

# The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 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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### SONG OF THE BURDEN-BEARER.

OVER the narrow footpath  
 That led from my lowly door  
 I went with a thought of the Master,  
 As oft I had walked before.  
 My heart was heavily laden,  
 And with tears my eyes were dim,  
 But I knew I should lose the burden  
 Could I get a glimpse of him.

Over the trodden pathway,  
 To the fields all shorn and bare,  
 I went with a step that faltered,  
 And a face that told of care.  
 I had lost the light of the morning,  
 With its shimmer of sun and dew,  
 But a gracious look of the Master  
 Would the strength of morn renew.

While yet my courage wavered,  
 And the sky before me blurred,  
 I heard a voice behind me  
 Saying a tender word;  
 And I turned to see the brightness  
 Of heaven upon the road,  
 And suddenly lost the pressure  
 Of the weary, crushing load.

Nothing that hour was altered;  
 I had still the weight of care,  
 But I bore it now with gladness  
 Which comes of answered prayer.  
 Not a grief the soul can fetter  
 Nor cloud its vision when  
 The dear Lord gives the spirit  
 To breathe to his will amen.

—M. E. Sangster, in Witness.

### PREPARE TO MEET THE LORD.

MRS. E. G. WHITE.

A CRISIS has arisen in the government of God on earth. Enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstrations of hatred against the testing truth for this time. Wherever the

truth is proclaimed, it will be opposed in a decided manner.

Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachian world. The people are just as ardent to-day in their games, in their horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away." They had heaven-sent warnings, but they refused to listen. By their attitude they declared, We want not thy way, O God; we want our own way, our own will. To-day the world is mad: an insanity is upon men and women, and is hurrying them on to eternal ruin. Every species of indulgence prevails, and men have become so infatuated with vice that they will not listen to warnings or appeals.

The Lord says to the people of the earth, "Choose you this day whom ye will serve." All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming;" for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last.

The words of Christ have a direct application to this time: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

Let everyone to whom the Lord has given light from his word be sure that he makes a right use of that light. Let him beware that he does not presume to feed the flock of God with food which is not appropriate for the time. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the

clouds of heaven with power and great glory. Put not off that day. God has given no man a right to say, "My Lord delayeth his coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

"If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants [how?—By suspicious words, by evil-thinking and evil-speaking. It is thus that confidence is changed to doubt and unbelief], . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co-partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are yoked up with Christ, doing his work, and seeking to establish souls more firmly in the truth.

Satan would be pleased to have anyone and everyone become his allies in the work of weakening the confidence of brother in brother, and sowing discord among those who profess to believe the truth. Satan can accomplish his purpose most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not co-operate with him in establishing souls in the faith by leading them to heed his words of warning, are doing the work of the enemy of Christ.

It is a most serious matter to go from house to house, and, under pretense of doing missionary work, scatter the seed of mistrust and suspicion. Such seed speedily germinates, and there is created a distrust of God's servants, who have his message to bear to the people. When God speaks through his servants, the seed sown has developed into a root of bitterness. The word falls upon ears that will not hear, and hearts that will not respond. No earthly or heavenly power can find access to the soul. Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A sister or brother in the church planted the evil seed, but who will restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of faith and hope and confidence in God's workmen, has turned a soul away from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear his voice and to be converted, have leavened other minds with the leaven of evil-surmising and evil-speaking.

This is the day of the Lord's preparation. We have no time now to talk unbelief or to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of

others by sowing seeds of envy, jealousy, disunion; for God hears the words, and he judges, not by assertions which are yea and nay, but by the fruit of one's course of action. "By their fruits ye shall know them." The seed sown will determine the character of the harvest.

So long as the people of God are in this world, they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are yea and nay in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to his knowledge; for he reads the heart. The less we have to do with untruthful elements, the better it will be for the church.

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we can not do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in him and be still. We may feel that the Lord's work is in jeopardy, through the deceptions of those who deal falsely, but we need not feel thus. We are not to think that the issue of the conflict is in our hands. Our duty is to walk by faith. In his own time God will deal with the deceiver. He will reward every man according to his work.

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. Are my sins forgiven? Has Christ, the burden-bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ? Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now.

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour?

Let all who would co-operate with God unite in proclaiming the present truth, the message of the third angel. 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then, as the eyes of John rested upon God's people, he exclaimed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors;

and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can separate a living Christian from God.

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ. <

#### HEAVENLY OPPORTUNITIES.

EUGENE A. BROWN.

(Phoenix, Ariz.)

In the large cities—the centers of population—one of the problems of the day is what to do with the man who is out of work. The penniless man is a character that is becoming more common, just in proportion as the wealth of the world is pouring into the hands of a few individuals.

Too often, indeed, the man without work and without money is the man without friends and without sympathy. He is an outcast. In this wretched condition, the heavy hand of the law is laid upon him, and the demand made: "Why are you tramping around all the time idle? Why don't you go to work?" Useless it is for the poor man to tell of his sorrows, of his vain efforts to find work. The usual reply to his pathetic story has become a stereotyped phrase. The "justice" nonchalantly repeats, "Thirty days. Next!" And so the weary procession finds its way from street to prison, helpless before the majesty of the law. That is man's dealing with man. That is man's way of meeting the perplexing issue.

But while all this is going on before our very eyes, and we note the direful failure man and man's "justice" are making to alleviate this condition of woe, another Questioner demands of us the very same thing. It is a heavenly voice, however, that makes this inquiry. It is the voice of a friend, a voice full of love and sympathy. The whole transaction may be found in Matt. 20 : 1-16, particularly in verses

6, 7. That voice comes to us quietly, yet with authority: "Why stand ye here all the day idle?"

Turning from our survey of the struggling masses, we look toward the kingdom of God. Ah, how often that question from man's lips has come but in mockery! How often it has been framed simply to draw forth an answer that would convict the discouraged wanderer! But our Heavenly Father deals differently from man. He has a place for everyone who is willing to labor. Indeed, he has carefully searched them out, and hailed every group that has gathered along the highway. Early in the morning we find him looking for workers, and until the last hour he continues to hail every idle man: "Go ye also into the vineyard."

When man demands why man is idle, he offers him no place, but simply punishes him for not possessing that which he desires and is vainly seeking for. But God demands why man is idle, and furnishes the place to work. He asks not his nationality, his previous condition, nor his vocation. He regards not those tattered rags, nor that broadcloth suit. He accepts them all.

The fitting up for this work may be done at once. Every employer expects his men to be willing and obedient, and to take an interest in the work. So our heavenly Employer asks for our entire consecration. His wishes in the matter are defined in Col. 3 : 17 and in 1 Cor. 10 : 31: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," and "to the glory of God."

Those engaged in worldly labor often find themselves placed in positions where the work taxes their strength, their health, and their energies, until frequently they are broken down in health. Often the work is not congenial, it is beyond the capability of the worker. He works to accomplish a little, while other hands could have done better, in much less time, and with more ease. The love of money has so hardened the sensibilities of the employer that, as a rule, he gets all the work possible from his employees, regardless of their hardship. Nor do we ourselves know just what work we are exactly adapted to, could we have our choice in the matter at all times. This is the condition of labor under man's rule.

But our loving Master not only provides a place for us in his vineyard, but he sets us to work at just the kind of labor we are adapted to, and that is congenial to our soul. No task that he gives us is beyond our strength, for "he giveth power to the faint." There are no failures in our work when done according to his directions. He knows just how many talents each one possesses, and exactly what those talents are.

So the Lord not only calls us to work to his glory, and furnishes the work and the strength and wisdom to perform it, but he has so arranged his plans that each talent may be used in its place, precisely where it belongs in the total work. Knowing what is in man, and knowing every intricacy of the work to be done, our Employer is certainly able to superintend the work to the advantage of all concerned. Therefore we should not insist upon our plans and ideas being carried out in the Lord's work; but, like the faithful laborers of old, follow where the Spirit leads.

We may be hard at work in the field, the store, the shop, the office, or any other place, yet, if we are not employed in the Lord's work, we are idle; if our farming, or clerking, or whatever the work may be, is not itself the work of God, we are idle; and that question reaches down into our hearts, "Why stand ye here all the day idle?"

The only real labor that counts in heaven is labor in the Lord, is work that is the Lord's work. This does not mean that we must change

our usual vocation; but it means that our work must be the Lord's work wherever we are. We must not be *idle* while doing even *man's* work.

You may be a blacksmith: you may have hammered for John Doe or Richard Roe for the last seventeen years. You may have devoted your best efforts to build up his business. Yet perhaps all this time you were idle, absolutely idle, so far as the winning of souls was concerned. Before you, for every day of those seventeen years, was passing, as it were, a vast, endless chain, with every link marked "Opportunity to cast influence for the kingdom of God."

Ah, precious child of God! you were paid for by Jesus' blood. You are his. You are in a land filled with those of another kingdom. They are under condemnation, under sentence of death for rebellion. Can you, brother, can you, sister, with the tender Christ-love in your heart, pass by one of these poor, wandering children in his unhappy condition, and not bear witness for him who died on Calvary? Our every conversation is an opportunity for God. In every person with whom we come in contact we are to see an opportunity to point heavenward. Perhaps before us stands one whom angels, after long seasons of effort, have succeeded in directing this way, with heart softened to hear the word. How many thousands of such opportunities do we allow to slip by without notice? Have we stood "here all the day idle"?

The thought strikes me that this simply points to the "loud cry" that we are expecting. It simply means for us who love the Lord, to get to work with all our heart, and do as faithful work in our sphere as do the angels in theirs, so that "old and young, both maids and little children, and women," may all receive the wondrous tidings of the coming King.

I am trying, with the Lord's help, to improve every golden opportunity as it flits by. In the last few months I have met many strangers. All the time I kept in view my responsibility to the Lord in each case. Sometimes, through my thoughtlessness, a person left my presence without the word of truth that should have been given. In many cases I found it difficult so to direct the conversation that the truth might be given. Then I lifted my heart to Jesus in prayer, and he never failed me. In every instance the way opened; and the angels, too, had prepared minds for just the words that were spoken. Praise the Lord for his love and goodness!

The following is a remarkable instance, illustrating this point: I met an atheist, very bitter against every form of religion, whom I had known many years ago. It so happened that I had been giving Bible readings, by invitation, to his married son, who resided in another part of the city.

The old man asked me what I was doing. "Missionary labor has been my principal work," I replied. The word "missionary" seemed to anger him, and he changed the subject abruptly. Meanwhile I was asking the Lord for an opportunity to give him the light. Finally he asked me if I had called on his son.

"Certainly," I answered, "I have been out there several times, and have also given him several Bible readings."

"What!" he exclaimed, "did you take a Bible into Harry's house?"

"Yes, sir."

"And he allowed you to?"

"He invited me to, and seemed much interested."

"Harry did? Well, I don't believe he ever looked into a Bible before in his life. What denomination do you belong to, anyway?"

"Seventh-day Adventist."

"I don't know anything about their faith, but I want to know what there is to it. Next time you go out there, come and get me. Sure,

now, don't fail me. I want to hear those Bible readings."

They are all interested at that home, and I hope to meet them in the kingdom. It is God who is placing these opportunities in our way, and he has told us to "arise, shine." The light all comes from him, and to him be the glory.

"Why stand ye here all the day idle?" Surely, God has furnished work enough for us all. Let us fast and pray, that we may discern the work we are to do.

#### "NOW I LAY ME DOWN TO SLEEP."

The fire upon the hearth is low,  
And there is stillness everywhere;  
Like troubled spirits, here and there  
The firelight shadows fluttering go.  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And, softly, from a farther room  
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer  
And that sweet treble in my ears,  
My thought goes back to distant years,  
And lingers with a dear one there;  
And as I hear the child's "amen,"

My mother's faith comes back to me;  
Crouched at her side I seem to be,  
And mother holds my hands again.

Oh for an hour in that dear place!  
Oh for the peace of that dear time!  
Oh for that childish trust sublime!  
Oh for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone,—  
Sweet magic of that treble tone,—  
And "now I lay me down to sleep."

—Eugene Field.

#### THE DANGER OF MODERN MISSIONS.

Henry S. Nash, D. D., in the Churchman.

We look down upon the Middle Ages. We thank God that we no longer think of handing heretics over to the "secular arm," piously commanding the said "arm" to deal with them "without shedding of blood." But a brief study of recent events in connection with foreign missions may moderate our pride by suggesting that our Christianity is still entangled in that hideous confusion between spiritual and secular principles.

Our government, whenever it has time and opportunity, presses upon Turkey the question of payment for the damage done to the property of American missionaries in Armenia. At first blush this strikes us favorably. It even thrills us to think of an American fleet in a quarter of the world where our flag has too long been unfamiliar. Bombard some Turkish port! But let us take a second thought. Might it not be better for American Christians to rebuild, twenty times over, the buildings which the "unspeakable Turk" has destroyed, rather than make the "Oregon" and the "Kearsage" agents of the Lord Christ, of him who died for pure love of men? We do well to say that the deadliest error of Mohammedanism is its complete identification of church and state, its adulterous connection between force and religion, its perpetual alliance between the Koran and the scimitar. But is our shield altogether clean? Damages for missionary property destroyed, collected by the state, perhaps at the cannon's mouth! Is this the pure gospel of Christ?

The present situation in China has brought to light another striking example of the vicious consequences ensuing upon an unclear conception of the missionary motive.

A recent letter signed by many of the missionaries in China, urged upon our government the duty of strenuous exertions in defense of all Americans in China. Thousands of letters from the friends and kinsfolks and supporters

of missionaries have been sent to Washington to press the same duty. Just a little while ago a prominent official complained that the government was expected to send a regiment or a battle-ship to defend every single merchant and missionary who might be in danger. Observe the fatal association—"merchants and missionaries." Men who have gone out in search of gain are put on a footing with those who have gone forth in search of souls. And apparently Christians at home will have it so; for with one voice they demand that the government shall protect the missionaries. . . .

But are not our missionaries Americans? Are they not under the flag wherever they go? Is it not the bounden duty of America to protect them and all her citizens at all costs?—Not so. Our missionaries go forth not as Americans, but as Christians. Their only flag is the cross. To demand of the state that it shall protect them by force of arms is to degrade and abase the missionary motive, and to rob missionary efforts of their chief glory.

What a humiliating situation in China, with English missionaries under the English flag, German missionaries under the German flag, American missionaries under the American flag, and so on. If the Sublime Porte will but rouse himself and send one of his crazy war-ships to defend the Mohammedan missionaries in China, —if there be any such,—our shame will be complete.

#### THE MYSTERY OF ELECTRICITY.

Springfield Republican.

