

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 W. A. LINDSLEY
 THE FIELD
 IS THE WORLD

"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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TROUBLES THAT DO NOT COME.

Of the hard and weary loads
 Neath which we bend and fall,
 The troubles that do not come
 Are the heaviest ones of all.

For grief that cuts like a knife
 There's oil of comfort and cure,
 And the Hand which binds the weight
 Brings strength and grace to endure.

But to phantoms of pain and woe
 The lips of pity are dumb,
 And there's never oil or wine
 For troubles that do not come.

There's a song to lighten the toil,
 And a staff for climbing the height,
 But never an alpenstock
 For the hills that are out of sight.

There are bitter herbs enough
 In the brimming cup of to-day,
 Without the sprig of rue
 From to-morrow's unknown way.

Then take the meal that is spread,
 And go with a song on thy way,
 And let not the morrow shade
 The sunshine and joy of to-day.

— Lettie S. Bigelow, in Zion's Herald.

GOD THE DEPENDENCE OF HIS PEOPLE.

MRS. E. G. WHITE.

THOSE who bear the message of mercy to perishing souls must themselves be under the discipline of God. The Lord is waiting to qualify men to carry his word to those that are afar off and to those that are nigh. He speaks to his people, warning them not to corrupt their simplicity and their trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession. "Obey them that have the rule over you," he says, "and submit yourselves: for they watch for your souls, as they that must

give account, that they may do it with joy, and not with grief." Those who give evidence that they are chosen of God will fulfill these specifications. The soul that is imbued with the Spirit of Christ becomes one with Christ in his deep, unresting love for perishing souls. Christ is formed within, the hope of glory, and he works through the human instrument.

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in knowledge and consecration will be left behind. God is the instructor of his servants, and he speaks through whom he will.

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So to-day no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." His dwelling-place is in every locality where men are seeking with honest hearts to do his work. "The glory which thou gavest me I have given them," Christ prayed; "that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." "My meat is to do the will of him that sent me, and to finish his work."

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your

light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal.

The office work of the minister is not to attract people to himself. Christ declares, "Without me ye can do nothing." Then to whom do all your words of praise belong? Not to man. He may have talent and ability, but these are only lent him by God. He is not to take the place of the great power of God, for at best he is only God's instrumentality; God does his work through him. John the Baptist declared of himself that he was not that Light, but that he came to bear witness of the Light. To that Light he was ever pointing. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Let the minister of Christ direct every word of praise away from self; put self out of sight, and never feel that his work is well done until the mind's eye can see only Jesus, the crucified One.

Self-esteem and self-love are eating out the vitals of true godliness in the church. Many whose names are on the church books are not truly converted. They do not realize the necessity of having a personal connection with Christ. The heart that has not fallen on the Rock, Christ Jesus, is proud of its wholeness. Men desire a dignified religion; they would walk in a path wide enough to take in their own attributes. Their self-love, their love of praise, excludes the precious Saviour from the heart; for God can not accept any heart that is not wholly his.

How many there are who are ignorant of what it means to be a child of God, an heir of heaven! They have a sneer on their countenances, and in their hearts, for the simplicity of true godliness. They suppose that they have advanced beyond such weakness. To such the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched, and miserable, and poor, and blind, and naked." The True Witness says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." To those who think that they have so great knowledge that they do not need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves wise should read the words of Inspiration through the apostle Paul: "Where

is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? Just as long as the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it.

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea.

HATRED OF SATAN TO CREATIVE POWER.

W. S. RITCHIE.
(Darrowville, Ohio.)

ALL through the history of the controversy between evil and good the enmity of Satan has been especially directed against everything that reveals the creative power of God. For instance, when Moses threw down his rod before Pharaoh, it became a serpent, in token of the character and power of the One who had sent him. Satan, alarmed lest the source of creative power should be discerned, immediately counterfeited the miracle, that he might bring doubt into the minds of those present.

The healing of the lame man by Peter and John at the Beautiful gate, excited the anger of Satan, because it revealed a power that was able to take the captive from his own cruel grasp. When Lazarus was raised from the dead, Satan's wrath was aroused to such an extent that he sought to put not only Jesus but Lazarus also to death. This was because the latter's presence was ample proof that a power existed which was able to undo Satan's greatest triumph—death. He also sought to kill Paul for preaching the resurrection of the dead.

No wonder that Satan hates everything that reveals the goodness shown in the wonderful

power of God to create. If man once knows the secret of it, he escapes like a bird from the snare of the fowler.

The most desperate efforts of the enemy will be put forth to keep this knowledge from us. He will imitate the healing of the sick, conversion, and everything that reveals God's power to save. And the Sabbath, which was made for the express purpose of pointing us to this creative power, will be hated, and opposed to the utmost by every device that a great and fallen angel can invent. Our only safety, therefore, is in the Lord Jesus, to whom all power is given, both in heaven and in earth.

SOME BETTER THING.

F. D. STARR.

THE way I choose may not be best;
If so, he will my steps arrest,
And turn my feet, because that he
Some better thing provides for me.

The path I took was filled with snares
Designed to take me unawares;
I knew it not, but he could see,
And better things provided me.

Prophets and kings desired of old
The Saviour's coming to behold:
This rapturous sight they did not see;
God has provided this for me.

If human friendship should devise
For me some favor, gift, or prize,
The plan may fail—frustrated be:
Some better thing he has for me.

There's nothing ever could transpire
That I could possibly desire,
But that it far excelled shall be
By what God has provided me.

IS THE BLOOD UPON THE LINTEL?

MRS. M. D. MCKEE.
(Battle Creek, Mich.)

"FOR the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:23.

When the man with the writer's inkhorn was told to go through the city and set a mark on the righteous, the Scripture tells us (Ezekiel 9) that the Lord said to the destroying angels: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women: but come not near any man on whom is the mark."

These solemn scriptures should impress all parents with the responsibility of knowing that all is well within their homes. Is the blood on the door-post of your own heart, and the hearts of your children? Has the cleansing power of the precious blood of Christ marked your children for eternal life? or will the destroying angel, when he passes through your city or town, see no mark to turn aside his avenging hand?

O parents, work and pray for your own households. See to it that Christ shall find an entrance into the hearts and lives of your children, and that they, by faith in the atoning blood of Christ, our Saviour, may thus be found when the destroyer comes; that he may pass over your dwellings, and no soul be slain. The message is turning the hearts of the parents to their children, and the children to their parents. Mal. 4:6. Then if we heed this message, we shall both save ourselves and them that hear us. 1 Tim. 4:15, 16.

Love in the hearts of parents will draw their children; and confession of harshness or in-

justice in authority, or of unchristian example in dress, eating, drinking, and other things, will soften the hardest hearts. Our children see our faults. Let us confess them (James 5:16), and let the spirit of true repentance come in and move us to action.

There are parents who, in anguish of spirit, plead for the salvation of their children. Oh that God would roll this burden upon every parent's heart! Time is short, and work must be done before night falls. At midnight the destroying angel did his work. Preparation for safety had to be made before the night fell. The Scripture says that when the children of ancient Israel asked what was meant by the service of blood on the dwellings, the parents explained to them its meaning, thus conveying to them a personal sense of the saving power of the blood which was, by faith, a type of the blood of Christ.

A story is told, descriptive of the time referred to in Ex. 12:21-28, portraying the reality of the service, and its valuable lessons. The firstborn of Jewish parents, the pride of her father's heart, the joy of his life, lay dangerously ill. It was Passover night, and the child was anxious to know if the blood was on the door-post. "Is it there, father?" she asked. "Yes, yes, my child, do not worry," he replied. Tossing feverishly on her bed, she repeated her query. The answer was quietly and affirmatively given. The hour of midnight approached. Suddenly the child sprang up, and wildly clasping her arms about her father's neck, cried out, "O father, do you know the blood is there? Take me in your arms, and let me see it on the door-post." To quiet the anxious fears of his child, he carried her to the door to see the mark on his dwelling—when, lo! it was not there! He had left it to be done by other hands—and some one had forgotten: the sign of security had not been placed on his house. Horror-stricken, he hastened to slay a lamb, and with his own hand the blood was applied. The midnight hour passed by, and morning broke upon a saved and happy household. The child was well.

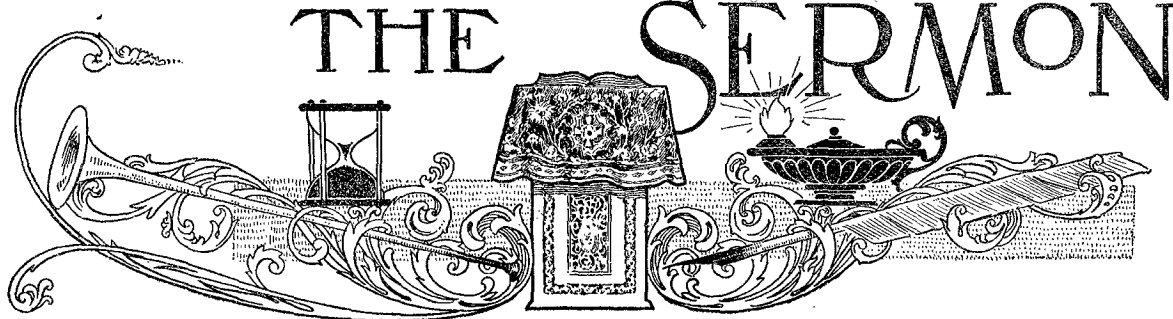
While this story teaches that even near the midnight hour the work may be done, it is better to work while the day lasts, and know, before earth's dark night of final doom shall fall, that all is well within our homes.

The most important lesson of the story is that parents themselves should do the work of leading their children to Christ, and of teaching them the solemn importance of our precious truth. Let this be the motto of every parent, "As for me and my house, we will serve the Lord." Then the children will be anxious to know for themselves that the blood is there, that they are ready for the time of trouble, and for final acceptance when Jesus comes. The work of salvation begins with the applied blood to the individual soul; and as "parents stand in the place of God to their children," they should see to it that the saving blood of the slain Sacrifice is made sure to these little ones of the flock.

Work! work! live for souls about you. The day of God hasteth, and hasteth greatly. When the hearts of parents, filled with the love of Christ, are turned toward their children, the destroying angel will not smite; but angels of light and glory will soon gather all such families into the kingdom, to go no more out forever.

"Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained, but it is freely given to every soul who hungers and thirsts to receive it. 'Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat.' . . . 'Their righteousness is of me, saith the Lord,' and, 'This is his name, . . . The Lord our Righteousness.'"

THE SERMON



THE SABBATH-SCHOOL WORK.*

A. T. JONES.

Now I turn to the other consequence. You could not live at all to-day except for the sacrifice made by the Lord Jesus. But there is more to this text. Therefore let us read two verses together, in the fifth chapter of Romans: "By one man sin entered into the world, and death by sin." "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The thought is: By *one man sin* came; and *therefore by one Man righteousness* must come: by *one man death* came; therefore by *one Man life* must come. And as certainly as I became an heir of sin by that *one man* at the beginning, so certainly I must become an heir of righteousness by that *one Man* who hath appeared "in these last days." As I became subject to death, possessed by death, by the sin of that one man at the beginning of the world, so I must become heir of life, and possessed of life, by that other one Man "in these last times."

There is no hope of righteousness to any soul except by that one Man,—thank the Lord,—the *last Adam*. True, he is the second Adam; but the Scripture calls him "the last Adam," and that is better; for, if it had been only "the second Adam," there might have been a chance for the suggestion, "There may be a third Adam, and that will give me another chance." But that will never do: there will be no third Adam. The last Adam who can ever come has come. And whosoever shall not be delivered by that last Adam is forever lost. "There is none other name under heaven given among men, whereby we *must* be saved." The first Adam sinned; and by him we became heirs of sin. The last Adam sinned *not*; and therefore by becoming heirs of him, we become heirs of sinning NOT. The first Adam brought death to us all; and the second Adam, by not sinning, brought life to us all. And do not forget that he is the LAST ADAM.

Thus you can see that life and righteousness must come from one source, precisely as death and sin came from one source. And that source must be *not myself*. Neither sin nor death entered the world by me, but by that one man. There is the means, though not the source. The source, of course, is in the one who stood back of the man, and persuaded him to go that way; that is, Satan. So Satan is really the cause of sin and death, while that one man is the channel through which he plunged this upon the world. On the other hand, God alone is the source of life and righteousness; and that one man, Christ Jesus,—the last Adam,—is the channel through whom life and righteousness are poured upon the world, in abundance, even to "all the fullness of God."

Therefore you can see that just as certainly as, to find the source of sin and death, we must look beyond ourselves; so, to find the source of righteousness and life, we must look beyond

ourselves. And as, to find the source of sin and death in this world, we must look to Satan through the first Adam; so, to find the source of life and righteousness, in this world and in the next, we must look to God through the last Adam, always, always, always.

Look at it on the other side again—on the side of sin. How many sins have appeared in your life that were not there the day that you were born? Is that saying too much? Have you and I accumulated something new, brought something new into the world, in the way of sin, that was not there before we were?—No. All that has ever appeared in you and me is what was in you and in me before it appeared; and it matters not how long in our lives it was before that thing appeared—it was there. True, it was latent; but it was there. But I need not argue upon that: I simply wish to draw your attention afresh to the reality of it, so that each can bring it home personally to himself, that there never has been anything in your life, or in mine, in the way of sin, that was not in us when we were born, and that did not come to us from the first Adam, who brought sin into the world.

But the time came, thank the Lord, when you and I were *born again*. And remember we are to be born "*from above*;" born of God; the children of the last Adam; for he, the Child that was born to us, is "The everlasting Father" as well as "The Prince of Peace."

Then there is a second Father, the last Adam. And since you and I were born again, born from above, created of God in Christ Jesus new creatures, there never has appeared in our lives anything good, and there never can appear anything good, that was not there the day we were born again, and that does not come from him who caused us to be born again.

Then, as certainly as the first Adam is the source of all the sin that ever appeared in us, the last Adam is the source of all the righteousness that ever can appear in us. Therefore, there comes the next verse in the fifth chapter of Romans, the nineteenth verse: "For as by *one man's* disobedience many were made sinners, so by the OBEEDIENCE OF ONE shall many be made righteous." Just so. As by that one man's *disobedience* you and I were made sinners, so by that other one Man's *obedience* you and I are made righteous. No man was ever made righteous by his own doing. You and I were not made subject to sin, not made heirs to sin, by our own sinning; it was in us before we had time to sin. That which *appeared* in us was what *was* in us—even the leading thing in us: and that is the truth forever. Never will anything appear in you but that which was in you before—and it the leading thing in you.

So then, since Jesus is the source of all righteousness, his obedience is that which makes us righteous. Therefore we read on now, in the third chapter of Romans, as to Jews and Gentiles, that they are all under sin, and all subject to sin. Nineteenth verse: "Now we know that what things soever the law saith, it saith to them who are under the law:" so that they shall know what sin is; for "by the law is the knowledge of sin," "that every mouth may be stopped, and all the world may become

guilty before God." Not to *make* men guilty,—the law never came to make men guilty,—but to show to men that they *are* guilty. Neither the law nor anything that is connected with it, is sent to make men guilty; but that men may see that they *are* guilty,—that they may see where they are, what their condition is,—that they are lost, and need to be saved.

