually blind, they made no effort to receive enlightenment, choosing rather to remain in darkness.

Christ's miracle of restoring the sight of the man who had been born blind was a convincing evidence of the divinity of His mission. When the people saw the transformation in the man, they said to him, "How were thine eyes opened?" He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not."

Then they brought him to the Pharisees, and "the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed; and do see."

But with hearts hardened by prejudice and unbelief, the Pharisees said, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again,

What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is."

And the man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

So the Pharisees made themselves even more blind than they already were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They saw that Jesus was working wonderful miracles, and they hated Him, fearing that He would be honored above them. Their hatred grew until they crucified Him, and mocked Him as He hung on the cross.

Can we afford to tamper with jealousy,—the cause of so much of the misery in the world to-day? Is it not best to work on Christ's plan,—the plan outlined in the words, "Whatsoever ye would that men should do to you, do ye even so to them"?

In the condition of the world to-day we see the terrible result of living for self. God's Spirit is being withdrawn from the earth, which in its moral pollution is as it was before the flood, and as it was in the days of Sodom and Gomorrah. So great is the corruption of the cities, that the moral atmosphere is as poisonous as the atmosphere of a pesthouse. From generation to generation sin has demoralized society, bringing a continual increase of depravity and degradation. Soon, from the highest authority in the universe will come the word, Shorten the days, lest no flesh be saved.

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in palace and temple, working with intense earnestness to overthrow every plan set in operation to counteract the increasing disregard of God's law. The destructive power of his agencies is dedicated to bringing destruction and death into the world. In his hands temptation has become a science. Under his control, men sin by rule.

The enemy works with great power through children of disobedience who are church-members. The life of one who is a professed Christian, and at the same time an instrument in Satan's hands, is a terrible power for evil.

Is it not time for those who claim to believe the truth to awaken? Shall not the people who have had great light depart from all iniquity? Shall they not set a more Christlike example?

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Shall they not show with greater distinctness the power of the truth to sanctify? The Lord calls upon His Church to arise and shine amid the moral darkness. His people are to be a spectacle to the world, to angels, and to men.

If we realized the solemnity of the time in which we are living, if we realized how greatly the world needs to see Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power.

Many who profess to love God and keep His commandments are making void His law. God is greatly dishonored by the failure of professed Christians to reveal the unity that should be seen among His children. No one can enter the heavenly portals who fails of practicing the great principle of love. Those who love God will love one another. They will show by a Christlike life that they are members of the royal family.

It is the plan of God that every Conference, every church, shall cherish the spirit of sympathy and helpfulness. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that in clear, bright rays we may reflect the light of heaven. Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the Church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, "It is well with my soul," while evil-thinking and evil-speaking are allowed to rule in the heart?

Christianity transforms the character, bringing the will into harmony with the will of God. The Lord's people are plainly distinguished from worldlings because they follow God's plan. To those who are inclined to sow the seeds of jealousy and envy, Christ says, "Ye must be born again." God grant that they may be thoroughly converted.

When the truth is practiced, when God's people are obedient to all His commandments, there will be no contention as to who is the greatest. There will be no strife for the supremacy. Then will be cherished the love that brings peace and joy into the home, and usefulness into the Church. Then will the Redeemer be honored. Then will be obeyed the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"ISRAEL DOETH NOT KNOW."

ELDER H. A. ST. JOHN.

"THE ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Isa. 1:3.

Sad words indeed are these, addressed to ancient Israel, and to Israel in every age,—to Israel to-day if in the same lamentable condition. Such are not Israelites *indeed*, only in name. They are not prevailing with God, they are not soldiers of God. And yet the Lord in His infinite love calls them His people.

The ox knoweth his owner, but backslidden Israel doth not know even so much as the ox; he doth *not* know his owner. The patient, toiling ox does not know the multiplication table, nor the alphabet, nor a thousand other things that Israel knows; but there is one simple fact he *does* know; he knows his *owner*: while a backslidden Israelite, with all his boasted knowledge of morality, and history, and prophecy, and men, and things, does not know *his* owner; and yet without the practical knowledge of this fundamental, eternal, and invaluable truth, all his other knowledge will prove worse than worthless in the end.

The ass knows nothing about astronomy, physiology, or theology; but he *does* know his master's crib; he knows whence cometh his daily supply of food, and without worry or concern rests and trusts in that knowledge: but the backslidden Israelite *knows not his* Master's crib. He becomes anxious and worried, and frets, and gets discouraged about what he shall eat, and what he shall drink, and wherewithal he shall be clothed. He does not rest and trust in his Owner. He does not own himself; he is not his own owner; he is bought with a price. He belongs to the Lord. He does not know his Master's crib. He does not remember and trust in the power and love of his Heavenly Father, who has promised never to leave nor forsake His children, nor to withhold any good thing from them that love Him.

He that keepeth Israel doth not slumber nor sleep. His loving hand is ever outstretched to supply from His crib—His storehouse of unwasting fullness—all their need, according to their highest good and His glory.

A true Israelite exclaims, "The Lord is my shepherd; *I shall not want*. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psalm 23.

Then let the doubting, fretting Israelite look around, and learn a lesson of trust from the beasts and the birds, and from the Scripture words, and never again fall below the beasts that perish, by forgetting *his* Owner and *his* Master's crib.

A TESTIMONY.

ELDER O. A. JOHNSON.

HAVING many times been impressed to relate my experience in paying a *second* tithe as well as the *first*, I will now briefly state my reasons for so doing.

FIRST TITHE.

The duty to pay a tithe of our increase for the support of the gospel ministry has been clear to me for twenty-five or thirty years, and sweet peace of mind has filled my soul in the performance of this reasonable duty. Tithing for the support of the gospel ministry is so clearly set forth in the Scriptures that no honest, unprejudiced mind can set it aside.

Since the fall one point of controversy between God and Satan has been about the ownership of this world. By virtue of creation God claims this world and everything in it as belonging to Him. Gen. 14:19, 22; Ex. 19:5; Ps. 50:10-12. Satan, on the other hand, claims the world as *his* own, and that he therefore has the power to give it to whom he pleases. Matt. 4:8, 9; Luke 4:5-7. Now we are interested in this controversy and its outcome, and all will take one side or the other. All who truly believe that God is the rightful owner of this world will readily and cheerfully demonstrate their faith by works; namely, by paying the Lord the rent—tithe—He requires for the use of His property. Paying rental for use of property is in itself an evidence that we concede the right of ownership to the one receiving the rent. Hence as long as a man pays tithes, there can be no question on which side of this controverted point he stands. Lev. 27:30, 32.

Now should any one believe Satan to be the rightful owner of this world, then to be honest and just, rent, or tithes, should be paid him for the use of his property. Now if no rent is paid—no tithe given—for the use of earthly goods, then it is evident that such persons, to be con-

sistent, must claim all they possess as really their own, and that no superior being has any claim upon them whatever—a stand which no true Christian will take. No, every time we pay an honest tithe, we say to Satan: This is an evidence that I believe God and Christ own this world and everything in it. These tithes are not only a testimony that I stand on the side of Christ in this controversy, but this sacred money will be further used to teach others the same truth on this and other disputed points in this great controversy. There is truly a satisfaction and a blessing in paying tithes with this in mind.

SECOND TITHES.

Years ago while studying the underlying basis of primary and secondary truths or laws, etc., I learned that God required Israel to pay a *second* tithe, to be used in connection with their yearly gatherings. See Deut. 12:17-19; 14:22-27. Every third year a third tithe, it appears, was laid aside for the poor, etc. Deut. 14:28, 29. Now while the offering system has passed away, yet yearly gatherings and the expense connected with them still remain with us as well as with Israel. The duty to support the poor remains. Now while considering these things, it became clear to me that it would be pleasing to God for His children to lay aside regularly a *second* tithe for benevolent purposes, and for a number of years I have experienced a real blessing in doing so. Of course my wife is with me in this.

Just as soon as I receive my wages or any other income, we lay aside the *first* tenth—ten dollars out of one hundred—for the Conference treasury. Then we lay aside the *second* tenth,—the second ten dollars out of the one hundred. That leaves us only eighty dollars out of the one hundred.

The *second* tithe we put into a fund which we call "The Benevolent Fund." This fund is kept by itself, and used at our discretion for various purposes, such as camp-meeting or other general meeting expenses, Sabbath-school donations, other contributions, including help for the poor, etc. As I am gone from home much of the time I generally leave my wife a portion of this Benevolent Fund to be disposed of by her as she may deem best.

Now this fund has never been entirely empty since we began to lay aside the *second* tithe. At times we have had several dollars in it, but soon a call would come, and we would be glad we had something to give. Here in Norway this fund is kept quite low all the time. We have found such a blessing in the laying aside of a *second* tenth for benevolent purposes that I now relate our experience, not boastfully, but for the honor of my Master, and for His glory who has blessed us so abundantly in many ways. (Special or large donations are not included in the *first* and *second* tithes.) We have found that eight per cent of our income is sufficient for our support and the education of our children. At times it has required self-denial, but the rich blessings make up for it all, and many times over.

It might be well to add that when money has been received from the Conference or from the school for teaching, or from other sources, such as garden vegetables, eggs, butter, milk, etc., the first thing was to lay aside the *first* tithe for the Church or Conference treasury, and then lay aside the *second* tithe in the Benevolent Fund, to be used by us as circumstances might demand. We aim to keep a faithful account of our income so it is not difficult to determine the amount of tithes to be paid. We also keep a faithful account of the income and expenses of this Benevolent Fund. We are so well satisfied with the plan of laying aside a *second* tenth for benevolent purposes that we would never think of abandoning it. Believing that the Spirit of God has impressed me to relate our experience in paying a *second* tithe, I have therefore briefly stated these facts. How thankful we ought to be to

even in this life we may enjoy the sweet peace and blessing of heaven, the rich foretastes of greater blessings in the "sweet by and by."

GOD'S PURPOSE IN NATURE.

FLOYD BRALLIAR.

MAN was God's crowning work in creation. In fact, the ultimate object of it all was that a high order of beings might live and reflect His glory. He created man in His image, that in man's life and government might be shown the principles of the government of heaven, so that all the universe might clearly see that God's government is just, and that Lucifer's charges were false. Being in the image of God, it was possible for man to develop all his faculties like those of his Creator, for his character was yet to be formed. This could only be done by knowing God; for "this is life eternal, that they might know thee the only true God, and Jesus Christ [God in humanity], whom thou hast sent."

Now it is well known that you cannot teach one who was born blind, of color. One who is born deaf can comprehend nothing of sound. Even so "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Then, as now, the Son was the revealer; but it was not necessary for Him to become a *man* in order to reveal God to unfallen men. Yet He could not do this by word of mouth alone, as is clearly shown in the dealings with the angels at the time of the rebellion of Lucifer. Then, as now, man could only grasp new ideas through his senses, and reason from the seen to the unseen.

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—"Let the Lord be magnified, which hath pleasure in the prosperity of His servant." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "The heavens declare the glory of God; and the firmament sheweth His handiwork." "And he said, I beseech thee, show me thy glory. And He said, I will make all my goodness pass before thee." "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

I have brought these texts together because they show how Christ could reveal God to man. As we said before, it was the plan of God that man might know Him, in order to be like Him. Everything that was created on earth was for this purpose, though doubtless this was not the sole object of creation.

Before anything existed in form, it existed in the mind of God. When He called for a tree, it was not the conjuring power in a particular sound that made it: it was the idea behind the word. So all things were mental products before they ever had any material existence. But a mind can only *originate* thoughts that are expressions of its own nature. So every thought of God that took material form is an expression of His nature. All objects are not expressions of the same side of His nature; but taken all together, when the creation was finished, they revealed Him as He was. By the angels, through the ministry of the Spirit, and by the personal visits of God himself, man was to be taught and instructed as the secrets of nature unfolded themselves to him. The earth was one great classroom, and the illustrations were already drawn when man was placed upon it. The illustration was not the reality any more than the picture the human teacher places on the blackboard is the lesson he wishes it to illustrate. One who knew nothing of geometry might enter a class room decorated with all the figures necessary for the day's lesson, and draw an entirely wrong con-

clusion as to their purpose. Were he a machinist, he might conclude that they were plans for some machine; while an artist might see in them the prospective for a picture. Only one who understood geometry would see their real significance.

So in the world; men who are infidels misinterpret the figures and see evolution; the purely business man sees only so much lumber or so much stone; but the child of God, who is really led by the Spirit of God, alone sees the real thing behind the object of which it is only a figure. But to do this we must be led by the Spirit of God, for "spiritual things are spiritually discerned." We can no more go to worldly men to be taught nature, than we can go to such men to be taught the Bible. They may teach us some of the forms, just as an atheist might teach us the letters and words of which the Bible is made up, but they can never teach us the real thing. They may watch the flower grow, see where it bears its seeds, measure its size, taste it, note its color, make a picture of it, just as a child might make an exact copy of the geometric figure on the blackboard, and yet know nothing of the thing itself. The real thing is too deep for them.

We need to have our eyes anointed with eye-salve that we may see; for surely those who expect to live to meet Him must know Him as He is here.

(Concluded next week.)

"CHRIST IN YOU, THE HOPE OF GLORY."

JOHN M. HOPKINS.
(Westport, Minn.)

"CHRIST in you, the hope of glory;"
Let us all the strain prolong,
Sing aloud the dear old story—
Jesus Christ is all our song.

"Christ in you, the hope of glory;"
Ever, Lord, our portion be:
"Christ in you, the hope of glory,"
Now and through eternity.

"Christ in you, the hope of glory:"
When we reach the city fair,
We will tell the old, old story—
'Twas His love that brought us there.

LOVE AND SERVICE.

J. H.

THE oneness of love for Christ and service in His cause has been emphasized by consecrated pens so often in these pages that it would seem almost needless to dwell upon it more. But there is so much of the King's work yet undone, and the need for speedy action is so great, that I would ask again of each and every one who has not already made a full and glad response, Are you willing to consecrate *this day* your service unto the Lord?—this day; this moment—now? What have you gained by waiting? What have you not lost?

You have named His name; you love Him. Surely, that is a settled thing. Then let your love find expression in hearty, constant, definite service. He who preached the gospel of love, preached also the gospel of labor. He did not stop when He had said, "Love your enemies." Ah, no. Listen: "Do good to them that hate you." Prove your love. True love will ever seek to serve.

You need not become a public laborer if God has willed it otherwise. Let anything and everything you do be done faithfully, earnestly, honestly, always unto the Lord. Let your own pleasure give way to whatever your hands may find to do for Him; or, rather, let your highest pleasure be to do His work. Let your thoughts, your desires, your will, be merged in His. Be faithful in the little things. The word in due season, the cup of cold water, the homely duty, the humble service, become things holy when for Him and to Him you render them. His poor,

His suffering, His sorrowing ones, are all about you. You may feed Him; you may clothe Him; you may minister unto Him, if you so will.

We talk of the final bliss of "entering into rest." Truly, rest is sweet, but only after toil; and if we rest upon our oars now, shall we ever enter the desired haven?

Think of the bliss of it! Omnipotence willing, anxious, to use you! Is it not sweet to you to work for your own earthly dear ones? Would you really love them if you wilfully failed to minister unto their needs? Then, if you love Him, consecrate this day your service unto Him. To serve Him is its own exceeding great reward. Have you tried it? Do you know its joys? O, come and taste and see!

ALL UNDER SIN.

F. O. OAKES.
(Prunedale, Cal.)

"THE Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22. What a volume of meaning we find in these few words after a careful study of them! By this we see that the whole world is condemned by something, and that "something" is called "the Scriptures." Is it the Bible as a whole, or only a part of it (the Law of God) which convicts of sin? We find that "sin is the transgression of the law;" then "under sin" means under the law, and it is the Law of God only which has the power to "conclude," or condemn, under sin. Therefore, the whole world is condemned by the law of God until justified by faith. The next statement in the twenty-second verse shows that this universal condemnation is for an object, purpose, or "end;" that is, "that the promise by faith of Jesus Christ might be given to them that believe." As the promise, as all will agree, is eternal life by faith of Jesus, we see that the object, purpose, or end, of the law is to bring us to Christ for justification and eternal life; in other words, "the law was our schoolmaster to bring us unto Christ."