THE phenomena of lightning are constantly observed, just as electricity is constantly used in hundreds of ways through our inventions, yet no one knows anything about the matter,—it is just as mysterious as when the primitive man first saw it. A few years ago an ancient hemlock stood in a wide pasture lot in this city. Beneath its roots came forth a crystal clear and cold spring. For many years that tree had been the sport of the lightning; it had been struck again and again; and when it received its final blow, the event was witnessed. The electric force in a fierce storm came from below, not from the skies. The tree was seen to rend from root to topmost twig, and its ruins filled the pasture for fifteen rods around, in fragments from ten feet long to the size of toothpicks. It looked like a tremendous fountain for the moment. A dozen years have passed, the spring is degraded to a furtive passage underground, streets have been laid through the pasture, and the lightning has not since visited the spot. Let the scientist explain that.

Not many years ago, in a thunder-storm, a little house in this city was chosen for a plaything by the mysterious force. Very little harm was done to the house,—just some splintering from the roof where it entered and from the baseboards where it went out,—but on the way the fluid—it was formerly called so—followed a gilt molding on which pictures were hung all around a room, stripping off the gilt, and doing the same indignity to every picture-frame. What has the scientist to say in explanation of that sportive work?

It is nearly forty years since a church in one of our foothill towns was struck by a bolt in one of the briefest storms, whose whole local course was run in a quarter of an hour. In the midst of it a flash and crash came together, and the gilt globe of the church weathercock split in twain and fell to the ground. But the force rushed along the imperfectly insulated rod to the rear gable of the building, suddenly darted off half-way before the ground was reached, and tore a hole in the earth where it disappeared. Why did it act that way?—No one knows.



# SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson W. S. Sadler

## FLESH FOODS.

(Continued.)

### FOUR GREAT REASONS IN FAVOR OF A NON-FLESH DIET.

1. *The Folly of Gratifying a Depraved Taste at the Expense of Animal Life.*—Some maintain that if animals were not eaten, the world would soon be overrun by them; but this is certainly a poor excuse for persisting in laying the foundation for a premature grave; for in that case both the man and the animal die together. On the other hand, many whose conscience does not allow them to see a dumb animal slain simply to gratify four square inches of taste space, say that, in order to be consistent, we must not interfere with the various vermin and bugs that infest the world. But such forget that the Lord allowed the thorns and thistles to grow for Adam to dig up, not for him to eat. And so undoubtedly the Lord has allowed a great many unpleasant creatures to exist in the world; and the principle that leads us to destroy a bug that may be stealing our own blood is certainly a different principle from that which leads us to kill a cow for the purpose of contaminating our blood. To deprive an animal of its life for no other reason than to satisfy perverted appetite, when there is an abundance of other food substances to be had, is surely unwarranted.

2. *Remarkable Increase of Disease in the Animal World.*—As the curse is resting more and more heavily upon man on account of his sinful habits of life, those animals which are the most closely associated with him are compelled to share in the curse.

*Tuberculosis.*—The consumptive man expectorates on the hay; the cow that eats the hay contracts tuberculosis, and its milk is contaminated with the same; the susceptible child contracts the disease from this milk, and perhaps either dies a premature death or grows up to be a wretched consumptive,—to go about spreading the infection to both men and animals. The owners of some of the finest herds in the United States are finding that from fifty to sixty per cent of their milch cows have tuberculosis in some form. The live-stock commissioners of one State have estimated that one third of all the cows that furnish one of the largest cities in the Union with milk are infected with this dread disease.

*Lumpy Jaw.*—Lumpy jaw is a common name for another disease that is becoming prevalent among cattle. The neck becomes large and swollen and great abscesses form, and the animal becomes a hideous sight. At the stock yards the bodies of such animals are supposed to be used simply for fertilizing purposes; but if the reports of those who have investigated this subject are to be trusted, many of these animals are worked up into sausage, to be sold to cheap restaurants, street lunch cars, and where else we do not know.

*Hog Cholera.*—It is a well-known fact that when an epidemic of hog cholera invades a certain part of the country, a great many more

railroad cars are needed in that vicinity to carry the swine to the market than before; and if the butcher can get the start of the disease by only a day or two, it is regarded perfectly proper and consistent.

*Trichinosis.*—Many swine are also infected with trichinæ. Germany does not accept any pork from the United States that has not been subjected to governmental inspection. Small slices of pork are slipped under a microscope, and careful eyes try to discover the little cysts in which the trichinæ lie curled up. Two out of every hundred hogs killed in one of the largest packing houses are found to have trichinæ, and so these can not be sent to Germany; but as there is no law against selling pork containing trichinæ in the United States, they are put on the market just the same, thus increasing the real percentage of diseased pork that is consumed in this country. One of New York's most eminent physicians said, after years of experience in post-mortem and dissecting rooms, that five or six per cent of all human bodies give evidence of having been infected with trichinæ. So there are more men who have trichinæ than swine, which is presumably because there are more men who eat hogs than there are hogs that have an opportunity to eat men. Rats burrow in the cemeteries, and eat the bodies of the dead, and thus become infected from those who have had trichinæ; and as one of the favorite delicacies of the hog is a rat, either dead or alive, the hog becomes infected; and when man eats the swine, the circle is completed. When an infected hog is hung up in the market, and twenty persons buy of it, all become infected; so it can be readily seen how easy it is for such diseases to become diffused.

*Cancer.*—That the increase in cancer among human beings is keeping pace with the increase in the use of flesh foods is a fact that is now being recognized by many leading physicians. It is evident that when the human system has to use up a great deal of its reserve force in carrying off the waste matter found in meat, especially if such a person has inherited a susceptibility to cancer, his chances of succumbing to the disease must be immensely increased by the use of flesh foods.

3. *Meat Eating and Spirituality.*—From first to last, the practice of flesh eating is in no way calculated to promote spirituality. The influence of killing animals and using them as food is in every way calculated to lessen our regard for life. This must be particularly the effect upon the men, and oftentimes young boys, who are employed in the work of slaughter. The newspapers a short time ago recorded a sad case of two children, aged six and eight respectively, who, having seen their father killing hogs, concluded to play "butcher," as they called it; the older of the two killing his younger brother with an ax. This is an exceptional case, but serves to indicate the moral influence of the practice of taking animal life to gratify depraved appetite. Aside from these indirect moral influences, the poisons contained in the meat exert a *direct* influence upon the

finer sensibilities of mind and soul. The presence of these poisons in the blood as it circulates through the brain day by day can not but result in great injury to the moral sensibilities. How inconsistent for the Christian, who is striving for purity of mind and holiness of heart, to cause his brain to be ever bathed with a stream of poisonous substances which nature had previously recognized as such, and was engaged in the task of eliminating from the animal's system when it was felled by the slaughter weapon! Meat eating produces cloudiness of mind, numbness of conscience, and lethargy of soul.

4. *Is It Economy to Eat Secondhand Food?*—We can get albumen or proteids from both the animal and the vegetable kingdom. About ten per cent of ordinary bread is gluten, which is a proteid. Less than one fourth of the weight of a pound of beefsteak is food, the remainder is water, not pure water, however, as found in fruit. From a health standpoint, animal foods should be regarded expensive, at any cost; but even when viewed from a standpoint of dollars and cents, flesh foods must necessarily be more expensive than the natural products of the earth, as a rough calculation will show: Ordinarily an ox is not sold to the butchers until he is three years old. Previously to this time he has required, on the average, an acre of land each summer for grazing, and another acre to supply the necessary hay for winter. To raise this animal has therefore required six acres of land. The ox now probably weighs about twelve hundred pounds, live weight, or about six hundred pounds when dressed and hung up in the meat market. As flesh contains only about twenty-five per cent of nourishment, if a person were to live exclusively on meat, he would use about three pounds a day; so in this way these six acres of land would furnish food for only two hundred days, or a little more than six months. Suppose, instead, that these six acres were sown with wheat, with a yield of only ten bushels to the acre, we should receive sixty bushels, or thirty-six hundred pounds of wheat. A pound of wheat produces about three fourths of a pound of flour. The land necessary for the raising of the steer yielded six hundred pounds of flesh food. The same amount of land sown with wheat gives us twenty-seven hundred pounds of flour; and instead of its being less than twenty-five per cent nutriment, as is the case with flesh food, it is fully seventy-five per cent; therefore, it will not require so much to supply the daily ration as when living exclusively upon animal flesh.

To aid in determining how much dry food was actually consumed in one day, ten healthy young persons volunteered to live for two weeks exclusively on granose, a thoroughly toasted whole-wheat preparation. At the end of that time it was found that they had consumed an average of a pound a day, and a comparison of their bodily weight at the beginning and at the close of the experiment showed a gain of several pounds in the weight of some, only a slight gain in others, while not one had lost in weight.

To secure more trustworthy data, the food that was actually consumed by several hundred of the nurses and other employees of the Battle Creek Sanitarium, was weighed, and its equivalent in dry food estimated, and it was found that they used daily about a pound and a quarter of dry food, divided among the following food elements: starch 16 ounces; proteids, 2½ ounces; fats, 1½ ounces. These young persons maintained their normal weight on this quantity, so it would be fair to assume that this was the normal amount for at least these working people.

Six acres would yield twenty-seven pounds of flour, three fourths of each pound being solid nourishment; so this quantity would equal

about two thousands pounds of dry food (free from water), and, allowing one and one-fourth pounds for daily consumption, would supply one person with food for sixteen hundred days, or nearly four years and a half. *Six acres of land, when used to rear an animal, will furnish food for only six months: the same land sown in wheat will supply food for four years and a half.*

Do we, then, wonder that flesh foods are expensive? A pound of peas, beans, or lentils has more nourishment than three pounds of meat; but think of the enormous difference in their expense as they are purchased in the market.

Prominent investigators have again and again called attention to the fact that one cause of the poverty of the laboring man is the fact that he spends so much of his money for that which is not bread (Isa. 55:2); or, in other words, for articles of food containing but little actual food value. The ordinary family spends sufficient money for tea and coffee and flesh foods to bountifully support another family on the luscious fruits, nourishing grains, and wholesome nuts, which nature originally intended man to live upon.

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#### SELF-EXAMINATION OUR FIRST DUTY.

MRS. LENNA ISELIN.

(Spring Bluff, Wis.)

"EXAMINE yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. This text does not read, Examine your brother, and see if he is in the faith; but, "Examine yourselves." No matter how many faults we find in our brother, we can not overcome them for him. Each one must work out his own salvation with fear and trembling. Here is real home missionary work for everyone of us; and it is a work that we *must* do, before we shall be in a proper condition to help others.

"Examine yourselves." Look in the dark corners of your heart, and bring forth every sin, fault, or weakness; lay all at the feet of Jesus, and with his help overcome; for we read, of the one hundred and forty-four thousand who are redeemed from the earth: "They are without fault before the throne of God."

If we give ourselves an impartial examination, we shall find so many faults of our own to look after that we shall not find time to look after the faults of our brother. If we first cast the beam out of our own eye, we can then see clearly to cast the mote out of our brother's eye.

Though we find ourselves faulty, we must not allow this to discourage us; for there are many precious promises to the overcomer. Here are some of them: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." "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." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "He that overcometh shall not be hurt of the second death."

If we ourselves are right before God, our influence will broaden, and our lives will be a continual sermon to those around us — a sermon far reaching in its effects.

#### TALK HAPPINESS.

GRUMBLE? — No; what's the good?  
If it availed, I would:  
But it does not a bit, —  
Not it.

Laugh? — Yes; why not?  
'Tis better than crying, a lot:  
We were made to be glad,  
Not sad.

Sing? — Why, yes, to be sure;  
We shall better endure  
If the heart's full of song  
All day long.

Love? — Yes! unceasingly,  
Ever increasingly.  
Friends' burdens bearing,  
Their sorrows sharing,  
Their happiness making;  
For pattern taking  
The One above  
Who is Love.

— Joan Somerset, in *King's Messenger*.

#### THE WILL.

J. A. L. DERBY.

"By grace are ye saved through faith; and that not of yourselves: . . . not of works." Eph. 2:8, 9.

The sphere of will activity is very small; the consequences are eternal and infinite. It performs but one action — assumes an attitude.

Not long ago the writer stood on a high ridge of the continent, where water falling upon the ground might take either of two directions: by one, the slope of the land and the force of gravity would send it to the Gulf of Mexico and the hurricane waters of the Caribbean Sea; by the other, to the calm waters of the Pacific Ocean. So the soul standing on the summit of will-freedom has but to abandon itself to one of two ways, and natural and supernatural forces will either drag it to the gulf of despair or draw it to the pacific ocean of God's unbounded love.

Will chooses; Satan or God does the rest. As when Emin Pasha, cut off from the world, between the impenetrable jungle of Africa on one side and the Sahara Desert on the other, hemmed in by the fanatical Arab hosts, and surrounded by his own mutinous soldiers, asked by Stanley, who had braved a thousand perils for the pasha's relief, whether he chose to be rescued or not, might have replied, "I stay," to his own destruction; or, "I go," and have been snatched from certain doom. He could do nothing but decide: neither can the will; but life or death is the inevitable consequence.

In the first second a falling body passes over sixteen feet, but it gathers a velocity of thirty-two for the next; in the third second it falls forty-eight feet. And thus it is driven along, each moment gaining in velocity, until its path can no longer be traced with the eye. Likewise, the man who resigns himself to hellward gravities can sweep to ruin with so frightful a speed as ultimately to carry him beyond the influence of God's Spirit.

Some time ago the writer understood from an excited conversation among some fellow passengers on a train in the West, that they had been aboard a railroad car that had become unmanageable while going down a mountain side. Beyond control, the car, with its living freight, darted forward at a fearful speed. Some persons grew dizzy and others faint. Down, down it flew, rocking, careening, each minute threatening to leap the track, whirl down the descent, and dash itself and the passengers to atoms. Fortunately, it was not far from the bottom when power over the brake was lost; and so its fearful speed was soon spent, and it came to rest.

Not so with the soul from which the power of the Holy Spirit has been cut off. On and on it rushes down the steep declivity of death, only to perish at last in abysmal darkness. But the beginning was with the *decision* of the will. "What would Jesus do?" becomes with you and me momentarily a fateful question. Blest be God for evermore! he places within the grasp of the will the possibilities — nay, the certainties — of eternal life.

From the Omnipotent comes the power to exercise the will, just as he gives the power to use the muscles; and either may be used in rebellion against him. The will may be used for a wrong decision. Within the sacred precincts of the human will even the Creator will not step to coerce it. There man is absolute. The right and the power to direct the will, both originally from God, have been granted to man in fee simple.

All that the will can do toward salvation — all you can do — is to *decide*, to choose. Not one good deed can you, in your own strength, perform toward gaining the kingdom. Not one meritorious act can you do — not one. This is indeed a trite saying, but it is uttered none too often, considering the deep-seated legalism of the human heart: "By *grace* are ye saved; . . . not of works."