It is not straight; it is not fair; it is not a true presentation, nor representation, of things, to say to persons who are yet sinners, that they "*will be lost*." They ARE LOST! They do not realize it; they do not believe it; but it is the truth. God wishes them to find out that it is so, that they may be saved; for "Jesus came to seek and to save"—what? That which *might be lost*?—No, sir; but to seek and to save "that which *was lost*." Listen again: "If our gospel be hid, it is hid to them that ARE LOST." 2 Cor. 4:3. Then he to whom the gospel, in its power, in its saving grace, is hidden *is lost*.

"If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Verses 3, 4. And it is the bounden determination of the god of this world to keep men so blinded that the light of the gospel may never reach them; while it is the longing purpose of God that the knowledge of his law may reach all men, that they may know, in the light of it, that they ARE LOST; and that there also shines the light of the glorious gospel of Christ that they may be saved; and by it, *when they believe*, they ARE saved. Thus "the law entered that the offense might abound; but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for *by the law* is the *knowledge of sin*. But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:20-22.

Who are those that are lost?—They are those "in whom the god of this world hath blinded the minds of them which believe not." The lost ones are those who believe not. The saved ones are the ones who believe in Jesus Christ the Saviour. So then, "all have sinned, and come short of the glory of God;" but "all them that believe" are "justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness [God's righteousness] for the remission of sins that are past, through the forbearance of God; to declare, I say, *at this time* his righteousness [God's righteousness]: that he might be just, and the justifier of him which *believeth* in Jesus." Rom. 3:22-24.

Now notice how continuous that is: men are justified by faith; saved by the righteousness of God, "without the law." It is true forever, to all people, in every moment of the life of anyone who believes in Jesus. Listen: "NOW the righteousness of God without the law is manifested." Is that word "now" thrown in there merely as a catchword, as we sometimes use the word "now"?—No. That is not the way the Scripture uses words. That word "now" is used in this place because it *means just now*—at this present time. This is made emphatic in the twenty-fifth verse: "To declare, I say, AT THIS TIME his righteousness." Put the two verses together: "NOW the righteousness of God without the law is manifested . . . to declare, I say, AT THIS TIME his righteousness: that he might

*Sermon delivered at the Tabernacle, Battle Creek, Mich., Sept. 8, 1900, and stenographically reported.

be just, and the justifier of him which believeth in Jesus."

So, then, you see that that "now" is an everlasting word. It was "now" when Paul wrote it; it was "now" when Luther believed it and preached it; it is "now" yet. Nobody can ever get away from that "now." "Now" — "at this time" — it is that the righteousness of God without the law is manifested. So no righteousness can ever come to anybody in this world, by any person, or by any means, but by Jesus Christ; and that, as the free gift of God.

And as life must come from the same source as does righteousness, and this must be life that stands over against the death that lasts forever, so it must be a life that stands forever. And so it is written: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

And since it is only righteousness that goes with life, — and this life is eternal life, — it is only eternal righteousness that can ever go with eternal life. And since eternal life must come from God to me, or I shall never have life that is life indeed; and since I must have eternal righteousness in order to have eternal life, — it follows only that eternal righteousness must come from God to me, or I shall never have either righteousness that is righteousness indeed or life that is life indeed.

HOW CHRIST BORE OUR SINS.

MRS. S. N. HASKELL.

THROUGHOUT the countless ages of eternity we shall ever have reason to praise and magnify our Saviour, because he bore our sins. When the solemn scenes of the judgment close in the heavenly sanctuary, the sins Christ has carried will be laid upon the head of the originator of evil, and sin will be forever destroyed.

"Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. When the Saviour hung upon the cross, where were our sins? — "In his own body." He was the spotless Son of God, his character was without the least taint of sin; yet we read, "He bare our sins in his own body on the tree."

In the typical service, when an offering was brought, it was to be without blemish, representing the spotless Son of God. When the lamb was brought to the door of the sanctuary, the sinner laid his hand upon the head of the lamb, and confessed his sins over the lamb. In type that innocent lamb became sin, and was slain; for "the wages of sin is death." The priest, typifying Christ, met the sinner, and took a portion of that lamb into the sanctuary, thus transferring the sin from the person to the sanctuary. Lev. 10:16-18; 6:30.

The sinner went free; for the great Sin-bearer, in type, had met him, taken the sin, and carried it in his own person. When the priest did not bear the blood into the sanctuary, he ate a portion of the flesh, which represented sin, thus showing in type and shadow how the Lamb of God, that taketh away the sins of the world, would meet every repentant sinner, take his sin, and bear it himself.

When the sin was confessed, it was then, typically, transferred to the lamb. So Christ, the Lamb of God, was slain from the foundation of the world, and every repentant sinner, from Adam down, has cast his sins upon that pure Lamb of God.

The time is near at hand when the Saviour will cease to bear the sins, but will lay them upon Satan, and eternally destroy both, and come to the earth without sin, to gather his waiting ones to himself. Then he will "change our vile body, that it may be fashioned like unto his glorious body." "We shall not all sleep, but we shall all be changed."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

FRUIT IN HEALTH AND DISEASE.

(Continued.)

EFFECT ON THE KIDNEYS.

FREQUENTLY in disease, and even in apparent good health, when a person is partaking freely of flesh foods, tea, coffee, etc., the blood becomes very acid. Because of this the blood can not freely dissolve and carry off the uric acid and other poisons in the system. Thus the foundation for rheumatism and other ills is laid. Then various alkalies are generally prescribed, with the idea of assisting the blood to carry off the uric acid. Fruits are usually forbidden under such circumstances, owing to the erroneous idea that their acids would tend to increase the acidity of the blood. This is, however, a mistake; as the acids of fruits combine with the neutral salts that are stored away in the tissues, and so alkaline salts are formed, which tend to increase the alkalinity of the blood. The result of the liberal use of fruit for twenty-four hours will be to increase the alkalinity of the blood, and to increase the activity of the kidneys, without crippling them, as do some of the irritating drugs that are often used under such circumstances.

FRUIT AS A LAXATIVE.

Fruit is a natural laxative, while drugs are artificial. The use of fruit tends to correct the diseased condition, while the use of drugs only aggravates it, as is clearly indicated by the larger and larger doses that are continually required. The longer a natural stimulant is used on any portion of the body, the better the effects; while the longer an artificial stimulant is used, the less the effect. The more frequently a cold spray or cold bath is taken, the greater becomes the power of reaction; while the longer such a tonic drug as strychnine is used, the larger the dose must be in order to secure the same result.

The laxative effect of fruit is due to the cellulose and the acids that it contains. The cellulose in fruit is the mechanical agent that promotes peristaltic movement, while the normal fruit acids are physiological stimulants in the same sense that dry foods promote the secretion of saliva. To secure the best laxative effect from fruit, it ought to be taken on an empty stomach, because the presence of other foods will tend to lessen its effects. In aggravated cases it is well to give the patient nothing but fruit, four times a day, and for several days in succession. Such fruit as figs, apples, and oranges are particularly useful for this purpose.

Fruit also stimulates the production and flow of the digestive juices. The dextrin of fruit is a stimulant to the gastric juice, and some fruits stimulate the flow of saliva.

THE SWEETEST AND BEST PORTION JUST BENEATH THE SKIN.

The sweetest part of the potato, the most concentrated flavor of the apple and plum, in fact, the most nutritious portion of any fruit, is

found just beneath the skin, while in the skin itself is found the bitter flavor. And as just beneath the bitterness that lies in the rind of the fruit are to be found the sweetest, and oftentimes the most nutritious portions, so, in the varied experiences of the Christian life, the soul that is willing to perseveringly hold fast to truth and principle in the hour of bitter disappointments is the soul that finds, immediately following this moral bitterness, many of the sweetest experiences and grandest lessons in the Christian warfare.

THE USE OF FRUIT IN DISEASE.

In diseased conditions the power of digestion is, in most cases, seriously interfered with. At the same time, in such abnormal conditions as fever the system really needs nourishment to replace the tissue change that is rapidly taking place. This is why the invalid almost instinctively craves fruit; for in it the starch has already been converted into sugar, so that it is ready for absorption without any particular digestive activity on the part of the disabled digestive organs. Very often, however, in such cases, fruit is withheld, when, in almost all diseased conditions, carefully selected fruit could have nothing but a beneficial effect.

AUTO-INTOXICATION, OR SELF-POISONING.

The recent researches of Dr. Bouchard and other faithful investigators in reference to body poisons, have clearly shown that the toxic substances that are manufactured within the individual himself are the underlying cause of a large number of the maladies from which the human race is suffering. Man is, in reality, a laboratory of poisons, which continually threaten to submerge him; and he would certainly die within a short time were it not for the various eliminative organs that are continually draining off these products, a portion of which is the result of tissue breakdown.

It seems to be a law of nature that the substances eliminated from the body shall be poison to the person in whom they are produced. Anything that produces these toxic substances, or interferes with their elimination, is certain to produce serious conditions in the human body in a comparatively short time, and nothing is more certain than that the average mode of living, — reluctance to take sufficient exercise, living in poorly ventilated rooms, etc., — is favorable to the accumulation of poisons within the system.

THE STOMACH THE HEADQUARTERS FOR AUTO-INTOXICATION.

A large share of diseases, naturally, have their headquarters in the stomach. Auto-intoxication centers largely around the stomach and intestines. Starches and sugars, if allowed to remain too long in the stomach, ferment; and by this fermentation, acids are formed — butyric, lactic, and acetic. The first is found in butter. Lactic acid is that which is formed in the souring of milk; acetic acid gives vinegar its sour taste. During the formation of these acids, various gases are also produced. Such

conditions set up local symptoms, which call special attention to the stomach; and there is no difficulty in convincing the patient that he is suffering with digestive disturbances.

Yet the fermentation of starches and sugars does not begin to compare, in point of danger, with that of *proteid decomposition*. When meats decay, they do not form acids, but alkalis. There are no gases, sour tastes, nor heartburn; for these intensely poisonous substances are nearly all tasteless; but as a result, the patient has headache and lassitude, and thinks that he is overworked, when in reality he has only overworked and poisoned his stomach. Under such conditions the foundation is being laid for serious trouble; yet it is almost impossible to persuade such a patient that he is suffering from any digestive disturbance. In fact, such invalids often argue that a flesh diet agrees with them much better than a diet of fruit and grains. This is natural enough; because a condition of the stomach that will allow meat to putrefy, even though the patient is not aware of it, would certainly allow the starchy foods to ferment. And in the latter case, the patient would be painfully aware of the fact, and, perhaps, would take steps to rectify it; while in the former case, he can scarcely be convinced that he has indigestion. So meat as well as wine is a mocker.

THE USE OF FRUIT IN AUTO-INTOXICATION.

The acid fermentation of starches and sugars will produce local symptoms in the stomach. The decomposition of meats, etc., will produce biliousness, sickheadache, nervousness, and other symptoms of general constitutional disturbances. In either case, if the usual food is entirely withheld, and the patient allowed to eat all the fruit he desires four times a day, in a few days the terrible coating on the tongue will have disappeared; the distressing symptoms will have been largely modified; and the germs that were producing the mischief will have been starved out, as they do not thrive well on fruit. Then the patient can begin gradually to use well-toasted bread and grain preparations, and, little by little, adopt a more liberal dietary. Those who have seen the almost magical result of fruit diet on such a patient have become convinced that fruit is one of God's great gifts to man.

Infection of the alimentary canal *beyond the stomach* manifests itself in various ways — in diarrhea, cholera morbus, cholera infantum, summer complaint, intestinal catarrh, and dysentery. In all these conditions a large amount of absorption is taking place from the alimentary canal, and is poisoning the patient. While in the acute stage, the patient should take vigorous hot enemas, and should be allowed to eat freely of good, ripe fruit. External treatments, in the way of hot trunk packs, will tend to allay the irritation. Moderate doses of such substances as bismuth, which is not absorbed, but which tends to lessen the internal irritation of the bowels, is often found valuable. Doses of from fifteen to twenty-five grains may be administered with advantage every few hours.

Fruit is the most valuable intestinal anti-septic that can be used, not because of any direct power it has to kill germs, but because it furnishes material upon which the microbes which ordinarily inhabit the alimentary canal do not readily flourish. At the same time there are a few other additional substances, which, in many cases, can be used to advantage. Vegetable charcoal, thoroughly ground, has been found by long experience to be valuable as an intestinal disinfectant. The same is true of sulphur. In fact, in many cases sulphur and charcoal are a valuable combination, and may be used to advantage to assist the fruit. The great objection to many of the drugs that have ability to kill germs is that

they also have a tendency to kill the man. It is far safer to live upon a pure, simple diet, and take plenty of exercise in the open air; for nature will then soon rally and perform her work without artificial aids.

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ORAL TRADITION IN THE THIRD ANGEL'S MESSAGE.

J. A. L. DERBY.

(College Place, Wash.)

SATAN seems never to forget a trick that works well. His exaltation of oral tradition to nullify the truth of God did not end with the Pharisees, nor with the papacy. We may profitably study for a few minutes the successive transmigrations of the soul of this ancient snare.

Commentaries on the sacred books of the Jews, the "law and prophets," did not exist until after the return from the Babylonian captivity. Previously to that time, as the lamentable record shows, little regard was paid to the word of God: the Israelites "mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." The result was captivity by their enemies. Then, as often happens in individual experiences, affliction and misfortune directed their minds to the Lord and his word.

In the land of exile, a descendant of Aaron the high priest, hopeless of Israel's rise by worldly prowess, set his heart upon the devout study of the ancient Scriptures. "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10. How this was carried out at Jerusalem in the time of the restoration, is recorded in Neh. 8:1-13.

But when the Great Synagogue thus came together, the devil came also. This sort of thing was not at all satisfactory to his diabolical diplomacy. It would never do for the unadulterated truth to become a matter of common knowledge with the people. He therefore puts into practice one of his most strategic principles — if you can not completely hinder, try at least to *direct*. If you can not obstruct, hurry along into fanaticism or heresy. If the people are determined to know what the Lord's will is, join hands with them. "That is right, that is right. You know what happened before, because you were not careful to learn the Lord's will. Be very, very careful now. Look closely. You can not be too zealous nor too scrupulous. Gather every scrap of divine revelation you can find. Do not forget that the Lord talked a great deal with Moses and other holy men, and told them many things they never wrote down. Be very diligent to hunt up these *oral traditions* and preserve them," etc., etc.

If there is anything history shows that the great adversary can successfully manipulate, it is an oral tradition. It was by the development of this principle that the Pharisees made void the commandment of God through the traditions of the elders. Matt. 15:1-9. In brief, it came about as follows: Very early in the history of the Great Synagogue originated the maxim, "Make a hedge about the law." In accordance with this, "To build up elaborate explanations, thorny obstructions, subtle evasions, enormous developments, was the labor of the later Jewish scribes, till the Pentateuch was buried beneath the Mishna, and the Mishna beneath the Gemara."

Of course the Mishna and Gemara, constituting the two portions of the Talmud, show the reference in this quotation, from Stanley's History of the Jewish Church, to be to the period subsequent to the time of Christ, when the Tal-

mud grew up; but if we put the words "Halacha" and "Haggada" in place of "Mishna" and "Gemara," we have an exact statement of the development of Biblical exegesis after the time of Ezra.