Further: as the great mass of the people in Paul's time rejected the message, they certainly remained "under sin," or under condemnation of the law, when the apostle was writing. This proves the existence and enforcement of the Decalogue twenty years after the cross. The sinner is under condemnation because he breaks the law,—that is, "is not subject" to it (Rom. 8:7),—and the righteous are subject to the law because they "walk not after the flesh, but after the spirit." Rom. 8:4. Thus the law by its power to condemn "until faith comes" is found to perform a double office,—to condemn to eternal death the unbeliever, because "all have sinned," and "the wages of sin is death" (the second death),—and to force the believer to Christ for justification and eternal life. So, then, as God takes no pleasure in the death of the wicked, and He would that not one "of these little ones should perish," God's law is both merciful and just, and its whole design, object, purpose, and "end" is Christ. Rom. 10:4. As has already been shown, all the world is condemned until faith comes to them, and "faith cometh by hearing, and hearing by the word of God."

Mankind is in a perilous condition to-day. Many will be lost unless the people of God go out quickly into the hedges and byways with the gospel of salvation for every creature. God help us all to carry this message now as never before! I believe God has made plain this twenty-second verse of the third chapter of Galatians at this time, to disprove the terrible iniquity that is being preached; namely, that His holy law was abolished at the cross. This is the refuge of many who see that they are convicted by the Fourth Commandment. But God says plainly in this verse that all mankind are condemned by the law of God until justified by faith.

THE TWO ADAMS.

ELDER M. G. HUFFMAN.
(Springfield, Ill.)

IN the beginning, God made man in His own image, blessed him, placed him in a beautiful garden, giving him restrictions; not arbitrary restrictions, however, but restrictions of love, that He might prove Adam's loyalty to his Maker. The Lord gave man power by which it was possible for him to render obedience to the divine law of Jehovah, and thus form an individual character for himself. But alas! Adam failed to do this. He sold out completely — himself, his home, and his dominion — to the great usurper, the enemy of all righteousness. The transgression of Adam was the sin by which death came into our world. The race was in him when he sinned, and because of this, the death which came to Adam as the result of sin, passed upon all men, for all had sinned, broken the law, hence incurred the penalty, that is, in Adam. In him all having eaten of the forbidden fruit, all became partakers with him in the knowledge of good and evil. The race sinned in Adam just as Levi paid tithes in Abraham. Levi was yet in the loins of his father Abraham when Abraham met Melchisedec. Just so, the whole human race was in the loins of Adam when temptation overcame him, and the penalty was passed upon him. Adam represented the race when he sinned and was sentenced. The death which came to Adam passed upon all men, because all sinned in him.

"In Adam" means that he is the generator of those referred to; that is, those who die. When Adam was put on trial, the race was in his loins, and sinned in him, their representative, and so incurred the penalty in him. Hence all die in him.

"Even so [in like manner] in Christ shall all be made alive." As all die in the first Adam, it must follow that all who are made alive in the second Adam are the "all" who die in the first Adam. The words "even so" must certainly carry that idea. To preach any other gospel of grace than that which brings salvation to all men [The salvation provided for us in Christ is only co-extensive with the death we die in Adam, that is, literal, or temporal, death. The expression "even so in Christ shall all be made alive," shows that all the dead, good and bad alike, will be raised to literal life; but that life will be eternal only to those who are united to Christ by faith.—Ed.], which salvation is measured to every child of Adam in the gift of Christ, must be a perverted gospel. Dying in our first representative, even so made alive in our second representative. Dying in Adam,—made alive in Christ.

How many were made alive in Christ?—Just as many as died in Adam. Jesus, our Saviour, condescended to clothe His divinity with sinful humanity, and live a life which makes salvation possible for every man that comes into the world.

Christ was clothed with sinful flesh. How sinful?—Just as sinful as it was possible to be made, with Satan working in it for four thousand years; and that flesh represented your flesh and mine, for there is but one flesh of man. Hence Christ was as human as you and I, and yet as divine as His Heavenly Father. Hence as Christ was our representative, it was God in us, in Him reconciling us to himself in Christ. When Christ, our representative, walked this earth and went about doing good, it was we, going about doing good in Him. When He received maltreatment at the hands of His enemies, it was we who were abused and ill-treated in Him. When He was baptized in the River Jordan, we were baptized with Him. When Christ came straightway out of the water, we came forth with Him. When the Holy Spirit of God, descending like a dove, rested upon Him, it lighted upon us in Him. When God the Father said, "This is my beloved

Son, in whom I am well pleased," that was said to every child of Adam, as all were represented in Christ. When our Lord was led to Calvary's cross and died upon the tree, we were crucified with Him, buried, and the third day rose with Him; and when He ascended up to the throne of His Father, we ascended with Him, and now, in Him, we sit with Him in heavenly places. If we desire to see an ideal Christian in God's mind, all we have to do is to look by faith at the right hand of the Majesty on high, and there behold a true Christian, in Christ.

Christ died for every man; yea, He gave himself and all He had for every son and daughter of Adam. Hence if all could be brought to see, and by God's Spirit impressed to accept, what has already been accomplished in Christ for the whole world, all would be accepted, and would share in the final reward of the saints. Thus we see that universal salvation was made possible, from the fact that the plan of salvation was made broad enough and deep enough to save all the world. Christ rendered obedience for every man, He overcame for every man, and He tasted death for every man. Hence He exhorts all to be of good cheer; for, He says, "I have overcome the world." This is our victory that overcomes the world, even the faith that believes Jesus to be the Son of God: whosoever believes on Him shall not perish, but have eternal life. Hence the blessed invitation is given to all the ends of the earth, to look to Jesus, and behold what God the Father has wrought for all mankind. O brother, sister, will you look? and by beholding become changed into His image? He will come soon, and then, having been made like Him, we shall see Him as He is.

(Concluded next week.)

PURE RELIGION.

J. C. BROWER.
(Americus, Ga.)

OF the many religions extant to-day, only *one* is pure, only *one* teaches "the commandments of God, and the faith of Jesus," "the faith which was once delivered unto the saints." James thus defines this religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This embodies a twofold principle — *service* and *sacrifice*. The prophet Isaiah, in the grandeur of his thought, held out this same twofold idea, for he says, "Relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:17); and "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Isa. 1:16, 17.

This same poet and scholar, in the fifty-third chapter of his song, depicts the life of a man who *was* pure religion — the Man of Galilee, the Christ. During His earth-life it was He who *did* and *was*; for He went about *doing* good, and found His Father's commandments "not grievous."

These two elements — *doing* and *being* — characterized the entire life of the Son of man. They were so inwrought into His life that He never forsook His God, *never*, though exposed to every temptation that ever assails man. It has ever been the heart desire of good men to *do* good and to *be* good. The Bible is replete with the history of men who, Joseph-like, were *unselfish* and *pure* in heart.

In the story of Abou Ben Adhem, based upon an Oriental legend, Ben Adhem, on seeing an angel writing in a book of gold, asked what was being written. Upon being told that it was the names of those who loved the Lord, he wished to know, of course, if his name was there. The angel told him it was not. Nothing dis-

couraged, he requested that his name be written as one who loved his fellow men. It was done. The next night the angel came again to reveal the names whom love of God had blessed, "when lo, Ben Adhem's name led all the rest."

Our love to God is measured by our love to man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. This, conversely stated, is, "And this commandment have we from Him. That he who loveth God love his brother also."

This Philadelphian condition of the individual heart cannot exist as long as our EGO lives. The *ego* must be killed, or it will kill everything else. This is an age of selfishness. Sensitiveness is the garb worn by too many of us. *Self* is puffed up. *Self* is terribly abused. *Self* is slighted. *Self* would do something if it were not for others. But let us remember that, as Shakespeare says, "The fault is in ourselves, and not in our stars that we are underlings." If we miss eternal life with all its glories, which "eye hath not seen, through some besetting-sin *ego*, the whole fault is in us — not in God, nor in our fellow men. The late Henry Ward Beecher's father used to say to Henry, "Be a hard master to yourself but lenient to everybody else." But now this good advice seems, yea, *is*, just turned about.

It is this ambition to be first that kills. This was why Brutus killed Cæsar — "Death for his ambition," said Brutus. All through Cæsar's life this principle to be *first* — selfishness — reigned supreme. He is said to have expressed it one day while marching through a miserable little Iberian village. His lieutenant, seeing the feverish hovel, filled with vermin and squalor, wondering who would care to be first in such a place. Cæsar, on hearing it, replied, "I'd rather be *first* in this little Iberian village than be *second* man in Rome." The *Caesar* lives in many hearts to-day — hearts that claim to have been redeemed in the blood of Jesus — indeed, in hearts that profess to live the Third Angel's Message.

Paul says: "I am crucified with Christ; again, 'I die daily.' *Self* was given up; *the self* after *self* had been crucified, had died, could no longer reign supreme?"

The religion of Jesus Christ — if it means anything — means being above getting offended, hurt at real or imagined grievances. Unselfish souls will not injure or be injured, and cannot imagine nor surmise evil. Only pigmy souls are capable of it.

This pure religion and undefiled means being blind and deaf to *everything* that hinders a close, daily, companionable walk with God. It means being kind to the unholy and unthankful, as Jesus was. It means being meek and pure in heart — Jesus was this, too. It means being CHARITABLE, not only to those of like faith, but to those of other faiths, indeed, even to those of no faith at all; for "God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." God gave all for us; we must give all for Him. How? — By *acting* divinely unselfish day by day, and by *being* pure in heart; for that will enable us to see God.

"Who gives himself with his alms feeds three: Himself, his hungry neighbor, and Me."

"IN the world to-day where selfishness, greed, oppression rule, many of the Lord's true children are in need and affliction. In lowly, miserable places, surrounded with poverty, disease, and grief, many are patiently bearing their own burden of suffering, and trying to comfort the hopeless and stricken about them. Many of them are almost unknown to the churches or to the ministers; but they are the Lord's lights, shining amid the darkness. For these the Lord has a special care, and He calls upon His people to be His helping hand in relieving their wants. Wherever there is a church, special attention should be given to searching out these and ministering to them."

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."

NEXT WEEK.

THE first of the series of studies, of which mention was made in the last issue, will begin next week. It will require the prompt and united action of all who are interested in the success of this movement to make the proper arrangements for the organized study of these lessons. We know that the principles to be considered are important. We know that they will be of interest. We know that all who will give them faithful study will be abundantly repaid for the time and effort. We know that many can become a greater blessing to others by using the information which can be gained from these studies. Knowing all this, we would study the lessons for others, and assign the benefits to them, if that were possible. But it is only through some active effort on his own part that each one can receive these gifts of God, and we therefore earnestly urge all the people to take up this work promptly and systematically. If it is found impossible to interest the whole church in this matter, then let those who are really interested come together for study and mutual help.

Those who know what the message for this time really is, know that these health principles cannot be divorced from it, and they will have no desire to make the attempt. The work of preparing the way of the Lord includes a hearty co-operation with God's revealed provision for the care of the temple in which He is to manifest himself. Carelessness in this respect must grow out of ignorance or unbelief. There is a distinct call now for a revival of the complete message. This Forward Movement is a part of the call. Will all the people respond? Will you respond? Act at once, and get as many as possible to act with you. Remember that the first study will appear in this department next week.

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

THE GOSPEL OF LIFE.

ALL life is from the Lord; "in Him we live, and move, and have our being." "He giveth to all life, and breath, and all things." He "giveth breath unto the people" upon the earth, "and spirit to them that walk therein." In His hand "is the life of every living thing, and the breath of all mankind." God's personal presence by His Spirit doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.

This life—"the Word of life" "which was from the beginning"—is very near to us, in order that every soul may "feel after" God, and find Him to his salvation. See Acts 17:27, 28; Rom. 10:6-10; Deut. 30:11-14. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.

The life of Christ is not divided, even as Christ himself is not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin is the life that gives health, so far as men have it; there is no other source of life and health.

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life. There is no man that hath power over the spirit, to retain the spirit." We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So, then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident; but all depends upon our relation to the Giver of life. The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for "of His fullness have all we received, and grace for grace." If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the will of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life to-day is the manifestation of Christ's presence, it is evident that He can continue indefinitely, since "He ever liveth."

Some one will ask, "Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?" The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see 1 Cor. 15:50-54); but we shall have the life of Jesus "made manifest in our mortal flesh." Christ has "power over all flesh," and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the gospel of life.

E. J. WAGGONER.

MORAL AND PHYSICAL LAW.

THERE is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind!

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation.

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the individual's own transgression of natural law.

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood.

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,—men who will be an honor to God and a blessing to the world.

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation.

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,—health of body as well as health of mind.

MRS. E. G. WHITE.

GOD'S REGARD FOR MAN'S PHYSICAL NATURE.

It is, and ever has been, Satan's plan to sever every truth from its relation to other truth, so that the blessings of obedience promised may not be received. The blessings of health, both physical and spiritual, are closely united in the gospel. It was God's design, and it is the Holy Spirit's desire, that every individual prosper and be in health even as his soul prospers. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospers." 3 John 2. "Who forgiveth all thine

iniquities; who healeth all thy diseases." Ps. 103:3. When Adam bore the image of God, both physically and morally, before sin had marred the soul, before any pain had been felt in the physical frame, God gave special direction concerning the diet and physical exercise of the man He had created. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15. The eating after God's direction, according to the original bill of fare, would not have given him eternal life; for that life was in the "tree of life." The diet and exercise placed him in a physical condition most favorable for eating of the tree of life. This was God's arrangement for unfallen beings.

After man had sinned, God was no less particular in regard to these two conditions which relate to health and happiness. "Thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:18, 19. The compulsory labor after the fall of man was of a character that revealed the plan of salvation. Every weed destroyed taught him the lesson of removing sin from his own heart. Every seed planted was, in its growth and harvest, an object lesson, setting forth the kingdom he had lost, and how to regain it. Mark 4:26-29.

When Christ, the true seed, came and entered upon His ministry, His first temptation was on the point of appetite, which was the only avenue that Satan had to man while in the garden of Eden. If this door was closed, his heart was barricaded. In this condition the soul of man was more easily kept under the control of the Spirit of God. So, as man prospered healthwise, he would prosper spiritually. It was for Satan's interest, therefore, to break this connection, and to a great extent he has succeeded. Mankind do not realize how much diet and exercise have to do with a sound Christian experience. There is religion in a loaf of bread, in fresh air, and in the healthy action of every organ in the body.

S. N. HASKELL.

PARENTAL DUTY TOWARD CHILDREN.

ALL parents owe it to the children intrusted to their charge not only to give them proper physical care, but also so to educate them in regard to the body and its requirements that they may be able to render intelligent obedience to nature's laws. Every child should be taught to look upon his body as something lent to him by his Creator for use in His service, and that he has no right in any way to cripple or abbreviate its usefulness through lack of proper care of it. He should understand that a headache is one of nature's reminders of some transgressed laws, and that the discomfort experienced might well arouse within him a sense of shame akin to the consciousness of guilt which ought to follow the transgression of moral laws. He should be taught that his body, so fearfully and wonderfully made, was created in the image of God, and that it is his duty to preserve it as nearly as possible in conformity with the original pattern; that he should in no wise defile or deform it; that by every means within his power he should cultivate it, seeking if possible to improve its faculties and its vigor, that it may become more like the perfect pattern. He should be taught that God made man upright; that for this reason he should try always to stand erect, to look up, to strive for the best things. He should be encouraged to aim to possess a good physique, a good digestion, a countenance aglow with health, strength of sinews, and grace of movement, that he may the better fulfill the purpose of his Maker, and the more fittingly represent Him before the world.

MRS. E. E. KELLOGG.

POINTED PARAGRAPHS.

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

GENUINE medical missionary work is bound up inseparably with the keeping of God's commandments.

In placing among us the poor and the suffering, the Lord is testing us to reveal to us what is in our hearts.

Blessings, both temporal and spiritual, will accompany those who impart to the needy that which they receive from the Master.

By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell in every town and city where the truth has entered.



MINUTES

MINUTES are life's cherished angels,
 Little angels;
 Oh, how briefly here they dwell!
 Ever going, ne'er returning
 (Use them well).
 Each wings some report on high;
 You will meet them in the sky,
 They will face you by and by;
 Then will all be well?
 All be well?

Swiftly speed these white-winged angels,
 Little angels;
 Pause, and ponder what they tell;
 Send by each some golden message
 (Use them well).
 Press them into service all,
 Then, when in Christ's judgment hall,
 You shall stand and never fall,
 And all will be well,
 All be well.

— Sunday School Times.

STREET EDUCATION.

MRS. M. A. LOPER.
 (St. Helena, Cal.)

MANY who seemingly fail to see the importance of availing themselves of the ample opportunities afforded for the acquisition of useful knowledge, patronize instead that counter-system of education which calls into requisition the flood of trashy literature consisting of "yellow back novels," exciting stories, police news, biographies of evil men, etc.