Mental scientists tell us that to will includes both to choose and to execute; that to choose, but not to execute, is merely to wish. But to choose *God*, implies a faith in him both to will and to do henceforth. Just as soon as will surrenders, God takes charge of the citadel, and begins to execute his plan of bringing to Zion the erstwhile prisoner of hope.

Sometimes the deceitful legal heart persuades us to permit God to will, while it reserves to itself the right to do. Thus Abraham trusted God for a child, and took Hagar. O sinner, Christian, surrender all, both willing and doing, to God; then the delightful life begins.

#### JACOB AND ESAU.

WILLIAM BRICKEY.

(Kimball, Minn.)

It is hard for some to understand Rom. 9:13. They seem to think that Esau was under sentence of eternal condemnation before he was born.

It is not true that God said, before the children were born, "Jacob have I loved, but Esau have I hated." But it is true that God said, before the children were born, "The elder shall serve the younger." Rom. 9:12. This is a quotation from Gen. 25:23. Then Paul follows this with another quotation from Mal. 1:2, 3: "Jacob have I loved, but Esau have I hated."

One quotation is from the first book in the Old Testament, the other is from the last, and was written more than a thousand years after Jacob and Esau were dead, and had no reference to them personally, but to their posterity. Neither did the statement, "The elder shall serve the younger," refer to them personally. Esau was no servant, but a mighty prince.

The prophecy in Gen. 25:23 refers to two nations and two manner of people, and says that one people shall be stronger than the other people, and the elder shall serve the younger. Neither does Paul apply this to Jacob and Esau as individuals, but he applies it to two manner of people, and says that all are not Israel that are of Israel, and shows that another manner of people may become Israel by faith.

BEWARE of the man who has never made any mistakes, also of the one who boasts of his mistakes.  
S. O. JAMES.





"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. 7:22.

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

God never would send you the darkness  
 If he felt you could bear the light;  
 But you would not cling to his guiding hand  
 If the way were always bright,  
 And you would not care to walk by faith,  
 Could you always walk by sight.

Then nestle your hand in your Father's,  
 And sing, if you can, as you go;  
 Your song may cheer some one behind you  
 Whose courage is sinking low;  
 And, well, if your lips do quiver—  
 God will love you better so.

— Selected.

### IS IT RIGHT TO SIGN A TEMPERANCE PLEDGE?

In harmony with the instruction, "We should present to the people the principles of true temperance, and call for signers to the temperance pledge," we have made an effort to formulate pledges which would be adapted to work with all classes. Finding nothing better than the pledges used in the Health and Temperance Association of former days, we have decided to reprint them on heavy white cards, with a neat design and border. The pledges will be graded as follows:—

#### ANTI-WHISKY PLEDGE.

I do hereby solemnly affirm that, with the help of God, I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol.

#### ANTI-RUM AND TOBACCO PLEDGE.

I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

#### TEETOTAL PLEDGE.

I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

We have become aware of the fact, however, that upon the part of many persons there is considerable prejudice against signing a pledge of any description. We think that the following from the Spirit of Prophecy will bring us all to one mind on this subject; for it is definite and plain. I hope that all will read it carefully, and will prayerfully decide what is their position with reference to temperance in all things. Let us consider well the meaning of true temperance, and having done so, take an advance step, which we shall never retract.

"We should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Jesus be ashamed to refuse the tempting wine cup? Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect

upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it requires moral courage to resist temptation on the point of appetite. We may expect such practice will be a surprise to those who do not practice habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practices of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer-drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the *temperance pledge*,—because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should *refuse to sign the pledge*—refuse to put barriers about their souls and fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it. . . .

"Those who claim to believe the truth have not all taken their position in relation to temperance which is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance; and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, I have signed the pledge not to taste of fermented wine or beer or strong drink. Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite? . . .

"We as Christians should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fearing Bible youth. In this age the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth! Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others. . . .

"We thank the Lord that a victory was gained upon these points, even here in Basel; and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from Java coffee and the herb that comes from China. . . .

"Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warring element against spiritual progress. Then shall not those who advocate temperance and reform be awake in regard to these injurious things? And shall not this pledge paper embrace coffee and tea, as hurtful stimulants? In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, whether man or woman, harm, and that continually. Shall Christians bring under the control of reason this appetite? or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant?"—*Review and Herald*, April 19, 1887.

### REQUESTS FOR PRAYER.

PRAYER is requested by a mother for her son, who is now confined in prison.

"I ask your prayers for my children—son and daughter. None of my family claim to be Christians."

A sister requests that special prayer be offered for her sister, who is confined in the insane asylum, that she may recover from this sad condition if it is the Lord's will.

"I have set my mark to win the First-day Baptist pastor and his church to present truth. Pray that I may succeed. The minister is willing to read our publications. I have just sent him 'The Marshaling of the Nations.'"

"When you sisters meet together, pray for me, that my faith fail not, and that I may be patient with my feeble companion. It is a trial to take care of him, as his mind is affected as well as his body. I feel that I need more of the love of God in my heart, that I may be more patient."



### WHY ARE WE STUDYING THE FIELD?

MRS. L. FLORA PLUMMER.

"Go ye into all the world, and preach the gospel to every creature." Who is meant by "ye"? Does it mean any less in the preceding sentence than it does in this one: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? Each person who hears the invitation to come, should heed the command to go. "Oh," some one is saying, "we have a Foreign Mission Board to bear the responsibility of the foreign work." Yes, we have such a board, but do they, *can* they, bear our responsibility in this matter?—Certainly not; we can no more turn the first text quoted over to them than we can the second one. So, because we must each answer to God for the way in which we obey this command, we are studying the field.

From the Testimonies I take this sentence: "We are to be partners in the work of God

in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God." Each of us, then, is in partnership with God. In what?—In his work in *all parts of the field*. What is expected of each of us?—We are to "lend our help" wherever there are souls to be saved. So, because we are partners in the world-wide business of soul-saving, we are studying the field.

Paul states that he was "debtor both to the Greeks, and to the barbarians." What made him in debt to them? He had the gospel, and they had not. Receiving the gospel puts a man in debt to the whole world. Each of us has the gospel, and is a personal debtor to everyone who has it not. That we may know just how large this debt is, and when and how to make our payments, we are studying the field.

Another statement from the Testimonies, which should stir us not a little, is this: "Ye churches of the living God, . . . consider how your lack of faith, of spirituality, of divine power, is hindering the coming of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities." We are hindering, or delaying, the coming of the Lord. If each of us had obeyed the gospel commission, had performed our part of the business in which we are partners with God, had paid our debts to the world, Christ would have come ere this. That we may understand our responsibilities, and not hinder the Lord any further in this work of carrying the gospel to all peoples, nations, and tongues, we are studying the field.

#### REDEEM THE TIME.

ESTELLA HOUSER.

THE Reading Circle will be fruitful in interest and results very largely in proportion to the amount of time spent upon it. Some benefit may be derived by simply reading the lessons; but to profit, to any extent, by the study, sufficient time should be devoted to each lesson to master it. We have been told that the Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others, as none can know where or how they may be called to labor or to speak for God. The Lord will give us opportunity to work for him just as rapidly as we are fitted for it. The Reading Circle work is educatory. The information gained will not only fit one for labor, but will broaden the vision of the field in which labor should be expended, until it will become world-wide, and the heart will be drawn out to dedicate all to carry the last message of mercy to every creature for whom Christ died.

Realizing the special need of faithfulness in such a study, and the opportunity and privilege it affords, every Seventh-day Adventist should determine to devote sufficient time to the Reading Circle to become perfectly familiar with every lesson. But how are we to find leisure for such study in the busy cares of the home, the shop, the office, the farm, or the school-room? True, we can not create time, but we can save it,—redeem it from other less important uses, by studying to systematize our work and husband our minutes. Is it not true, after all, that it is not so much a question of time, as of system and of choice of the most important things? There are certainly very few who can not find at least a quarter of an hour each day available for these lessons, and

even that will aggregate more than a week of solid study during the year, allowing ten hours to the day. Many more could, no doubt, easily devote an hour each day to the study, which means more than a month in the course of a year.

"Let the moments be treasured, a few moments here and a few there that might be frittered away in aimless talk,—the morning hours so often wasted in bed; the time spent in traveling on trains or railway cars, or waiting at the station; the moments of waiting for meals, or waiting for those who are tardy in keeping an appointment. . . . If this time were improved in study, reading, or careful thought, what might be accomplished!"

The Christian should use his time as a steward of God. Our time belongs to him. "Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given us will God require a more strict account than of our time."

#### DECEMBER STUDY OF THE FIELD.

Articles for Study in the December Missionary Magazine:  
In Sumatra; Among the Russians; Hindrances to Argentine's Progress; Argentine's Prosperity; The Mother of the Antilles.

(December 2-8.)

1. LOCATE the Island of Sumatra. To what portion of the United States is its area equal?
2. Tell something of the physical features of this island. The vegetation. The products. The animals.
3. Describe the Malay race. What is the population of Sumatra?
4. In what familiar lines are the condition and surroundings of this people aptly expressed?
5. Outline the work already begun by Elder R. W. Munson.
6. State the practical difference between the serfdom of Russia prior to 1863 and that of to-day.
7. What custom makes it very difficult for younger members of the community to follow their convictions of duty when these conflict with the opinions of the chief of the household?
8. Compare the area and population of Argentine with those of the United States.
9. Mention some hindrances to the progress of the truth in this field.
10. In what ways did General Roca's first presidency bring prosperity?
11. What recent movement practically retraces the step which established religious liberty at that time?
12. What progress has the Third Angel's Message made?
13. How many churches have been organized? How does the number of laborers compare with the population?
14. Locate and describe the Island of St. Kitts.
15. What can you say of the poverty of its inhabitants? How do you account for this?
16. Give the population.
17. How was the Third Angel's Message first introduced? What progress is reported?

#### FROM THE FIELD.

THE following letters are selected from the correspondence received at the office of the Foreign Mission Board:—

SUVA VOU, FIJI.

Our little paper, *Raranga*, is, I think, doing good work. [This is a monthly about the size of the ordinary State paper, and is published in the Fijian language.] We printed nearly one thousand with a supplement, this month, September. We have just received letters from two Fijians on the other side of the island, who are keeping the Sabbath. They earnestly request that I visit them, which I am anxious to do, but how to do it

I do not know. We must have more help. Can you not send us a man? Our work is crippled, because I can not possibly answer the calls. Ratu Ambrose, the chief, lately said: "Oh that I had the money, so that I could send to America for five preachers! Tell them to please send us some."

At present I arise at 5 A. M., and meet a class of young men at 5:30, some of whom can not come at any other time. I sometimes assist in teaching the children during the forenoon; and if I do not preach at night, I teach English and arithmetic in the evening to the same class that I have in the morning. I usually preach or hold four or five meetings during the week. Then I have the publishing of the paper, and the translating and printing of our Sabbath-school lessons each month. I have had the greater part of the typesetting to do myself, too, as well as the writing, which takes time. Do you not think we need a man? We could use more than one, but I dare not ask for more.

We have recently received a shipment of thirty-two hundred Fijian tracts from Cooranbong, which are nicely printed and illustrated. We expect five thousand on the Sabbath question soon. J. E. FULTON.

JAPAN.

The following is from a native convert who assists on the Japanese paper, spending as much time in the field, aside from this work, as he can:—

I desire to write you about the work in Japan; but it is very difficult for me to write a letter in English. However, I will make an effort to tell you how the Lord has blessed me during the summer. I was planning to go to the northern country the latter part of June, when I received a letter from a lady physician in the south, who was a Bible student here two years ago. At that time she was called home, and we feared she would give up the truth. In the letter she said that she was determined to serve God with her whole heart, and urged me to come at once and teach them, as her family and friends also wished to study. I felt that I must go to Nagasaki, instead of to the north, but I did not have enough money. As I was thinking about this, I learned that some money had been sent me as wages, which was quite unexpected, and I really felt that it came from the Lord.

With this I started on my trip. I preached on the train, and visited some of the readers of *Ovari no Fukuin* on the way, and in two weeks reached the place. I rented a small house, and began teaching the Third Angel's Message. For five weeks the interest and attendance increased. I had over thirty young students. Then persecution began, in churches and in families, and many came no more. Seven took a firm stand for the truth, and began to keep the Sabbath, and desired baptism. Others were almost persuaded when I returned to Tokio.

I traveled more than twenty-five hundred miles, and never lacked for anything. People were very kind to me, giving me food, and showing me great kindness in every way. I will go north soon. I have been getting letters from that place, during the summer, pressing me to come. The people have waited long. I am anxious to go. I feel that the Lord is coming soon, so I can not stay at home all the time. I am trusting the Lord to guide and help me in all things. Pray for the work in Japan. H. KUNIYA.

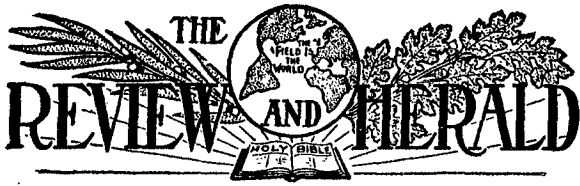
KINGSTON, JAMAICA.

At Contented Hall lives a brother who, three years ago, accepted the truth by reading. Through his labors, assisted by occasional visits from Brother Eastman, his father, mother, brother, sister, and neighbors to the number of about thirty adults, have accepted the truth, and they have a Sabbath-school numbering forty-eight. This brother, who is the leader, was a teacher in another part of the island before he learned the truth. About a year ago he started a school for Adventist children, with an enrollment of about twenty-one regular attendants. His object is to win the children to Christ, and a number have already been converted and bear good testimonies. He conducts the school, as nearly as he understands, on the plan of our church schools. He gets his support by cultivating what land he can, and by contributions from the people. It is sometimes pretty close work to make both ends meet, as he has a wife and two children. A little over a year ago these people erected a class-house, and now they are getting material for a church.

August 26 we dedicated our new church at Jointwood. The house was filled to overflowing, many of those present having been bitter opposers. A collection was taken to purchase a bell and lamp, and many of these assisted. The Spirit of the Lord was present. Such a breaking down of prejudice I have not seen in a long time. The brethren and sisters went to their homes praising God. The building was dedicated free of debt. We used twenty-five dollars of the one hundred allowed us by the board. Five persons have been baptized at Jointwood since the dedication.

The Swift River chapel will soon be ready for dedication, also one at Devon, and we expect to finish one at Font Hill in about four weeks. Until we get a chapel in their place, it is hard to convince the people that we are there to stay. We have recently placed another native helper in the field. The Lord has blessed this brother in starting the work in two places, at one of which we have a Sabbath-school of thirty-one members, and also in labor for his family. Recently his mother, who was the last and most bitter opponent, has yielded, and is now rejoicing in the truth.

Our tithes and offerings have more than doubled during the last year, amounting to about eleven hundred dollars. Although the people are poor, nearly all pay tithe. F. I. RICHARDSON.