In Dr. Terry's History of Biblical Interpretation this fact is thus stated: "The rigid measures adopted by Ezra, Nehemiah, and their associates would seem to have prepared the way for pharisaism. The scribes of the period succeeding that of Nehemiah not only copied the sacred books, and explained their general import, but took measures to make a hedge about the law. They set a value on the very *letters* of the law, and counted their number. . . . At the same time, they gathered up traditions and constructed an *oral law*, which, in time, came to have, with them, an authority equal to that of the sacred books. Thus originated the Jewish Halacha and Haggada, the legal and homiletic exegesis." These various expositions constitute the Midrashim, as the Mishna and Gemara constitute the Talmud. The result of this, as stated by Jesus, was that the commandments of God were made of none effect. Thus ended the first chapter in the history of *oral tradition*.

It is not necessary to enlarge on the fact that in the Christian age the same course has been pursued by the wily enemy of righteousness. With such books as "Two Republics" in our hands, we have no need to reiterate the history. The Roman Catholic Church stands as the great champion of tradition. The Sunday institution stands as a monument of the work of tradition in setting aside the truth of God. Thus closes the second act, and the third moves on apace.

One would think that Seventh-day Adventists would know enough about the results of oral tradition to forever preclude the likelihood of their quoting anything concerning the word of God without being able to lay their hands on the divine authority for the utterance. But lo, the work of the subtle old serpent is more than visible in twisting his sophistry about the words of the Spirit of Prophecy.

How often are heard such statements as the following: "But Sister White *said* so and so." My friend, where is it *written*?

"I have known Sister White for years; and she *said* thus and thus in regard to eating meat [or something else]." My friend, doubtless your intention is to be strictly truthful, but I must prefer the *written* statement.

"Sister White said she was shown she would live till the Lord comes." Pardon me, where is the *record*?

"So-and-so told me that So-and-so told him that at a certain meeting Sister White said so and so." Excuse me; where did you say that it is *written*?

Statements like the preceding are not unfamiliar. And their tendency is manifested in the conclusions of a young man, who for several years has been connected with our institutions at Battle Creek, which conclusions were based on such a statement as the preceding — what he had heard that somebody else said that *he* had heard that somebody else was said to have heard Sister White say in a sermon. One of the conclusions was that we do not know anything about when the Lord will come; it may be in one week, or it may be in a thousand.

Even a "U. T." is better in *hand* before quoted.

Very many who read these lines are perfectly familiar with these *oral traditions* floating among us, and realize that this warning is not unneeded. The ultimate effect of these oral traditions can only be to weaken, if not positively to nullify, the effect of the great truths of the Third Angel's Message. Let the motto be: "What is *written*? How *readest* thou?"



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 m. hour of prayer for one another, our work, and for those for whom special requests are made.

We go our ways in life too much alone;
 We hold ourselves too far from all our kind;
 Too often we are dead to sigh and moan;
 Too often to the weak and helpless blind;
 Too often, where distress and want abide,
 We turn, and pass upon the other side.

It should be ours the oil and wine to pour
 Into the bleeding wounds of stricken ones;
 To take the smitten and the sick and sore,
 And bear them where a stream of blessing runs.
 Instead we look about—the way is wide,
 And so we pass upon the other side.

—Selected.

TEMPERANCE WORK.

MRS. GEO. A. IRWIN.

FOR some time I have been much agitated over the lack of real temperance work among us as a denomination. As I see what other churches, leagues, and societies are doing as a means of prevention and reformation, we seem to be very far behind, considering the advanced light we have received. I know there is no class of people who stand so firmly for temperance in every phase as we do, or make it so truly a fundamental principle of doctrine; but there is a phase of the work that reaches even deeper,—for those who know not Christ nor the truth for this time.

Sister White spoke very definitely in the REVIEW of May 22, 1900, in regard to the temperance work, and I quote the following to bring it again to mind: "In our work more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us."

There is a work of education to be done, first of all in our own families, and then for those in our immediate vicinity who are addicted to the use of liquor and other intoxicants. We, as Seventh-day Adventists, can not sit down and feel secure, thinking that we are beyond the reach of this evil. Many of our own dear sisters' lives are blighted because of this dreadful curse in the lives of husbands, sons, fathers, or brothers; and it is time that we arise in our might, and stand shoulder to shoulder with all true temperance workers for a thorough reformation everywhere. The following, from a pamphlet written by the superintendent of the Department of Non-Alcohol Medication in the National W. C. T. U., is authentic, and

is indeed a startling revelation to many, but it contains facts that every mother should know:—

Mothers sometimes wonder why their boys take so readily to cigarettes, or their daughters to cocaine, never thinking that the soothing sirup or cough mixture given freely by themselves to their children developed a craving for something stronger later on. Mrs. Winslow's Soothing Sirup, advertised for years in church papers as well as secular papers as "invaluable for children," is cited in the report for 1888 of the Massachusetts State Board of Health as containing opium; also Ayer's Cherry Pectoral, Dr. Bull's Cough Sirup, Jayne's Expectorant, Hooker's Cough and Croup Sirup, Moore's Essence of Life, Mother Bailey's Quieting Sirup, and others too numerous to mention. The report says: "The sale of soothing sirups, and all medicines designed for the use of children, which contain opium and its preparations should be prohibited. Many would be deterred from using a preparation known to contain opium, who would use without question a soothing sirup recommended for teething children." Again, the following is quoted from a prominent physician: "Among infants, and in the early years of life, soothing sirups are the cause of untold misery; for seeds are doubtlessly sown in infancy only to bear the most pernicious fruit in adult life. It is said that one of the best-known soothing sirups contains from one to three grains of morphia to the ounce of sirup." "Cough mixtures, as a rule, do more harm than good. Nine times out of ten the principal ingredient is opium."

That the use of patent medicines has made many drunkards is a fact well attested. "In my experience I have known of men filling drunkards' graves who learned to drink by taking some advertised bitters as a legitimate medicine. It would be hard to estimate the number of young brains ruined and the maturer opium wrecks from nostrums of this nature. I could write a volume on the mischief that is being done every day to body, mind, and soul, all over the land, by the thousands of miserable frauds that are being poured down the throats of not only ignorant people, but, alas, intelligent ones, too." The main reason why so many people use these mixtures is the popular supposition that drugs cure disease. This is a great error. *Drugs never cure disease.* If people would quit drugging themselves, avoid indigestible viands, eat at regular hours, chew well, stop eating when they have had enough, take a sufficiency of exercise, sleep, and fresh air, with a hot bath once a week, and a cold sponge bath each morning, laying aside all alcoholics and tobacco, there would be very little sickness in the world: Overeating leads to the drug habit for relief from uneasy sensations. Those who value health must cultivate self-control.

We are planning to have a temperance pledge and more temperance literature, so as to begin a more aggressive work; for it is surely a part of Woman's Gospel Work, and we hope to save our own loved ones from taking the first fatal step, and rescue an innumerable company from the depths into which they have fallen.

For the encouragement of sisters who are at present burdened for intemperate husbands, sons, or brothers, I relate the following incident, which came to my personal notice:—

The husband of one of our sisters was a drunkard for over twenty years. I well remember how this sister came to camp-meeting year after year. She never failed to come, nor to present the request that prayer be offered for her husband. But he went on and on until he seemed to have reached the lowest depth, and, apparently, there was no more hope for him. Still she held him up before the Lord, and loved him as tenderly and truly as she did the day she married him. At night she would go through all the saloons of the city in search of him, take him home, steady him up the stairs so that he might not fall and injure himself, and then put him comfortably to bed.

She said the Lord always provided her with means with which to attend the camp-meeting each year, until three years ago, when the provision was not made as in former years. But when the time of the camp-meeting came, it was held at the place where she lived. She one day persuaded her husband to go to the camp with her. There was a wonderful revival meeting held, and the Spirit of the Lord touched his heart. He went forward with others who were seeking the Lord, and was converted then and there, and has never since had any desire to go back to his old life. It is a remarkable fact that there is no trace of liquor left on him, although he used it constantly for so many years. He is a devout member of the church, and is always anxious to be present at the camp-meetings, with his wife. His employers marvel at his reformation, and are grateful for it; for he is a good workman, and they bore long with him, because they knew the faithfulness of his wife.

So, my sisters, if you have drunken husbands, sons, or brothers, do not become discouraged, but always treat them kindly and lovingly, and never reproach them. Imitate this sister's example, and the Lord will surely answer your prayers, also.

THE following has been received without any name or address, so it becomes necessary to give a brief reply through this department:—

DEAR SISTERS: I write to ask your advice about sending my children to a public school. We tried to find a church school, and settle near it, but have failed, so have decided to stay here. We live near the school-house, and I could see the children on the way to and from school. They could come home to dinner. My boy is nine years old, and my little girl five. The school children pass our house every day, and my boy wishes to go. My husband is away from home most of the time, in the work. He is in favor of my teaching the children at home, but I do not have much education, and with my three children, the youngest two years old, and all my work to do, I do not have the time. School has already begun, and I should like an early reply.

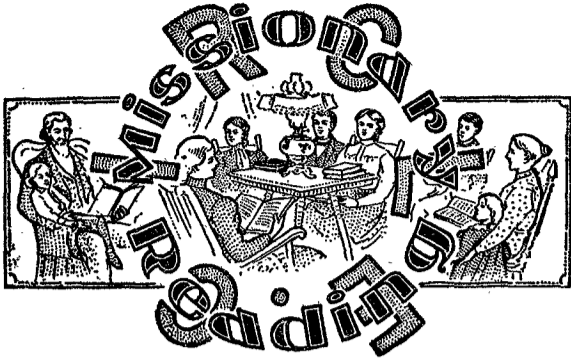
First of all I would call this sister's attention to the following from "Special Testimonies for Ministers and Workers," No. 6: "If parents are not able to send their children to school, let them hire an exemplary, religious teacher who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard. Let mothers and fathers co-operate with the teachers, and devote an hour daily to study, becoming learners with the children. Make the educating hour one of pleasure and importance, and your confidence will increase in the method of seeking for the salvation of your children."

From another Testimony I quote: "The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry." "Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young."

Your little girl is too young to be sent to school. I would advise you by all means to settle where there is a church school, or where there are one or two other Adventist families, so that the children could be formed into a class, with a suitable teacher, with whom you would co-operate, and from whom you could also receive instruction, so that you would be prepared to teach children. If there are other Sabbath-keeping families near you, without children, perhaps some one in those families could arrange to spend a certain portion of time each day in teaching your little boy.

MRS. GEO. A. IRWIN.

"REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.



AGAIN WE SAY IT.

MRS. L. FLORA PLUMMER.

A CORRESPONDING secretary of one of the Conferences writes: "Some of our librarians have written me that they can not organize a Reading Circle because the members of the church are so scattered that they can not meet for such a purpose."

So again we say: The Reading Circle lessons are designed for home study. They may be studied by one person as successfully as by a large company. They may be made a family study, parents and children uniting in it. No one need wait for a meeting of the church to be called before beginning the study. Each family and each person is asked simply to study each lesson as thoroughly as possible, during the week assigned to it. No one should hesitate to enter upon the home study of the lessons because he is so situated that he has not the privilege of reviewing the lessons with others. No organization or formality of any kind is necessary. The simplicity of the plan makes it fit every circumstance. "Joining the Circle" is simply studying the lessons as thoroughly as your time will allow. And the isolated person who thus studies is as truly a member of the Circle as is one who can meet with a company regularly.

READING CIRCLE STUDY.

Revelation 2.

S. N. H.

THE seven candlesticks represent the seven churches, whose light is to shine throughout the world. They embrace the people of God from the first to the second advent of Christ.

The ministers of Christ are represented by the angels of the churches. The words spoken by him who walketh in the midst of the golden candlesticks, to the church at Ephesus, are addressed to all true ministers of God's people. Mal. 2:7. Christ becomes their protection, their strength, their support—their all. He holds them in his right hand.

The first century covered the apostolic age, the church of Ephesus, when the church went forth conquering and to conquer. The trials endured, the zeal manifested, for the glory of God, he honored in vindicating their testimony (Acts 5:34-42), and in separating the precious from the vile. Acts 5:1-16. As their zeal waned, it became a cause of reproof. God said that unless they repented, the light that had so freely shone upon them would be removed. This is true of every person who, having had great light, becomes careless or indifferent. In this early church the doctrine of the Nicolaitanes (the plurality of wives) was introduced. In the promise to the overcomer, the mind is carried forward to the time when the city of God will rest upon the earth, and the garden of Eden will be in the midst of it.

The river of life will proceed from the throne of God, and on either side of it will be the tree of life. Rev. 22:1, 2. "After sin entered this world, the heavenly Husbandman transplanted the tree of life to the paradise above, but its branches hang over the wall to the lower world."

The second period, or Smyrna, embraced about two hundred years, from the close of the first century to the reign of Constantine. This church was before God as sweet-smelling myrrh. They submitted themselves unreservedly into God's hands, suffering uncomplainingly the afflictions that came upon them, believing it to be as much a gift of God to suffer and die as to believe on Christ. Phil. 1:29. They were burned at the stake, thrown to wild beasts, banished into desolate places, put to death in every way human demons could invent. The severest persecutions were during the reign of Diocletian, between the years 302 and 312, A. D. In this state of tribulation and worldly poverty, they were rich, and were exhorted not to fear any tribulation that Satan could bring upon them; for they would receive the crown of life (2 Tim. 4:8), and not be hurt of the second death.

Satan did not succeed in blotting out God's people by persecution, so worldly favor was shown them. This was more dangerous to spirituality than persecution was. Earthly exaltation is the ruin of many souls. Through these snares, in the fourth century, Satan established his seat, his power, and his authority, under the guise of Christianity. It was during these days of trial that the spirit of compromise came into the church; and covetousness and wickedness of every kind laid the foundation for the full apostasy afterward developed. Idolatry was Christianized, pagan idols were named saints and apostles, and in this way the church was taught to commit fornication. God was displeased, and said that unless they quickly repented, he would begin a separation of the precious from the vile, and his light would be removed from them.

It is heart service that God regards. To those who possessed the work of grace in the heart he promised the *hidden* manna, and a white stone, a bond of purity that would exist between himself and those who were his people. The Lord knoweth his own. 2 Tim. 2:19. In this period, when worldly display and pomp were taking possession of the majority of professed Christians, God's care was over those who in humility were serving him, hidden, perhaps, amid the display of others. He promised them the HIDDEN manna and the SECRET name.

When the church had so far apostatized that the man of sin was revealed, another period was entered upon. The name "Thyatira" means "sacrifice of contrition." This period continued twelve hundred and sixty years, from 538-1798, A. D. God's eye was upon his people. He knew their trials and their patience. Jezebel, the wife of Ahab, who brought iniquity and ruin to Israel, became an object lesson of the development of the iniquity that was practiced by the apostate church of that period. The fruits of such a course were that the children of all such churches would be finally destroyed. Hosea 5:6, 7. Those who humbly trusted God, and did not understand the depth of iniquity practiced by the teachers of this period, were commended. The Lord promised that if they would hold fast their experience until he came, he would make them ruler over the nations; and the hand that sustained them would break to pieces their oppressors, even as the vessels of a potter are broken to shivers (Ps. 2:7-9); and they would receive Christ as the morning star. Rev. 22:16.

To each church and to each individual are the following words addressed: "He that hath an ear, let him hear what the Spirit saith unto the churches."