The street school, as we may call it, has its kindergarten, its primary, and all other grades, to meet the desires of those who wish to engage in the pursuit of evil knowledge. In the number of pupils, and also in the number of hours devoted to school work, this institution stands without a rival. Its principal—Satan—keeps a large corps of competent instructors in active service, the school being constantly in session, both day and night.

Pupils of all ages are accepted. Every inducement is given to make the attendance as large as possible, including those of tender years, there being a possibility that if they do not enter while young, they may be forever lost to the school. Nonprofessors of religion, as well as representatives from every denomination, find a hearty welcome. Satan is especially pleased to secure the patronage of those who once opposed his teachings, but having given up faith in the Bible, have finally joined his ranks. A very successful manual-training department is carried on in connection with the school, where students may become skilled in the manufacture of cigarettes, counterfeit money, burglar's tools, implements of torture, and every other device that will promote wickedness. Thorough instruction is also given in drinking, lying, gambling, forgery, robbery, murder, etc.

Those opposed to children's attending the street school, especially its night sessions, have established in some places a curfew ordinance, which is a hindrance to some extent. But after all, if small pupils can be thoroughly instructed during the day, they will be quite sure to join the night school when they become older.

Children who once really enter the street school find it very easy to be punctual in attendance. To

them the endearing name of home seems to lose its attraction, their affections are gradually transferred to their street companions, and finally home becomes to them little else than a place in which to eat and sleep when a more attractive resort is lacking.

It is a sad comment on the neglect of parents that so many children from professed Christian homes have their names enrolled as pupils in Satan's world-wide educational institution. It is deplorable that parents so far neglect their duty as to render it necessary for the civil authorities to look after the children, to see that they are not on the streets after a certain hour in the evening.

Just how many of those who to-day look out from behind gloomy prison walls took their first step downward when they learned their first lesson on the street, we know not; but we do know that since this system of education has become so far-reaching in its influence, crime has been fearfully on the increase. Nor is this evil confined alone to our large cities. Every village has its street school. And the evils resulting from the common practice of allowing children to run the streets cannot be overestimated. Those who are never allowed to form this habit are saved from many a snare laid to entrap unwary feet.

We as parents are sometimes strangely asleep to the interests that should lie nearest to our hearts. If the family horse or cow is missing, an immediate search is instituted, and kept up until the missing animal is returned to its accustomed place. But if one of the children is absent,—nobody knows where,—that by many a parent is not considered so serious a matter. He always has come back, and it is consoling to believe that he always will; that "my child would not misbehave," "my child would not remain in bad company." But the fact is, "my" child is human just like every other child; and how dare we presume that he is fortified against the attacks of the enemy?

Years ago, in a small suburban town in the West, a law was passed prohibiting the picketing of cows on the streets; and some one aptly remarked that if they would only pass a law compelling parents to keep their children off the streets, it would be productive of much more good to the town. Not that it is to the best interests of a town to picket cows on the streets, but it is infinitely worse to allow children to roam the streets at will, as they did in that village, some of them far into the night; and as years went by, the deplorable results of youthful waywardness brought many a heartache to fond parents and friends.

The mother especially should surely know the whereabouts of her children at any and all times. If a child is out from under parental care for even a short time, we know not what damaging experience may come to him. He may unnecessarily be led into the wilderness of temptation. He may be among the rabble, or he may be induced to join the conspirators against Christ. We may flatter ourselves that as parents we have carefully sown with precious seed the garden of our children's hearts; but if we neglect to watch over them and tend them with diligence, at an unexpected moment the enemy may sow tares sufficient to choke out the good seed, and bring

to naught the grandest work ever committed to our care.

In Gen. 18:19 we learn why it was possible for Abraham to become such a channel of blessing to the world: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." The Lord designed that the children should be under the immediate care of their parents both day and night, as seen from Deut. 6:7; 11:19. After God had given His commandments to Israel, He emphasized their importance by saying, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." If such constant care and diligent instruction were necessary in the time of ancient Israel, how much more necessary in these last days, when crime is rampant, and when the world is fast becoming like the ancient "cities of the plain." If we as parents to-day would heed the instruction to teach our children diligently the truths of God's word, by both precept and example every hour of the day, we could command our children and our households just as did "faithful Abraham."

Many children are permitted to run the streets when mere babies, and they become so accustomed to freedom from restraint that they soon feel quite independent and able to care for themselves. And along with this independence is developed a boldness which is by no means an ornament to childhood. Little girls talk about their "beaux," and little boys talk about their "girls;" and their little minds become so poisoned that nothing but the grace of God can ever purify them from the contaminating influences to which they have been subjected. "God is not pleased with their disorderly, boisterous ways,—their unrefined deportment."—*"Testimonies for the Church," Vol. II, page 698.* After becoming accustomed to being absent from home during the day, it is not strange that the street should become attractive during the evening also, and far into the night. But it is strange that even among professed Christians there are those who do not seem to sense the danger of street education, who can even retire while aware that a lamb has strayed from the fold. Let us not flatter ourselves that *our* children are so well trained that they would not do as others who have become entangled in the snares of Satan. If we neglect our duty plainly laid down in the word of God, we may be sure that the enemy of all righteousness will not fail to improve his opportunity.

"But," says one, "my child is harder to control than many others. He is different from other children." Every child is different from every other child, and it is the parents' work to study from babyhood each individuality, and to govern and train it accordingly. If a child is especially hard to control at times, remember the blessed assurance, "Where sin abounded, grace did much more abound." When human effort fails, how precious is the privilege of taking the little one and in the tender spirit of Christ presenting his needs to Jesus. O the blessedness of such a prayer-meeting! It will do for a child what scolding and punishing will never accomplish. "Prayer is the key which unlocks heaven's storehouse."

Teach a child from babyhood that the street is not to be his playground. But see to it that home is to him the most attractive place on earth—where he loves everybody, and where he knows that everybody loves him. Strive daily so to thrill the harp of life with endearing home melodies, that the reverberating echoes will bring sweet harmony into all the varied notes of life after years. Endeavor to strew his pathway thickly with the fragrant flowers of righteousness.

that in coming days he will turn instinctively from the thorny paths of sin. Seek to surround his childhood with such a radiant halo of blessed influence as will light up the somber pathway of this brief life, and guide his feet even to the portals of the eternal city. And we have the blessed assurance, "Train up a child in the way he should go: and when he is old, he will not depart from it."

REQUEST FOR PRAYER.

I HAVE had spinal disease for many years, and the past nineteen months have been a patient in the insane asylum. Pray for me that I may be healed. * * *



THE PHYSICIAN BY THE FIRESIDE.

CONDUCTED BY FREDERICK M. ROSSITER, M.D.

All questions intended for this department should be addressed to Dr. F. M. Rossiter, 294 Van Buren St., Battle Creek, Mich. Those desiring a reply by mail should send self-addressed envelope, and postage.

THE SMALLPOX.*

SMALLPOX means small sacs which first contain serum, and later, pus.

Smallpox has prevailed in India and Africa for thousands of years. It is said to have invaded China in 200 A. D., and Galen tells of a marked epidemic in Rome in 160 A. D. Its progress from east to west has been slow. It entered England in 1241, Iceland in 1306, the West Indies in 1507, Mexico in 1520, and Boston in 1649, from Europe. The Indians were decimated by the disease. It traveled westward with the slow onward march of emigration, reaching Kansas in 1837, and California in 1850.

From 1700 to 1800, the century preceding vaccination, it is estimated that fifty millions of people in Europe died from smallpox. In a very short time after the Spaniards invaded Mexico in 1520, more than three and a half millions of the native Mexicans were swept off by the disease.

Macaulay, in speaking of the smallpox, called it the most terrible of all the ministers of death.

But since the introduction of vaccination in 1798, by William Jenner, and also in consequence of improved sanitary regulations, the disease has lost much of its former horror.

To-day there are many other diseases that are to be feared much more than smallpox. The number of deaths from smallpox reported in the United States last year was 2,385; from tuberculosis, 150,000; diphtheria and croup, 44,411; from typhoid fever, 13,284; scarlet fever, 9,211; measles, 6,424.

Smallpox is feared because of the rigid quarantine regulations, while tuberculosis and diphtheria go stalking through the land with but little thought from any one except those who are directly afflicted.

CAUSES.

The real cause of smallpox is not known. It spares no age, and is most common between one and forty years of age. Children are more susceptible to it than adults. Smallpox is the most contagious of all diseases. More individuals, if exposed, and unprotected by vaccination, take the smallpox, than take any other disease as the result of like exposure. Filth and unhygienic living favor the spread of the disease. It is more common during the colder months of the year.

As to the element of contagion, Dr. Osler says: "The contagion develops in the system of the smallpox patient, and is reproduced in the pustules. It exists in the secretions and excretions, and in the exhalations from the lungs and the skin. The dried scales constitute by far the most important element, and, as a dust-like powder, are distributed everywhere in the room during convalescence."

As a rule, one attack protects against subsequent attacks of the disease.

During the last four years there have been frequent epidemics of smallpox in the United States, the disease having been brought from Cuba by the soldiers. It has been exceedingly mild in most cases, and with a very low death rate. In many

epidemics it was at first diagnosed as chicken pox by the physicians because of its mild nature, and this partly accounts for its rapid spread.

SYMPTOMS.

Smallpox appears in several forms. In one type the pox are scattered all over the body, with healthy areas of skin between them. This is called the discrete type. In a more severe form the pox run together, especially on the face. This is the confluent type. Hemorrhagic or black smallpox is almost always fatal, and may appear in both the types mentioned.

There is also a mild form of the disease, called varioloid, that may appear after one has been vaccinated. Varioloid and smallpox are one and the same disease. A mild case in one individual may give rise to a very severe attack in another.

The time intervening between exposure and the first symptoms is called the incubation period, and is usually from twelve to fourteen days.

The first symptoms of smallpox are very much like those of *la grippe*. The onset is sudden, with chills, rapid elevation of the temperature to 103° or 104°, often vomiting, aching all over, with a very severe headache, and intense pains in the small of the back. These last two symptoms are prominent in smallpox, even in mild forms, and disappear when the eruption appears. The respirations are rapid, and the pulse is from one hundred to one hundred and twenty a minute. If the fever is high, the face is flushed, the patient is very nervous and restless, and delirium may be present.

ERUPTION.

This usually appears at the end of the third day or on the fourth. It appears first on the forehead. Little red spots, looking like flea bites, are noticed near the border of the hair. A few hours later they may be noticed on the wrists, and later on the body. Within twenty-four hours these little spots are raised, and feel like shot under the skin, and are called papules. By the sixth day of the disease these little papules are filled with a clear fluid, forming blisters, or vesicles, or sacs. They are distended, and, if noticed carefully, a little depression will be seen on the summit of each. This is called umbilication. By the eighth day the vesicle is filled with pus, and forms the pustule. It is tense, surrounded by a red ring, smart, burns, itches, and is tender and sore. If these run together, the patient suffers intensely. These pustules form under the thick skin of the palms of the hands and the soles of the feet, and ache like boils. About the tenth day the pustules break, discharge, and dry up. Scaling begins about the fourteenth or fifteenth day.

The temperature drops when the eruption appears, and if the eruption is severe, it rises again on the eighth day, when the pustules form. If the disease is mild, the secondary fever will not appear.

In the confluent form the face is very much swollen, the eyes are closed, and the patient suffers intensely. The pox may appear in the mouth, throat, and breathing tubes.

In mild forms of the disease, the scaling is complete by the twenty-first day; in severe forms it may take several weeks.

If the pox extend down into the true skin, there will be pitting. Pitting is increased by scratching the pox, and opening them, and by intense light.

Mild forms of smallpox are often mistaken for chicken pox. In chicken pox the onset is mild. The eruption appears on the first or second day, is more pronounced on the body than on the face or limbs, is not shot-like, passes quickly through the vesicle form, and dries. The vesicles are not umbilicated. It is only in severe cases that pus forms in chicken pox, and then the pox is not surrounded by the red ring. There is no secondary fever. Chicken pox almost always occurs in children.

TREATMENT.

When an epidemic of smallpox appears in any neighborhood, those who have not been vaccinated within two or three years should be vaccinated at once. To sanitary reform as well as to vaccination is due the credit for stamping out the terrible epidemics of this disease. Infants three months old may safely be vaccinated. According to the best authority, vaccination is useless three or four days after exposure to the disease.

There are probably some objections to vaccination, and it certainly does not represent the true principle of preventing disease; but until we know of a better means of preventing the disease, it should be resorted to. Many valuable lives have been lost because of the prejudice against vaccination. If repeated vaccinations from a pure source do not work, you probably will not take smallpox if exposed.

The room where the patient is confined should be stripped of all needless furniture, carpets, rugs, chairs, pictures,—in fact, it is better for the community if all smallpox cases are confined in one

house, or in tents, if the weather is warm enough.

Before the eruption appears, the patient should be given a hot-blanket pack two or three times daily for ten or fifteen minutes, immediately followed by a cold wet-sheet pack, continued for twenty or thirty minutes. The sheet should be wrung out of water at 65°. During this treatment, towels wrung out of ice water should be kept on the neck and head. The first day the patient should have a hot enema, and during the next three days, if it is difficult to control the fever, an enema at 75° may be given every four or five hours. The fever may also be controlled by placing cold compresses over the heart, with frequent changes, for twenty minutes at a time, three or four times a day, afterward sponging the patient with cold water, and following this by light, rapid friction.

The great pain in the head and back may be relieved by placing an ice bag to the back of the head, by cold compresses to the neck, and a hot leg bath or pack continued for ten or fifteen minutes. Hot treatment will bring out any eruption quicker than cold treatment.

When the eruption appears, the fever goes down, much of the pain disappears, and the patient needs but little treatment aside from attention to the eruption. After the eruption appears, no friction of any kind should be given. For a mild fever, simple cold sponging is all that is necessary.

Compresses made of several layers of cheese cloth, and wrung out of cold water, should be kept on the face, and changed frequently. In one or two hours apply a hot compress for three minutes. This will relieve the pain and reduce the swelling. The eyes should be watched carefully, and washed several times a day with a saturated solution of boracic acid. The face may be oiled with simple vaseline, carbolated vaseline, or with an ichthvol ointment,—one part of ichthvol to three parts of vaseline,—and the cold compresses may be applied over this. The windows, or the exposed parts of the patient's body, should be shaded with red cloth if the light is bright. If the mouth or nose is sore, use a wash of listerine,—one part in four parts of water.

If the eruption is severe, and the secondary fever appears, the prolonged bath at 95° will be of great benefit. If this treatment is impossible, give cool sponging, or the cold wet-sheet pack.

The patient should have a light diet. Fruits may be eaten freely. For thirst, give water, fruit juice, barley water, or oatmeal water. Gruels and toasted breads, and milk and soft-poached eggs may be eaten.

During convalescence the patient should be careful to avoid exposure to cold or drafts, for pneumonia or inflammation of the kidneys might result.

When scaling begins, the patient should have a soap bath daily. The bath should be followed by the application of a carbolated ointment.

DISINFECTION.

This should be rigid. For disinfection of the house, formaldehyde gas is the best disinfectant. This is used under the direction of the health officer. Sulphur is also good. Three pounds should be burned to every thousand cubic feet of room space. After sealing up the windows and cracks, place a tub or large pan partly filled with water in the room. Place in this an iron kettle, in which are live coals; place the sulphur on the coals, and leave the room, which should be kept closed for at least twenty-four hours. The woodwork should be washed with bichloride of mercury, one part to one thousand parts of water, and the walls should be repapered.

Linen and towels may be soaked in a bichloride solution (1 to 5,000), and then boiled. Quilts and blankets are better burned, but after being subjected to the sulphur fumes, they may be hung out in the sun for several days. Bedticks should always be burned.

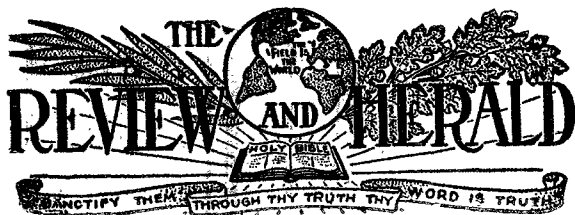
When a case of smallpox is in a private home, all other members of the family, excepting the attendant, should be excluded from the room. A sheet kept constantly moist with a weak carbolic-acid solution should be hung at the door. All the dishes used by the patient should be scalded and washed alone.

All other members of the family should bathe frequently, eat lightly, take plenty of sleep, and avoid exposing others.

Smallpox is rapidly spreading through Michigan, Wisconsin, Iowa, and many other States. It doubtless will continue to increase through the remaining portion of the winter and throughout the spring. Mild forms of the disease are often not reported, or detection is avoided, and so the disease spreads.