BATTLE CREEK, MICH., NOVEMBER 27, 1900.

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### THE THIRD ANGEL'S MESSAGE.

#### The Faith of Jesus.

"LET this mind be in you, which was also in Christ Jesus: who . . . emptied himself."

He emptied himself so entirely that, in becoming the Saviour of the world, he did not set himself forth in a way to make himself prominent or to draw attention to himself. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. . . . And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb. 5: 1, 4-6.

He emptied himself so entirely that, in coming to the world, he did not do it in a way to make himself conspicuous, or to draw attention to himself; but in a way in which he could say, truly: "I am not come of myself, but . . . He hath sent me." John 7: 28, 29.

He emptied himself so entirely that, even when he came not of himself, but was sent, he came not in his own name; not to represent himself; not to manifest himself; but in his Father's name, to represent his Father, to make manifest only his Father. John 5: 43. This because "he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7: 18.

He emptied himself so entirely that, when he had come, he could truly say of himself: "I can of mine own self do nothing." John 5: 30. To men he says: "Without me ye can do nothing." John 15: 5. And of himself he said: "I can of mine own self do nothing." This shows that he so entirely emptied himself that, in this world, he was of himself just as helpless to do righteousness as is the man who is without God. And, accordingly, he could truly say: "The Son can do nothing of himself" (John 5: 19); and, "I do nothing of myself." John 8: 28.

He emptied himself so entirely that he could truly say: "The words that I speak unto you I speak not of myself." John 14: 10. "The word which ye hear is not mine." John 14: 24.

He emptied himself so entirely that no influence went forth as from himself, that could draw anyone to himself; and, therefore, he could truly say: "No man can come to me, except the Father, which hath sent me draw him." John 6: 44.

He emptied himself so entirely that he could truly say that "no man ["no one," literally] knoweth the Son, but the Father." Matt. 11: 27.

This is "the faith of Jesus." This is the way of Christ. This only is Christianity. Therefore "let this mind be in you, which was also in Christ Jesus." Let this be your mind always, and only: that you are called of God; that you are sent of God; that you go not in your own name, but only in the name of him that sent you; that you seek not your own glory, but only his glory that sent you; that of your own self you can do nothing, not even to speak; that no influence shall go forth as from yourself that can draw anyone to yourself; that none can come to you, except the Father, who hath sent you, draw him; that none can know you but God, and that all that shall be known of you shall be of God.

This is what it is to let the mind which is in Christ be in you. And this can be, only by letting the mind of Christ be in you. For it is not of the natural man, it is not of *self*, to do this. For the natural mind, the carnal mind, "is enmity against God: for it is not subject to the law of God, neither indeed can be." Therefore whether in Christ or in you, it is only the mind that was in Christ that can empty self of self. Therefore, "let this mind be in you, which was also in Christ Jesus: who . . . emptied himself."

When Christ had thus *emptied himself*, he was immediately *filled with God*; so that "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19); so that whereas of his own self he would do nothing, and did do nothing, yet God, who dwelt in him, did mighty works (John 14: 10); so that, though he could not speak of himself, the words which he spoke were in very truth "the Father's," who sent him (John 14: 24; 12: 49, 50); so that, in a word, he in this world was God manifest in the flesh. 1 Tim. 3: 16.

"Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself." It will accomplish in you exactly what it did in him—it will empty *yourself*. And when thus you have emptied yourself, immediately you will be filled with God, even with all the fullness of God; so that while of yourself you can do nothing, God, who dwelleth in you, will work in you that which is well pleasing in his sight through Jesus Christ (Heb. 13: 21; 2 Cor. 6: 16); so that God will be in you, both to will and to do of his good pleasure (Phil. 2: 13); so that you will not speak your own words, but the words of him that sends you (1 Cor. 2: 12, 13; John 3: 33, 34); so that, in a word, in you it shall still be God manifest in the flesh.

Oh, "let this mind be in you, which was also in Christ Jesus: who . . . emptied himself." For this is the faith of Jesus. And "here are they that keep . . . the faith of Jesus."

The commander-in-chief of the armies in the Philippines, in his annual report, says:—

The institution of municipal government under American auspices, of course, carried the idea of exclusive fidelity to the sovereign power of the United States. All the necessary moral obligations to that end were readily assumed by municipal bodies, and all outward forms of decorum and loyalty carefully preserved. The presidents and town officials acted openly in behalf of the Americans, and secretly in behalf of the insurgents, and, paradoxical as it may seem, with considerable apparent solicitude for the interests of both. In all matters touching the peace of the town, the regulation of markets, the primitive work possible on roads, streets, and bridges, and the institution of schools, their open activity was commendable; at the same time they were exacting and collecting contributions and supplies, and recruiting men for the Philippine forces, and sending all obtainable military information to the Filipino leaders.

Wherever, throughout the archipelago, there is a group of the insurgent army, it is a fact beyond dispute that all contiguous towns contribute to the maintenance thereof. In other words, the towns, regardless of the fact of American occupation, and town organization, are the actual bases for all insurgent military activities; and not only so in the sense of furnishing supplies for the so-called flying columns of guerrillas, but as affording secure places of refuge. These remarks apply with equal force to the entire archipelago, excepting only that part of Mindanao occupied by Morosa, and to the Jolo Group. There is every reason to believe that all the Moros are entirely satisfied with existing conditions, and are anxious to maintain them.

The Jolo Group, whose people are entirely satisfied with existing conditions, and are anxious to maintain them, is the Sulu Group, whose sultan and datos practice polygamy and hold slaves, and who are paid ten thousand (Mexican) dollars a year by the United States.

If the United States would pay the Filipinos ten thousand (Mexican) dollars a year, or at that rate, for maintaining an undisturbed republican government, as it pays the sultan and datos of Sulu for maintaining undisturbed a polygamous and slave government, does anybody suppose that there would be any further war even for a day? And if such a proposition had been made to them in the begin-

ning, as the other arrangement was made with the sultan and datos of the Sulus, does anybody suppose that there would ever have been any Philippine war even for a day?

And when no such proposition was not only never made, but has been persistently repudiated and warred against, by the United States, while at the same time recognizing, and by cash payments maintaining, a polygamous and slave government in the same region, how would it be possible for the United States more plainly and forcibly to show that she absolutely repudiates the whole principle of republican government, and prefers rather a polygamous and slave government?

### SOME ANCIENT AND MODERN HISTORY.

The New York *Sun* of November 7, under the heading of "Constitution Making in Cuba," says:—

The unselfish position taken by the United States with regard to Cuba is not less majestic and magnificent because it is not entirely without precedent in history. Repeatedly during the Persian and Peloponnesian wars was the triumph of the Athenian arms followed, not by the conquest of Greek cities, but by the liberation of them from alien or oligarchical oppression. Upon the final overthrow of Macedon the Roman victor proclaimed the restoration of the liberties of Hellas.

The *Outlook* also raises the same issue. It claims:—

When before in the history of the world has a great nation delivered at its own cost a helpless community from an oppression under which it had long suffered . . . ?

These challenges are worth taking up, for the mere sake of the case, and much more for the sake of the far-reaching truth that is involved. The proclamation made by Flamininus at the time referred to by the *Sun*, runs as follows:—

The Senate and people of Rome and Titus Quintius the general, having overcome Philip and the Macedonians, set at liberty, from all garrisons and taxes and imposts, the Corinthians, the Locrians, the Phocians, the Eubeans, the Phthiot-Acheans, the Magnesians, the Thessalians, and the Perrhaebians, declare them free, and ordain that they shall be governed by their respective laws and usages.

When that proclamation was made, the Greeks fairly went wild with joy "that there was a people in the world who, at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent; but who crossed seas and sailed to distant climes to destroy and extirpate unjust power from the earth, and to establish universally law, equity, and justice: that by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia."

Further, on this the *Sun* says:—

It will at the same time be acknowledged that none of the precedents just mentioned quite measures up to the standard of disinterestedness set by the United States in its relations to Cuba.

Instead of this being true in the cited case of Rome and the Greek states, it is the reverse that is true. Rome, immediately upon her victory over Philip, published openly, to the Greeks and to all the world, that proclamation of liberty to the Greek states which we have here reprinted. More than two years have passed since the United States completed its victory over Spain, and no such proclamation, nor anything akin to it, has yet been made, of the liberty of Cuba.

The *Sun* says: "Not long did the Romans respect those liberties of Hellas which Flamininus proclaimed." That is true. But it is also true that Rome did proclaim those liberties of Hellas, and that Hellas did enjoy those liberties, at least for a season. But no such thing has ever appeared on the part of the United States, toward Cuba: the United States has not proclaimed the liberty of the Cubans, even for a little while; the Cubans have not had one moment of the enjoyment of the liberty which, at the beginning, the United States declared "is, and of right ought to be," hers. Rome did



proclaim and respect the liberties of Hellas, though it was "not long;" the United States has not done any such thing at all, even for a moment, for Cuba.

In the comparison which the *Outlook* has challenged, and which the *Sun* has cited, "the standard of disinterestedness" is altogether on the side of Rome. As compared with Rome in the case cited, "the standard of disinterestedness set by the United States in its relations to Cuba" is a blank.

For the sake of the truth in this comparison to which the *Outlook* and the *Sun* challenge the world, it is proper to state the case of the United States and Cuba from the beginning up to date.

The United States declared war against Spain, April 18, 1898. That same day she also declared that "the people of the Island of Cuba are, and of right ought to be, free and independent."

The war with Spain, ended Aug. 12, 1898, with the United States triumphant. A treaty of peace was arranged and ratified between the two powers—all this before a year had passed from the beginning of hostilities.

In the declaration of war against Spain, April 18, 1898, it was also declared by the United States "that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said islands, except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people." And, though the war with Spain was ended Aug. 12, 1898, and the treaty of peace was ratified early in 1899, no further word was said on the subject by this nation until June 20, 1900, when in the convention of the national party, that party and the administration, in their platform, declared that "to Cuba independence and self-government were assured in the same voice by which war was declared, and to the letter this pledge shall be performed."

About the same time a plan was announced to the country, and to Cuba, by the national administration, according to which, if Cuba should accept it, a new form of government would be established there. By that plan a constitutional convention was to be called, in Cuba; and if this convention should frame a constitution fully satisfactory to the United States, then the military government now in control would be withdrawn. But if this convention should not frame such a satisfactory constitution, then the military government now in control would remain until Cuba should present a constitution that would be satisfactory to the United States. As to what would be satisfactory to the United States in the suggested arrangement, was made known in the following announced reservations:—

1. The foreign relations of Cuba to be managed through the American government at Washington.
2. Cuba to have no power to declare war without the consent of the United States.
3. The United States government to have a veto power over legislation increasing the Cuban debt beyond certain limits to be set forth in the new constitution.
4. The United States to have a certain well-defined supervision over the Cuban treasury.
5. The United States to retain, for a period of years, if not indefinitely, control of the fortifications which command the port of Havana and other important cities of the republic.

In accordance with all this, it was announced, from Washington, July 20, that "Cuba is likely to become *nominally* an independent republic, with certain reservations that will *virtually* make the island a self-governing colony of the United States, within six or eight months from this date."

Not long afterward an order was issued by the United States government, giving directions as to the Cuban constitutional convention. Delegates were to be elected, etc., and the convention was to "meet in the city of Havana, at twelve o'clock noon, on the first Monday of November, in the year 1900, to frame and adopt a constitution for the people of Cuba, and, as a part thereof, to provide for and agree with the government of the United States, upon the relations to exist between that government and the government of Cuba."

That convention assembled, according to order, Monday, November 5, and is now in session. And according to that order it was opened by the United

States Governor-General of Cuba, in the following words:—

As Military Governor of the Island of Cuba, and representing the President of the United States, I call this convention to order. It will be your duty first of all to frame and adopt a constitution for Cuba, and, when that has been done, to formulate what, in your opinion, ought to be the relations between Cuba and the United States.

The constitution must be adequate to secure stable, orderly, and free government. When you have formulated the relations which, in your opinion, ought to exist between Cuba and the United States, the government of the United States will doubtless take such action on its part as shall lead to a final and authoritative agreement between the people of the two countries to the promotion of their common interests.

All friends of Cuba will follow your deliberations with the deepest interest, earnestly desiring that you shall reach just conclusions; and that, by the dignity, individual self-restraint, and wise conservatism which shall characterize your proceedings, the capacity of the Cuban people for representative government may be signally illustrated.

The fundamental distinction between true representative government and a dictatorship is that in the former every representative of the people, in whatever office, confines himself strictly within the limits of his defined powers. Without such restraint, there can not be free constitutional government.

Under the order pursuant to which you have been elected and convened you have no duty and no authority to take part in the present government of the island. Your powers are strictly limited by the terms of the order.

Note those first two paragraphs. The first one tells them that it is their duty to frame and adopt a constitution for Cuba, and also to formulate what, in their opinion, ought to be the relations between Cuba and the United States. The second one tells them that when they shall have done these two things—then what? that then the freedom and independence of Cuba shall be proclaimed, according to the original declaration of the Congress of the United States? Is that what would follow? Is that what is intended to follow? Surely, if it were to be so, this, of all places and times in the world, was the occasion to say it. But, no. Instead of continuing that sentence to its proper, logical, and only legitimate conclusion, it suddenly breaks off in the middle, and drops to the dismal plane of shuffling and concealment. Read it again, as it actually stands:—

When you have formulated the relations which, in your opinion, ought to exist between Cuba and the United States, the government of the United States will [not proclaim the liberty and independence of Cuba, but only "will"] doubtless take such action on its part as shall lead to a final and authoritative AGREEMENT between the people of the two countries to the promotion of their common interests.

Read also again the last two paragraphs of the Governor-General's speech. Read them attentively, and note their ominous meaning to that constitutional convention,—how they are told that their powers are strictly limited, how they must confine themselves strictly within those limits; and how plainly they are told that they have neither any duty nor any authority to take part in the present government of the island.

That is the latest word on the subject, and there can be no kind of question whatever that in the comparison which the *Sun* has made, the advantage and the way of honor stand pre-eminently in favor of Rome.

And now, from this fact of Rome's advantage in the comparison, there is a very important conclusion which history itself has drawn, and which stands before us and all people almost as the handwriting on the wall; that is, that Rome did not long respect the liberty of Greece which she had proclaimed.

On this, ancient history itself has recorded that shortly "the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the

articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. Afterward they used, with plenary authority, to summon those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. . . .

"We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct; whether they would be pleased, should the Achæans, in their turn, officiously pretend to inquire into their affairs; and whether matters ought not to be on the same footing on both sides. All these reflections were very reasonable, just, and unanswerable; and the Romans had no advantage in the question but force."

And when that was the outcome of Rome's open proclamation of the liberties of the Greek states, what may be expected to be the outcome of the dealings of the United States with Cuba, in which there has been no proclamation of a single liberty of Cuba?