IN the REVIEW of October 9, in the Reading Circle daily reading for Friday, it should read, "Article on Reading Circle Study in the REVIEW AND HERALD of Oct. 9, 1900," instead of "Oct. 2, 1900."

In the REVIEW of October 16 the date of the article for the Friday reading is October 16; that is, the reading is in the same paper as is the study itself.

BEREAN LIBRARY STUDY.

Rev. 2:1-29; "Thoughts on Revelation," Pages 345-362.

DAILY READING FOR OCTOBER 21-27.

Sunday, read critically the second chapter of Revelation.

Monday, "Thoughts on Revelation," Verses 1-7.

Tuesday, " " " " " 8-11.

Wednesday, " " " " " 12-17.

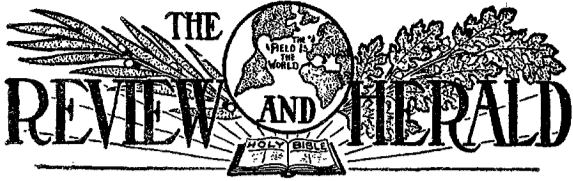
Thursday, " " " " " 18-29.

Friday, article on Reading Circle Study in REVIEW AND HERALD of Oct. 16, 1900.

QUESTIONS ON SECOND CHAPTER OF REVELATION.

1. What is the meaning of "Ephesus"? What period of time is covered by this church?
2. What is the significance of Christ's holding the seven stars in his right hand? V. 1.
3. How many things does the Saviour commend? What are they? Vs. 2, 3, 6.
4. What reproof and warning is given? Vs. 4, 5.
5. What promise is held out to the overcomer? V. 7. Can we in this life begin to partake of this fruit?
6. What does "Smyrna" mean? What period of the world's history is covered by this church?
7. Why would the fact that Christ had power over death be of special interest to this church?
8. By what power was this church bitterly persecuted?
9. What period of severe persecution is represented by the ten days of verse 10?
10. Why would the promise of freedom from the second death be especially comforting to this church?
11. What does "Pergamos" mean? How long a period of time is included in this church?
12. Who began to assume unwarranted power and authority during this period?
13. What was the stumbling-block Balaam taught Balac to cast before Israel? What is the special lesson in this for our time?
14. In what sense is the reward promised the overcomer during this period especially applicable?
15. Give the meaning of "Thyatira," and the period of time covered by this church.
16. (a) Who was Jezebel? (b) What is Baal worship? (c) Was any feature of Baal worship forced upon the Thyatira church? (d) What is to be the final end of all who cling to these doctrines? Vs. 22, 23; Rev. 19:20.
17. What is meant by the promise, "I will put upon you none other burden"?
18. What had been given the church at this time that would encourage them to hold fast until the coming of Christ?
19. What special promises are given them?
20. What one expression is repeated in the messages to each of the churches? Does it apply to us?

THE children of God are those who are partakers of his nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love,—a love that embraces all humanity.—"Mount of Blessing."



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THE THIRD ANGEL'S MESSAGE.

Its Extent and Purpose.

HAVING shown that now is the time—from A. D. 1844, and onward—when the Third Angel's Message is due to the world, it remains to study the import of that message. It is a world-wide message; for—

1. The first of the three angels (Rev. 14:6, 7) spoke with a loud voice "to every nation, and kindred, and tongue, and people;" the second angel followed this one; and the third angel followed them. As, therefore, the first one was to every nation, and kindred, and tongue, and people, and as the third one follows, the third likewise must go to every nation, and kindred, and tongue, and people.

2. The third angel followed them, saying with a loud voice, "If any man worship the beast and his image," etc. This phrase, "If any man," shows that this word is spoken to all men; that it is a universal message.

3. Of the Beast it is said: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And the work of the Image of the Beast is but to cause the worship of the Beast. True, he compels men to worship himself—the Image of the Beast; but, as he derives his authority, and draws his inspiration, from the Beast, the worship of the Image is but indirectly the worship of the Beast. Now, as the worship of the Beast is to be by "all that dwell upon the earth;" as the Third Angel's Message is the warning against the worship of the Beast and his Image; and as obedience to this warning is the only means of escaping that worship and the wrath of God,—therefore the Third Angel's Message must go to "all that dwell upon the earth:" the warning must be as extensive as is the worship. It is therefore evident that this thing will not be done in a corner.

This message says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." We have before cited the scriptures which show this wrath to be the seven last plagues, and which show that with the seventh of these plagues comes the end of the world.

But all do not worship the Beast and his Image. There are some who get "the victory over the beast, and over his image, and over his mark, and over the number of his name;" and these are seen standing "on the sea of glass," before the throne of God, having the harps of God, and they sing a song which none can learn but they, and it is the song of Moses, the servant of God, and the song of the Lamb. Rev. 4:6; 15:2, 3.

How do these get the victory? Notice; the message not only warns all men against the worship of the Beast and his Image, but it tells how to avoid that worship; it not only tells men what they shall not do, but it tells them what to do; it not only calls men to the conflict with the Beast and his Image, but it tells them how to get the victory; and this is contained in the words, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Here, then, is a message which is now due, which is to go "to every nation, and kindred, and tongue, and people," calling upon all to keep the command-

ments of God and the faith of Jesus. The purpose of this message is to gather out from "all that dwell upon the earth" a people of whom it can truly be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and that so, such may escape the wrath of God, which is poured out without mixture into the cup of his indignation.

This makes it incumbent upon all now to study the commandments of God and the faith of Jesus as they have never studied these before, asking themselves the question, Am I one of whom this scripture speaks? Am I one who truly keeps "the commandments of God, and the faith of Jesus"? And, as this message is world-wide, these considerations plainly show that under the power of the Third Angel's Message there must be, and there will be, such a world-wide study of the commandments of God and the faith of Jesus as there has not been since holy John stood on the Isle of Patmos.

What, then, is meant by "the commandments of God, and the faith of Jesus"?

First, as to the commandments of God. In a certain sense, there is no doubt that every injunction of the Bible is a commandment of God; for the Bible is the word of God. Yet, besides this, there is a certain part of the Bible that must be admitted to be the commandments of God above every other part. That certain part is the TEN COMMANDMENTS.

Whereas, in giving all other parts of the Bible, "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21), in giving the ten commandments "God spake all these words." The whole nation of Israel was assembled at the base of Sinai, and "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire;" "and all the people saw the thunders, and the lightnings, and the noise of the trumpet," "and so terrible was the sight, that Moses said, I exceedingly fear and quake." And there, amid those awful scenes, God personally spoke the ten commandments, with a voice that shook the earth. Heb. 12:26.

Nor was that all. After having so spoken these great words unto all the people, "The Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. . . . And Moses went up into the mount of God." Ex. 24:12, 13. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

When Moses came down to the people, he found they had made a golden calf, and were worshipping it after the manner of Egypt; "and he cast the tables out of his hands, and brake them beneath the mount." "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai." Ex. 34:1, 2. Then, Moses says: "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly." Deut. 10:3, 4.

Thus we find not only that God spoke the ten commandments, but that he wrote them twice upon tables of stone. Although holy men of God, when moved by the Holy Ghost, could speak the message of God, none could be found holy enough to speak the words of the ten commandments in their deliverance to the children of men. Although the Spirit could say to the holy prophets, "Write," no such word could be given to any man when the ten com-

mandments were to be given in tangible form to the children of men. But, instead, God said, "I will give thee tables of stone, and a law, and commandments which I have written." And again the second time, when these tables were broken, "I will write . . . the words that were in the first tables."

Nor was this all. God did not come down upon Mount Sinai alone; but thousands upon thousands of the holy angels were with him there. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." Deut. 33:2. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68:17. This array of angels is that to which Stephen referred when he said to his persecutors that they had "received the law by the disposition of angels." Acts 7:53. The Greek word here rendered "disposition" signifies "to set in order; draw up an army; posted in battle order."—Liddell and Scott.

When, therefore, God came down upon Mount Sinai to deliver the ten commandments, he was surrounded with the heavenly host of angels, drawn up in orderly array. Four-faced and four-winged cherubim, six-winged seraphim, and glorious angels with glittering, golden chariots,—all these, by the tens of thousands, accompanied the Majesty of heaven as in love he gave to sinful men his great law of love. Deut. 33:3. Than at the giving of the law of ten commandments, there certainly has been no more majestic scene since the creation of the world. Well, indeed, might Paul name "the giving of the law" among the great things that pertain to Israel. Rom. 9:4.

In view of all these things, it is assuredly the truth that the ten commandments are very properly distinguished as the commandments of God, above every other part of the Bible; although all the Bible is the word of God. This is according to that word itself: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:9-13.

In impressing upon the people the things they should diligently remember, "specially" to be remembered were the day that God came down upon Sinai, and the words that were then heard. And those words were the ten commandments.

This is of equal importance to the world to-day; for all is summed up by Solomon when he says: "Let us hear the conclusion of the whole matter [margin, "the end of the matter, even all that hath been heard, is"]; Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Men are to be judged by the law of God; that law is the ten commandments; and the words of Solomon are emphasized in the First and Third Angel's Messages of Revelation 14. The first angel says: "Fear God, and give glory to him; for the hour of his judgment is come;" and the third angel follows, saying: "Here are they that keep the commandments of God, and the faith of Jesus."

The Third Angel's Message embraces Sinai and Calvary; the law of God and the gospel of Christ; God the Father and God the Son. And when this message ends, the work of God for the salvation of men—the mystery of God—will be finished.

Reader, are you keeping the ten commandments, with the faith of Jesus? Read them carefully and see. Read them earnestly and prayerfully, for God is now bringing every work into judgment: and every work that will not bear the test of the ten commandments will be "found wanting."

STUDIES IN GALATIANS.

Gal. 6: 1.

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Note that when a man is overtaken in a fault, the only thing that the Scripture commands Christians to do is to "restore such an one." There is no commandment to condemn him, to set him at naught, to ostracize him, to talk about either him or his fault; but only to "restore" him.

This is the only spirit that there is in Christianity; for "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Condemnation is not what anybody needs in this world; for everybody is already condemned over and over, by his own sins, and by his own knowledge of his own faults. And, surely, it could be nothing but an essentially vindictive spirit that would crowd more condemnation upon a person who is, already, and many times, doubly condemned. And Christianity is not of such spirit: Christianity is the spirit of love, of the very love of God; and God's love is manifest in his sending of Christ, not to condemn the world, but to save it. Such alone is the spirit of Christianity, everywhere, and forever.

This is shown also in the text, in directing that "ye which are spiritual, restore such an one." There is no direction to anyone who is not spiritual to make any attempt to restore such a one: and this for the simple reason that any such one could do it. The first consideration, therefore, when the Christian receives the knowledge that one is overtaken in a fault, is that that one is to be restored. The next is, Am I spiritual, so that I can hope to restore him? This brings the one who is to attempt the restoring, face to face with himself and God, in an examination of his own standing before God, as to whether he is truly spiritual.

And when this is found to be so, when one has found himself truly spiritual, then, in the spirit of meekness, which is only the spirit of Christ, and which can be only in him who is truly spiritual, seek to restore the one overtaken in the fault: at the same time "considering thyself, lest thou also be tempted;" putting yourself in his place, asking yourself how you would like to be approached, how you would like to be treated, if you were in the fault in which the brother has been overtaken.

Bear in mind also that it is the man who is "overtaken" in the fault who is to be restored—not one whom you imagine to have committed a fault; not one whom you think has done what you think to be a fault. This word gives no countenance whatever to any spirit of fault-finding, or of searching for faults in a brother. It is counsel to be followed and applied only when one is "overtaken in a fault;" when it has become apparent that there is actually a fault. Then, and only then, is the matter to be touched; and then only "ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Jesus has also given specific directions as to how Christians shall go about to "restore" the one overtaken in a fault. He says: "Go and tell him his fault between thee and him alone." Matt. 18: 15. In all the word of God there is no counsel plainer than this of the Lord Jesus; yet what counsel of his is more, and more positively, disregarded by those who profess to be his?

It is the truth, well known to all, that the majority of professed Christians do go and tell anybody, and almost everybody, *else than the one* who has committed the fault. But how can they do so and be Christians? Such a course is natural to the natural man, because it is natural to each man in the world to think every other man his enemy, and, consequently, to have no confidence in him; and then he concludes that it would do no possible good for him to go and tell the man his fault, because it would only make the man still more his enemy.

But it is not so with Christians. The believer in Jesus is sure that all other believers in Jesus are not his enemies, but are his brethren; he counts

them as such; he has confidence in them as such. Therefore, he who is really a Christian has confidence in his brother, that his brother will listen to him and will hear him in what he has to say, even though it be to tell him his fault "between thee and him alone."

Therefore, it is lack of confidence in a brother's sincerity in the fear of the Lord, which is the cause that any professed Christian will not go and tell his brother his fault "between thee and him alone." But lack of Christian confidence is only the mark of the lack of brotherly love, which, in itself, is a lack of Christianity. So the true analysis of such a course shows that it is simply the lack of Christianity that causes any professed Christian to tell it to anybody else than *the one in fault*, and not to "go and tell him his fault between thee and him alone." But go as a Christian, as a brother, and "tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." To "gain" him, to "restore" him, is all the purpose of your going to him at all.

And when one is not a Christian, there is indeed no need for him to go and tell a man his fault, because he is not in a condition to be able to tell it in a way that will do the man any good; for even when one is a Christian, and is spiritual, and "in the spirit of meekness" goes and tells a man his fault, between the two alone, it is possible that even then the man will not hear him. And "if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matt. 18: 16. Not that you are to go and *tell* one or two more, but you are to *take* one or two more, and go and *tell* him, in their presence as witnesses.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Verse 17.

He who, against all this attempt to restore him, holds on his own way, rejecting all attempts of his brethren to help him, has demonstrated that he has not the spirit of Christian brotherhood, and has separated himself from the company of the brethren. And then all that the church can do is to recognize the truth of the situation thus developed, and "let him be unto thee as an heathen man and a publican." As it is written in another place: "A man that is an heretic [one who chooses for himself, against the word of God, against all considerations of brotherhood] after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3: 10, 11.

Not content with attending real negro minstrel shows, it is said that "society is in possession of a new fad in the form of negro minstrel entertainments." The queer part about it all is that the "negro minstrels" are white persons with blackened faces. The popular church organizations, such as the Epworth Leagues, Christian Endeavorers, King's Daughters, etc., have all "fallen in with the prevailing spirit, and are resorting to minstrel shows as a means to replenish their treasuries." It is further stated, and upon good authority, that "society belles and the most aristocratic young men do not hesitate to blacken their faces and assume the characters of negro performers on the amateur stage," because it is "the thing" to do so. And the songs that are sung "either appeal to the senses or tend to arouse the sentiment of pathos, through which evil is oftener wrought than is generally known." Further: "The results of this fad are even now coming to the front. In one city in an adjoining State, six fashionable young ladies, leaders in society, have fallen victims to the blandishments of a negro who was secured to train them in the divine art" of singing "darkey songs." Thus the popular churches, having discarded tithing, God's plan for filling the church treasury, and having abandoned the aid of the power of God, the Holy Spirit, are obliged to resort to carnal methods of raising money. "Babylon is fallen, is fallen." "Come out of her, my people."

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A PRELIMINARY WORK OF JUDGMENT.