For this reason it doubtless would be a wise plan to see that all the camp-meetings this coming season are under careful sanitary inspection. One or more cases of smallpox in a camp-meeting will mean much inconvenience and delay. If each individual is conscientious in this matter, all large assemblies of our people may be free from this disease.

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THE SEVEN LAST PLAGUES. Second Paper (Concluded).

REMARKS on this subject last week concluded with an examination of the fourth plague, the vial poured out upon the sun, giving it power to scorch men with great heat. We saw that the first four of the plagues had reference to one another, being from the first progressive and cumulative inflictions, till, in their fever and thirst, with no alleviation at hand, and no protection from the burning rays of the sun, the situation of men became so aggravating that, whether they knew or not that the day of their probation was past, and their doom was sealed, they threw off all restraint, and instead of repenting, as men in their normal state of mind would do under such circumstances, they gave vent to their feelings by laying up for themselves a fresh degree of wrath, and uttered blasphemies against the high and holy name of God.

THE FIFTH PLAGUE.—“And the fifth angel poured out his vial upon the seat of the Beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” Rev. 16: 10, 11. A startling fact is brought out by this testimony. It is that the plagues do not at once destroy their victims. Doubtless multitudes whose bodies are weakened by gluttony and intemperance and the indulgences and wrong habits of living for which this age is noted, will wilt down and die at the first touch of the plagues; but there will be some who were smitten with the noisome and grievous sore under the first plague who will still be alive under the fifth, gnawing their tongues for pain, and blaspheming God on account of the sores which came upon them at the first, and which still continue to prey upon them, naturally in a more severe and aggravated form.

This vial is poured out upon the seat of the Beast. The Beast is acknowledged by Protestant commentators to be a symbol of the papacy. The seat of the papacy is where its centralized power resides, and from which its authority is exercised and its influence spread abroad. The Scriptures recognize the disadvantage and difficulty of having to contend with such influences. To the Church of Pergamos He who wields the sharp sword with two edges, writes: “I know thy works, and where thou dwellest, even where *Satan’s seat* is.” Rev. 2: 12, 13. The papal system has so long occupied its position in the city of Rome, as its seat, that the idea of now fixing upon any other locality as the “seat” of the Beast would be improbable, if not impossible. And why is this place made the object of this plague? And what is the significance of the darkness of which his kingdom becomes full? His “kingdom” would probably include all those who profess themselves adherents of the papacy wherever they may be. And when we remember that these very persons have the mark of the Beast, and are suffering under the sores of the first plague, we must understand this to be a double infliction upon those who are involved in papal delusions. And what would be more appropriate than that the literal darkness now visited upon them should be designed to rebuke and avenge the spiritual darkness they had so eagerly welcomed from that power which had thought to change the law of God, and exalt the day of the sun in place of the Sabbath

of the Lord? Men may not be aware of it, but following the papacy in the change of the Sabbath is in reality *sun worship*, so roundly denounced by the prophets. It was so in Egypt. The sun was the chief Egyptian divinity; and the veiling of its light by a darkness so dense that it might be felt, and so profound that no man presumed to move out of his place for three days, showed the complete helplessness of their divinity, and was a sweeping rebuke to their idolatry. May not the fifth plague be a rebuke to the idolatry of Christendom, which idolatry has come through the papacy as its chief promoter?

THE SIXTH PLAGUE.—This is described in Rev. 16: 12–14, and results in the drying up of the great river Euphrates, and the issuing forth, from the great false systems of religion in the world, of the spirits of devils, which go forth to the kings of the whole world to gather them to the battle of the great day of God Almighty. Then an exclamation is thrown in: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame;” or, “Blessed is the one watching and keeping his garments.” When?—Now, when the evidences are so clear, and the indications so strong, that the vials of God’s fury are to be poured upon the earth; for the participles are in the *present tense*, but are retrospective in meaning. The language would have the same import if the past tense were used: Blessed is he that *hath watched* and kept his garments. But this work is to be done before probation ends, and the plagues begin to fall. The great river Euphrates symbolizes the nations living on its banks. The “water thereof was dried up.” These nations are so weakened that the kings of the East, located in that quarter, will meet no obstacle in coming up to the battle of the great day. And there are millions of Mohammedans in that section of the globe, who, when the crisis comes in Turkey, will rush to the support of their religion and the head of the Turkish power.

THE SEVENTH PLAGUE.—The seventh angel pours out his vial into the air, a medium which envelops the whole globe. Then comes the “Amen” of the angelic host (Rev. 7: 11, 12), with the accompaniment of voices, lightnings, thunderings, and a universal earthquake surpassing anything that has ever shaken the earth, except when Christ shook the earth as He spoke the law of God. Heb. 12: 26. Every island (islands are the tops of submarine mountains) flees away, and the land mountains are leveled. Great Babylon comes in remembrance before God, and receives the cup of the wine of the fierceness of His wrath. And upon men great hailstones are cast, every stone about the weight of a talent (or nearly sixty pounds). Rev. 16: 17–21.

Thus God dispenses His final judgments by *weight* and *measure*. He does nothing blindly or carelessly. All is meted out according to His true memory of what each deserves. There is no partiality nor injustice; and the great and final song of jubilee will end with the refrain: “Just and true are thy ways, thou King of saints.” Rev. 15: 3.

THE measure of God’s love for the sinner is the measure of His hatred of sin.

No one can work himself into the kingdom of God, but any one can easily work himself out of it.

THE pathway of faith sometimes runs close beside that of fanaticism; but the two never come together.

IF the future looks dark to you, it is because you are not looking at the pillar of cloud that is leading the Israel of God; unless, perchance, you have not yet left the camp of the Egyptians.

No person will be able to ride into heaven by his connection with “the cause.” Those who are riding, instead of pushing with their shoulders to the wheel, will soon be severed from the cause altogether.

KNOWING THE TRUTH.

THE truth is more than a theory. We may know the theory of the truth, without really knowing the truth itself.

There are many yet in bondage who know the theory of the truth, but the truth itself makes free the one who has it.

It is a very easy matter to rest satisfied with the theory of the truth, allowing it to take the place of that which is essential to our spiritual welfare. This will place us finally in that company who will say, “Lord, open unto us,” and receive the reply, “I never knew you.”

Theory is not faith. Christian truths are grasped by faith, and faith means more than a mere assent to or acknowledgement of the truth. Faith takes hold of the reality of things. “Faith is the *substance* of things hoped for, the *evidence* of things not seen.” It is in making real to the believer those things which are beyond the reach of the physical senses or of the natural intellect, that faith differs from mere theoretical knowledge. And from this there comes into the life of the believer a power which no theoretical knowledge of the truth could supply. The man of faith does not merely know of the truth, but he realizes the truth. He sees that which cannot be seen. He is assured of things which no worldly wisdom could reveal to his mind.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God; . . . for he endured, as seeing Him who is invisible.” Heb. 11: 24–27. No mere theory of the truth, however clear and logical in his mind, could have led Moses to forsake the throne of Egypt and identify himself with a despised race of bondmen, and undertake the work which he accomplished in their deliverance. He did all this not as one looking at a theory of the right, but “as seeing Him” who sits on the throne of righteousness. To Moses, the kingdom of God was as real as the kingdom of Egypt. And when Moses went in before Pharaoh, the presence of the Egyptian monarch was no more real to him than was the presence of the King of heaven, though invisible. In that presence he feared not the wrath of man, nor the difficulties of the way in which he had set out.

So it was also with Elijah. His words to Ahab — “As the Lord God of Israel liveth, before whom I stand” — revealed his sense of the continual presence of God. He also saw “Him who is invisible.” Many individuals know to-day, by theory, as no doubt many did then, that God “is not far from every one of us,” and that “in Him we live and move and have our being;” but with Elijah reality took the place of theory. When he stood before Ahab, he stood also before the King of kings. The natural eye beheld the earthly monarch, but the eye of faith beheld not less clearly the divine Sovereign, and saw Him not as one busied with the affairs of the universe, but as one before whom he stood alone, whose all-seeing eye was upon him, taking note of the smallest thing pertaining to the life and work of His earthly representative.

It is faith that makes real to us the things of God. Our knowledge of His truth must be such as faith, and not mere argument or statements of facts, can supply. By faith we, as did Elias, Moses, and others named among the company of the faithful,—men subject to like passions as ourselves,—must behold Him who is invisible. He is the truth in its reality, and seeing Him, we are looking at no mere theory with its framework of argument, no mere picture or conception of the mind, but at that which is as real as we ourselves and the mundane things that surround us; and even more so, since only those things which cannot now be seen are to endure beyond the end of time.

Faith is real; God is real; and the knowledge of God which is by faith is real. And the religion of him who has this knowledge is real Christianity. And nothing less than real Christianity—the real power of godliness—will meet the demands of the present hour.

L. A. S.

THE SALE OF "CHRIST'S OBJECT LESSONS" BY THE STUDENTS OF EMMANUEL MISSIONARY COLLEGE.

WHEN the plan for selling sixty thousand copies of "Christ's Object Lessons" in Michigan, Wisconsin, Illinois, and Indiana before the first of April, was placed before the faculty and students of Emmanuel Missionary College, a silent, general, and deep conviction settled upon them that they ought, without delay, to join our brethren and sisters in this good work. Without being asked by any one to go out and sell the book, and without counseling with one another regarding it, and with a dread of doing that kind of work, many, both among teachers and students, felt that a personal responsibility rested upon them to sell their share of the books.

As soon as this became apparent, a joint meeting of the church officers and the college faculty was called, to consider the matter. This council resulted in a unanimous decision that an immediate effort ought to be made by the church and the school to sell at least four copies for every Sabbath-keeper in Berrien Springs. When this was agreed upon, all the church-members and students were called together to hear the report of the committee. After giving it careful consideration, it was voted to instruct the church officers to order five hundred books, the quota for the one hundred and twenty-five Sabbath-keepers in that place. At the same time a committee was appointed to lay plans for organizing the campaign. In a day or two the books arrived from the office, and the committee on organization reported. All the church-members and students were arranged in companies under leaders, and different sections of country were assigned to them to be worked. Tuesday night the school closed for two days, and Wednesday morning all started out to accomplish their task. The results of their efforts will be reported when their work is done. It was truly inspiring to witness the personal responsibility each one felt in this matter, and to see the determination with which every one entered upon the work. The evening they came together to make their final arrangements, there was a howling storm that would seem sufficient to chill the ardor of the strongest heart; but no one seemed affected by this. Every one planned with the greatest deliberation and courage to start out the next morning, storm or no storm. After receiving instruction from the leaders, all engaged in an earnest season of prayer for the blessing of the Lord to rest upon them as they moved out in obedience to their great Leader.

In giving this report I must not omit to state that the personal interest manifested by every teacher in the school had much to do with filling the hearts of the students with courage and zeal in this movement. Timid girls who had never done any canvassing, and others who had tried it, but had failed, and had felt a great antipathy against it, were nerved for action by the courageous attitude of their teachers. No one was forced to take hold of the work; in fact, no one was urged to do so. Personal responsibility was pointed out, and every one was left to make his own choice in the matter. Another point worthy of notice was the willingness of some students to sell more than their quota, in order to help a few who, on account of their health or the duties of the house, were unable to go out. There was a general expression that the entire quota of the church and the school should be sold, even if some had to sell many times their number.

The privilege of being present to witness all this was very precious to me. I never appreciated more fully the worth of humble, consecrated, courageous teachers. I said to myself that if Seventh-day Adventists could have men and women like the teachers of Emmanuel Missionary College as leaders, it would not be long until everywhere we should see them moving out courageously to perform mighty deeds for God.

We await reports from Emmanuel Missionary

College with deep interest. In the meantime, let me earnestly request all our brethren and sisters to respond to the call of duty in the "Christ's Object Lessons" campaign, as our missionary school has done. They are expecting great things from you; and, inasmuch as this great campaign in these four States is in behalf of the school they are attending, they felt that it was becoming to move out in advance of the opening of the campaign, and do just as much as any other one is asked to do. And, brethren, besides working for the means with which to erect suitable buildings, pray earnestly for the blessing of the Lord to rest upon the teachers and students of Emmanuel Missionary College.

A. G. DANIELLS.

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

Mrs. Eddy's Views of Good and Evil Angels Examined.

It is well known that Mrs. Eddy and all Christian Scientists, her disciples, deny the existence of Satan as a personal being, and of all evil spirits called devils in the Scriptures. They also deny the reality of the heavenly angels, of whom the Bible has so much to say. In her glossary, she gives her definition of "devil:" "Evil; a lie; error; neither corporeality nor mind; the opposite of truth," etc. See "Science and Health," page 575. Her definition of "angels:" "God's thoughts passing to man; spiritual intuitions; pure and perfect," etc. See "Science and Health," page 572. "Angels are not etherealized human beings evolving animal qualities in their wings; but they are celestial visitants flying on spiritual, not material, pinions. *They are pure thoughts from God,*" etc. (Italics mine.) "My angels are exalted thoughts." "Angels are God's impartations to man,—not messengers or persons, but messages of the true idea of divinity flowing into humanity. These upward soarings never lead mortals to self and sin. . . . They will tarry with us, and we shall be found entertaining 'angels unaware.'" — *Id.*, pages 194, 195.

"The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification named Satan." — *Id.*, page 81. "Illusive" is from "illusion," the meaning of which Webster gives as follows: "An unreal image presented to the bodily or mental vision; a deceptive appearance; a false show." "Personification: a figure of speech in which an inanimate object or abstract idea is represented as animated, or endowed with personality." An "illusive personification," then, is really a deception that does not really exist. Such, she says, Satan is; that is, no such being has an existence. "The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake." — *Id.*, page 236.

"In the phrase, 'Deliver us from evil,' the original properly reads, Deliver us from the evil one. . . . Christian Science teaches us that the evil one, or one evil, is but another name for material sensation." — *Id.*, pages 321, 322. "The demon or evil replied that his name was Legion. Thereupon Jesus cast out the evil." — *Id.*

This last extract is an illustration of Mrs. Eddy's way of quoting from the Scriptures. In quite a number of instances, when professedly quoting Bible statements of Christ's casting out demons, or devils, she leaves off the first letter of the word devils, and quotes it as casting out "evils." In either case she makes a terrible *botch* in the statement of her own doctrines; for over and over she tells us there is no such thing as *evil* or devil. These are wholly illusions, which have no real existence. How, then, could God or Christ cast out something that *did not exist*? These puerile, foolish, nonsensical statements from Mrs. Eddy's own language will pretty well illustrate her views of good and evil angels. She tells us there are no such beings in existence.

For the sake of poor souls who have become confused by her inconsistent, contradictory mysticisms, we will now let the Good Book speak for itself on

these subjects. Heavenly angels existed before this world was created, hence that foolish belief, somewhat prevalent, that angels are spirits of dead men is utterly untrue. God said to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding . . . when the morning stars sang together, and *all the sons of God shouted for joy?*" Job 38:4-7. Mrs. Eddy's kind of angels—"good thoughts"—must have been rather noisy "thoughts" when they got to shouting for joy. How can sane people fail to see that those "sons of God" were real heavenly beings? Let us see how many there are of them: "And I beheld, and I heard the voice of many *angels round about the throne* and the living creatures [R. V.] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11); that is, one hundred millions, and thousands of thousands besides. Mrs. Eddy's "good thoughts" were quite plentiful thereabouts. Moreover, these all had voices, and all praised the Lamb with united voices, saying, "Worthy is the Lamb that was slain." How could any sensible person, with any acquaintance with the Bible, or any reverence for it, claim that these angels of God were merely "good thoughts"?