The prophecy declared, long ago, that "an Image to the Beast" was to come up sometime, somewhere. When is it, and where is it, to be?

## THE NEW ORDER OF GOVERNMENT.

For the United States.

A SHORT time ago, in New York City, a professional National Reformer said:—

Congress should be the interpreter of God's law in the same sense that Congress interprets the Constitution. Nor would this result in a state church. What we desire is the union of religion and the state.

Then, in noting the objection "that Congress could not interpret the law of God so as to please members of all denominations," he answered that "it would come a little hard at first, but in the end it would work satisfactorily."

Upon all this the *Outlook* says:—

We agree, as we have repeatedly said, with the position that conformity to divine law is the basis of a just government, but not with the Puritan deduction, maintained by Dr Foster, that Congress should attempt to administer a theocracy.

Yes, that is true. The *Outlook* does agree, and for a long time has agreed, with the position that "conformity to divine law is the basis of a just government." Oct. 6, 1900, the *Outlook* said:—

Just government rests neither upon the edict of a few strong men nor upon the consent of the many; it rests upon the law of God. No government is just which does not conform to the law of God.

Just governments rest on conformity with the laws of God.

At the same time it also said:—

Human governments are, or ought to be, attempts to ascertain what these laws are, and to adapt the life of the community to them.

A righteous democracy is simply one way of ascertaining what are the laws of God, and of conforming the life of the community to them. In democracy a large proportion of the community—in America about one in ten—participate in this endeavor. The other nine tenths are under the government of this one tenth. This method has two great advantages over all other forms of government.

Now, since, according to the *Outlook's* theory and model of just government, only "about one in ten" have really to do with the conforming of the life of the community to the laws of God, wherein does it

differ, in principle, from that of Dr. Foster? The difference is not in any sense one of principle.

Nor is it a difference even of operation. For Dr. Foster finds in Congress the representative body of the whole "righteous democracy," through which this "righteous democracy" expresses its will in "attempts to ascertain what these laws" of God are, "and to adapt the life of the community to them;" while the *Outlook's* method of operation is, *not the whole body* of the "righteous democracy," but only "about one in ten."

Thus, as actually stated by the *Outlook*, in the words before us, between the *Outlook's* theory of just government and that of Dr. Foster, which it criticises, there is no difference either in principle or in operation, but solely of degree, and even that very slight.

Where can there be any real or practical difference between "one in ten" of a "righteous democracy" attempting "to administer a theocracy;" and one in ten thousand or ten hundred thousand, in a body called Congress, doing the same thing? The thing that is done is the same in both cases: the thing that is attempted to be done is the same in both cases: the theory of government from which springs the thing that is done, or the thing that is attempted to be done, is the same in both cases.

Therefore it is as plain as A B C that the *Outlook* believes in and advocates, both theoretically and practically, the identical form of government that Dr. Foster the National Reformer does. And the only possible ground of dissent from Dr. Foster's order of government that the editor of the *Outlook* really has, lies in the mere incident that the editor of the *Outlook* does not belong to the same church, or sub-order in the "righteous democracy," that Dr. Foster does. In other words, the editor of the *Outlook* could not allow that it would be exactly just government for Dr. Foster to conform to the editor's life to the laws of God, nor for Congress to conform to the editor's life to Dr. Foster's views of the laws of God. And there are tens of thousands of the people in Dr. Abbott's "about one in ten" in the "righteous democracy" who would likewise, and with equal reason, decidedly object to the others of that "one in ten" in the "righteous democracy" conforming their lives to the laws of God.

However, it is not necessary to follow that phase of the case any further at present. From the *Outlook's* own words the facts plainly appear that the *Outlook* believes in identically the same sort of government that Dr. Foster the National Reformer does; and that the *Outlook* recognizes that that form of government is definitely a "theocracy."

And from this it is perfectly plain that the *Outlook*, in repudiating the American principle of civil government, — "the consent of the governed," — in repudiating the republican principle of the Declaration and the Constitution, does so solely in the interests of a man-made theocracy, precisely as the confessed National Reformers have always done.

And this again reveals the mighty fact that the repudiation of the principles of the Declaration and the Constitution, by this nation, from Aug. 12, 1898, to date, in which the *Outlook* has been a leading factor, is clearly in the interests of a man-made theocracy, and will as certainly be followed by that form of government as night follows day.

And that makes plain the truth that this national repudiation of the principles of the Declaration and the Constitution — the principle of government by the "consent of the governed" — is the mightiest stride that has been taken since 1892 in the making of the Image of the Beast.

The *New York Tribune* is the leading administration paper. Its editor and proprietor was one of the commissioners who arranged the treaty of peace between the United States and Spain. Since that treaty was arranged, his speeches, his articles, and his paper, by some singular or other coincidence, have marked out exactly the course taken by the national administration. And now the *Tribune* has announced the result of the late election as "an overwhelming victory for imperialism." If the course of the national administration shall coincide as closely, for the next four years, with this forecast of the *Tribune*, as for the last two years it has coincided with the other forecasts of that paper, then by the time the four years shall be ended, the results will be so positive and decisive as to convince the most determined skeptic.

### A THIEF AND A SNARE.

PERHAPS the most startling feature of the prophecies that set forth the coming of the day of the Lord is the fact that they declare that it will come on the world as a "thief in the night," and take them as in a "snare." The Bible reader will at once recall the words of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

The very announcement that such a day as is here described is to come, sometime, on this world, in its present state, ought to be sufficient to arouse all hearts to interest and anxiety. But the manner of that coming is calculated to stir them more deeply still. For it is to come stealthily and silently, as a thief in the night. Before Peter had written these words, our Lord himself had uttered this emphatic warning: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

The testimony of both these scriptures relates to the day of the Lord; and both use a figure which conveys a most searching impression. One says that it will come as a thief in the night; and the other says it will come as a snare. These figures should not be dismissed without an earnest consideration of their significance. The day of the Lord will come as a thief. What is it to come as a thief? A thief comes in the night; he comes by stealth; he comes suddenly; he comes when he thinks you are least aware, when you are least expecting him, and when he thinks the way is most clear for him to secure his booty and depart without detection. He comes when he thinks you will be lost in the unconsciousness of sleep, or be absorbed in other things, so that you will be off your guard concerning him, and he can accomplish his purpose. The whole figure conveys most intensely the idea of suddenness, unexpectedness, and fatal results, leaving you to discover your loss, and make the best of it, in whatever way you may be able.

The figure of the snare conveys the same lesson. How little the victim of a snare suspected beforehand the danger. All unconscious of peril, the victim was pursuing his own purposes according to his own intentions, when all of a sudden, like a clap of thunder from a clear sky, the trap is sprung, and the whole scene is changed. He is a captive, held fast, freedom gone, and he doomed to the fate for which the snare was laid for him.

SO shall the day of the Lord, says Christ, come upon those that dwell on the face of the whole earth.

Since this is so, the query may arise, How can anyone escape being overtaken as by a thief, and being caught in the snare? The answer is, By watching unto prayer. Peter says: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

Bear in mind the distinction implied in the language used on this subject. The day comes, it is true, as a snare upon all that dwell on the face of the whole earth. But who are they who are counted as dwellers upon the earth? — Not the people of God; for they walk by faith, not by sight. They are led by the Spirit, and are not reckoned as dwellers on the earth, but are pilgrims and strangers, with no abiding city here. Upon them the day of the Lord does not come as a snare. So, whereas Peter says that the day of the Lord shall come as a thief in the night, without any qualification, Paul, to the Thessalonian brethren, explains the situation more fully. He does not contradict Peter, but confirms his testimony. He says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Then he explains that there are two classes, differently related to the day of the Lord. One class are children of the night and of darkness; and the other are children of the light and the day; and to the believers he says: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Then he draws his conclusion: "But ye, brethren, are not in darkness,

that that day should overtake you as a thief." 1 Thess. 5:4, 5.

And again, he who has the seven Spirits of God and the seven stars, writes to the members of the Sardis church: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. The converse of this must, of course, be true, — that if they would watch, they would know what hour he would come upon them, and would not be overtaken as by a thief. Such are exceptions to the general rule which Peter lays down.

And what kind of a day is this which is thus coming upon the world as a thief? — It is a day such as this world has never yet seen. Read Zephaniah's graphic description of it. Zeph. 1:14-18: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as the dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." The earth has passed through terrible experiences, appalling disasters, scenes of terror that have paralyzed the stoutest hearts; but the earth has not yet been brought to drink of the cup of God's unmingled wrath against sin.

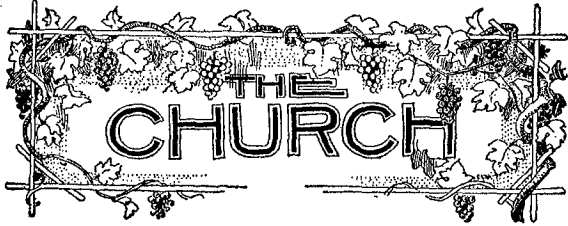
The day of the Lord includes these scenes of trouble. It takes in the seven last plagues, and extends over to the time when the great deluge of the final lake of fire shall be quenched at the end of the thousand years of Revelation 20. The opening of the day of the Lord will draw the final line of separation between the righteous and the wicked. That day may therefore be said to open with the beginning of the seven last plagues, which mark the end of human probation. It is this point, therefore, which comes suddenly and unexpectedly, as a thief and as a snare.

But why does the day come as a thief and as a snare? Does the Lord design it to be so; and has he planned it so? — Not by any means. He has done everything within his power, which he could do consistently, to have it otherwise. He has done everything that he could do to awaken and arouse the world in regard to the coming of the great day of the Lord, and its nature. He has filled his word with predictions that such a day is coming; he has specified the signs that would be given to indicate its approach; he has written the fulfillments of these signs all over the heavens and the earth, and among men, to warn them, that they might understand the time in which they were living; he has laid out in his word the steps which Christ would take in working out the great plan of salvation; he has revealed that the last work of our Redeemer in his priesthood would be a work in the second apartment of the heavenly temple, or sanctuary, on high; he showed the very day on which that work, the atonement, or the cleansing of the sanctuary, would begin — a momentous day, now more than fifty years in the past; and finally he has sent forth a world-wide message of warning and invitation, to go to all nations, kindreds, tongues, and peoples, that no one might have any excuse for not knowing the time.

No; the Lord does not wish the world to be taken in a snare, nor to be overtaken as by a thief. He would have them not only warned but prepared for that day and for his kingdom. That day comes upon them as a thief because of their own course of action. Men are themselves responsible for that feature of the case, because they will not heed the warning nor believe the message. The Lord's throne is clear. No man can blame the Lord for any evil destiny which may be his lot.

As a free moral agent, every man is the arbiter of his own destiny. Like the man in the parable who

was questioned why he had come in without a wedding garment, and was speechless, so the wicked, when asked why they have not made preparation for that day concerning which they have been so often warned, will be speechless. But all at last, the righteous willingly and heartily, the wicked, by constraint, will be impelled to join in the reverent ascription to him that sitteth on the throne, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." U. S.



### REBUKING SIN.

"THERE are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1:10-14.

It may be asked, Does not this testimony show that the servants of the Lord are to use sharp rebukes, and that they are not always to be as tender as has been set forth in former articles? We answer: The rebuking here spoken of by the apostle does not give license to sharp words proceeding from the carnal heart, but in using the truth of God in exposing errors.

This thought is again expressed in the same epistle, where he says, of our Saviour Jesus Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority." Titus 2:14, 15. The rebuking is the exposing of sin, iniquity, and all departures from Christ, not with human zeal and words of man's devising, but by teaching "these things"—the plain truths of the gospel.

This is again set forth in Paul's solemn charge to the ministry, as given to Timothy, where he says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 3:16, 17; 4:1, 2.

This is in perfect accord with what he had taught in his first epistle to Timothy, where he says: "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1 Tim. 5:21, 22.

Now let us compare this with Christ's manner, given to us for an example, as presented in the Testimonies: "With tender compassion should brother deal with brother. Delicately should he deal with feelings. It is the nicest and most important work that ever yet was done to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he also should be tempted. . . .

"Said Jesus, 'Love one another as I have loved you.' Do you feel, when a brother errs, that you could give your life to save him? If you feel thus, you can approach him and affect his heart; you are just the one to visit that brother. But it is a lamentable fact that many who profess to be brethren are not willing to sacrifice any of their opinions or their judgment, to save a brother."—*Testimonies for the Church*, Vol. 1, page 166.

"Frequently the truth and facts are to be plainly spoken to the erring, to make them see and feel their error that they may reform. But this should ever be done with pitying tenderness, not with harshness or severity, but considering one's own weakness, lest he also be tempted. When the one at fault sees and acknowledges his error, then, instead of grieving him, and seeking to make him feel more deeply, comfort should be given. In the sermon of Christ upon the mount, he said: 'Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.' Our Saviour reproved for rash judgment. 'Why beholdest thou the mote that is in thy brother's eye?' and behold a beam is in thine own eye.' It is frequently the case that while one is quick to discern the errors of his brethren, he may be in greater faults himself, but be blind to them."—*Id.*, Vol. III, page 93.

"The Lord would teach his servants great carefulness in all their moves. 'Let both grow together.' Do not forcibly pull up the tares lest in rooting them up, the precious blades will become loosened. Both ministers and church-members should be very cautious, lest they get a zeal not according to knowledge. There is danger of doing too much to cure difficulties in the church, which, if let alone, will frequently work their own cure. It is bad policy to take hold of matters in any church prematurely. We shall have to exercise the greatest care, patience, and self-control, to bear these things, and not go to work in our own spirit to set them in order."—*Id.*, pages 113, 114.

"We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees."—*Review*, Nov. 21, 1899.

"There will ever be a spirit to rise up against the reproof of sins and wrongs. But shall the voice of reproof be hushed because of this? If so, we shall be in no better situation than are the various denominations in our land, who are afraid to touch the prevailing errors and sins of the people.

"There are ever those who will despise the one who dares to reprove sin; but there are times when reproof must be given. Paul directs Titus to rebuke a certain class sharply, that they may be sound in the faith. Men and women, who, with their different organizations, are brought together in church capacity, have peculiarities and faults. As these are developed, they will require reproof. If those who are placed in important positions never reprove, never rebuked, there would soon be a demoralized condition of things that would greatly dishonor God. But how shall the reproof be given? Let the apostle answer: 'With all long-suffering and doctrine.' Principle should be brought to bear upon the one who needs reproof; but never should the wrongs of God's people be passed by indifferently. . . .