WHAT we mean by this expression is that when the great work of the final judgment of this world is accomplished, it will be found to be composed of several distinct divisions, each specific in its nature, and assigned to a particular time and place.

That there is such a work of judgment determined, which shall decide all characters to be either good or bad, and affix appropriate penalties to every evil course of conduct, and assign suitable rewards to everyone whose course of conduct has been righteous, and carry out all such decisions to be fixed for eternity, is one of the plainest propositions set forth in the sure and unchangeable word of God; and it is one of the most momentous subjects that can engage the attention of the human mind.

Paul sobered the frivolous minds of the Athenians, by laying upon their hearts this tremendous truth: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

The first thought suggested by the word "day" is a period of twenty-four hours; but a moment's consideration will convince anyone that no such limited time would suffice for such a work as this. See also 2 Peter 2: 9; 3: 7-12; Jude 6; Matt. 25: 31-34; etc. These texts show that a comparison of the Scriptures is necessary, in order so to adjust their testimony that they shall present a consistency and harmony as to time and place in the work called the judgment.

There are subjects which throw light on all these points, which thereby become subjects of paramount interest and importance. Some of these are connected with the great subject of the sanctuary, with which the readers of this paper are supposed to be familiar. An examination of that work known as the cleansing of the sanctuary, leads into a series of subjects of the most timely and important character,—subjects which explain some statements of Scripture that are otherwise obscure; which harmonize lines of prophecy that otherwise seem disconnected, and hard to understand; and which answer some vital questions concerning events connected with the crowning of all events, the second coming of our Lord Jesus Christ, which otherwise seem unanswerable.

Take, for instance, this one point: When Christ comes, it is with the suddenness of a snare to the inhabitants of the earth. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. This is a crucial period with all the people. There will be just two classes then,—those who rejoice to see him, and those who wail because of him. The people of God are then singled out for a great and instantaneous change to be wrought upon them, while all others remain as they were. Then, also, those who are asleep in Christ, in their graves, are raised in glory and power from their tombs, while all those who are not the dead in Christ sleep on in their graves for a thousand years. 1 Thess. 4: 16; Rev. 20: 5. And as for the living, the same distinction and separation are instantly made. The righteous living are changed from mortality to immortality in a moment, in the twinkling of an eye (1 Cor. 15: 51, 52), while all the others are given over to perish under the judgments of the Almighty. 2 Thess. 1: 7-9.

This change is wrought at the last trump,—that trump which is heard when the Lord himself descends from heaven with a shout, and with the voice of the archangel. 1 Thess. 4: 16. And this separation between the righteous and the wicked is accomplished, and the righteous are made immortal, in a moment, in the twinkling of an eye. Thus the people of God are delivered; but who are the people of God? This question opens to us the fact that some decision must have been reached respecting them previously to this time; but all decision of character for the purpose of determining rewards or punishments is a work of judgment, and is a part of what constitutes the judgment of the great day, the solemn theme of the Bible. The goats are to be placed on the left hand, and the sheep on the

right, when the nations are summoned before the King in his glory. Matt. 25:34, 41. The wicked shall be severed from among the just. Matt. 13:49. The righteous are to be saved, and the wicked destroyed. And the destiny of all is decided from the records that are kept of the deeds of all men; for so God has ordained. This is why we read that when the judgment is set, millions of angels minister before the Lord, and the books are opened. Dan. 7:10; Rev. 20:12.

Thus it is evident that there must be some examination of cases, and the assigning of certain ones to their respective classes, before the Lord appears in the clouds of heaven; for it will be noticed that the decisions are then instantly declared, there being no time *then* to investigate cases. Consequently, this portion of the work of the judgment must be accomplished before the Lord comes. But when, and by what means, can this be brought about? How can Christ come to reward every man as his work shall be (Rev. 22:12), without an antecedent judgment, to pass upon such cases? and if there is such a judgment, where and in what order of events does it come in?

This has been a puzzling problem to many students of prophecy. From the standpoint of the common theology, this has presented a real dilemma; and here are some of the hypotheses that have been resorted to, to meet it: It is claimed, by one class, that the dead, both good and bad, are all raised together, at the trump of God; are judged, and then sentenced to their respective rewards or punishments; while the living are disposed of in the same manner; and thus the judgment is gone through. But consider for a moment how long a time would be necessary for this work. Would one minute be too long a time to devote to each case, to examine the records, and fix the sentence according to his works? If not, taking the common estimate that there are fifteen hundred million persons living on the earth at the present time, it would take one billion five hundred million minutes simply to decide the cases of those now living. But if we should go back, and take in only one other generation, equally numerous, which would certainly be conservative enough, we should have three thousand million human beings to be judged; and giving one minute to each, it would require three thousand million minutes, fifty million hours, over two million days, or over *fifty-seven hundred years*, to accomplish the work, to say nothing of the unnumbered generations of the past.

But more than this: such a supposition runs point-blank against the testimony of the Bible itself; for the Bible plainly declares that after the righteous are raised, a thousand years pass away before the wicked are called from their graves: "But the rest of the dead lived not again till the thousand years were finished." Rev. 20:5. So this scheme will not work at all.

Then another attempt is made to adjust the matter, which is this: that when the righteous dead are raised, they are raised without any change, mortal, as they went down, to be changed afterward. Then they are judged, and made immortal — all this to avoid any judgment before Christ comes. But this scheme, besides being cut off by the time limit stated above, is also directly contradictory to the Bible, which plainly declares that the righteous dead are raised in power and glory, incorruptible, with a spiritual body, and to die no more; while the righteous living are changed in a moment, in the twinkling of an eye, to the same holy state. There is no time allowed here for the examination of the books and the investigation of character. Hence this hypothesis also absolutely fails, as it makes no provision for that previous investigation of character which must take place before Christ appears. We know of no system of belief that has in its provisions any consistent time and place for such a necessary work, except that held and advocated by Seventh-day Adventists. This is an important consideration, and should commend the position of this people to the favorable consideration of everyone who is seeking for a consistent and harmonious understanding of the Scriptures.

Mark well the situation: There must be a period of judgment, and the decision of the great question of probation before the Lord returns to this earth.

But this work of rejecting or accepting people for his kingdom, belongs to the priestly work of Christ. But where does it come in? Christ's last work as priest before he takes his throne as king, is to cleanse the sanctuary. That being ended, his work as priest is forever done. The very time for this work to begin is pointed out. At the end of "two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. It has been found that those days ended in 1844. Then our High Priest entered the most holy place of the heavenly temple, and the final work of atonement for the world began.

The subject of the sanctuary, rightly understood, solves all the perplexities herein alluded to. The cleansing of the sanctuary is a work of judgment. It provides the very place for the preliminary work that is necessary to be done before the Lord comes, and its cleansing is a work of exactly the right nature. Christ's work as priest being designed to gather out from the human family a people for his name and kingdom (Acts 15:14), it must continue till that result is reached. Then it will have been decided how many have accepted of Christ's offers of life and salvation, and become his people. It is the putting away of sin that determines this point; and this is the very work Christ performs in the most holy place of the sanctuary above, at the conclusion of his ministry; and this is the cleansing of the sanctuary. This involves an examination of the books; for the plan is that all judgment shall be rendered to each individual, according to his works as they have been recorded in the books. Rev. 20:12.

Only one conclusion can be drawn from such testimony, and that is that a faithful record is kept of the course of every person, for which he must answer at the bar of God. If one repents and maintains a Christian life, his sins are at last all blotted out. So Peter exhorts: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Of the same class Christ speaks, in Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33; Luke 12:8, 9. And this is when Christ is about to come as a thief upon all them who do not watch for his return. Rev. 3:5.

The subject of the sanctuary places all these points in a clear and vivid light, and thus clothes itself with glory. Thus before Christ appears, the saints are all prepared for their reward. And when Christ has taken them up to his Father's house (John 14:2, 3), they reign with Christ, examining and passing sentence upon the incorrigible dead, preparatory to the execution of the judgment in their cases, at the end of the thousand years. In this work they occupy a thousand years. Rev. 20:4. Here is the "time of the dead that they should be judged" (Rev. 11:18); for then "judgment is given to the saints of the Most High." Dan. 7:22.

Bearing in mind the fact that there are more than two hundred million assistants in this work (Dan. 7:10; Rev. 5:11), a thousand years gives ample time to examine and adjudge all cases. There is no embarrassment for time, no haste, and no confusion. As the cases of all the saints had been examined, and they were ready for immortality at the second coming of Christ, so at the end of the thousand years the cases of the wicked have all been examined, and they are then ready for destruction. The thousand years end; and the final lake of fire, which is the second death, ends the scene of all evil and of all the wicked. Rev. 20:7-15. Then the righteous go forth upon the earth made new for an eternity of joy.

U. S.

"It is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good, hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate."

FROM COORANBONG TO ST. HELENA.

KNOWING that some of the readers of the REVIEW will be interested in an account of the providences that have attended us in our removal from Cooranbong to St. Helena, I will give a brief record of them. For several months mother had felt that it was her duty to return to America, and attend the next session of the General Conference. But it was not till the last of July that she decided to sail on the "Moana," August 29.

To me it seemed impossible that in four weeks we could sell our homes, dispose of furniture, horses, cattle, etc., close up our connection with the various Australasian institutions and enterprises, attend a ten-days' council of the Union Conference Committee, and get off by the August steamer. But we began to do our best, and we found help at every step. Mother sold her house and land, furniture, farm implements, horses and vehicles, to Mrs. Minchin, of Dunedin, New Zealand, who desired to be near the Avondale School. I traded property with Brother Metcalfe Hare, and then sold my newly acquired property to the school. This gave Brother Hare a place with more land, which he desired; it gave the school another residence for a teacher, which was much needed; and it freed me from the ownership of property seven thousand miles from my future field of labor.

With these matters settled, I felt free to attend the annual meeting of the Victorian Conference. It was a great privilege to meet again old friends and fellow laborers, and especially the workers in the Echo office. Monday morning I attended the regular weekly gathering of the Echo Company's employees. There were seventy-five assembled, and half an hour was devoted to a brief review of the development of the company's business from the time when the typesetting for the *Echo* was done in a cottage, to the present time, when it is turning out a large part of the illustrated subscription books sold by our seventy-five canvassers in the seven Australasian colonies.

In the meetings of the Conference there was manifested a spirit of harmony and progress. Steps were taken to place the book business on a more solid financial basis, and to relieve the Echo Company and the General Conference Association from some of the burdens they have carried in its behalf.

Returning to Cooranbong, I found my daughter Mable very sick. Before I went to Melbourne, she was ill, and I had sent her to the Health Retreat, hoping that a few days' treatment would do her good. But in spite of the best of care and treatment, she had grown worse, and I found her in great suffering, with a nurse in attendance day and night. All said, "She can not go on the voyage unless there is a great and sudden change; and if she can not go, what will you do?" We said, "Our times are in His hands. God would not prepare the way for our going, by so many providences, and then leave us in confusion on account of sickness. Please join us in daily prayer that the Lord may heal and strengthen her for the journey." Many prayers were offered for her restoration, and five days before our sailing she began to improve, and was able to go on board the steamer, and endure the voyage with but little suffering. Since landing, she steadily grows stronger.

Mother bore very well the confusion and worry connected with the breaking up of her home, and took an active part in the meetings of the council, which continued from August 16-26.

By the steamship company we were favored with reasonable rates, and the very best accommodations and service that the good ship "Moana" could afford. Captain Cary, Purser Hodson, and Chief Steward Naismith did everything for our comfort and enjoyment that their kindness could suggest, and the thoughtful attention of the stewardess lightened for mother the weariness of the long voyage. For mother especially, there were two things hard to bear: the ubiquitous smokers; and the playing of quoits and the dancing on the upper deck right over her head. Some of the passengers asserted their right to do as they pleased, regardless of "one old lady's comfort."

Our voyage from Sydney to San Francisco was a remarkably pleasant one. During the greater part

of the voyage the ocean was as calm as an inland lake, and at no time was it really rough. The weather was exceptionally fine, and there was much less than the ordinary amount of seasickness. The "Moana" is a good ship, and we shall be sorry when she goes off the line.

At Auckland we were not permitted to land, on account of the quarantine regulations. Brethren Teasdale, Mountain, and Nash, with other friends, came out in row boats; and although they could not come on board the ship, we could talk with them from the ship's deck. At Samoa we were taken ashore by Prof. D. D. Lake, who entertained us royally, and furnished us with a liberal supply of fresh fruits for the remainder of our journey.

At Honolulu we were taken to the hospitable home of Sister Kerr, where we met Elder Baxter Howe, some of the workers from the sanitarium and Brother and Sister Howell, from the Chinese school. How we did enjoy this visit, and the feast of good things with which Sister Kerr's bountiful table was loaded. After dinner we visited the sanitarium and the Chinese school, and held a meeting with the church in their meeting-house. Honolulu shows many signs of progress since our last previous visit.

Thursday night, September 20, we dropped anchor in San Francisco Bay. By nine o'clock Friday morning we had all passed inspection, and the ship had a clean bill of health. Yet we were ordered to the quarantine station. There all boxes and trunks were opened, and the contents transferred to wire cages, and all put into great retorts to be steamed or smoked according to their character. Then the passengers were again examined, and being found well, were allowed to repack their goods. This consumed the day, and we were taken by a tug boat to the San Francisco wharf, where we landed at 8 P. M. How glad we were to land, and to meet Brethren C. H. Jones, J. O. Corliss, and others, who took us to their houses, and gave us a hearty welcome. On Sabbath mother spoke to a large congregation in the Oakland church.

Before leaving Australia, and on the voyage, we planned to settle for the winter in Oakland, but we find that Oakland has grown to be a crowded and busy city. Rents are high, and a place exactly suited to our requirements is hard to find. At St. Helena we find a place that seems to have been providentially prepared for mother and her family of workers. I will briefly describe it: The place is about two and one-half miles northwest of the St. Helena Railway station. It lies at the foot of the mountain on which the St. Helena Sanitarium is situated, and is twelve-minutes' walk from that institution. It was for many years the residence of Mr. Robert Pratt, a brother of William Pratt one of the founders of the sanitarium. The place comprises thirty-five acres of valley land, of which ten acres are in bearing vineyard, eleven acres in prunes, and five acres in a home orchard of apples, pears, peaches, plums, olives, and figs. In the midst of this tract is a knoll, beautiful with oaks, elms, walnuts, and other ornamental trees and shrubbery, on which stands an eight-roomed, two-story house. Back of the house is an old cottage, which can be fitted up as an office for copyists; and back of this are large stables, dairy and fruit house. On the mountain side are twenty acres of wild land, having sufficient wood to supply us fuel for several years. Providential circumstances enable us to secure this place for about five thousand dollars, with four-years' time in which to make the payments.

Among the many advantages of this location, three are worthy of special mention,—the climate of this portion of the Napa Valley is excellent; the rural surroundings are conducive to health and happiness; the proximity to the sanitarium places mother in easy touch with a most encouraging field for Christian labor, a field in which she has always been deeply interested and greatly blessed.

From this time forward the permanent address of Mrs. E. G. White, W. C. White, and Misses Sarah McEnterfer, M. A. Davis, S. E. Peck, and Maggie Hare will be St. Helena, Cal. W. C. WHITE.



THE HEAD AND THE BODY.