In the days of good King Hezekiah, king of Judah, and Isaiah the prophet, proud Sennacherib, king of Assyria, came up and took nearly all the fenced cities of Judah, and was about to lay siege to Jerusalem itself. He sent a blasphemous message by one of his generals to Jerusalem, seeking to frighten the king to surrender. But he would not. The people were much alarmed. In the anguish of his heart, the king rent his clothes and went into the house of God. The Lord sent a comforting message to the king by the prophet Isaiah. He told Hezekiah: "Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me." The Lord sent an angel: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35. That one "angel of the Lord" must have been a very powerful "thought," according to Mrs. Eddy's definition of the word "angel." A "thought" that could kill one hundred and eighty-five thousand soldiers in one night is rather a dangerous thing to be running around loose in this world. What ridiculous conceptions and mystifications of truth the great enemy can put into the minds of those doing his work, to befog the unwary and unsuspecting! But what a grand and glorious avenue of light this simple statement of Holy Writ opens to the believer's mind, proclaiming the wonderful agencies of divine power, which are designed to protect the Lord's people and to carry out His grand designs. Just think of hundreds of millions of such angels as this, all waiting but to know and do His pleasure. Here was proud, wicked Sennacherib, the oppressing tyrant, filled with supercilious, lofty conceptions of his own greatness, with hundreds of thousands of mighty warriors to do his behests, pouring into little Judah, swarming into its cities of defense, who had captured almost everything but Jerusalem, the capital itself, where the temple of the Most High was situated. He sends his ambassadors to demand its surrender, who blasphemously announce their ability to conquer it in spite of all the God of Israel could do. Sennacherib and his host, suddenly called to go forth to meet the opposing Egyptian army, start on their way, expecting soon to return and finish the conquest of Judah, and carry its people into captivity. The great God chooses to give him and all like him a little lesson of what divinity can do when God sees best. He sends but one of His hundreds of millions of heavenly angels. The sleeping host of mighty warriors, fondly dreaming, perchance, of scenes of lust, carnage, and rapine soon to be theirs, when they awake, melts away by the loss of one hundred and eighty-five thousand of its bravest veterans, by the touch of God's power. When the survivors arise, there lie cold in death this vast

host of soldiers. Proud, supercilious Sennacherib sneaks back to Assyria with his decimated ranks, there to be killed by his own sons. This object lesson ought never to be lost by earth's proud and lofty oppressors. That God lives and reigns to-day. Soon the Son of God will come to earth with *all the angels* with Him, to gather His elect from the four winds of heaven, to the holy city of our God above. How little, how insignificant, how perfectly foolish, Mrs. Eddy's conceptions appear in the light of such Scriptures!

"But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14. Hundreds of millions of mighty angels, God's ministers in the great plan of human redemption,—these God has in His wisdom not permitted us to behold with our natural sight, as the sight would so affect us as to take away from us our free moral agency, even as it did John on one occasion, who was about to fall down and worship the angel. But he said to John, "See thou do it not: worship God." Rev. 19:10. God and Christ are the only proper objects of worship. So glorious was this being in John's eyes that he was about to worship him. God knows man's weakness. So these heavenly visitants are seen only on special occasions when such a view will accomplish great good. An interesting instance is mentioned in connection with the life of Elisha the prophet. War existed between Syria and Israel. When the Syrians prepared an expedition into the country of Israel, the prophet Elisha informed the king of it, and the Syrians made an utter failure in their efforts time and again. The king of Syria was perplexed, and suspected treachery on the part of his own servants because all his efforts miscarried. Finally one of his servants told him that Elisha the prophet told the king of Israel the words of the king of Syria even in his bed chamber, so he sent servants to spy out where the prophet lived. Then he sent a great host up there in the night, and surrounded the city with horses and chariots. When the servant of Elisha discovered this fact, he was greatly alarmed, and cried, "Alas, my master! how shall we do? . . . And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." See the whole narrative in 2 Kings 6:8-23. According to Mrs. Eddy there must have been a good many powerful "thoughts" flying about there. At any rate, God's servant was protected from all danger by the ministration of holy angels.

Angels met Abraham, communed with him, yea, even ate of the food his hospitality had prepared. Genesis 18, whole chapter, especially verse 8. Two of these holy messengers came to save Lot and his family from the destruction of the Sodomites. Gen. 19:1-16. At a great crisis in Jacob's life one wrestled with him all night, and greatly blessed the stricken patriarch. Gen. 32:24-30; Hosea 12:3, 4. On many occasions angels appeared in connection with Israel's deliverance from Egypt and their establishment in the land of Canaan. The angel Gabriel communed with the prophet Daniel (Dan. 9:20-22), and with the virgin Mary, announcing that to her was given the great honor of becoming the mother of our divine Lord: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:26-35; Matt. 1:25. This divine announcement is quite different from Mrs. Eddy's miserable insinuation that the child born of Mary was only human in its origin, though after its birth the "Christ" spirit, or principle, was connected with it.

We plainly discern in these scriptures the wonderful mission of the angels of God, and the utter nonsense of Mrs. Eddy's "thoughts" theory. These blessed angels, who have been spiritual ministers unto all the heirs of salvation, will form a most in-

teresting portion of that great "family" of God in heaven (Eph. 3:15), when all the saints of God are gathered home. There we shall learn of them their many interesting experiences while we were earthly pilgrims, and they were our heavenly helpers in gaining victories over sin. What a blessed home that will be!

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.]

855.—BAPTISM OF FIRE, AND LET THE DEAD BURY THEIR DEAD.

IN Matt. 3:11, John says, speaking of Christ, "He shall baptize you with the Holy Ghost, and with fire." 1. What does he mean by baptizing with fire? 2. Also Luke 9:60: "Jesus said unto him, Let the dead bury their dead." What are we taught by this?

E. C. M., Wadena, Iowa.

ANSWER.—1. We understand that the last clause of Matt. 3:12 explains what the baptism of fire is: "He shall burn up the chaff with unquenchable fire." What is meant by being baptized with the Holy Ghost, it is not difficult to understand. It is to receive the Holy Spirit, till we are led by it, taught by it, and controlled by it. Paul says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit *itself* beareth witness with our spirit, that we are the children of God." Rom. 8:15, 16. All who do not receive this Spirit which God says He will pour out upon all flesh (Acts 2:16, 17) so freely that this dispensation is called "the ministration [or dispensation] of the Spirit" (2 Cor. 3:8),—all who will not accept of this Spirit are reckoned as chaff, or foul seed sown among the wheat (Matt. 13:24, 25); but when the time comes for the Son of man to send forth His angels, and gather out of His kingdom all things that offend, and them which do iniquity, then all the chaff and all the tares will be cast into a furnace of fire, where the fire will envelop them, baptize them, and consume them. All who are not thus baptized with the Holy Ghost will, in this manner, be baptized with fire. But will Christ do it, as Matt. 3:11 says?—Yes; for He executes the judgment; He breaks the nations with a rod of iron, and dashes them in pieces like a potter's vessel. Ps. 2:8, 9. The angels go forth at His direction to gather out and consume the tares.

2. Christ's words, "Let the dead bury their dead," do not, we imagine, teach us that we should treat our dead friends with any neglect or disregard, or manifest toward them any lack of affection. There are many expressions in the Bible that are to be understood in a comparative sense. Thus we read in Luke 14:26: "If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This cannot mean that one is to exercise that malevolent and hateful disposition now understood by "hate," against which we are so often warned in the Bible, toward his father and mother, wife and children, brothers and sisters, and even his own life, in order to be a disciple of Christ; but we are to take these statements in a comparative sense. There are different degrees of love, and when we reduce it to a low enough degree, it is called "hate;" that is, to "love less" than something else. Now Christ and His cause are to have the supreme place in the affections of every one who claims to be His disciple. So this simply means that one who would be a follower of Christ must love His father, mother, wife, and children *less* than he loves Christ, so that in a conflict of interests, when one calls in one direction, and the others call in a different way, the decision would be for Christ every time. The same principle holds in the text under consideration (Luke 9:60); and this is indicated in the last clause of the text: "But go thou and preach the

kingdom of God." If some supposed duty to a dying friend should interfere with the duty to preach the kingdom of God, this latter call has the first preference. There are those who have no interest in religious or spiritual things. They are called "dead," in a spiritual sense. Eph. 2:1. They could comply with all the duties necessary to show proper attention to, and regard for, the dead, or attend to any other necessary duty, and at the same time neglect no demand that religious duties have upon them. Let such attend to the burial of the dead.

856.—OUTPOURING OF THE SPIRIT.

1. How many days after the ascension of Christ was it before the disciples received the Holy Ghost?
2. What day of the week was the day of Pentecost?

E. C. M., Wadena, Iowa.

ANS.—After His resurrection, Christ was seen of the disciples forty days. Acts 1:3. Pentecost was fifty days after the resurrection. The resurrection was on the first day of the week. Mark 16:9. The fiftieth day from this event would be the first day of the week. The Scriptures do not name the day of the week; but they emphasize the arrival of the *antitype* of the day of Pentecost: "When the day of Pentecost was fully come." Acts 2:1. The day of the week was of no account, and had no significance.

857.—SINS IN THE MOST HOLY.

How did the sins of the children of Israel get into the most holy place of the sanctuary, so that it had to be cleansed on the tenth day of the seventh month?

H. N., Blair, Neb.

ANS.—The general means by which the sins of the people were borne away from themselves and lodged in the sanctuary was by the blood of the victim offered, and the ministration of the priest. The daily service that went on through the year preceding the day of atonement in the seventh month, we presume is well understood. The priest selected his offering, and brought it to the priest at the door of the tabernacle or sanctuary. In the presence of the priest he laid his hands on the head of his victim, confessing over it his sin, then declaring that he offered that victim as his propitiation, a substitute for himself, who had sinned and was deserving of death. He then plunged the sacrificial knife into that innocent living victim—innocent except for the imputed guilt of the sinner, which by this process was considered as transferred from the sinner to his offering. The priest caught the blood in a basin, and sprinkled it about the altar at the door of the sanctuary, or bore it into the holy place, and sprinkled it before the veil suspended between the two apartments of the building. On the day of atonement the work became *general* in form, with *individual* application. Two goats were brought before the priest, and by lot devoted to their respective purposes. The goat upon which the lot fell for the Lord was slain, and his blood borne into the most holy place, and ministered in behalf of all the people. The service had to do with all the people; for all were to come up around the sanctuary on that day, and afflict their souls, and whosoever would not afflict his soul was to be cut-off from among his people. Lev. 23:27, 28. The ministrations of this day, thus, in a certain sense, called up all the sins of all the people for the preceding year. Paul doubtless refers to this when he says: "But in those sacrifices there is a remembrance again made of sins every year." Heb. 10:3.

The daily ministration was the means by which sins were borne into the sanctuary; the day of atonement reversed the process, and shows us the means by which, after there was remembrance made of them every year, they were borne out. The apostle Paul says that into the second apartment of the sanctuary, or most holy place, "went the high priest alone once every year, not without blood, which he offered for himself, and for the *errors of the people*." Heb. 9:7. The priest released from the sanctuary the sins which had been accumulating there.

through the year, by sprinkling the blood of the general offering, on the day of atonement, upon the mercy seat, and before the mercy seat seven times (the perfect number) to show how thorough and complete is the work of forgiveness. The sins having thus been released from the sanctuary, by satisfaction having been made by the blood, to the law, the priest, bearing the sins upon him, came out to the door of the sanctuary; the live goat was brought, and the high priest, putting his hands upon its head, confessed over it all the iniquities of the children of Israel, and all their transgressions in all their

sins, putting them upon the head of the goat (Lev. 16:21), which was then sent away by the hand of a fit man into the wilderness, thus bearing all their iniquities into a land not inhabited, or, margin, a "land of separation," where the goat and all the sins upon him perished together.

This ceremony was a figure showing how our sins, if we are overcomers, will be laid on the head of the antitypical scapegoat, the devil, who, when he perishes in the lake of fire, will take our sins with him, and we shall be troubled with the guilt of them no more forever.



MY WORK.

"All members have not the same office."

I COULD not do the work the reapers did,
Nor bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the marred face I love so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I do not know the Master placed them there—
"Handsful of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength nor wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide-world sea;
Or ever that I knew, His smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich
and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear! the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be:
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Selected.

REPORT OF LABOR AMONG THE GERMAN CHURCHES.

THE fore part of the winter I spent with the churches in Oklahoma Territory; found them of good courage, increasing in the knowledge of the truth, as well as in numbers. Some of the churches had a church school, and some had none, being divided on the matter. There are many hindrances to the church-school work: (1) a lack of instructors competent to teach the branches necessary, and to hold the attention and respect of the pupils; (2) a lack of consecrated and God-fearing men and women who are acquainted with God, and are able to teach the young the way to Christ Jesus, who loves the lambs of the flock. To accomplish the desired object, it will take the oldest and most experienced of our laborers out of the field; for no one can lead another to Christ except the Father dwells in him.

After leaving Oklahoma Territory, I attended the Missouri Conference, held at Utica. Everything passed off pleasantly, and very little change was made in the officers. I am now spending a few days at St. Louis, to aid in getting the work started among the Germans. Brother H. Gellert, of Texas, is here to do missionary work. The St. Louis church, under the labor of Elder Porter, has now a fine church of its own, which cost about six thousand dollars. It is free from debt, a sister fur-

nishing most of the money to pay for the building—an example worthy of imitation.

Any one having clean copies of our German paper, *Christlicher Hausfreund*, or who would feel it a privilege to donate a club of fifty or a hundred, more or less, to be used in missionary work here in this large city, is kindly requested to send them to H. Gellert, 714 Walton Ave., St. Louis, Mo.

There are about two hundred and fifty thousand Germans living here. We ought to have at least five hundred copies a week for a year or more. Who will come up to the help of the Lord against the mighty? Help is needed at once. Any one wishing to give a club of the *Hausfreund* can send the money to *Christlicher Hausfreund*, Battle Creek, Mich., stating that the papers are for St. Louis, and they will be sent at once from that office.

The work among the Germans in America is moving steadily onward. The old pilgrims are taking new courage; our numbers are increasing, and many of those who were carried away by the false holiness movement, are seeing their mistake, and are returning to the fold again. H. SHULTZ.

FROM JAMAICA TO TRINIDAD.

From Mission Board Correspondence.

OUR last few weeks of labor in Jamaica were spent in making a special effort on our church buildings. We were much hindered in our work by the unusually heavy rains. Yet we are able to praise the Lord for what was accomplished in spite of hindrances. The brethren and sisters have taken hold of the work with a commendable spirit, and surely merit the sympathy and prayers of our brethren and sisters in other lands. We had desired to have baptism in each company before leaving, but rain prevented. However, we had two, one in John's Hall, where fourteen were baptized; the other at Sherwood Foust, where five went forward in the same rite.

Before going farther south, we bade farewell to the brethren and sisters in Portland, to spend a few weeks in the mountains of Jamaica, to get the benefit of their bracing climate, and also to labor for some of the isolated companies.

We spent one Sabbath with Elder W. J. Tanner and the new company at Grove Town. They are straining every nerve to build a house of worship where they can worship the Lord according to the light of the Third Angel's Message. We found them of good courage, fully resolved to keep the banner flying until Jesus comes.

I then went up to Troja, where a few were keeping the Sabbath as a result of reading, and of the faithfulness of some of the lay members. Our limited time was spent in studying the fundamental principles of the message. The Lord drew very near, and all were comforted and strengthened. Sabbath morning, September 28, Elder W. W. Eastman buried ten precious souls in a watery grave. The baptismal scene made a deep impression in the community.

I also labored for the company at Above Rocks one week. It is cheering to see the zeal and courage of these brethren and sisters who are faithfully holding up the light in these mountains. May the Lord continue to bless them richly.

Tuesday, November 5, we bade farewell to Jamaica, the scene of so many conflicts and victories. This beautiful island, with its thirty-one

Sabbath-schools, and a score of church buildings, either dedicated or in the process of erection, with all the busy activities connected with the proclamation of the Third Angel's Message, holds a large place in our affections. It was with genuine sorrow that we took our last look at her shores before night closed in upon us. May the Lord bless the work, sustain the workers, and save many of her people.

Sabbath morning we arrived at Barbados, and were glad to meet with a good company of Sabbath-keepers. It is encouraging to know that the standard of present truth is being planted in so many parts of the world.

Tuesday, November 12, we arrived safely in Port of Spain, Trinidad, after a pleasant voyage. Port of Spain is undoubtedly the prettiest city in the West Indies.

Friday, November 22, Elder W. G. Kneeland, Brother Raymond Crowther, and the writer, went to the village of El Mamo, about twenty-two miles east of Port of Spain, to hold a few meetings, dedicate the new church buildings, and organize the company into a church. Of their own selves, with but little assistance from the Mission Board, these brethren have got out all their material, and built a neat little chapel, with *tapia* walls and a *timit* roof. Sabbath we organized a church of sixteen members, and Sunday morning six were baptized. Sunday the church was dedicated. Elder W. G. Kneeland preached the dedicatory sermon.

The question of church buildings is a most important one in Trinidad. We have begun the building in Tunapuna, and are pushing it forward as fast as means will allow. Our members there are few, but all have a mind to work.

I would that I had the power to place before our people the need of a church building in Port of Spain. This beautiful city, standing at the gateway to Venezuela, with its mixed population, affords an opportunity for extensive missionary operations, and should appeal to us. Yet we are struggling on in miserable quarters, far from representing this great message in its true light. The brethren and sisters are poor, but have taken hold with a will, and are lifting all they can. The government requires a fireproof building, and land is very high. Who will render us assistance? When we see the progress of the work under such adverse circumstances, and with so few facilities, should it not stir us to renewed energy and self-sacrifice?