"God would have his people disciplined and brought into harmony of action, that they may see eye to eye, and be of the same mind and of the same judgment. In order to bring about this state of things, there is much to be done. The carnal heart must be subdued and transformed. God designs that there shall ever be a living testimony in the church. It will be necessary to reprove and exhort, and some will need to be rebuked sharply, as the case demands. We hear the plea, 'Oh, I am so sensitive I can not bear the least reflection!' If these persons would state the case correctly, they would say, 'I am so self-willed, so self-sufficient, so proud-spirited, that I will not be dictated to; I will not be reprov'd. I claim the right of individual judgment; I have a right to believe and talk as I please.' The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried?"—*Testimonies for the Church*, Vol. III, pages 359, 360.

J. N. LOUGHBOROUGH.

### SUGGESTIONS ON REVELATION 12.

#### Satan in Earthly Powers.

THE church of Christ will ultimately come off victorious. She will have passed the prophetic landmarks which have been to her as light shining in a dark place until the day dawn, and the day star (Christ) arises in the hearts of his people. These prophetic waymarks are to be studied to ascertain where the people of God are, until they have passed the last sign, and the last battle has been fought. It is then that the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," will stand forth in all her beauty and glory. It is then that all will "see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3:9, 10.

But the most perfect illustration, or object-lesson, of this period in the past, was when Christ left the church clothed with the light that he had brought to this earth. She had passed the types and shadows represented by the moon under her feet; and upon her head was a crown of twelve stars (or twelve apostles). It was at this time that Herod, the Roman king, sought to destroy Christ as a rival king when he was born. The Roman province of Judea was at this time governed by the king, Sanhedrin, and the priests.

God had said, through Jacob, fifteen hundred years before: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. The prophet Isaiah had said, "Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isa. 7:16. If Jesus was the virgin's son, before he should have knowledge to choose between good and evil, the land of Israel would be without a king.

When Christ was born, an Edomite, a proselyte, Herod the Great, reigned in Judea. He died soon after the birth of Christ. He appointed Antipas his successor in his first will; in his last, Archelaus. The people would not receive Archelaus, but revolted, and Antipas went to Rome to present his claim to Cæsar for a decision. Cæsar confirmed neither, but sent Archelaus back to Judea with the title of ethnarch, with the promise of the crown if he deserved it; but he never obtained it. Thus it was that the land was forsaken of both her kings after the death of Herod.

The taking away of the kingly power (one of the three forms of the government of Judea) by pagan Rome, was a fulfillment of the prophecy that a third part of the stars of heaven would be cast down at the first advent of Christ. This was also an object-lesson of the casting out of Satan from the heavenly courts at the beginning, taking with him a third part of the angels of God.

The child which the church (the woman) brought forth, who was to rule all nations with a rod of iron, was caught up to God and to his throne. Through humanity, Christ vanquished Satan and bore the palm of victory back to glory's heights. Rome, in its pagan and papal forms, became the most perfect object-lesson of the character and working of the devil, of any government that ever existed upon the face of the earth; and it is this beast, with the false prophet, that leads the world; and these two are mentioned as going together into the lake of fire. Rev. 19:20.

Pagan Rome had seven heads and ten horns, or kings. The first time that it is said the devil deceived the whole world, is in the ninth verse of chapter 12, and refers directly to him personally who was cast out of heaven into the earth. To those who worship the beast, it is said: "And 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. It is also said that "all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the



beast? who is able to make war with him?" Rev. 3:3, 4. The dragon worship was continued in the worship of the beast. The devil ruled the beast, and made all the world worship the beast.

Of the two-horned beast we read that he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed (Rev. 13:12); and, further, that this two-horned beast "had two horns like a lamb, and he spake as a dragon" (verse 11); and again, he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying . . . that they should make an image to the beast, which had the wound by a sword, and did live." Verse 14. The dragon power was merged into the ten-horned beast. The dragon spirit was conveyed to the two horned beast (Rev. 13:11), who made the world worship the beast (ten-horned beast). The beast, in turn, made the world worship the dragon. The dragon is merged into the beast, and in worshipping the beast, the people worship the dragon. The two-horned beast, in making an image to the beast, shows the same dragon element that existed in the beast.

Sun worship, or sun's day worship, originated with paganism. It passed down through the papacy, and is finally enforced by Protestantism. But who is it that makes the world worship?—It is the devil, through the governments of earth, and he, unmasked and free from all symbols, is brought to view in the ninth verse of the twelfth chapter. The dragon, or pagan Rome, is used as a symbol of his power; and when Satan failed to accomplish his purpose in the dragon, he used the papal power, which is recognized as the ten-horned beast; and when Satan fails to accomplish his purpose through the papal power, another power comes upon the stage of action, called the two-horned beast (the United States of America), or Protestantism, through which he works for the accomplishment of his own purpose.

S. N. H.

#### HOLIDAY PRESENTS.

THE time of year when holiday presents are selected has been reached, and in all parts of the land, in city, town, and country, many persons are thinking what they shall select to present to friend, companion, brother, sister, or child. Among the most popular, practical, and, withal, inexpensive presents is that of a nice book.

Thousands upon thousands of books will be freely purchased during the holidays. Many of these will be light and trashy, treating of romance and fiction, which always tinge the life of the reader with that which is unreal, and weave into it that which is hay, wood, and stubble; while the good book imparts that which is grand, noble, and inspiring.

Those who dispose of good books are acting the part of true missionaries. Our publishing houses are issuing some beautiful volumes, containing the choicest reading-matter; and why can not our brethren and sisters everywhere engage in the sale of these books, and do so immediately?

The following-named books are excellent, and none better are placed on the market. The people will wish them as soon as presented, and thousands will purchase them if our own people will earnestly endeavor to secure their sale.

"Christ's Object Lessons" is a new book. Nothing like it has ever been placed on the market. It treats on Christ's parables as recorded in the New Testament. It has been given by its author, Mrs. E. G. White, to aid in liquidating the debt which rests so heavily on our denominational schools. The sale of this book should be conducted wholly from a missionary standpoint. Our offices of publication—the Pacific Press and the Review and Herald—are to give all the work on three hundred thousand copies. A large fund is being raised from the Atlantic to the Pacific to purchase the material,—the paper, ink, and binding material. The setting of the type, the making of four sets of plates, and the illustrations, have already been paid for by contributions. Thus the books can be placed in the hands of the purchaser with but little initial cost, and, with the exception of mail, freight, or express, charges for boxing and shipping, the results of its sale will go directly to the schools.

Can not and will not our older and middle-aged brethren and sisters spend some time in their vicinity selling this book? Call upon your neighbors with the book in hand. Explain to them, as best you can, its contents, and tell them that the price of the book is devoted to educational work. People are, as a rule, inclined to aid an educational institution. If they wish the book for their own reading, assure them that they can find no better; if they desire to make a Christmas present, this book is just the thing. Take a copy to the merchant with whom you have traded for years; to the blacksmith who has been shoeing your horses; to the wagon maker who has done your repairing; and to the shoemaker who has made and repaired your foot-gear. Having paid your bills promptly, they are acquainted with you, and you have their confidence. As you present the book, and explain its contents, they will purchase it, not only because of the interest they have in the book, but because of the good-will they have toward you.

If all our brethren and sisters of mature years will do thus, and visit and sell to their well-to-do friends and neighbors, thousands of copies of this book will be sold before Christmas. The best way is to sell these books; but if you are so situated that you can not sell any, then, if you can possibly do so, purchase some of them, and make presents to your friends.

In so doing, remember the minister of your place. It matters not whether he be Methodist, Baptist, Presbyterian, or of whatever denomination, he will appreciate the book when he has read it. He will receive many excellent, thrilling ideas, and will naturally weave them into his sermons, and thus thousands of persons will be benefited. The book will be mailed to any address for \$1.25.

Another book has just been issued, called "Easy Steps in the Bible Story." It is a fine work for youth in their teens. It will create an interest in the blessed Bible when once read; it is nicely illustrated, and can be readily sold. In heavy paper covers, post-paid, 25 cents; in cloth, 50 cents.

Still another book has just been published, "Best Stories from the Best Book." It is as finely illustrated as any small book ever published by our people. It is written in such a style as to be adapted to the child who has just learned to read, and to the youth in his teens. It contains many of the sweetest stories of the Bible, written and illustrated in such a manner as to captivate the reader. It will be a great seller. The first part of the book is especially adapted to children, is profusely illustrated, and printed in colors. One young sister, a daughter of one of our ministers, obtained seventeen orders for the book in one day. Many of our younger brethren and sisters, and many of the older children, can engage in the sale of this book. "Best Stories" sells for 25 cents in paper covers; board, half cloth, 50 cents; cloth, 75 cents.

If you live in a city, and there are several who desire to work, divide the city into districts, and make a thorough canvass. If you have no copy of these books, write immediately to your tract society, or to the Pacific Press, Oakland, Cal., or to the Review and Herald, Battle Creek, Mich., and obtain a copy of the book you desire, inclosing the retail price, and the book will be sent to you by mail, postpaid. Begin immediately to take orders.

Regular agents' prices will be allowed to all who canvass for "Easy Steps" and "Best Stories." Write for territory and order the books for your customers through your tract society. Will not hundreds begin the work immediately? Do not lay this paper aside and say, I do wish some one would engage in this noble work. Can not you engage in it yourself? Well done, good and faithful worker, is to be said to some one. Will it be to you?

S. H. LANE.

#### ARE WE PLANNING FOR IT?

SOME one asks, "Planning for what?" We answer, For the coming week of prayer. The time has already been appointed, December 22-29, taking in two Sabbaths, and closing on the last.

How we have been hurried the last year!—scarcely time to attend camp-meeting or Conference; driven almost to desperation to keep up the necessary

work and make things go; oftentimes too weary to either attend or appreciate even the Sabbath service at the little home church; while a day off has been out of the question.

Four weeks more and the week of prayer will be here. Are we planning for it? Have we said, to wife and children, "Come, let us lay aside these burdens and many cares, and take a rest"?

Many a weary wife and mother would be glad if all would unite in having a vacation for one week, and spend the time in seeking the Lord. Did you ever consider, parents, how children love to think of father and mother taking a rest from their toil, and really being companionable for a few days? Why not lay aside life's arduous labors, and for a whole week do only the necessary work? Take time to pray. Look over the family record for one brief year, and see whether life has been worth the living. Recall the harsh words, the angry frowns, the unkindnesses shown; and probe your own heart with the query, Have I drawn the poison out of the cruel words by confession? Is there a soul in darkness, in deep sorrow, because of your selfishness? Is the whole family circle clear, and does love and unity prevail?

When ancient Israel had their seasons for seeking God, worldly labor was prohibited. Shall the Israel of the last generation never have a holy convocation? Why not be satisfied with plain food, and make the work out of doors and in doors as light as possible?

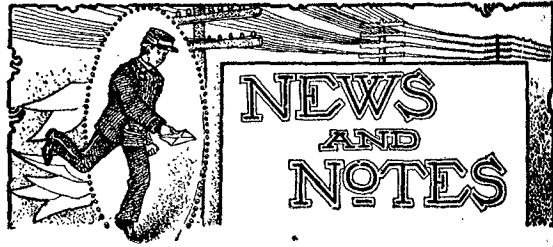
The readings for the week of prayer are only suggestive. They will occupy only about half an hour each day. Why not spend several hours in earnestly seeking the Lord and reading his word? The public service can occupy only a limited time, but the closet knows no limit. There let us commune with the Lord of glory. Are sins unconfessed? let us tell them to Jesus. Are sinful habits holding us down? let us come and claim the victory.

A week of prayer should be a week of spiritual devotion. It is a week for communing with God. Heart searching, confession, reconciliation, should mark the beginning of our seeking God, while praise and song will come from every reconciled heart.

To have a good week of prayer we must plan for it. Individuals must plan; churches must plan. Conference committees must plan. Individuals must plan to lay aside worldly cares as far as possible, and spend the time in study, meditation, and prayer. Churches must plan to hold regular daily services at such times as will accommodate the greatest number. When a minister can not be present, why not let church elders, when convenient, exchange labors for a day or two, thus bringing in new talent? Conferences should plan to allow consecrated laborers to assist the churches during this important season.

Let this week of prayer mark an era in our spiritual experience. Make it a real oasis in our lives. Shall we not plan for it from this very day? Let the church elder introduce it next Sabbath, and plan your meetings. Invite all to be sure to plan to give the week up entirely to the Lord. And above all, shall we not all pray for the Pentecostal blessing?

I. H. EVANS.



—Belgium uses annually 195 quarts of alcoholic beverages per capita; England, 141; France, 137; the United States, 70.

—In seventeen years, the circulation of the *Ladies Home Journal* has increased from 20,000 copies (fifty cents a year) to its present circulation, 923,000 copies, at one dollar a year.

—The Naval Construction Board of this country has adopted a program for 1901, which contemplates the building of thirty-two vessels—three battle-ships, two armored cruisers, twenty-two gunboats, and five auxiliary cruisers.

—It is stated that Mrs. Ellen Corcoran, who "sold papers at the bridge entrance to Park Row, New York, for many years, has amassed sufficient money by her labors to buy a tenement costing \$45,000. The rentals of the building amount to \$4,700 a year."

—Recent news from the Orient states that "from 4,000,000 to 6,000,000 Chinese north of Peking are in danger of starving, their crops having been a total failure. One million piculs of tribute rice were to be dispatched from Shanghai and distributed among these hungry hordes, from Tien-tsin and Peking, but the military officers at Shanghai gave orders that no rice should be sent out of Central China."

—There are now 224 Russian ships of war.

—The czar of Russia is seriously ill, of typhoid fever.

—The quarantine on Cuban and Porto Rican vessels has been lifted.

—King Oscar, of Sweden and Norway, has practically lost his memory.

—The work of removing the Dewey Arch in New York City has begun.

—Lord Roberts has decided to adopt the reconcentration plan to pacify the Boers.

—A student was killed in a recent cane rush, in the Massachusetts Institute of Technology, Boston.

—Having gained several important victories, the rebels in Colombia are marching against Panama.

—The eleventh anniversary of the establishment of the republic was celebrated throughout Brazil, November 14.

—Commandant-General Botha has sent to Lord Roberts a statement of the terms on which he will surrender.

—John W. Tyndall, editorial writer on the Chicago *Inter-Ocean* for twelve years, died in Chicago, November 15.

—Steps are being taken whereby the work of the Anglo-American Joint High Commission may be resumed.

—During the Paris Exposition, which closed November 12, more than 50,000,000 persons passed through its gates.

—Rev. G. Campbell Morgan, of London, has accepted the call to Northfield, Mass., to take up the work of the late D. L. Moody.

—The General Missionary Committee of the Methodist Episcopal Church opened its annual session in New York City, November 14.

—In his report the Chief of the Naval Bureau of the United States recommends the use of wireless telegraphy on several vessels of the navy.

—Six members of the University of Cincinnati football team have injured themselves while playing, so that they will be disqualified for life.

—President McKinley will urge the early ratification of the Hay-Pauncefote agreement, and the building of the Nicaragua Canal, by the United States.