"LET no man beguile you of your reward, . . . vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:18, 19. The *body* referred to in the text is the church of Christ, of which he is the *head*. In this same epistle the apostle says: "Let the peace of God rule in your hearts, to the which also ye are called in *one body*; and be ye thankful." Col. 3:15. In addressing the Romans he said: "For as we have many members in one body, and all members have not the same office: so we, being many, are *one body* in Christ, and every one members one of another." Rom. 12:4, 5. In the Ephesian letter he says: "And hath put all things under his feet, and gave him to be the *head* over all things to the church, which is his *body*, the fullness of him that filleth all in all." Eph. 1:22, 23.

Again: we read of Christ, "And he is before all things, and by him all things consist. And he is the *head* of the *body*, the *church*: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Col. 1:17, 18. Of Christ's body it was said to the Ephesians: "But speaking the truth in love, may grow up into him in all things, which is the *head*, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the *body* unto the edifying of itself in love." Eph. 4:15, 16.

In the Corinthian letter we read: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into *one Spirit*. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the *body of Christ*, and members in particular." 1 Cor. 12:12-27.

Paul illustrates the union that should exist in the church, by the *oneness* of the twain belonging to the marriage relation. He says, "For the husband is the head of the wife, even as Christ is the *head* of the *church*: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to him-

self a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones." Eph. 5:23-30.

So close is the union between Christ and his church that he recognizes their sufferings as his own. He is "touched with the *feeling* of our infirmities." Heb. 4:15. Paul spoke of his suffering for the church as "filling up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1:24. Again we read: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5. The apostle expressed a desire to not only know Christ, but to know also "the power of his resurrection, and the *fellowship* of his sufferings." Phil. 3:10.

The true basis of our fellowship is with the Father and the Son. This is plainly stated by the apostle John in his epistle: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:3-7. Joyous and blessed assurances indeed,—fellowship with God and Christ, and that we may know, as expressed by the Spirit in the instruction to his people, that "the church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows his supreme regard."—*Review and Herald*, Sept. 5, 1893.

Again: "He in whom 'dwelleth all the fulness of the Godhead bodily' descended to our world, humiliated himself by clothing divinity with humanity, that through humanity he might reach the human family. While he embraced the human race with his human arm, he grasped the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest possible point for humanity to experience; and why?—That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven."—*Mrs. E. G. White*, in *Review and Herald*, July 9, 1895.

And here is still another quotation in which is set forth our Saviour's fellowship with the trials, cares, and conflicts of his body, the church: "The Lord is very pitiful, and of tender mercy. His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that concerns in any way our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; there is no perplexity too deep for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son."

Again: "Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are

those who spend a large amount for needless luxuries; they gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the enterprise whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their character the teachings of Christ, being at peace one with another, and moving in perfect harmony as an individual whole. They should defer their individual judgment to the judgment of the body of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when, in fact, they are doing nothing for God, and are living in direct opposition to his expressed word."—*"Testimonies for the Church," Vol. IV, page 18.*

J. N. LOUGHBOROUGH.



—October 3 the corn palace in Mitchell, S. D., was opened.

—Renewed activity is reported among the rebels of Colombia.

—Paris reports say that a reopening of the Dreyfus case has been decided upon.

—The price of cotton in India has risen, and many spinning mills have been closed.

—Large fields of anthracite coal have been discovered in the Cascade Mountains, in the State of Washington.

—The Russian novelist and reformer, Count Leo Tolstoi, has been excommunicated from the Russian Church.

—It is reported that the Infanta Maria Mercedes, sister of the king of Spain, is engaged to the Duke of Abruzzi, the arctic explorer.

—The Carnegie Company at Pittsburg, Pa., announces to its 15,000 employees that a new wage scale will be adopted the coming year.

—It is thought that King Leopold will abdicate the throne of Belgium before the close of the present parliament, in favor of the Prince of Flanders.

—A dispatch from General MacArthur states that fifty-two men of the Twenty-Ninth Volunteer Infantry, under Captain Shields, have been captured by the Filipinos.

—The United States consul at Chihuahua, Mexico, has informed the State Department, at Washington, that, on September 16, a mob of Mexicans tore down the United States flag over the consulate.

—A Philadelphia distiller is using the seals of Princeton College and of the University of Chicago, as trademarks on his whisky; and other dealers in whisky are using the seals of other colleges and universities.

—It is estimated by experts in London, England, that the practice of weighing the wrapping paper with goods purchased at the stores, results in a loss of \$2,500,000 per annum to London buyers.

—The Northern Pacific Railroad tunnel under the Cascade Mountains was cut through solid granite for two miles. It is now ready for the rails. One thousand men have been working on it for nearly three years.

—During 1899 Berlin was visited by 1,000,000 strangers: Vienna by 500,000; Munich, 600,000; Dresden, 500,000; Hamburg, Leipzig, and Zurich, each 400,000; while Düsseldorf, Bâle, and Stuttgart each had over 250,000 visitors.

—An exchange says that "it will be a surprise to many to know that in India 30,000 students receive the degree of B. A. each year, and that there are in that country about 3,000,000 college graduates occupying various positions of responsibility."

—The Union Pacific Railway Company has forbidden its employees to smoke cigarettes. It is related that at a recent meeting of the board of directors the presiding officer, turning to a multi-millionaire who was smoking, said: "Drop that cigarette." The director looked astounded. "I mean it," said the officer, severely. "I have just issued an order prohibiting cigarette smoking by any employee of the company. You get ten dollars every time you come here. So kindly drop that cigarette." Needless to say, he was obeyed.

—The new British Parliament will meet the first of November.

—It is reported that England has bought 250 Krupp guns of Italy.

—The Peruvian Cabinet appointed August 31 has already resigned.

—Heavy storms in France destroyed crops and ruined many vineyards.

—Melbourne has been chosen as the capital of confederated Australia.

—It is feared that the prairie chicken will soon become extinct in Kansas.

—An effort is being made to introduce the American sweet potato into Europe.

—Twenty plants of the American Tin Plate Company have resumed work.

—Thieves recently secured about \$71,500 from the safe in the Vatican, at Rome.

—On account of yellow fever, the State of Texas is enforcing a quarantine against southern Mexico.

—Over 169,000 free baths were given the last season at the government free-bath house in Hot Springs, Ark.

—Experiments in France have shown that chimney soot is valuable, both as a fertilizer and as an insecticide.

—A British syndicate has \$700,000 deposited in a Chicago bank, to buy shares in the American Cereal Company.

—The Baltimore and Ohio Railroad Company has recently ordered 9,000 cars, the cost of which will be \$7,685,000.

—George Von Laer Meyer, of Hamilton, Mass., has been appointed ambassador to Italy, to succeed General Draper, who resigned.

—The Reading Railroad Company's earnings the last year were the largest for six years, the gross receipts being \$55,946,934.

—The coal output of Alabama is estimated at 9,000,000 tons for the year, an increase of over one million tons over the year before.

—It seems that, though several railroads are in need of new steel rails, "they refuse to pay the high rate of twenty-six dollars a ton."

—October 7 a German force near Tientsin, China, meeting a body of Chinese numbering 8,000, was compelled to retire to Tientsin.

—The New York rice syndicate, with a capital of \$7,500,000, wishes to buy the entire crop of rice produced by the Southern States.

—Carl Schurz has resigned the presidency of the National Civil Service Reform League, and also that of the New York Civil Service Reform Association.

—Sir Thomas Lipton has cornered the pork market, having 75,000 barrels in Chicago and 40,000 barrels not yet in, with which to fill a large government order.

—After Jan. 1, 1901, the Centigrade thermometer will be used in Germany, instead of the Fahrenheit, the chancellor of the German Empire having issued an order to that effect.

—The rolling mills of the Susquehanna Iron and Steel Company, Columbus, Pa., have resumed work, the 1,600 employees having accepted a cut of twenty-five per cent in their wages.

—The Southern Pacific Railroad has ordered fifty-eight locomotives from the Cook Locomotive Company, Paterson, N. J., thus insuring work at that plant night and day for six months.

—It is stated that "Rev. J. Newton Emery, pastor of Christ (Universalist) Church, Middletown, N. Y., may be compelled to emulate the example of President McKinley, and join the masons' union. The secretary of Christ Church has begun the erection of a fine church edifice, and, when the proper time arrives, it is desired that Mr. Emery shall lay the corner stone. Union men employed on the building will object to the minister using the trowel on the occasion, unless he joins their ranks. It is believed that Mr. Emery will pay the necessary fee of fifteen dollars, and join the order, to avoid any trouble."

—September 25, at Newport, R. I., the little submarine torpedo boat "Holland" demonstrated its value, in mimic warfare at least. Moving, practically submerged, at a speed of about six miles an hour, showing no light and making no noise, it easily picked up the flagship 'Kearsarge' of the blockading fleet, as it lay several miles to the eastward of the mouth of the harbor. The diving boat was close on the 'Kearsarge' before any of the battle-ship's officers had any knowledge of its presence. The big craft succumbed without a struggle. The mimic battle was fought in absolute darkness. That the fleet failed to show any lights, was taken as evidence that the ships were afraid to disclose their location, knowing that the submarine boat was out, and realizing that their only safety from its attack lay in escaping its notice. This proved to be true, for, even without lights, it succeeded in picking up the most important battle-ship in the fleet. The result of the night's maneuvers may be summed up, unofficially, by the claim of the torpedo fleet officers—that they succeeded in torpedoing every battle-ship in the blockading squadron."

—English is now a required study in the higher state schools of Prussia.

—Floods of the Pánuco and Tames Rivers, in Mexico, are causing great damage and considerable loss of life.

—The Island of Guam has been detached from the Asiatic squadron, and made an independent naval station.

—The cable department of the Western Union Telegraph Company refuses to send private messages to or from Colombia.

—In the year 1899 Minneapolis, Minn., manufactured 14,280,000 barrels of flour, or 60,000 more than during any previous year.

—Prince Albert, of Belgium, heir presumptive to the throne, was recently married, in Munich, to the Duchess Elizabeth, of Bavaria.

—The British army headquarters which were maintained for fourteen months at New Orleans, La., have been closed, having paid about \$10,000,000 for horses, mules, and supplies shipped to South Africa.

—The National Steel Company, of New York, is to fill an order for 10,000 tons of steel rails for New Zealand. The shipment will be made by a train of forty cars, over the Lake Shore, from Youngstown, Ohio, where the rail mill is situated.



ARGENTINA.

My work at San Cristobal was brought to a sudden close. As stated in my former report, there is no priest nor pastor in that city, from whom to expect opposition, yet it was not long in arising on the part of liquor-sellers, atheists, and even some Protestants. At that juncture, the Lord put it into the heart of Brother Ritter, a farmer from the Las Tunas church, to come to my assistance. Eight or ten persons—French, Belgians, and natives—had begun to keep the Sabbath, and we intended shortly to baptize them, but as the outlook made me rather anxious, we planned to close the work as soon as possible.

A week after the arrival of Brother Ritter, we were summoned before the police, to read a petition signed by thirty or forty leading business men, asking that we be expelled from the town, as our evening meetings were against public morals (!). The police officers told us that our lives were not safe, that they did not care to be responsible for anything that might happen, and that their advice to us would be to leave the community at once. I told them that the petition was an assault against the freedom of speech and worship guaranteed by their constitution. "The people in this region keep the constitution when they feel like it. When they don't, they run over the laws and the police," was the answer. We came home, and after a prayerful study of similar circumstances in the life of Christ and the apostles, we concluded to put a written protest in the hands of the police, and leave the city, which we did, after visiting all the friends of the truth, and encouraging them to remain faithful to the precious light they had received. Since that time, Brethren Westphal and Ritter have visited these people, and found most of them still faithful.

I am now at Buenos Ayres, looking after the editing of *El Faro* and the interests of the work in the city. The Methodist Spanish organ published here is keeping up a lively musketry against the message, which is evidence that the power of the truth is felt. The Sunday movement is being revived. The Santa Fé legislature has before it a bill in favor of Sunday and the Catholic feast days. The Protestants would be most heartily in its favor, were it not for the mention of the holidays of the Catholic calendar. It will be interesting to see on which side the compromise will be.

The workers had an interesting conference with Brother and Sister Snyder as they passed through this city on their way to Paraguay. Brother Snyder was ordained to the gospel ministry prior to his departure for his field of labor. Our workers' school, now at Camarero, is soon to close its third term, and several young men will resume the work of spreading the printed page, Brother Town taking charge of that work in the intervals between the school terms. Brethren Westphal and Brooking have gone to Carmelo, Uruguay, in answer to a call. Four or five communities in this neighboring republic are calling for the living preacher. This is due to the faithful work of our two Waldensian canvassers. One of these calls is quite urgent, and I should have responded personally, notwithstanding the press of work here at the capital, were it not for the illness of my wife.

I realize that now is our time to labor, and that it will soon be difficult to do what is now comparatively easy work. The war spirit seems to arouse all these South American republics to internal rivalries and external fears. But the Lord is our shield and buckler. Praise his name for his sustaining grace.

JEAN VUILLEUMIER.

MICHIGAN CONFERENCE PROCEEDINGS.

THE fortieth annual session of the Michigan Conference was held at Ionia, Mich., in connection with the camp-meeting, Aug. 31 to Sept. 10, 1900.

Seven meetings in all were held. During the session, sixty-nine churches were represented by one hundred and forty-two delegates. On motion the reading of the minutes of the last session was waived.

The treasurer read the following report, which was adopted by vote of the Conference:—

RECEIPTS.	
Cash on hand, July 1, 1899.....	\$ 1,640 92
Tithe for twelve months.....	37,145 86
Camp-meeting fund.....	3,193 82
Michigan Conference Association.....	1,652 97
Sale of furniture.....	31 22
Refunded by General Conference.....	87 24
Ontario Conference.....	438 07
Miscellaneous.....	1 73
Rent of Petoskey building.....	16 87
Contributions.....	325 75
Total.....	\$44,534 45
DISBURSEMENTS.	
Labor.....	\$ 28,614 58
Camp-meeting expenses.....	3,282 28
Tithe to General Conference.....	3,330 30
Tithe refunded to sanitarium.....	1,861 11
Battle Creek College.....	50 00
Postage, revenue, and exchange.....	89 75
Printing bills, books, and blanks.....	110 09
Tent fund.....	336 87
Freight.....	51 15
Michigan Conference Association.....	3,058 29
Sanitarium endowed fund.....	643 36
Miscellaneous.....	4 50
Total.....	\$41,432 28
Cash on hand, July 1, 1900.....	\$3,102 17

The churches of Ann Arbor, Exeter, Flushing, Hesperia, and Paw Paw, having been organized since the last Conference, were unanimously received into the Conference.

The usual committees were appointed as follows:—

On Nominations: O. F. Campbell, W. C. Hebner, E. N. Hatt, S. F. Svensson, Daniel Hale. On Credentials and Licenses: H. D. Day, M. J. Cornell, Wallace Matthews, C. N. Sanders, R. C. Horton. On Resolutions: Eugene Leland, S. M. Butler, S. E. Wight. On Baptism: Wm. Ostrander, C. A. Watkins, E. K. Slade.

On motion it was voted to amend the Constitution so as to provide for an Executive Committee of five members, instead of seven.