GEO. F. ENOCH.

Port of Spain, Trinidad.

INDIANA.

NEW ALBANY.—We desire to thank those who so quickly responded to the call for books, tracts, and periodicals, but we can use many more; in fact, what we have received is but a beginning for our needs. Shall we not look for others to respond immediately? We could use copies of *Good Health* and Sister Henry's tracts on healing. Remember the call is for books, tracts, and periodicals. This call is urgent. Many who read these lines want to do missionary work. Now is the time. If you have no old stock on hand, a small remittance to any of our tract societies will bring us the much-needed supply. We need your help now, right now. Who will respond? The work is very encouraging here at present. I. G. BIGELOW.

NORTH CAROLINA.

HILDEBRAN.—We are of good courage in the Lord. Yesterday I baptized eight persons, all young people. The watchword is, Go forward. We look for a continual revival from this time onward. To-day we expect to dedicate the Hildebran meeting-house. Elder J. E. White and Professor Brownsberger are with us. D. T. SHIREMAN.

THE CUMBERLAND CONFERENCE.

THE first annual session of the Cumberland Conference convened according to appointment, at Graysville, Tenn., Jan. 1, 1902. Besides the Conference laborers, Elders A. G. Daniells, W. C. White, and R. M. Kilgore, and Brother E. R. Palmer were present. Eight churches, having a total membership of four hundred and seventeen, were represented by thirty delegates. There has been an increase of thirty-seven members, and a small increase in tithes during the year. Brother Geo. W. Wells, who has held license for several years, was ordained, and received credentials. The Executive Committee was increased to seven. Three of its members (Elder O. C. Godsmark and Brethren Osborn and Brice) live in Kentucky; and the remaining three associated with me on that com-

mittee (Elder G. W. Wells, Professor Tenney, and Dr. Hayward) reside in Tennessee.

On account of the Southern Union Conference, which was appointed to convene at Nashville, January 3, our session was brief, and much important business was left for the Executive Committee to transact. Brother E. W. Carey, 46 Lexington Ave., Lexington, Ky., is Treasurer of the Conference and Secretary of the Tract and Missionary Department, and Mrs. Mary Eldridge, of Graysville, Tenn., is Secretary of the Conference. The tithe was sufficient to settle the accounts of all the laborers, and the debt on the tract society is rapidly decreasing. SMITH SHARP.

CALIFORNIA.

PASADENA.—I thought I would send you a report of work done by our little band here in Pasadena. At some of our meetings there were no more than four or five persons present, and never more than nine. Our church is small. If you so desire, you may publish this report, as it may be the means of causing others to go and do likewise.

YEARLY REPORT OF CHRISTIAN HELP BAND AT PASADENA, CAL., FOR 1901.

Number of all-day meetings held, twenty-four; money solicited, \$40.35; value of wood, coal, and groceries donated by merchants and dealers, \$17.62, making a total of \$57.97. Garments solicited, 165, 10 pairs of shoes, 5 hats, 3 second-hand comfortables, tops for 4 comfortables pieced and given to our band; 295 garments given to needy families, 23 pairs of shoes, 2 hats; 20 garments made, 65 repaired; 9 comfortable tops pieced out of scraps; 13 comfortables tied and given out; 3 second-hand comfortables given out; 20 needy families supplied with food, fuel, and clothing; 1 barrel of men's second-hand clothing repaired and sent to the Helping Hand Mission at San Francisco.

MRS. M. J. GILMORE, Pres.,

J. BELLE WAY, Sec.

PROMINENT GOSPEL WORKERS AT THE SANITARIUM.

DR. A. J. BARTON, of Little Rock, Ark., a prominent Baptist minister and educator in the South, recently conducted the regular Sabbath morning service at the Battle Creek Sanitarium, his subject being the importance of Christian effort, according to the divine commandment, rather than impulse or feeling, which, he truly claimed, governs the life of the majority of those who profess to be followers of Him who "pleased not himself." Dr. Barton is an earnest, able speaker.

He also modestly referred to the prevalent custom among his own people, of selecting certain commandments as all-important, and discountenancing all persons with different opinions, thus violating the primary inner principle of love while crying loudly for some secondary, outer ceremony or theory of worship,—an ailment common to others besides Baptists, we regret to add.

Last week, Col. Henry H. Hadley, the noted New York evangelist, occupied the Sabbath service hour, relating how wonderfully the prayers of his mother were answered by his conversion years after her death, when he, a drunkard, was conducting a paper in the interests of the breweries and distilleries of America. He emphasized the promises, "Ask and receive," "Seek and find," "Knock, and it shall be opened," as unfailing, in God's own time, and warned his hearers not to sincerely ask for anything without expecting an answer. He spoke gratefully of the benefit he had received since adopting healthful principles during his former visit to the Sanitarium, when utterly collapsed at the close of his five-hundred-and-eighth successive gospel meeting in New York City.

Ira D. Sankey, the life associate of D. L. Moody, is also at the Sanitarium on a second visit, and is favoring the inmates of that institution especially with some of the old-time gospel songs that have made his name famous.

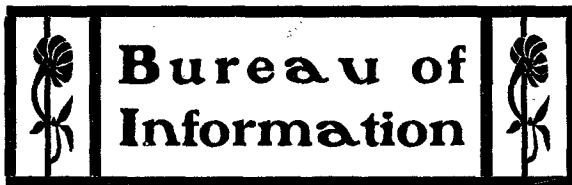
WHAT IS BEING ACCOMPLISHED?

THOSE who are at work on the sale of "Christ's Object Lessons" are very much encouraged. This book can be sold at the present time as rapidly as in the past. The time has come to make a decided move in this respect. The Lake Union Conference is to put forth a greater effort than ever before to get the books out this winter. Professor Sutherland and the writer met the Michigan Conference Committee at Cedar Lake a few days ago, and it was there recommended to make a decided effort immediately to put thousands of these books into the States which compose this District. We hear many

good reports. Brother Van Eman, of Elgin, Ohio, writes as follows:—

"At the camp-meeting held in Dayton, Ohio, I agreed to take ten books. When I received them, I decided to do all I could to get my neighbors and friends to buy them. The first one I sold to one of my neighbors. One stock buyer bought one, and when I saw him afterward, he said, 'You said that was a good book, but I think it is a real good book.' One Sunday a stock buyer came to look at my stock, and I told him that I had something that I would rather sell him than a horse, although it cost only \$1.25. I showed him the book, and told him what it was good for, and he said, 'I do not read the Bible.' I said, 'You ought to, for it is the best book in the world.' He said he had a good wife at home, and I told him to take a book for her, and see if she would not enjoy it. He bought one, and about four weeks afterward called again, and said he had been reading it, and it was good. One morning as I was going out to work, I met a stock buyer who wanted to know if I had anything to sell, and I told him that I was not quite ready to sell my cattle, but I had something else that I would like to sell him. So I showed him 'Christ's Object Lessons,' and told him the name of the author, and that the book was a gift to our schools. He said he had read some of the author's writings, and bought a book. As I deal with men in a business way, I make it a point to try to sell them a copy of 'Christ's Object Lessons.' At four different times I took a copy of that work with me when I went to our county seat (Van Wert) to transact business. I sold three each time. I sell them to my friends and to people with whom I do business. One banker gave me a dollar on the debt, but did not buy a book. I have had twenty-three dollars given me to help pay for the materials in the book. I now have out seventy-five copies, and I wish to increase the number to one hundred. I do not want to discontinue the work even then, for I wish to sell all I can, and thus help pay our school debts. I have had many rich experiences as I have tried to interest the people in the Lord's work. I want to urge all our people to put forth an effort to sell this book. It can be sold to bankers, merchants, stock buyers, and all with whom we have dealings. Make special efforts to get your friends to buy the book. If all will put forth earnest efforts, we can soon pay our school debts, and then sing the 'song of jubilee.'"

The rich experience of which this brother speaks is enjoyed by all who heartily engage in the work. We should not let this winter pass without disposing of many books in our Union Conferences. What Conferences will unite with the Lake Union Conference in putting thousands into the field at the present time? We should begin immediately. We should not let the debts remain upon our schools. The interest is all the time accumulating, and the sooner we sell these books, and pay off the debts, the sooner we shall get full and complete relief from the burden of debt. We should not make the debt the main object, but we should dispose of the book because of its value. It is one of the author's best, and should be in the homes of Protestants, Catholics, and all classes. S. H. LANE.



MEXICO.

IN response to an article published in the REVIEW AND HERALD a few weeks ago, we have received so many letters of inquiry that it would require a large amount of correspondence to give each separately any satisfactory answer to the different questions about the country and the opportunities offered for self-supporting missionary work. We are glad there is such an interest, and will do what we can to give a faithful portrayal of the country, its needs, and its possibilities.

Although lying mainly within the tropics, the climate of Mexico is generally delightful, and perhaps as free from extremes of heat and cold as any place in the world. There is a narrow strip of land on both the Gulf and Pacific coasts which is low, hot, and unhealthy; but a short distance from the coast it becomes mountainous, with extensive valleys between the ridges, at various altitudes, ranging from three to nine thousand feet above the level of the sea. The temperature varies according to the altitude, but may be described in general as perpetual spring. Here in the valley of Mexico the thermometer has recently fallen three or four degrees below the freezing point, which is so unusual

that the daily papers have been commenting on the subject, and looking up the records for hundreds of years past. Baron von Humboldt, who visited the country in 1803-4, says: "In the capital of Mexico the thermometer has been known to fall several degrees below the freezing point; but this is a very rare phenomenon, and the winters are as mild there as at Naples. In the coldest season the mean heat of the day is from 55° to 57°. In summer the temperature never rises above 75°. The mean temperature of the whole table-land of Mexico is in general 62°, which is equal to the temperature of Rome."

The papers say there has been no important variation from the preceding citation in the last hundred years. This is for the valley of Mexico, at an elevation of about 7,500 feet above sea-level. Within four or five hours' ride on the cars, one can reach other valleys at an elevation of five thousand feet, where frost is unknown. Another consideration is that the winter comes in the dry season, when the air is almost entirely free from moisture, and the sun shines nearly all the time; so the extreme cold of this altitude is only a fair frost at night, with the thermometer a few degrees below the freezing point; and this does not last but a few weeks.

Neither do we have extreme heat in summer. The heat has never made me uncomfortable enough to cause me to look at a thermometer. For a few hours in the middle of the day the sun's rays seem quite hot, but one rarely perspires, and never feels oppressed by the heat. Such a thing as sunstroke has never happened so far as my knowledge extends.

The heat of summer is modified also by the fact that it comes in the rainy season. The rains begin in May or June, and last till October. During this time it rains almost every day, usually in the afternoon, but all the rest of the day, except while the shower lasts, is fresh and delightful. In the matter of climate, Mexico certainly is far ahead of most parts of this old earth, and offers a resort to those who would escape the rigors of less favored lands. But climate is not everything, and a too mild locality is not the best to develop the energy and push of the "strenuous life."

G. W. CAVINESS.

Tacubaya, Mexico.

FREE HOMES IN ALBERTA, CANADA.

BRETHREN desiring to settle on good free land, will find it to their benefit to correspond with me concerning the soil and climate. Thousands of free homesteads are waiting the arrival of settlers. The soil is unsurpassed; the winters are not severe; markets are handy. Inclose a few stamps to pay postage. Address me at Olds, Alberta, Canada.

HENRY BERGEY.

TO PERSONS INTENDING TO SETTLE IN MEXICO.

SINCE sending my last article to the REVIEW, I have obtained some information that may be of interest to those who are thinking of coming to Mexico. Under the colonization laws of this country, those who are coming here for that purpose are allowed to bring furniture, farming implements, machinery, animals of different kinds, such as cows, horses, etc., also food and clothing, free of duty, provided none of these things are brought for the purpose of selling. They are also exempted from all taxes, except stamp and revenue, for ten years.

But in order for any to obtain these privileges, it is necessary to know where they will settle. Then an application must be made to the government, giving the name and age of father and mother and of each child, also the nationality of each person coming, and a list of all the articles that each person desires to bring with him. When the concession is obtained, the government at once sends word to its customhouse officials to allow these persons to pass without paying duty on the articles described in the list.

The following are the prices per hectare, established on government lands for the coming fiscal year in the different States. A hectare is about two acres and a half. This list is taken from the Mexican Herald, Jan. 14, 1902:—

Aguascalientes	\$2 20
Campeche	1 95
Chiapas	3 00
Chihuahua	1 10
Coahuila	1 10
Colima	1 10
Durango	1 10
Guanajuato	2 20
Guerrero	1 20
Hidalgo	2 50

Mexico	2 75
Michoacan	3 00
Morelos	4 40
Nuevo Leon	1 10
Oaxaca	1 20
Puebla	3 30
Queretaro	2 20
San Luis Potosi	2 50
Sinaloa	1 20
Sonora	1 10
Tabasco	3 60
Tamaulipas	1 20
Tlaxcala	2 20
Veracruz	2 75
Yucatan	2 20
Zacatecas	2 20
Federal District	6 10
Territory of Tepic	2 50
Territory of Lower California	55

I am now on a trip to the southern part of the republic in the interest of our paper, and at the same time I am looking for land.

A. G. BODWELL.



Leading Events, Feb. 2-8.

—Waterbury, Conn., experienced a \$3,000,000 fire the 4th inst.

—Japanese troops in Formosa kill between 300 and 400 bandits.

—On Jan. 1, 1902, there were 237,800 British troops in South Africa.

—J. Santos Zelaya is inaugurated President of Nicaragua for the third time.

—Gold is discovered on a farm near Depeyster, N. Y., the dirt assaying \$75 a ton.

—Rear-Admiral Sampson is very weak. It is not expected that he will live long.

—Myron T. Herrick, of Cleveland, declines the United States ambassadorship to Italy.

—Archduke Leopold, of Austria, and the Archduchess, make a 200-mile balloon trip.

—The Protestant churches of Chicago plan to unite in union revival services next summer.

—A mine explosion at Hondo, Mexico, the 4th inst., killed 106 miners, Mexicans and Chinese.

—An addition will be made to the White House at Washington, for the departments of State and Justice.

—Dowie has agreed to pay Mr. Stevenson, his brother-in-law, \$178,000 damages, in order to settle the case.

—The Vanderbilts and Goulds are engaged in a struggle to secure control of the Delaware and Lackawanna railroad.

—An edict of the Empress Dowager of China abolishes the prohibition of intermarriage between Manchus and Chinese.

—The London *Sun* enters a slander suit against Arthur Balfour, First Lord of the Treasury, "for accusing the paper of faking."

—Two hundred persons were made homeless by the destruction of the University Flats, Chicago, by fire, the night of the 6th inst.

—A negro was lynched the 6th inst., at Nicholasville, Ky. He was accused of having attacked a white girl. The women present cheered.

—The Bulgarian Minister of Public Instruction was assassinated at Sofia, the 6th inst., by a man who failed to get a position. The murderer suicided.

—Judge Taft states to a Senate committee that the majority of the Filipinos favor American rule. If that is so, the Filipino majority should be able to stop the Filipino fighters.

—Foreign dispatches state that "the first monthly installment, amounting to 1,820,000 taels (\$1,200,000), of the Chinese indemnity has been paid to the Bankers' Commission of the Powers, at Shanghai."

—Thomas Byrne, owner of the University flats, Chicago, which were destroyed by fire the 6th inst., gave each of the forty-seven families which were thereby rendered homeless, the sum of \$100. After the fire he had the inmates conveyed to hotels in carriages, and ordered all bills sent to him.

—Viljoen, the Boer general recently captured by the British, will be deported.

—The Senate passes a bill increasing the salaries of federal judges twenty-five per cent.

—Emperor William is doing all that he can to oppose the establishment of Christian Science within his domains.

—The Empress Dowager of China instructs her officials to discourage the binding of the feet of Chinese girls.

—Ex-Queen Margherita, of Italy, will visit the United States incognito, traveling under the name of Countess Stupinigi.

—President Roosevelt decides not to render a decision in the Schley case until after his return from the Charleston exposition.

—The Archduchess Elizabeth, of Austria, renounces her right to the Austrian throne, in order to marry a subject not of royal blood.

—President Schwab, of the great steel trust, accompanied by Sir Thomas Lipton, called upon King Edward, at the Marlborough House, the 7th inst.

—On the 4th inst. the Standard Oil Company declared "a dividend of twenty per cent, for the first quarter of 1902, upon its capitalization of \$100,000,000."