—The October exports from the United States amounted to \$163,093,597, breaking all monthly records in the history of the commerce of this country.

—A negro rapist and murderer was recently burned at the stake, at Limon, Colo., the girl victim's father starting the fire. The negro's name was John Porter.

—A column of the allies has reached Tsha-Tau, on the Great Wall of China, northwest of Peking. A large force of Chinese cavalry had just evacuated the place.

—Although the cable censorship has been raised at Manila, General Mac Arthur has ordered the cable companies to "furnish him a copy of all press dispatches."

—November 19 United States surveyors found 100 bodies in a swamp just west of Galveston, washed there by the great storm and tidal wave of September 8.

—November 21 being "a day of public penitence in Prussia, all public buildings, the reichstag, and the theaters in Berlin were closed. No evening papers were published."

—The assistant cashier of the German National Bank at Newport, Ky., is short \$201,000 in his accounts. United States Bank Examiner Tucker has taken possession of the bank.

—The American consul at Canton, China, has been notified that the board of reconstruction has been ordered to pay \$10,000 as the first installment in settlement of American claims."

—In order to control Carolina pine, fourteen lumber companies of Virginia have formed a trust with North and South Carolina firms, the Belmonts of New York financing the combination.

—By the recent elections in Hawaii, Robert W. Wilcox, the independent Royalist candidate, was chosen as delegate to Congress. He is said to favor the restoration of Queen Liliuokalani.

—Recent dispatches state that "a law has just gone into operation in Norway, permitting the conditional discharge of a convict, for good behavior, after he has served two thirds of his sentence."

—Miss Louise, daughter of Mr. and Mrs. J. Pierpont Morgan, was married the 16th inst., to H. L. Satterlee, a New York lawyer, who gave the officiating clergyman, Dr. Rainsford, \$1,000 as a fee.

—During the coming year six submarine boats of the Holland type will be constructed by the Electric Boat Company of Manhattan, who will establish a permanent testing plant at New Suffolk, L. I.

—November 16 \$1,100 worth of copper wire was stolen by Chicago thieves with a wagon. The police were looking on at the time, but thought that the robbers were employees of the telephone company.

—An insane woman hurled an ax at Emperor William, of Germany, as he was driving in an open carriage in Breslau, but he escaped injury.

—December 12 will be commemorated in Washington, D. C., as the centennial anniversary of the establishment of the District of Columbia as the seat of the Federal government of the United States.

—There are about 400 lepers in France, many of whom are missionaries and nurses who have contracted the disease while caring for sufferers in distant countries, some also being soldiers and officials from the colonies.

—Count von Waldsee has informed the Chinese peace commissioners that "if the Chinese troops were withdrawn from the territory now occupied by the allied forces, the latter would dispatch no more military expeditions."

—In his annual report, Lieutenant-General Miles makes a plea for the general reorganization of the United States army, and recommends a permanent force of one soldier for each thousand of population. Besides this national army, there will, of course, be the State militias.

—The Standard Oil Company is evidently making huge profits, for the "dividend of ten per cent, declared a few days ago, makes forty-eight per cent for the year thus far, and seventy-five per cent since the present company was organized, in June, 1899. The sum disbursed in dividends since that date, therefore, is \$73,125,000, and the dividends paid in the last five years amount to a little more than \$170,000,000."

—The bubonic plague has broken out among the natives near King William's Town, South Africa.

—The steamship "Oregon" arrived at Seattle, Wash., November 17, with \$300,000 in gold, from Cape Nome.

—John Alexander Dowie recently sent over to this country, from Nottingham, England, twenty-five lace workers. These will probably be deported from the United States, Dowie having paid their expenses in coming here, and contracted for their labor.

—It is stated that the German government has "begun steps to induce the British government to relinquish the German prisoners who fought on the Boer side in South Africa." There are about 300 of these prisoners on the Island of St. Helena, and 250 on the Island of Ceylon. It will be interesting to watch these negotiations.

—A dispatch from Manila, dated November 19 (the first uncensored news by cablegram since the American occupation), states that "last week witnessed a very considerable increase in rebel and American activity in the field. Many skirmishes occurred and several small engagements in northern and southern Luzon. The termination of the rains permits a resumption of operations on both sides. The Americans are undertaking a series of aggressive movements against the insurgents, notably upon the Island of Samar, against General Lukban, whose forces hold the entire island with the exception of three coast towns, each of which is garrisoned by two companies of the Twenty-ninth Infantry and a platoon of artillery. The rebels are continually shooting into the garrisoned towns, and our forces have not been sufficient to retaliate effectively."



#### TAHITI, SOCIETY ISLANDS.

I ARRIVED at Raratonga, Cook Islands, August 7, after staying one week at Auckland, New Zealand.

Though the prospects looked dark a few months ago in Raratonga, the Lord has turned the opposition of the enemy to the furtherance of the truth. Last January, by act of the island parliament, the true Sabbath, which has been kept in this group since the introduction of Christianity, was set aside at the instigation of the Protestant and Catholic clergy, and the Sunday established. A fine of ten shillings was the penalty for Sunday work.

Very few of the natives wished the change made; but after being heavily fined, and threatened with imprisonment, most of them submitted, and now profane the Sabbath. Generally, the fines were not for working on Sunday, but because they continued to meet on the Sabbath, as they had always done. One aged native preacher was fined five pounds, and several of the deacons were fined four pounds each, for keeping the Sabbath—NOT for Sunday work.

Across the island, at Titikaveka, is a large native church, forty or fifty of the members of which persisted in keeping the Sabbath. Most of them were fined by the courts. A church building, which they erected at their own expense, and for use on the Sabbath, was nailed up by order of the *araki* (native chief), who is also a minister, laboring under the immediate direction of the London Missionary Society clergymen. These Sabbath-keepers sent to our brethren, asking that a minister be sent to them. Foreseeing the opposition that would arise, the brethren refused to become their teachers while they remained in the London Missionary Society. Forty or fifty of them withdrew from that church, and sent another request for help. Dr. Caldwell went to their assistance, and has continued to teach them till the present time. When I went to the island, Dr. Caldwell requested me to unite with him in labor.

We proposed to these native brethren that we hold a general meeting for the benefit of all the Sabbath-keepers on the island. They were a little fearful that the authorities might try to break up their meetings, and so I decided to visit the British Resident and set the situation before him, telling him what we proposed to do. He treated me very courteously, and assured me that if the meetings were interfered with, he would see that the natives' rights were respected. Our meetings were a success.

When the matter of the sanctification of the body was presented, some decided at once to give up tobacco. The tobacco habit is almost universal

among this people. The subject of baptism was then presented, and a few expressed a desire to receive the ordinance. On the Sabbath we presented the subject of the church of God, its high and holy character, and what God expects of those who connect with it. Those who desired baptism were then called together, and were given opportunity to tell their experiences and wishes. One young man at once arose and confessed his sins of intemperance, theft, adultery, etc., but said that God had touched his heart, and now he wished to show his death to sin by being buried with Christ. Others made similar confessions. Sunday afternoon we gathered on the beach of the beautiful lagoon, and buried eight of these repentant natives in the likeness of Christ's death.

The last Sabbath of my visit we had another meeting for those who wished to give themselves to Christ, at which ten more offered themselves for baptism. Most of these had already given up the use of tobacco, and the remainder promised to do so. Most of the women wore a profusion of gold and silver jewelry; but when they were shown that this is a relic of heathenism, and forbidden by the Scriptures, they at once said they would give it up. In the afternoon the baptism was administered. One of the men was recovering from a broken leg, and had to be carried into the water. Another, who had been a deacon in the London Missionary Society, will probably become a public laborer among us. The six female candidates came to the baptism neatly attired in white dresses.

On the same day we effected a church organization of twenty members, not including our mission families, who expect soon to labor in other fields. The Lord has certainly done wonders for some of our native converts, and we expect to see others unite with them. A young brother and his wife from Australia are expected in Raratonga next month, to take the place of Dr. Caldwell, who expects to labor among the Maoris of New Zealand.

Leaving Raratonga, I reached Tahiti, September 6. The new church building had just been finished, and is a credit to the cause of truth. It is twenty-four by forty-eight feet, and is the neatest house in the island. Sunday, September 9, dedicatory services were held, the house being well filled with an attentive audience. It certainly was a mixed audience, there being present Americans, Englishmen, Frenchmen, Germans, half-castes, and natives. The English and United States consuls were also in attendance.

This is the second church building erected in this group, but it is expected that another one will be built at Paia within a few months. Though the Sabbath-keepers are not numerous, we can see that the truth is slowly gaining ground.

We have here a number of intelligent young people, who, if consecrated to God's service, will be a power for good. Most of them are able to talk and read English, French, and Italian, and stand well in their classes in the schools. A few of these youth expect to go to America to attend one of our schools when Elder Cady goes in November. We held several meetings with them, setting before them the responsibilities and duties of the young, and the vast possibilities before those who whole-heartedly choose God's way of serving him. We then organized them into a company of volunteers to work for the young people who are out of Christ.

Elder Cady will spend several months in America, attending the General Conference, trying to secure help for his school, and will then return to carry on work in new fields.

We feel hopeful about the future work in this field.  
E. H. GATES.

### CALIFORNIA.

My last report was made just after the close of the Swiss camp-meeting at Lausanne, August 12. I then went to England to prepare for our return voyage to America. August 25 I spoke to our people of the North London church; and from August 31 to September 7 I was with our people in Southampton and on the Isle of Wight, holding four meetings, in one of which we celebrated the ordinances of the Lord's house. From September 8-17 my wife and I journeyed from Southampton, England, to Battle Creek, Mich., where we remained until November 5. During this time I spoke in the Tabernacle, sanitarium, and college chapels—in all, seven times. During my stay in Battle Creek I again looked over the seventy-seven volumes of the ADVENT REVIEW, collecting some important matter for future use.

It was my privilege to attend the late council of the General Conference Committee and the presidents of the State Conferences, held in Battle Creek. For several years I have not seen a more harmonious meeting than this council. Each morning an instructive lesson was given by Brother Haskell. During the consideration of the various topics, it seemed to be the earnest desire of each and every one present to learn just what the Lord would have us do. The Spirit of the Lord was manifestly near in our councils, and he will surely bless in the carrying out of the work planned under his guidance.

From November 5-9 my wife and I made the overland trip to California. After an absence of seventeen months we are at home again at our daughter's in Oakland. How pleasant, after wanderings and journeyings in this world, to rest occasionally with friends "at home." But what is that compared with the final rest in the heavenly home? To gain that home, and especially to lead others to it, should demand our most earnest efforts. If so occupied, our song may ever be:—

"Oh! to be at home again,  
All for which we're sighing;  
Night shall be exchanged for morn,  
Hope to gladsome singing,  
Looking home, looking home,  
Towards the heavenly mansion,  
Jesus hath prepared for me  
In his Father's kingdom."

J. N. LOUGHBOROUGH.

### AN APPEAL FOR THE COLORED PEOPLE OF THE SOUTHERN FIELD.

I CAME South to labor for the colored people, last December. The Lord has blessed my work to quite an extent. At Winston Salem, N. C., is a small company of Sabbath-keepers. The work in the South is far different from the work in the North. A large per cent of the people have no knowledge of reading, and are educated to believe whatever the minister says, regardless of what the Bible teaches.

Yet it is indeed wonderful how the Lord has led many of them. I have seen those who could not read a word in the Bible, and who had never heard of a Sabbath-keeper, and yet they were keeping the Sabbath the best they knew how. I have known several persons who, although unable to read, have a knowledge of many of the doctrines which we teach as present truth. When asked how they got this knowledge, they say, "The Spirit taught me." I will mention one case especially: A sister in Virginia who was seeking truth, heard of a people keeping the seventh-day Sabbath. She sought them, learned the truth, and accepted it. After a few weeks of faithful service for her beloved Master, she fell asleep in the hope of a soon-coming Saviour.

The Lord has for a long time spoken of this field. As I labor here, I often think of other parts of the

vineyard in the North, East, and West, which the Master has blessed. Our Father has many servants in those fields. So far as I know, I am the only one in this State laboring in this work. It has been decided by the General Conference that I am to labor in the States of Virginia and North Carolina. There is much to do. Will not the Lord of the harvest lay the burden on one of the Conferences to send a laborer to this field? or will not one of our churches, or even a man or woman, blessed of the Lord with money, send a laborer here? The Lord laid this burden on me; and he is as able to lay it on others. But I would not advise any one to come, except those on whom the Lord has placed the burden. I verily believe that the Lord gives every man his work, and that no one is fitted for this work unless the Lord calls him. I pray that the dear Lord will send those whom he has called.

We are in great need of tracts to distribute among the people. Will not some of our brethren and sisters help us by giving of their money or by sending tracts and papers? A large amount of the tracts used here will have to be given away. All contributions of money for this work should be sent to the Review and Herald Pub. Co., Atlanta, Ga.

If this appeal meets the mind of one, or of many, I ask them to confer with the leading brethren, whom the Lord has placed in charge of the work.

W. H. ARMSTRONG.

622 N. Main St., Winston Salem, N. C.

### MICHIGAN.

IRON RIVER.—The work among the Swedish people in this place is steadily moving forward. The church has now a membership of about thirty-five. Several who have not yet united with the church are keeping the Sabbath.

Last fall we began to erect a church building in Bates, six miles from Iron River. On account of the severe winter the work was discontinued. It was taken up again this summer, and finished. The building is twenty-five by forty-five feet, and will seat two hundred persons. It has cost over one thousand dollars. Our friends not of the faith have taken considerable interest in the enterprise, having given two hundred and thirty-five dollars to the work. There is a debt of about forty-five dollars on the church. This is good when we consider that our people here are poor.

Sunday, October 7, the church was dedicated. At 11 o'clock A. M. we had service in the Swedish language, and at 3 P. M. in the English. Elder Watkins, of Menominee, spoke in English. The church was filled with attentive listeners. The interest continues good.

This is the second Seventh-day Adventist church building in the Northern Peninsula. There ought to be twenty by this time. This is a neglected field. Just think of it, from Menominee to Sault Ste. Marie, a distance of between three hundred and four hundred miles, there are only about three laborers. The country is dotted with towns, some of them said to have fifty thousand inhabitants. How soon will some of our brethren come over and help us? There is no danger in coming here. The people are just as good here as anywhere else; and it is a considerable distance from here to Kamchatka and the north pole. The times are good just now. In the mine regions the work is going on at full speed, and the laborers are well paid. It is the best opportunity that can be had for selling our publications; but this opportunity may not last long. God will hold us responsible if we are not doing our duty. Will not some of our brethren engage in the canvassing work here this year?  
S. F. SVENSSON.

THE work in District 12 is prospering, although we have not done so much this season as last, owing perhaps to our not having a tent, and being obliged to hold meetings in halls and schoolhouses. In summer the people do not attend services held in such places as well as those conducted in a tent.