The following resolutions and recommendations were adopted during the session:—

Whereas, God in his wisdom has called from our midst our beloved brethren and faithful laborers, Elders R. J. Lawrence and H. S. Lay; therefore,—

1. *Resolved*, That we extend our sympathies to the bereaved families, and our gratitude to God for the many years of faithful labor which these brethren have accomplished, and for the bright hope they have left of a part in the first resurrection.

2. *Resolved*, That the Executive Committee of this Conference be empowered to continue to support Elder R. W. Munson and his family, in the foreign field, in such a manner and to such an extent as said committee shall deem right and proper.

3. *We Recommend*, That we take steps to procure a class of young people of suitable qualifications, and give them instruction in Bible work preparatory to entering the Master's service as Bible workers; and that we select one or more ministers and their wives to enter some of the cities in this State, to have the care and instruction of the classes.

4. *We Recommend*, That, instead of spending so much money in our home fields, we send one Bible worker into the Tennessee River Conference to labor in the city of Memphis, and that we pay her way for one year.

5. *We Recommend*, That we pay the traveling expenses of two competent teachers to the Island of Sumatra, East Indies, to assist Elder Munson in his good work already begun, with the understanding that they are to be self-supporting after they arrive in their field.

6. *We Recommend*, That we help to sustain a school for the colored people in the South during the coming year, to the amount of seven hundred dollars (\$700), and that we send a delegate to visit that school at least once during the year, and that said delegate make a report to this Conference at its next annual session.

7. *Resolved*, That five persons be chosen by the Conference Committee to form a Board of Education; that at least two members of the Conference Executive Committee, one member of the Battle

Creek College faculty, and the Conference superintendent of schools shall be members of said board; that this board, in counsel and co-operation with the Conference Committee, shall have full control of the educational work in this Conference.

8. *Resolved*, That each intermediary school be allowed to appoint two persons to act with this Conference board on matters concerning its own local affairs.

9. *Resolved*, That we indorse the work that has been done among the young people of this Conference during the last year, and that we authorize the officers of the Sabbath-school Association to continue their work, and we will give them the moral support of this Conference in all their efforts.

Whereas, Prophecy is fast becoming history, and the movements in the political, social, and financial world clearly indicate that the work of proclaiming the last warning message of mercy to the world must be speedily accomplished; and,—

Whereas, Our literature is a great and important factor in our work, and a means ordained of God for disseminating the light and truth given, and is wielding an influence, the results of which eternity alone will reveal; therefore,—

10. *Resolved*, That we, the Michigan Conference in annual session, recommend and encourage the selection of suitable persons to engage in missionary canvassing for our large publications; such as, "The Desire of Ages," "Daniel and Revelation," "Great Controversy," and "Patriarchs and Prophets;" and, further,—

11. *Resolved*, That each church select one or more members from their company to engage in the sale of our smaller books, papers, and other publications in their vicinity.

12. *Resolved*, That the Conference give five hundred dollars to Battle Creek College for last year's expenses.

The following officers were elected for the coming year: President J. D. Gowell; Secretary, J. S. Hall; Treasurer, Review and Herald Pub. Co. Executive Committee: J. D. Gowell, H. D. Day, M. J. Cornell, S. M. Butler, S. E. Wight. Trustees of Conference Association: J. D. Gowell, H. D. Day, M. J. Cornell, S. M. Butler, S. E. Wight.

The Committee on Credentials and Licenses offered the following report, which was adopted:—

For credentials: J. D. Gowell, E. H. Root, H. M. Kenyon, Wm. Ostrander, L. G. Moore, T. M. Steward, R. C. Horton, H. D. Day, S. M. Butler, J. L. Edgar, B. F. Stureman, J. C. Harris, O. Soule, L. N. Lane, W. R. Matthews, O. F. Campbell, C. N. Sanders, M. C. Guild, W. C. Hebner, S. F. Svensson, E. R. Williams, C. A. Watkins, W. H. Falconer, Conrad Weber, R. W. Munson, E. Leland.

For ordination and credentials: A. R. Sanborn, E. K. Slade.

For ministerial license: E. I. Beebe, C. G. Howell, F. J. Harris, John Irwin, Jr., C. E. Leland, W. D. Parkhurst, M. Shepherd, R. E. Harter, L. Terry, Chancy Wood, S. E. Wight, J. G. Wilson, Carl Hanson, W. E. Videto, O. F. Butcher, M. D. Warfle, C. D. Rhodes, Byron Hagle, E. A. Bristol, T. G. Lewis, J. C. Brower, Fred Brink.

Missionary license: Myrtle Bristol, Emily Campbell, Nettie Haysmer, Clara Hildreth, E. Jennie Lane, Mina Pierce, Mrs. E. R. Williams, Mrs. R. W. Munson, Belle Campbell, Minnie Burden, Mrs. M. M. Faulkner, Mina Hildreth, Clara Kiep, Minnie Lay, Lucy Tyte.

A committee, appointed to revise the church list, offered the following recommendations, which were adopted:—

We Recommend, That the following names, which appear on the list of churches, be dropped, as there are no church organizations at these places: Clare, Montrose, Midland, Mc Bain, and Pontiac; and further,—

We Recommend, That the following-named churches, the members having died or moved away, be disbanded: Birch Run, Colon, Chippewa, Ely, Ogden Center, Webberville.

On motion the Conference adjourned *sine die*.
J. D. GOWELL, Pres.,
J. S. HALL, Sec.

ILLINOIS LOCAL CAMP-MEETING.

THIS meeting was held at Salem, September 13-23. The laborers present from Illinois were N. W. Kauble, Chas. Bliss, E. A. Curtis, Charles Thompson, and Brother Taggart. No minister from without the State was present, except the writer. The gathering of our people was not large, but the meetings were good. Two baptisms were held, nine persons going forward in the divine ordinance. The attendance from Salem was good, and a force of laborers was left, with tents and necessary outfit, to continue the work. Meetings by our people had not previously been held in Salem, and the people wanted all we had for them.

The writer was called by the Conference to assist in the camp-meeting work, and especially to set the principles of true education before our people. The Lord enabled me to do this in six talks, which were well received. Strength increased as the meeting progressed, so that I was not only able to talk six times, but ten times, and to conduct a number of social meetings besides. In all these the Lord blessed, and we praise him for the multitude of his mercies.

Brother R. F. Cottrell, a grandson of Elder R. F. Cottrell, deceased, labored in the various phases of the educational work. He will be one of the teachers in the Sheridan Industrial School when that institution opens for work this fall. Brother R. B. Craig, who has recently been made State agent for Illinois, was present to give instruction in his department of the work. The Sabbath-school work was represented by Mrs. Kauble and others.

WM. COVERT.

NORTH CAROLINA CAMP-MEETING.

THIS meeting was held at Asheville, August 23 to September 2. The attendance of our brethren was good considering that a camp-meeting had been held in the eastern part of the State. Although the grounds were situated on the street-car line and near the depot, they were rather too far from the resident portion of the city for a large attendance of the citizens. The preaching and Bible study were of a nature to encourage close heart-searching and seeking for a clearer understanding of the will of God. The enemy contested the work, so revival efforts were made almost every day, and precious victories were gained.

Each branch of the message was considered. As at each of the other camp-meetings of the district, several copies of the new book, "Christ's Object Lessons," were subscribed for by the friends. Plans for future work in the two Carolinas were made; and it was decided to hold a general meeting for South Carolina during the fall or early winter. Nearly two hundred dollars was pledged on the tent and camp-meeting fund.

We feel confident that the work in these States is being put on a basis that will tend more rapidly to advance the work. The meeting closed with courage and hope on the part of those in attendance.

N. W. ALLEE.

COLORADO CAMP-MEETING.

THE camp was situated in a grove of tall trees near Harman, a suburb of Denver. A goodly number of our people were present, and the instruction given by the servants of the Lord was readily received. In the daily social meetings their testimonies of faith and confidence in the message were inspiring and full of praise and good cheer. On several occasions the congregation was divided, three or four speaking at the same time, thus affording two or three hundred the opportunity to speak in an hour. There was no waiting. On some occasions fifty or more were standing, ready to speak for Christ.

The camp-meeting being separate from the business meetings of the Conference, the time was devoted to spiritual labor and instruction in the message. The people from the city gave us an audience at night, and some were converted. At one time about eighty-five went forward for prayers. Quite a number were baptized, while others desired to return to their home church for the administration of the ordinance. The Lord wrought for both old and young, and it was good to be there.

Elders W. A. Hennig and J. W. Collie and the local ministers conducted the work at the beginning of the meeting, Elders H. Shultz and J. E. Jayne and the writer arriving later. The young people's meetings were conducted by Elder Hennig. Prof. P. T. Magan presented the plan for the relief of our schools. He obtained, in pledges, subscriptions, and money, about \$5,000. The officers of the Conference, in response to their plea for the liquidation of the Conference debt, succeeded in raising \$1,430. Two hundred and forty dollars was given for the foreign missions, in the Sabbath-school and First-day offerings.

Meetings for the German people were held every day with good results. Brother S. C. Osborne, the district agent, labored in the interests of the canvassing work, giving instruction to an intelligent class.

The resignation of Elder J. M. Rees made it necessary for another to fill the vacancy for the unexpired time. The committee selected Elder G. F. Watson, and the choice was ratified by the large congregation. Elder Rees retires from the Colorado Conference with the good will of the people, and

accepts the position of president of the Missouri Conference. May the Lord bless these brethren as they take up their responsibilities.

The Colorado annual Conference will be held at Boulder during the holidays. R. M. KILGORE.

MISSISSIPPI.

KILGORE.—We came to this place and began tent-meetings, August 14. Brother M. W. Adams gave us his front yard in which to pitch our tent. He and his family have been keeping the Sabbath alone, for ten years. The seeds of truth, which he has been sowing, now seem to be springing up. It has been very gratifying to us to witness the attendance, and the deep interest manifested in the truths presented. Persons have come from the surrounding country, six and ten miles away. We have held fifty-five meetings, some of them in a union church four miles distant. For about two weeks, we held two meetings each day.

We find a very hospitable and genial class of people here, and never were we more kindly entertained. We have received \$14.85 in contributions. If this people will give the Saviour and his message as warm a welcome as they have us, we shall rejoice to all eternity that we ever came to this place. We have learned of nine adults who have begun the observance of the Sabbath, besides several children. Others are deeply convicted. R. S. OWEN,
H. W. PIERCE.

VIRGINIA.

BUENA VISTA.—I came to this place June 29, and held meetings in the Dunkard church until August, when I went to our Conference session. The congregation here was not as large as we desired; however, the Lord came near, and six adults decided to accept the truth.

After Conference I returned, and meetings were held in the same church, for two weeks or more, with the result that two others decided to obey the Lord. I organized a Sabbath-school of twelve members, and four more have been added since. Nearly all are earnest, and liberal in their Sabbath-school contributions, and are doing their utmost to forward the work here. Two of the number are ministers,—one a Disciple, and the other a United Brethren. The wife of a Dunkard minister has also accepted the truth.

We pitched the tent in the center of town, September 11, and began our meeting with a fair audience. The fourteenth Brother Purdham joined me in the work. The Lord is blessing us in our work, and one person more has been added to those who keep the commandments of the Lord. Others are deeply interested, and will, we hope, unite with us soon. The spirit of Satan is working among the people, but the Lord is at the helm, and will bring us through safely. We were notified by letter not to pitch our tent, or it would be torn down, and we ourselves be treated roughly. The town authorities, hearing of this threat, told us that they were ready to help us if we needed their assistance. We expect to organize a church here soon. Pray for the work. T. H. PAINTER.

NEBRASKA.

The Nebraska annual Conference was held at Seward, September 18-23, and was preceded by a workers' meeting, beginning September 12. More than fifty Conference laborers were in attendance, also Elders Morrison, Shultz, Johnson, Jayne, and Magan, Dr. Paulson, E. P. Boggs, and the writer. From the beginning of the workers' meeting, an excellent spirit prevailed.

The love and unity among the laborers rendered it easy to carry on revival work. The attendance from the city was good, and on Sunday a great many came in from the surrounding country. The annual Conference has been held at Seward a good many times, because of its facilities and accessibility. There are few places in the State which afford protection for the large tents from the heavy winds. The committee planned for local camp-meetings in various sections of the Conference. Notwithstanding this, there were one hundred and fifty tents pitched, and seven hundred and seventy-five persons camped on the grounds. Twenty-two were baptized during the meeting.

The principles of health as set forth by Dr. Paulson were much appreciated. There has been a marked degree of prosperity in the Conference this last year, as shown by the reports of the president and the secretary. The tithe increase was \$2,500. Contributions of the last year to foreign missions were \$3,354. The book sales amounted to \$14,500. About \$100 was raised for missions, and \$7,000, in money, pledges, and book sales, for the enterprise

"Parables of Jesus." Besides these, there were contributions for other purposes. Two new churches have been added, six new church buildings erected, and the membership increased by 375, including the seventy-five members in Wyoming. The present membership is 2,575.

Ten new laborers were granted credentials or licenses by the Conference. Elder Nelson was re-elected president, with a good, strong committee as counselors. A young licentiate—Brother Kite—was elected president of the Sabbath-school Association, and Ida Nelson, secretary. Steps were taken at the Conference to revive and encourage the missionary work.

The laborers return to their respective fields with good courage. L. A. HOOPES.

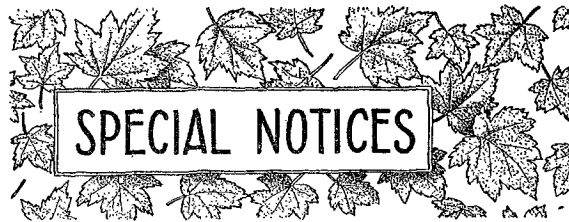
THE WEST VIRGINIA CAMP-MEETING.

This meeting was held at Fairmont, at the time appointed. The attendance was not large, but the interest on the part of those present was good. All departments of the work received attention. In addition to the various local interests, the foreign mission, school, medical, and religious liberty work received consideration. On the last day of the meeting a service was held in which the people had the privilege of contributing to several interests, including foreign missions.

The spiritual interest of the meeting was not unlike that of many other meetings of this kind—from the first steadily increasing. Many who were in discouragement received help and light at the meeting. The Spirit of the Lord came in; and when wrongs were revealed, the Lord gave power to put them away. Those who had been deceived were set at liberty, and many were the songs of praise.

In addition to the ministers of the Conference, Elder Cottrell, the district superintendent, was early at the meeting, and the writer arrived Monday evening, after the first Sabbath of the meeting. Elder O. O. Farnsworth came later; and all remained until the close. The preaching was largely by the visiting ministers, but those of the local Conference also participated. The talks from the desk were of a practical character, and were appreciated by all. On the whole, the meeting was a success, and we have reason to believe that the work will prosper in West Virginia.

The reports revealed the fact that the financial condition of the Conference has improved during the last year. Several new churches had been added to the Conference, and new work had been entered upon. Courage and zeal have come into the ranks, and the Lord is bestowing his blessing. ALLEN MOON.



CAMP-MEETINGS FOR 1900.

DISTRICT TWO.			
Florida, Punta Gorda,	Oct.	12-22	
Florida, Ocala,	Oct. 26 to Nov. 5		
DISTRICT SIX.			
California, Chico,	Oct.	11-21	

TRAINING CLASS FOR MISSIONARY MOTHERS.