—Lord Salisbury declares that England is "ready to accept any settlement in South Africa that recognizes the rights of the sovereign, and offers security to the empire."

—Eleven persons were killed, and twenty-four seriously wounded, by a gas explosion which destroyed a meat shop at Archer Avenue and Twenty-second St., Chicago, the 5th inst.

—Lord Kitchener's report of Boer casualties for the week ending the 3d inst., "shows that twenty-nine Boers were killed, six wounded, and 142 made prisoners, and that forty-eight surrendered."

—A committee of the faculty of Northwestern University, Chicago, recommends that Professor Pearson be requested to resign from the faculty, because of his recent utterances regarding the Bible.

—The United States federal reports show that "smallpox has invaded twenty-three countries and every quarter of the world," Germany, the best-vaccinated country in the world, being also included.

—The Marquis of Lansdowne, Secretary of State for Foreign Affairs, on behalf of the British government "has rejected the overtures for peace made by the Dutch government." The Boer war will go on.

—In order to avoid the placing of the Zion lace industries in the hands of a receiver, John Alexander Dowie paid his brother-in-law, Samuel Stevenson, \$178,000 in cash, the 4th inst. Dowie also pays the cost of the trial.

—Winds and storms do great damage in Europe and England. Venice has more snow than for twenty-five years past. At Rome the Tiber rose thirty-five feet, the Forum, the Pantheon, and the Temple of Vesta being flooded.

—The Ways and Means Committee of the United States House of Representatives unanimously approve "a bill repealing all the Spanish war-revenue taxes except the tax on mixed flour. The repeal is to take effect July 1, 1902, except the duty on tea, which will take effect Jan. 1, 1903." The total annual reduction will amount to \$77,000,000.

—The text of the Danish treaty with this country, regarding the Danish West Indies' transfer, is made public. The United States agrees to pay \$5,000,000 in gold for the group; and this country becomes in no way responsible for the \$2,000,000 indebtedness of the islands to Denmark. Those islanders who so desire may retain their Danish citizenship.

—A Boer burgher near New Orleans, La., writes a letter to President Roosevelt in which he threatens to make a raid on what he terms the "British camp" in that vicinity, which supplies the British in South Africa with mules and other army supplies. It is thought that he has many sympathizers. He claims that by allowing this traffic to go on, the United States government is not neutral.

—The United States Supreme Court decided on the 3d inst., that the filled-in-land on the lake front, at Chicago, should be awarded to the Illinois Central Railroad. The State of Illinois has for years disputed the railway company's right to this land, which has an area of fifty-three acres, forty-four having been filled in and nine being still submerged. Its value is estimated to be \$10,000,000. Chicago wanted it for a park.

—And now the German Foreign Office confirms a story printed in a Berlin paper, that England wanted to help Spain in the Spanish-American war, but that Russia spoiled the plan.

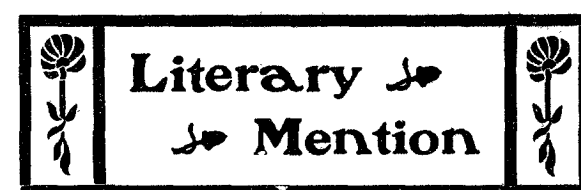
—A terrific three days' gale on the North Sea causes many wrecks and great loss of life. The French ship "Chanaral" was wrecked off Ushant, England, and only one of the crew of twenty-two saved. An Italian ship was wrecked off the Scilly Islands.

—According to Chicago dispatches, the health department of that city is "making every effort to organize a co-operative crusade to crush out smallpox in the middle West." It seems that smallpox is now "more widely spread than at any time since the great seven years' pandemic of 1879 to 1885. During 1901 there was an increase of 911 per cent in the number of States of which Illinois is in the southern tier. Between Dec. 28, 1900, and Jan. 24, 1901, only 1,070 cases were reported from this territory. During the similar period which closed last month, 10,820 cases were reported."

—It is understood in Germany that the United States has virtually abandoned the Monroe Doctrine. Professor Jellinek, professor of international law at Heidelberg University, who is "in close touch with the German government," thus expresses the situation: "The Monroe Doctrine had for its converse that the Americans would not touch any territory outside the American continent. In entering upon a colonial policy in the Philippines, the United States has not observed this, and therefore the Monroe Doctrine is no longer tenable." It is thought that Prince Henry's visit to this country will result in the waiving, to a certain extent, by this country, of its Monroe Doctrine policy.

—On the 4th inst. Senator Hoar, of Massachusetts, "presented a petition to the Senate, asking for a suspension of hostilities in the Philippines, and an opportunity for the Filipino leaders to be heard by the American government, free from the restrictions which have been placed upon them by the American authorities in the archipelago. This petition is signed by "some of the most prominent men in the country, including Carl Schurz, Geo. F. Edmunds, Charles Francis Adams, Geo. S. Boutwell, W. D. Howells, Mark Twain, Bourke Cockran, Bishop Huntington, Bishop Vincent, William Lloyd Garrison," and thirty-six University of Chicago professors. This is certainly a most reasonable request.

A. J. B.



Health is the title of a physical culture and hygiene magazine published by the Health Pub. Co., 1562 Broadway, New York City. Price, \$1.00 per year, or ten cents a copy. It frequently contains articles of value.

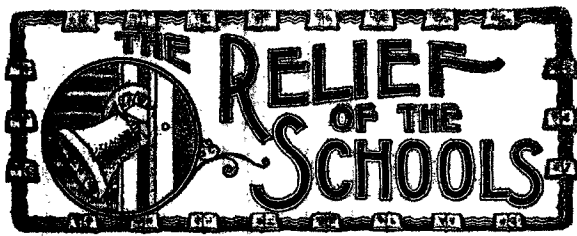
Good Housekeeping, a ten-cent monthly magazine issued by the Phelps Pub. Co., Springfield, Mass., is a publication which should be read by all homemakers. It is well edited, clean, and wholesome. The publishers will gladly send you a sample copy.

The Hygienic Caterer is the title of an eight-page monthly published at Guadalajara, Mexico, "in the interests of correct dietary." The January, 1902, issue is Number 6 of Volume I. Its editor is D. D. Fitch, and the subscription price is 35 cents per annum. Postage stamps accepted. Address Numero 200, Calle de Escorza, Guadalajara, Mexico. This little publication publishes interesting items concerning the work and the whereabouts of our health reform cooks, cafés, etc., and also contains some valuable recipes and household hints.

C. H. TOWNSEND, of the United States Fish Commission, has written a most interesting article for *Everybody's Magazine* for February, 1902, entitled "The Life of the Deep Sea." It is fully illustrated from photographs, and will teach the reader many wonderful truths concerning the great deep. The same magazine also contains an interesting article regarding Mr. F. B. Behr's Monorail train, entitled "Traveling One Hundred and Ten Miles an Hour." Mr. Behr's invention has proved so practicable that the British Parliament recently passed a bill for the construction of such a road between Manchester and Liverpool, England. John Wanamaker, publisher, New York City.

THE *Review of Reviews*, of New York City, has one valuable feature each month which might be overlooked by some. It prints the best articles found in the many other leading magazines of this and other countries, and, in addition to that, furnishes one with a list of all the articles contained in said magazines, enabling one to purchase the specific magazine or magazines which he desires, for the month. Published at 13 Astor Place, New York City. Subscription price, \$2.50 per annum. It is clubbed with other good magazines at a cheaper rate.

A. J. B.



"SHALL YOUR BRETHREN GO TO WAR, AND SHALL YE SIT HERE?"

THIS question is a significant one; for a great campaign is before us. Already the bugle call to battle has sounded. *Shall* your brethren go up to war while you sit still?

At a late meeting of the officers of the Lake Union Conference the needs of Emmanuel Missionary College were considered. Every man in attendance knew that God had prepared a way for the erection of the new college buildings. No one needed to suggest a plan; for the sale of "Christ's Object Lessons" would bring in means in abundance from men who would not otherwise help us. Elder Daniells laid the matter before each Conference committee. If on a certain day every man, woman, and child in this Lake Union Conference should begin the sale of "Christ's Object Lessons," in a very short time thousands of dollars could be at our command for the erection of buildings.

The Conference committees are enthusiastic. Each State knows its quota of books, and has promised to dispose of them. Everybody is expected to canvass. This is the campaign. This is the reason for my question, "Shall your brethren go to war, and shall ye sit here?"

February 9 is the date decided upon by the Conference Committee for this effort to begin. On that date we, Seventh-day Adventists, old and young, ought to be able to shout the first notes of our jubilee song.

Last week I visited the Woodland Industrial School, at Bethel, Wis. This campaign was described to the students. I read to them extracts from the letter written about two years ago by Sister White. These are the words: "A general movement is needed, but this must begin with individual movements. Let each member of each family in each church make a determined effort to deny self. Let us have the whole-hearted co-operation of all in our ranks."

A hush came over the school, and almost every student pledged to devote from one day to three months to the sale of "Christ's Object Lessons." This was the response made by the youth. Shall fathers and mothers do less? Let us remember that a murmur now, that a word of unbelief to-day, will bring the same results as in the days when Israel stood before Kadesh-barnea. Courage then would have brought eternal victory. A faltering mind brought thirty-eight years of wandering in the wilderness. It is my opinion that we cannot afford to wander thirty-eight years. In fact, if this generation meets Christ, it is absolutely impossible to spend much time wandering.

Notice these words: "Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world to-day!" We need not spend time in regretting our own past experience, nor in lamenting because of past failures. To-day we may redeem the time for ourselves and for our children. How?—"Every morning and evening, sincere, earnest prayer should ascend from every family altar." For what should family petitions ascend?—That fathers and mothers may unite with their children in this great campaign. It is important that all unite in this effort,—just as important as it was for Jewish fathers in Egypt to gather their children within the blood-sprinkled doors on that fatal night of the Passover.

Remember the date, February 9. Pray over it.

Let it be the subject of conversation in your homes and at the daily meal. Answer the question, "Shall your brethren go to war, and shall ye sit here?"

E. A. SUTHERLAND.



The Pacific Union Conference.

THE first annual meeting of the Pacific Union Conference of Seventh-day Adventists is called to assemble in the Seventh-day Adventist church at Portland, Ore., Feb. 27, 1902, at 10 A. M. for the purpose of selecting the officers that are to serve during the ensuing biennial term, and for the transacting of such other business as may come before the meeting.

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

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

The Sanitarium Correspondence School.

THE Correspondence School for Nurses connected with the Sanitarium Medical Training School, will begin a new class in April. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fourth year this course has been carried on, and hundreds are availing themselves of it. Studies in eleven subjects are given, among which missionary work and the care and treatment of the sick are prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning them to the pupil. The books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

Address Cor. Dept. Sanitarium Training School, Battle Creek, Mich.

Christian Sabbath-Keepers' Conference, at London, England.

As it is probable that many of the readers of the ADVENT REVIEW will be visiting England this spring, they may be glad of the opportunity of assisting their English brethren and other Seventh-day friends, by attending the united Conference of Christian Sabbath-keepers at Exeter Hall, London. The date has been fixed by the committee for Thursday, May 22.

The Conference will begin at 3 P. M., as last year, with the annual meeting of the Christian Sabbath-keepers' Union, followed at 3:30 by the Conference proper, a meeting for papers and discussion. The business meeting of the Conference will be held at 6:45 P. M., to elect officers and committee to carry out next year's Conference. A public meeting at 7:30 P. M., will bring the Conference to a close. All the meetings are open to the public.

LIEUT.-COL. THOS. WM. RICHARDSON,
President of the Conference.

31 Clarence Road, Wood Green.

Business Notices.

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

WANTED.—Young man to work on farm. Address C. M. Thompson, Allen, Mich.

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

FOR SALE.—A quantity of rich, ripe olives in weak brine; also unsulphured walnuts and mountain honey. Please return honey sample cases. Address W. S. Ritchie, Corona, Cal.

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.

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

TAILORS WANTED.—Coat maker and trousers and vest maker. Apply at once to J. M. Jones, Iola, Kan.

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.

Publications Wanted.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Mary Penewell, Dakotah, Iowa.

Mrs. M. E. Shaffer, Shawnee, O. T.

Mrs. Emma Morrill, Clarkson, O. T.

C. D. M. Williams, Box 864, Bisbee, Ariz.

J. W. Norwood, 901 E. Ninth St., Galena, Kan.

Edna Rosencrans, Mansfield, Mo., *Youth's Instructor*.

John S. Wightman, Arkansas City, Kan., large quantities.

Mrs. G. W. Payne, Rosebower, Tenn., *Good Health Instructor*.

M. C. Guild, 629 Washington Ave., Alpena, Mich., *Signs, Sentinel, Life Boat*.

L. G. Moore, 613 Hillsdale St., W., Lansing, Mich., current publications in unlimited quantities.

Mary E. West, 40 N. Church St., Spartanburg, S. C., REVIEW, *Signs, Sentinel, Instructor*.

Walter A. Erb, 608 So. Second St., Clarksville, Tenn., *Signs, Life Boat, REVIEW, Gospel Herald, Instructor, Little Friend*, tracts.

F. J. Harris, Laurium, Mich., Professor Bell's Bible Lessons for children, Nos. 1-8; for use in a new Sabbath-school. Send post-paid.

Ida Carmichael, 1607 Howard Ave., Riverside, Cal., *Life Boat, Sentinel*, health literature, Sabbath tracts, tracts on Christ's second advent. Wanted especially: names and addresses of two sisters who will agree to send, postpaid, regularly, their copies of *Good Health*, after reading them, to the following addresses: Mrs. Frank Gyde, 451 Ninth St., Riverside, Cal.; Mrs. Kate A. Lee, Alvin, Tex.

Obituaries

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

BOOTHBY.—Died of membranous croup, while on a visit to Grand Rapids, Florence, infant daughter of Charles and Edith Boothby, of Bangor, Mich., aged nearly two years. She was conscious and playful nearly to the time of her death. Words of comfort were spoken at the grave by Brother B. F. Stureman.

MRS. G. SMEEMAN.

CLARKIN.—Died at the home of her daughter, in Chicago, Susan K. Clarkin, in the seventy-ninth year of her age. She accepted the truth at a tent-meeting held at Morocco, Ind., twelve years ago. As there is no church there, she spent several winters in Chicago, where she could attend the services of our own people. As the result of her influence, her daughter also accepted the truth. She was confined to her bed only a day and a half. She was taken back to her home in Indiana, and the funeral services were conducted by the Methodist minister. A large concourse testified their sympathy by attendance.

L. D. SANTEE.

LITCHFIELD.—Fell asleep at Turin, N. Y., Jan. 6, 1902, of disease of the kidneys, Sister Martha A. Coats Litchfield, aged 70 years and 9 months. She was converted at the age of eighteen, under the preaching of the coming of the Lord, and nearly twenty years ago gladly received the Third Angel's Message, which she loved until her death. In her last sickness her sufferings were extreme, but she endured them with exemplary patience, and passed away without a struggle. She leaves a husband, and five children, all but one of whom were with her in her last hours. At her funeral, which was largely attended, the hope of the gospel was presented from Heb. 9:28.

S. B. WHITNEY.

WARNER.—Polly Thayer was born July 24, 1812, in Lebanon, N. Y., and died in Spencer, Ohio, Dec. 11, 1901, aged 89 years, 4 months, 17 days. When quite young, she became a member of the Episcopal Church. She was married to Wm. H. Warner in 1841, and resided in Montville until their removal to Spencer nearly forty years ago, where her husband died in 1874; and as far as she knew, all her brothers and sisters preceded her to the grave. In the latter part of her life she accepted the Adventist faith, and was earnest in the observance of its doctrines. Through the suffering of her last days she gave abundant testimony to the power of Christ, who guided her through so many years. Grandmother Warner's name has been familiar to this community for almost forty years, and always stood for goodness and a consistent life. The deceased was one of three pensioned widows of the War of 1812, in Ohio.

JENNIE FREEMAN.

HOME HAND BOOK.

In many respects this is the most wonderful book published. It is a strictly up-to-date work on medical science, and incorporates the results of the large experience of the author, Dr. J. H. Kellogg, during twenty-five years' practice in the Battle Creek Sanitarium, where thousands of chronic invalids of all classes have been cured.

This book outlines the best methods of curing disease and preserving the health, and adapts the remedies and the treatment prescribed to the circumstances usually found in the majority of homes. The treatments of over six hundred diseases are given, and an index of symptoms enables one to discover easily the nature of his disease, a feature possessed by no other book of its kind. It is worth many times its price to any family. The world appreciates it, and our people should. The *Farm and Fireside* says: "Here is a complete medical library in one volume, written for the people by one who has had abundant opportunity for observation and practice, and who has gathered and condensed into this work the latest investigations of our leading medical scientists. The whole book is exceedingly well written; and although we have seen numerous works of this kind, the one in hand is worth all the rest put together. It should be in every household in the land."