So LITTLE has been said about this class and its work that doubtless few know of the excellent work it is doing. The course of instruction comprises regular lectures, recitations, and practical instruction and work throughout the year, with advanced work for any who may take a second year's instruction. The instruction is given by those who have made a special study of the work, and have had practical experience in their several lines,—members of the Sanitarium Nurses' Training-School faculty, teachers trained in the best methods of kindergarten, sloyd, kitchen-garden, grade work, etc. The following are among the subjects taught:—

Kindergarten, child nature and character-building, the training of children, physiology and hygiene, a short course in practical treatments, hygienic cookery, physical culture, domestic economy, sloyd, primary sewing as adapted to children's classes and city mission work, Bible study.

These courses vary in length from a week to ten months. To those whose proficiency during the first year makes further study advisable, courses are open for more advanced work,—special studies in kindergarten work; the study of child nature and methods of training; normal methods of teaching; hygienic cookery; Bible study, kitchen-garden; simple dressmaking; nursing, etc.

As will be seen from the preceding list, the course offers an excellent preparation for missionary work, either home or foreign.

Opportunity is given at the Haskell Home for a limited number of students to meet expenses of board, room, and tuition by work.

For further information, address Mrs. E. H. Whitney, Sanitarium, Battle Creek, Mich.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. 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:—

Mrs. A. L. Cunningham, Cleburne, Tex.

T. H. Painter, Buena Vista, Va., Signs, Sentinel.

Grace M. Silver, 173 N. State St., Chicago, Ill., Signs, REVIEW, etc.

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 want employment, the charge may be remitted. Parties unknown to the managers of the publishing house must furnish good references.

WANTED.—Good bread and pastry baker. Sabbath-keeper preferred. Address East End Bakery, So. Oil City, Pa.

WANTED.—To rent farm with team and tools, with understanding that it is to be cultivated according to Bible methods. Renters desire to move on this fall. Address Farm, 1330 Michigan Ave., Chicago, Ill.

Obituaries.

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

PERRIN.—Died at Grannis, Ark., Aug. 3, 1900, of typhoid fever Mrs. Lillie Grace Perrin, aged 24 years. She was the widow of Brother Charles Perrin, who died in Jamaica, W. I., about five years ago. She died firm in the faith of her soon-coming Lord. C. P. BOLLMAN.

THOMPSON.—Died at Arlington, Kan., Sept. 17, 1900, of consumption. Calvin C. Thompson, aged 27 years, 2 months, 14 days. He was a sincere Christian, and was greatly loved by all who knew him. Words of comfort were spoken by Rev. Beesen. MRS. E. A. MOREY.

ALLEN.—Died at Minneapolis, Minn., Sept. 7, 1900. Sister Sarah Allen, aged 89 years. She united with the Seventh-day Baptists at the age of eleven, and has observed the seventh day all her life. She died in hope. By request, the writer spoke from Rev. 14: 12. H. F. PHELPS.

CLARK.—Died at Onaway, Mich., Sept. 29, 1900, of tuberculosis. Sister Lizzie Becker Clark, aged 36 years. She was an earnest Christian, and an active worker in the cause of present truth. Her husband and six-year-old son mourn their loss, but not without hope. Discourse was given by the writer, from Rev. 14: 13. M. C. GUILD.

Camps.—Died Sept. 18, 1900, at Azusa, Cal., Sister Magdalena Camps, at the age of 77 years. Sister Camps accepted the Third Angel's Message about five months ago, at that time leaving the Catholic Church. She died in the hope of being soon called forth by her Saviour. Her last words were, "Give me Jesus." Funeral discourse was delivered by the writer; text, 1 Cor. 15: 22. R. W. MILLER.

WHITE.—Melisa White, wife of William White, was born in Fairfield, Vt., June 9, 1823; died in Northfield, Vt., at the home of her son, Lester W. White, Sept. 14, 1900, at the age of 77 years, 3 months, 5 days. Sister White began keeping the Sabbath over thirty-five years ago, and was a faithful Christian mother. Words of hope and comfort were spoken from Rev. 14: 13, by the writer. GRANT ADKINS.

DIBBLE.—Brother Frank Dibble departed this life, Sept. 29, 1900, lacking but three days of being thirty-eight years of age. In youth he gave his heart to God, and connected with the Third Angel's Message. To the very close of his last sickness he rejoiced in God, and left a bright evidence of acceptance. Funeral discourse was given by the writer, assisted by Brethren A. J. Olsen and Warren Cole. C. B. CHILDS.

MORRISON.—Mary A. Bowers Morrison was born in Muskingum Co., Ohio, July 13, 1822, and died Sept. 24, 1900, aged 78 years, 2 months, 11 days. Early in life she united with the Seventh-day Adventists, and remained a consistent member until death. The funeral services were conducted by Rev. Wherry (Baptist), of Mount Union, Iowa, and the interment took place near that city. J. W. MORRISON.

SMITH.—Died at Aberdeen, Wash., Sept. 4, 1900, Oliver I. Smith, aged 19 years, 8 months, 26 days. His first Christian experience was in the Methodist Church, but a year ago last spring he accepted the Third Angel's Message, and was baptized. Although disappointed in his hopes for this life, his faith in Christ was firm to the end. His mother was laid away a month earlier, consequently his death brought a deeper sorrow to the bereaved family. Funeral sermon was delivered by the writer, from 1 Thess. 4: 13-18. W. W. SHARP.

NORTON.—Died at Bradley, Mich., Sept. 30, 1900, of gall stones, my mother, Jayne Norton, aged 72 years. She was a kind wife, mother, and neighbor, and an exemplary Christian. She loved the truths of the Third Angel's Message. Elder Wm. Ostrander delivered the sermon upon the funeral occasion, speaking briefly of the thief on the cross, the earth made new, and the Christian's hope. The profusion of flowers attested something of the esteem in which she was held, being laid to rest in a bed of beautiful white carnations. Services were held in the Congregational church. MRS. W. S. NORTON.

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The cause of the failure and apostasy of Israel, the early church, the Reformers, and modern Protestants, also the weakness of the remnant church, can be traced to no other source, and accounted for on no other grounds, than the pagan methods and wrong principles of education instilled into the minds and hearts of the children and youth of past ages and the present generation.

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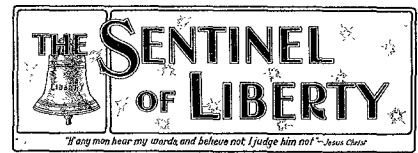
What Ministers and Teachers Say of it.

Elder Geo. W. Brown, Seward, Neb., writes as follows: "I enjoy 'Living Fountains or Broken Cisterns' is a grand book. It fills me with new truth, and gives me an inspiration to press forward to victory. No family that loves the truth, and desires to know it, can afford to be without this book."

Prof. J. E. Tenney, principal of Woodland Academy, Wis., writes: "'Living Fountains or Broken Cisterns' is a grand book. It fills me with new truth, and gives me an inspiration to press forward to victory. No family that loves the truth, and desires to know it, can afford to be without this book."

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THIS paper ought to be read by everybody. It is declared in Testimony No. 33, page 246, that "all our people should read it carefully, and then send it to some relative or friend." And again on the next page it is said:—

"Let every worker for God comprehend the situation, and place the Sentinel before our churches, explaining its contents, and urging home the facts and warnings it contains."

Believer in present truth, will you not become a regular reader of this paper?

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CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes No. 9, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Limited, to Chicago, with sleepers; No. 75, Mixed, to South Bend; Nos. 9 and 75, daily, except Sunday; Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes No. 8, Mail and Express, to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 6, Atlantic Express, to Pt. Huron, East, and Detroit; No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East; No. 74, Mixed, to Durand (starts at Nichols yards); Nos. 8 and 74, daily, except Sunday; Nos. 4, 6, and 2, daily.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

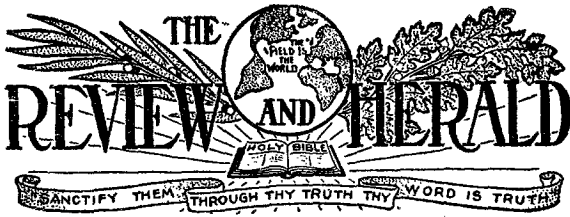
Large table with columns for EAST and WEST, and sub-columns for various train types and times. Includes cities like Chicago, Michigan City, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Buffalo, Syracuse, Rochester, Albany, New York, Springfield, Boston.

*Daily. *Daily except Sunday.

Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 8:15 p. m. daily except Sunday.

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

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



BATTLE CREEK, MICH., OCTOBER 16, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

IN China, Germany and Britain are making war; while the rest of the Powers are wanting peace. And so the tangle deepens.

AN item left out of the Michigan Conference report in this number of the REVIEW is that, "by vote of the Conference, the name of the Orleans church was changed to the name of Belding."

PLEASE do not lose any time in taking up the study of the Missionary Reading Circle lessons. Take them at the beginning and follow them closely. It is the study of revelation, and will do you only good.

THE special religious liberty number of the *Christlicher Hausfreund* has met with such favor that an extra *five thousand* has had to be printed to supply the demand. Good! Keep it a going. It can only do good wherever it shall be read.

A WRITER in the *Independent*, October 11, says that Russia has nearly four billion dollars of gold hoarded as a war fund; and remarks: "The modern amunition is gold. Russia has the largest stock of it in the world, and adds to it, year by year, biding her time."

THE New York *Herald's* correspondent in China says that Russia "is holding all the forts and strategical points from Taku to Peking;" and that "no one here believes that Russia will ever move out except under overwhelming pressure from other Powers." And it is evident that there is not sufficient unity among the other Powers, ever to put overwhelming pressure upon any Power.

In an interview in London, October 1, Archbishop Ireland said:—

In one of the audiences which he granted me, the pope said: "We are well pleased with the relations of the American government to the church in Cuba and the Philippines. The American government gives proof of good will, and exhibits a spirit of justice and respect for the liberty and rights of the church. You will thank, in my name, the President of the republic for what is being done."

Furthermore, Cardinal Rampolla said that on no less than three different occasions petitions had been sent to the Vatican, in the name of the Filipino leaders, asking that direct, official relations be opened between them and the Vatican, but the Vatican has always refused to listen to such petitions, out of consideration for the American government.

Of course it is a good deal better for the papacy for her to have the United States, through which to deal with the Filipinos, than

to deal with them herself direct. And that the United States is filling the place so satisfactorily to the pope, is a matter of deep interest in itself.

THE SPECIAL "SIGNS."

NEVER was time more opportune for people to read and investigate than the present. Never could the events of the times be presented with more power. In the coming special issue of the *Signs of the Times*, the world is to be reviewed. "What do these things mean?" will be pointed out. Should not this special number have the largest circulation of any issue? Why would one million copies be too many for this denomination to circulate? Even in America, that would give only one person in about seventy-seven a copy to read. Let them be sold everywhere. Each one who will take a number of copies, and then sell them, will be none the poorer, and perchance some honest soul will receive the truth.

Let us make this a campaign year. Why should we not arouse to our old-time activity, and make this year so fruitful in labor that it shall be the oasis of our Christian experience?

I. H. EVANS.

DO NOT FORGET

that *next week* we are to begin that series of articles on "The Faith of Jesus." What is the faith of Jesus that must be kept? What is it to keep the faith of Jesus? "Here are they that keep the commandments of God, and the faith of Jesus."

THERE has been established in Chicago, by trustworthy brethren, "The Life Boat Supply Department." Leading merchants and manufacturers in Chicago have taken such an interest in our mission work in that city that they give to the Life Boat Supply Department, rates that will enable the department to furnish customers with any of the things of everyday needs of individual, house, or farm, for less than these customers would have to pay at home, and yet there be a little margin for the mission work. So if you wish to help both yourself and the mission work in Chicago, send a two-cent stamp for the Catalogue, and buy your goods of the Life Boat Supply Department, 1926 Wabash Ave., Chicago, Ill.

THE orders for that live pamphlet, the "Marshaling of the Nations," are still coming in, calling for it by the hundreds—hundreds in single orders, as well as many orders for from one to fifty. It is present truth concerning "the kings of the East," and "the kings of the earth and the whole world." Spread it everywhere. Price, only 10 cents, with double-page five-color map. "Christian Patriotism" is a companion pamphlet; 104 pages; price, only 15 cents. Order of Pacific Press, Oakland, Cal., or of Review and Herald.

IN the Wisconsin M. E. Conference, October 6, the secretary of the American (M. E.) University at Washington, D. C., said: "The contest between Catholicism and Protestantism must be fought out within ten miles of the national Capitol; and the way Catholics are trying to control legislation at Washington demands that Protestantism shall awake to its responsibilities."

"POWER FOR WITNESSING"

is the title of that new and excellent book, by Brother A. F. Ballenger, on the Holy Spirit. It is now out, ready for delivery on all orders. Of all the books written on that subject this is decidedly the best. Every one should have it. It is handsomely bound, in cloth; has 201 pages; and costs only 75 cents. It is published by the Pacific Press, Oakland, Cal. Get a copy, read it, and be blessed; and pass it on to your neighbor so that he may be blessed.

ANDREWS.—Died at Topkuk, near Nome City, Alaska, about Sept. 12, 1900, Prof. Theodore Edwin Andrews. The circumstances of Brother Andrews' decease were peculiarly sad. Until a few months ago he was employed as the teacher of English in Walla Walla College. Last May, in company with Brother W. R. Sutherland, he went to Cape Nome, with the hope of securing money to liquidate some personal debts which were pressing him, and, as he expressed it, were a serious hindrance to him in his work in the school. On the date already mentioned, while engaged in mining on a sand bar in a river bed, twelve miles from the ocean, the river suddenly became swollen from heavy rains in the mountains; and the raging torrent, rushing seaward, was met by the destructive tidal wave that visited the coast of Alaska on that day. The two brethren were surrounded by the flood, causing the drowning of Brother Andrews, who could not swim; while Brother Sutherland, after a severe struggle with the angry waters, reached shore.

After the waters had subsided, search was made, but in vain, for the remains of Brother Andrews. It would have been a great satisfaction to Brother Andrews' wife as well as to his father, mother, and sister, could the remains have been laid to rest in College Place (Wash.) Cemetery, beside his sister Carrie, who died about two years ago, of tuberculosis. Professor Andrews was born at Arcadia, Mich., April 5, 1870, and was, therefore, in the thirty-first year of his life when death overtook him. In the death of Professor Andrews the cause has lost a successful laborer, and Walla Walla College a teacher of marked ability. Memorial services were conducted by the writer, assisted by Elders Holbrook and Starbuck, in the chapel at College Place, Sabbath, September 29, in the presence of a large and sympathetic congregation.

G. W. REASER.

KEENE (TEX.) ACADEMY.

IN answer to inquiries concerning reports that the interests of Keene Academy had been injured by the storm, I take pleasure in saying that neither the property nor the interests of the academy were injured in the least. I have heard of no damage in northern Texas. The cotton crop in the central and northern parts of the State is excellent, and the prices are double those of last year. Keene Academy expects to begin her best year, October 24.

C. C. LEWIS.

WANTED, AT ONCE.—A good Christian home for a baby boy eight months old. He has blue eyes and light hair, and is a bright, active child. His mother is not able to care for him, and some provision must be made at once. For further particulars, address *Medical Missionary, Relief Department, Battle Creek, Mich.*