It contains 1,690 large pages, 500 engravings, and 26 full-page colored plates, besides a paper manikin; and is substantially bound in five styles ranging in price from \$4.50 to \$9.00, postpaid.

MAN, THE MASTERPIECE.

"MAN, THE MASTERPIECE, or Plain Truths Plainly Told about Boyhood, Youth, and Manhood," is a volume that should be read by every youth and man.

We quote from those who occupy positions that especially qualify them to judge of the value of a book of this kind. Dr. C. F. Wilbur, Superintendent of the Institute for the Feeble Minded, Kalamazoo, Mich., says: "'Man, the Masterpiece,' is a very valuable addition to a kind of literature that is much needed for the proper education of young men and women. Too little attention is paid by parents to placing in the way of children as they are growing up to manhood and womanhood, many facts and truths which have a serious influence in their proper development, and too little effort is given to their being made acquainted with right living and the ways and means of avoiding the dangerous habits of youth. Dr. Kellogg has spent his life in a constant effort to cultivate the true principles of correct living, and I sincerely recommend this latest work as a most excellent book for the perusal of young people especially, who desire to live right and do right."

Prof. J. Estabrook, A. M., D. D., Late President of the Michigan State Normal School, says: "Pardon my long delay to acknowledge the receipt of your book, 'Man, the Masterpiece.' Since the close of the term I have had leisure for a careful examination. I regard it as one of the most valuable and most needed books that has come to my notice. You have treated the most delicate subjects in the most clear and delicate manner. The book ought to be in every house, and read and carefully studied by every parent and teacher. You strike at the very root of the greatest social and moral evils of the age. Multitudes will rise up and call you blessed for the light you have thrown upon subjects of which the masses know but very little. I hope you will be abundantly rewarded for your earnest, faithful, and most valuable work."

The book contains 600 octavo pages, with 30 full-page colored plates, and a dissected plate of the human body, showing the position of each important organ of the body, and its relation to all other organs.

Bound in five substantial bindings. Prices range from \$3.00 to \$5.50, postpaid.

LADIES' GUIDE IN HEALTH AND DISEASE.

This book is a blessing to womankind. The chapters devoted to "The Little Girl," "The Young Lady," "The Wife," and "The Mother," are alone worth many times the price of the book, and are of sufficient importance to justify the assertion that no family should be without the book. It is practical and reliable, and gives the very latest scientific investigations of the subjects treated. All directions are so simple and the means to be employed in prescribed treatments so readily accessible, that in the majority of cases treatment can be successfully taken in the home without the aid of a physician. Many of the leading women in the country have freely expressed their appreciation of this book.

Mary A. Livermore says: "Very much of the feebleness and unwise methods of women, both as regards themselves and their daughters, is the result of ignorance. This work of Dr. Kellogg's supplies the information which will tend to enlighten them. Thorough, scientific, practical, and clear in conception and utterance, I do not hesitate to recommend it as admirably suited to the remedy of the evils it exposes. Its author is a philanthropist, a physician, a reformer, and a man of high moral character; and it is a matter for thankfulness that he has prepared this work."

Addie Goodrich, a prominent W. C. T. U. worker, and one who knows the needs of women in this age, says: "For years I have wished that such a work might come before the public, contributed by one fully cognizant of the subject. I can but feel that the Great Physician has led you to this work, and that it will prove a precious benefactor to the women of to-day. Ignorance is the mother of much suffering. God grant the many hours spent by the author in its preparation may bring sunshine into many lives and homes."

Thousands of ladies who have purchased this book and followed its teachings have testified of benefits received from it. Over 60,000 volumes have been sold, and many thousands more should be sold as early as possible.

The book is fully illustrated, and substantially bound in five styles, ranging in price from \$3.00 to \$5.50, postpaid.

A thorough study of these health books will bring a great blessing into the homes of our people, and will qualify them for effectual service in the homes of others.

Make all orders to the State Tract Societies.

THE ART OF MASSAGE,
Its Physiological Effects and Therapeutic Applications.

BY J. H. KELLOGG, M. D.

A COMPLETE and systematic treatise on Massage, especially one adapted for students of the art, has long been needed.

Concise directions are given for more than forty manipulations. Fifty pages are devoted to the several procedures of Massage, which are considered under seven heads; namely, TOUCH, STROKING, FRICTION, KNEADING, VIBRATION, PERCUSSION, and JOINT MOVEMENTS. Under these several different heads, more than forty different forms of manipulations are described, care being taken to eliminate all procedures which are of no real practical value.

Every procedure illustrated by half-tone engravings from original photographs. Forty-five plates; one hundred and thirty-nine cuts; ten beautiful colored anatomical plates.

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

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

THE HOUSE WE LIVE IN.

I HAVE looked over the little book, "The House We Live In," and believe it presents in an interesting and impressive manner a great deal of information that every child should have.

I think it especially valuable for the suggestions it gives of methods of instructing children; not only in the subject-matter of the book, but in all things, children delight in symbolism, and to learn about the human body in terms of a dwelling, not only attracts their attention, but arouses their thoughts and imaginations, and fixes in memory the facts taught.

I take pleasure in recommending this book to all mothers who are willing to give some of their time and care to the training of their children, and especially do I recommend it to primary teachers.

A. H. DOUGLASS,

Supt. of Logansport (Ind.) High School.

THE MARVEL OF NATIONS.

In Swedish, Danish, and German.

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

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

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

The prices in the foreign languages are the same as the English prices,—\$1.25 for the plain edges, and \$1.50 for the gilt edges.

Place all orders with the State Tract Societies.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Atlantic Express.
Chicago.....	pm 9.35		am 8.45	am 10.30	pm 3.00	pm 5.50	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.30	7.00	am 1.20
Niles.....	am 12.40		10.15	1.00	5.35	7.55	am 1.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.45	9.08	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	3.33	8.38	1.30	3.09	7.43		5.30
Albion.....	3.55	9.00	1.50	3.30	8.03		5.52
Jackson.....	4.50	10.05	2.35	4.05	8.40	10.50	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.09
Susp. Bridge.....							5.32
Niagara Falls.....				am 12.20	am 7.00	7.50	5.40
Buffalo.....				3.15	9.00	10.00	6.30
Rochester.....				5.15	10.55	pm 12.15	10.45
Syracuse.....				9.05	pm 2.30	4.50	am 2.50
Albany.....				pm 1.30	6.00	8.45	7.00
New York.....				12.15	6.10	9.52	8.05
Springfield.....				8.00	9.00	11.30	8.40
Boston.....							
WEST	7	17-21	5	3	23	13	37*
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Fast Mail.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		pm 2.00			pm 4.15		pm 6.00
New York.....		4.00		am 8.45	6.00		am 8.15
Syracuse.....		11.30			am 2.00		10.20
Rochester.....		am 1.20			4.05		pm 12.10
Buffalo.....		3.20		pm 6.25	6.02		8.50
Niagara Falls.....							4.32
Susp. Bridge.....							
Falls View.....							5.07
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	6.31	pm 4.35	11.15
Ann Arbor.....	9.38	9.23	8.40	1.20	1.38	5.45	am 12.20
Jackson.....	11.20	10.20	11.05	2.20	2.40	7.25	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	8.30	8.50	9.00	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Marshall.....	8.25	1.22	3.25	6.58	6.08		5.08
Michigan City.....	4.47	2.25	4.45	8.22	7.05		5.08
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

*Daily. †Daily except Sunday.

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

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

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

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
Chicago.....	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Valparaiso.....	PM 12.49	4.55	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	13.45	
Durand.....	6.00	10.15	4.25	9.30	5.25	
Saginaw.....	8.10			11.05	6.30	
Bay City.....	8.45			11.40	8.10	
Detroit.....	8.00		7.30	11.50	8.45	
Flint.....			4.54	10.21	9.20	
Port Huron.....	9.40	AM 12.30	7.00	PM 12.20	7.25	
London.....	AM 12.32	3.27	10.10		9.30	
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	8.25	8.25	9.54	4.33	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.05		
Boston.....		AM 8.15		PM 7.30		
Portland.....		8.00		6.30		
WEST	3	5	7	9	11	75
Portland.....	AM 8.15	PM 6.00	AM 10.30			
Boston.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00				
Toronto.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 6.10	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		9.00	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		

Nos. 2-4-6-8 Daily.

Nos. 10-12-14-16 Daily except Sunday.

G. W. VAUX, A. G. P. & T. A.

Chicago.

Nos. 9-5-7 Daily.

Nos. 9-11-13-15 Daily except Sunday.

W. C. CUNLIFFE, Agent

Battle Creek.



BATTLE CREEK, MICH., FEBRUARY 11, 1902.

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BROTHER S. MARCHISIO, formerly a laborer in Mexico, has returned to that field from Kansas.

ELDER C. McREYNOLDS announces that the South-western Union Conference will be held April 16-26, 1902. The place of meeting will be announced later.

If each Seventh-day Adventist had sold six copies of "Christ's Object Lessons," the number of books sold would have been sufficient to wipe out the school debts. How many of your six copies have you sold?

AN interesting article from Prof. E. A. Sutherland, concerning the opening of the great campaign for the sale of "Christ's Object Lessons" in the Lake Union Conference, was received too late for insertion in this issue. It will appear in our next. In the meantime be sure to read Elder A. G. Daniels's two articles in this number.

THE Mission Board has received the sad news that Dr. John Eccles, whose illness has been mentioned before, died on Sabbath evening, January 18, in Bocas del Toro, Colombia, South America. Dr. Eccles and wife have labored as self-supporting missionaries on St. Andrews Island, off the Colombian coast. Our sympathies are with Sister Eccles in this heavy bereavement.

Two meetings were held in this place, Sabbath, the 8th inst., in behalf of the sale of "Christ's Object Lessons" to relieve our schools. The Battle Creek church-members are thoroughly aroused over the matter, and most of them pledged themselves to sell four or more copies of the book. Many agreed to take enough more to make up for those too poor to take four copies. Let all put their shoulders to the wheel, and thus speedily clear the King's highway of these hindering school debts.

A GOOD IDEA.—The use of the press for the circulation of our literature is a good idea—the better if it is not a paper of our own. Brother Eugene Leland has secured space in two Petrolia, Ontario, papers,—the *Advertiser* and the *Topic*—for sketches of our position on the law and the Sabbath.

EMMANUEL MISSIONARY COLLEGE will give a special course of instruction for all intending to become evangelistic canvassers, beginning Tuesday, the 18th inst. Tuition will be free, and living expenses light. Excellent and experienced teachers will be in charge. For further information, address Emmanuel Missionary College, Berrien Springs, Mich.

BROTHER J. L. HUMBERT, of Pueblo, Colo., has evidently made excellent use of the sample copies of the REVIEW recently sent him; for we are just in receipt of a letter from him inclosing a money order for eleven new subscriptions. He says: "Our people here are poor. They all appreciate the REVIEW. Doubtless those who can will renew when their time is out. I shall do what I can to have them. May be able to get some more names also." Who will be the next to do something of this kind? Sample copies free.

Personal Responsibility in the Sale of
"Christ's Object Lessons."ONE of the main reasons why the plan the Lord has given us for removing the debts of our schools by the sale of "Christ's Object Lessons" has not been carried out more fully, is because we as a people have not been made to feel the *personal responsibility* that rests upon us. When the Lord revealed this plan, and called upon His people to take this means for removing our school debts, there was a call for a definite, forward movement. It meant that all our people in America must sell, on an average, six books per member in order to remove the entire indebtedness of our schools. If every member had fully sensed his personal responsibility to sell six books, and had gone at it earnestly and perseveringly, the entire quota would have been sold inside of two months, and the great burden of debt would have been removed from all our schools.

This was not done. Somebody failed to appreciate his personal responsibility. Perhaps you, dear reader, did not realize this as keenly as you should, nor as you may at the present time. Had you sensed this, very likely you would have made a much more earnest and determined effort to carry out this plan than you did. Now that you have been thoroughly aroused, you feel that you must surely do your part in this blessed work. Perhaps you have taken your quota, with a determination that you will sell them. I sincerely pray that every believer in the Third Angel's Message will in some way be aroused to a sense of his personal responsibility, and will be unable to rest until that responsibility is discharged.

But there are some whose responsibilities are much greater than the mere selling of a certain number of books. When they have sold their quota, it devolves upon them to help their brother sell his. This is certainly true of Conference presidents, committeemen, ministers, Bible workers, and church elders and deacons. In a certain sense the responsibility of selling 300,000 copies of "Christ's Object Lessons" rests upon the General Conference Committee. Not that the members of the committee are to go out and sell this number personally. This they cannot do; but they are so to place this divine plan before Union and State Conference Committees, all the ministers, church officers, and the whole people that every one will be made to sense his personal obligations in this. It is God's work. The General Conference Committee have accepted the highest responsibilities of the denomination, to see that every feature of the Lord's work is carried out by those to whom the work pertains. In this sense they are responsible for the sale of 300,000 copies.

If the committee fail through unbelief, indifference or incapacity to carry this work through successfully they fail to accomplish that for which they have been selected by the Lord and His people, and it would only be reasonable for them to step aside, and let the work fall into the hands of men who will see that it is carried through.

Passing from the General Conference, the same principle is applicable to Union and State Conferences, ministers, and church officers. Each Union Conference Committee is responsible for the sale of a certain number of books per member for its entire membership. And the same is true of each State Conference Committee. Each committeeman can sell his quota, and perhaps a few more; but he cannot stop there: they must see that the Conference employees, the church officers, and the brethren and sisters do their part of the work. The minister can sell his quota, and many more; but his duty is not done with this: he must help every church officer within the sphere of his influence to realize that he has a work to do for the members of his flock. He must also help every church-member to sense the individual responsibility resting upon him, and must place this matter so clearly and wisely before all that they will be led to do what they see to be duty.

To me it seems as clear as can be that when the Conference Committees, the ministers, and other Conference laborers, and the church officers sense the direct personal responsibility resting upon them in this matter, it will be very easy for them to induce the masses of our people to take hold of this work with a will; and when this is done, it will not be long until the 300,000 copies of the book will be sold, and the last debt removed from our schools.

Again I state that the reason why this work has not been done before this is because very few have sensed the personal responsibility resting upon them. The Lord now calls upon us to arouse. If there is a Conference president or a member of a Conference Committee, or a Conference laborer, or a church officer who cannot be made to sense his responsibility, he is certainly unworthy of the place he holds and ought to step out and let some one who can be aroused to the meaning of this call from the Lord take his place. And still further, any man who holds any of these important offices, and who sees his responsibility, but shirks it from indifference or fear, or because the work is unpleasant, is unworthy of the position he occupies, and ought to let another more worthy, and who will do the work, be placed in charge.

This is the way we reason about other things. The man who applies for the position of commander of a great ship must not only realize the greatness of the responsibility, and be willing to do all in his power to command the vessel, but he must command it. He must not only manage it on a calm sea, but in the howling storm and raging billows. Nothing short of that will meet the mind of those who risk their lives in his care.

Looked at from this broad standpoint, the present campaign in behalf of the sale of "Christ's Object Lessons" in some of our States is full of meaning. We all acknowledge that the Lord calls us to do this work, and I rejoice to see so many of the Conference officers responding to this call so cheerfully. They are making earnest efforts to carry this work through. I believe that success will crown their efforts. Let the ministers, and church officers upon whom they rely for co-operation, will do their duty, if every one being paid by the tithes will persevere in this good work, a great wave of earnestness and activity will be seen, and the task will be speedily accomplished.

For this glorious result let all believers in the message earnestly pray. A. G. DANIELLS.

ALL who have not yet taken advantage of the RED-LETTER offer should do so at once, as it will not be possible for us to continue this liberal offer but a short time. If you do not have the RED-LETTER offer, write to the Good Health Publishing Co., and we will send you our circular by return mail. May we not hear from you at once?

GOOD HEALTH PUB. CO.

THE February issue of the *Sentinel of Christian Liberty* is a number of superior excellence. It contains numerous articles discuss every phase of the Sunday agitation, the rights of the citizen, the Church and the State, the principles underlying the action of God in relation to His Sabbath, and how men can rightly relate themselves to it. Its perusal will be instructive and profitable to the general reader. Truly the *Sentinel* has a mission in the world, in the present conflict between truth and error. Let it be generously supported, and widely scattered.