After closing the tent effort last season, I worked in Hayes, visiting and holding Bible readings, and also assisting in the building of a new church, which, although not completed, is now being used for meetings. Later, meetings were held in a hall in Charlevoix, which were well attended, and were continued every night until time to attend the State meeting. As a result of that effort, six adults are keeping the Sabbath and a number of others are investigating.

During the last summer Brother J. Irwin and I held meetings at Clarion, in a hall, but were obliged to close them to attend the camp-meeting. Prejudice was strong, and the attendance small, but we hope that the seeds sown were not all lost.

Our work is not done here, but we are ready to labor in any field where the Lord may call us.

C. E. LELAND.



### ADDRESS.

The address of Elder A. F. Ballenger is Annapolis, Md.

### CORRECTION.

In giving the address of Brother Smith last week,—E. 2039 Sprague Ave., Spokane, Wash.,—his initials should have read J. G., instead of J. W.

### A GOOD BEGINNING.

TO TAKE the correspondence work connected with the Medical Missionary Training School will be a good beginning for 1901. Lessons are sent weekly to students who are unable to go to one of our sanitariums. We shall organize a new class in January, and shall be glad to hear at once from those interested. Send for descriptive circular giving full particulars. Address Correspondence Department, Medical Missionary Training School, Battle Creek, Mich.

### BUSINESS NOTICES.

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

WANTED.—A position to do any kind of work where the Sabbath can be kept. Address E. P. Bossard, 3 Washington Ave., Tiffin, Ohio.

WANTED.—Employment as machinist, with privilege of keeping the Sabbath. Has done boiler work and mechanical blacksmithing. Address Clarence J. Reed, Battle Creek Sanitarium, Battle Creek, Mich.

WANTED.—By able-bodied, single man, work with Sabbath-keepers at sawmill, in mine, or on ranch, in Colorado, New Mexico, Utah, Idaho, or Montana. References given and required. Address W. G. Cope, Greeley, Colo.

### Obituaries.

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

REECE.—Born at Viena, Canada, July 14, 1853; died at Toledo, Ohio, Nov. 2, 1900, Sister Reece. She had lived in Ohio about fourteen years, and had been a member of the Seventh-day Adventist Church for some time. We trust she fell asleep in the faith of Jesus.  
M. S. BABCOCK.

SHEAR.—Fell asleep in Jesus, Oct. 8, 1900, at Homer, Mich., our beloved brother in Christ, Henry H. Shear, in the seventy-fourth year of his age. He was an earnest, faithful, and devoted Christian, and died in bright hope of a part in the first resurrection. The funeral services were conducted by the writer.  
R. C. HORTON.

GUDGEON.—Died at Ottavale, Wis., Oct. 28, 1900, after an illness of about three weeks, Mrs. Mary Jane Gudgeon, at the age of 59 years. Sister Gudgeon accepted the Sabbath about two years ago, and died in full trust that she will be raised at the first resurrection. Words of consolation were spoken by the writer.  
M. N. CAMPBELL.

BODLY.—Departed this life at the home of her daughter, near Homer, Mich., April 12, 1900, in the eighth-sixth year of her age, Sister Polly M. Bodly. She leaves four daughters and one son to mourn their loss; but they sorrow not as those who have no hope. The funeral services were conducted at Hillsdale, Mich., by the writer.  
R. C. HORTON.

NEW.—Died at Clyde, Kan., Sept. 22, 1900, Sister Fannie A. New, aged 58 years, 11 months, 22 days. Sister New accepted present truth about seven years ago. She was an earnest Christian woman, and fell asleep with a bright hope. Her husband died about nine months ago. Sister New left no children, but a large circle of friends and a few relatives. Words of comfort and hope were spoken by the writer.  
E. H. CURTIS.

COLE.—Mary Arvilla Osburn was born in Riga, N. Y., March 28, 1817, and fell asleep in Jesus, Oct. 3, 1900. She was married to John Cole, Oct. 11, 1835, who was laid to rest in 1884. She accepted present truth through reading some tracts left by a brother who never knew the result. She loved to study the Bible and to talk of the truth. Her life was spent in doing good. In her eighty-first year she quilted two quilts, and sent them to the Old People's Home at Battle Creek. Services were held in the Adventist church at Mendon, Mich. Funeral sermon was preached by the writer, from Amos 4:12. Elder J. C. Harris assisted in the services.  
B. HAGLE.

WRIGHT.—Died in Bellville, Ohio, Sept. 21, 1900, after an illness of nearly two years, Mrs. Isabel Wright, aged 75 years, 10 months, 27 days. Sister Wright united with the Seventh-day Adventist church at its organization here, in 1867, remaining faithful till the day of her death. She was a regular attendant at church, serving for many years in different official positions. The REVIEW was one of her dearest earthly friends; and when she could no longer meet with the church on the Sabbath, she enjoyed her paper more than ever. Funeral services were conducted by the writer; text, James 4:13-15.  
H. H. BURKHOLDER.



BEREAN LIBRARY NO. 6.

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By J. N. ANDREWS.

It has just been decided to issue this most valuable book as No. 6 of the Berean Library, that all our people may have the opportunity of securing a copy for their own library, and of using it in general missionary work. It contains important truths which should be understood by all.

The Sabbath question will soon be the great testing issue. The author's treatment of the subject is exhaustive and conclusive. The book contains 548 pages, table of contents, general index, also index of subjects.

The book will be mailed to every regular subscriber to the Berean Library. Price to others, 50 cents. Subscribe at once for the Berean Library, and secure this valuable book. Price, 75 cents per year. Missionary Magazine and Berean Library, per year, \$1.00. Missionary Magazine, Berean Library, and Missionary Map, \$1.75.

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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.

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).

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

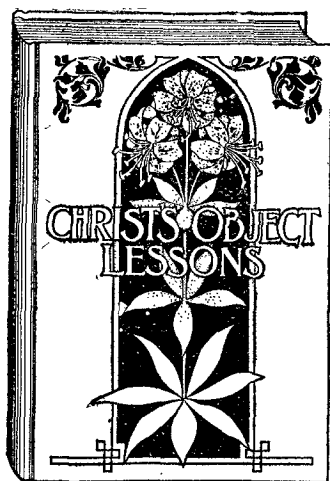
Large table with columns for EAST and WEST directions, and sub-columns for various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Jackson Ac'm't'n., Ad'ntlo Express, etc.) and times for stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

\*Daily. †Daily except Sunday.

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

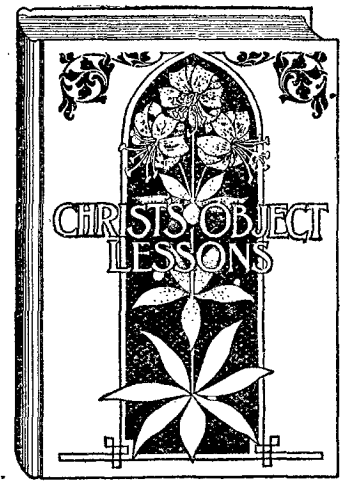
R. N. R. WHEELER, Ticket Agent, Battle Creek.



Christ's Object Lessons

BY

ELLEN G. WHITE.



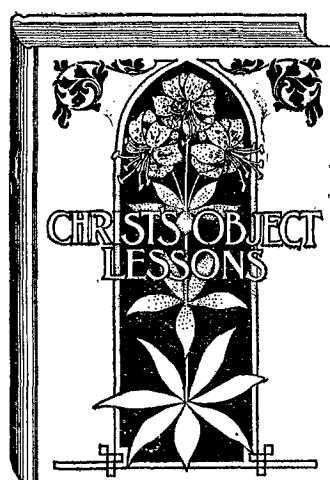
In this volume the author brings clearly to view the life and character and the parable teaching of Christ, the Creator of nature. Illustrating his sermons from the scenes in nature, thus leading from the natural to the spiritual kingdom, Christ's parables make a link in the chain of truth which unites God with man, and earth with heaven. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Yet even in its blighted state, rightly understood, nature speaks of her Creator.

In the days of Christ men had well-nigh ceased to discern God in his works, and they worshiped and served the created more than the Creator. Christ, by his teaching, sought to remove the veil that sin had cast over the face of nature, which obstructed the truth.

Parable teaching was popular in the days of the Saviour, and commanded the respect and attention not only of the Jews, but of the people of other nations. Thus the Saviour taught the multitudes who flocked to hear him daily. No more effective method of instruction could be employed than that used by the Saviour in illustrating divine truths. Scenes of nature, rightly understood, speak of our Creator as much to-day as they did nineteen hundred years ago.

All should read this book. The proceeds from its sale go to the relief of our schools. It contains 436 pages, beautiful frontispiece, table of contents, list of illustrations, Scriptural and general indexes.

PRICE, \$1.25, PLUS POSTAGE.

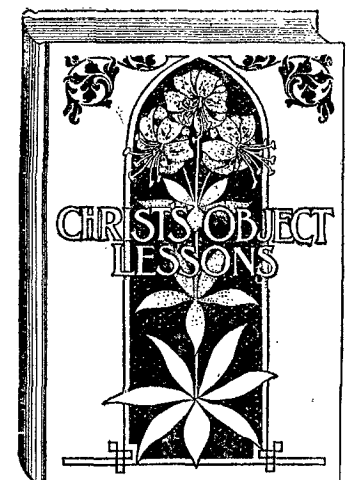


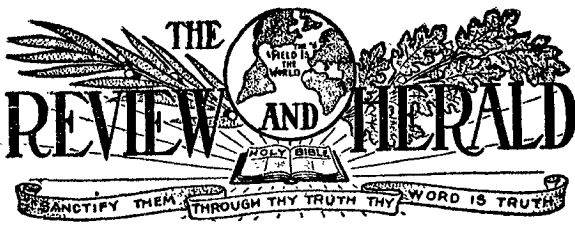
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REVIEW AND HERALD PUB. CO.,

Battle Creek, Mich.

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BATTLE CREEK, MICH., NOVEMBER 27, 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.

MERCHANTS of the world are complaining that the China trade is dead, and are beseeching the Powers speedily to find a way to settled order and peace. But that is a task which the Powers find exceedingly difficult, if not impossible, to perform.

THE commander-in-chief of the United States army in the Philippines officially reports that the reason of the continued resistance of the Filipinos is "ethnological homogeneity, which induces men to respond for a time to the appeals of consanguineous leadership, even when such action is opposed to their own interest."

THE MODEL BOOK

in recounting the Bible story for the little folks, is "Easy Steps in the Bible Story." In this book the story is retold from creation to the giving of the law on Sinai. And it is well done: the thrill of the very Spirit that first gave the story as it is in the Bible, is in the story as it is now given in these Easy Steps in the Bible Story. In addition to the actual telling of the story in the words in the book, an immense help and a delightful entertainment are given to the children in the beautiful and telling pencil sketches which accompany the story, in text and margin, all the way. No better present can be made to each one of the little folks, than a copy of this model book. Do it. Price, in cloth, 50 cents; in paper cover, 25 cents. Address Review and Herald Pub. Co., Battle Creek, Mich.; or Pacific Press, Oakland, Cal.

OF that model home-book for girls and women—"My Mother's Life"—Bishop Vincent well says: "The book should go into every Sunday-school library and into every home." Mrs. Helen M. Barker says: "Every W. C. T. U. woman should read this book." Mrs. Katherine Lente Stevenson says: "Our State [Massachusetts] W. C. T. U. convention heartily indorsed the book, and I shall use my utmost endeavor to find for it a place in white-ribbon homes." Mrs. Clara C. Hoffman says: "The experience . . . as told in this book will bless and comfort the world." Mrs. Lilian M. N. Stevens and Anna Gordon say that it "will be welcomed by all whiteribboners." These words of appreciation are all fully deserved by the book. Mrs. Rossiter's special offer on it to our Woman's Gospel Work women expires December 1: we fear that not nearly the use has been made of that offer that there should have been, and that the offer in every way deserved.

DO NOT FORGET

that those eight excellent and timely articles on THE SEVEN LAST PLAGUES will begin in the REVIEW AND HERALD NEXT WEEK.

Be sure that your subscription shall not expire. You can not afford to miss one of these articles. They are more than only articles: they are deep, solemn, important, and inspiring studies. And be sure that twenty-five cents is invested in the interests of each of your friends and neighbors, either by himself or by yourself, for the REVIEW these two months, so that he shall have the benefit of these excellent studies, these thrilling appeals, these solemn warnings.

A WONDERFUL MOVEMENT.

AND now at last it looks as if the day of small things in the RELIEF OF THE SCHOOLS were past, and the grand march toward freedom fairly begun.

During the last few days, almost every laborer in the States of Iowa and Nebraska has gone forth to rouse the churches to scatter "Christ's Object Lessons" and pay the debts. "I think they are all with you in this move," said an honest, simple-hearted boy in Iowa the other day, "for every Adventist in this part of the country is praying for God to bless this work; and they are praying as they have never prayed before."

Iowa has gone forth to sell twenty-five thousand copies of "Christ's Object Lessons." An order for ten thousand has already been placed with the REVIEW AND HERALD. We pause a moment to breathe a prayer that this "going forth" may be ended by the Finisher of our faith as happily as that of Abram and Sarai, of whom it is written: "And they went forth to go into the land of Canaan; and into the land of Canaan they came."

The word comes from Michigan that almost every laborer in the State is engaging in the work of scattering "Christ's Object Lessons." Those having charge of the enterprise expect to sell forty-two thousand copies at the full retail price of \$1.25 a copy, and return all the money to the debt fund.

God willing, the good old publishing house, the Review and Herald, will issue fifty thousand copies of the "Object Lessons" before the sun rises on Christmas day. Those in the Office are praising God that the people are selling so much of the truth, that the Office presses, folders, and binding machines must run day and night, rolling out the glorious message, without being compelled to take work from the world.

Amen. So let the work go on; and may our God-fearing brethren and sisters all over the land let their prayers go up like sweet incense to God, that his Spirit may breathe upon the hearts of those whom God has blessed with money, that they may give liberally to purchase material for this precious book. And thus the work will not be hindered, and no one will lose the blessing by withholding that which is meet.

P. T. MAGAN.

THE fifty-cent board binding of "Best Stories from the Best Book" is printed on heavy paper, announcement to the contrary notwithstanding.

THE WORLD'S OUTLOOK NUMBER OF THE SIGNS OF THE TIMES.

It might seem to some that enough had already been said upon the importance and value of this number; but after looking it over carefully, I can not refrain from saying a few words more. The paper is neat and artistic in its make-up and general appearance, and reflects credit, not only upon those who have been instruments in God's hands in bringing it out, but upon the whole denomination. But best of all, and more important than all, it is brimful of present truth for this present time. More copies of this number should be placed in the hands of the people than of any former issue. Now is our time to engage heartily in the work of warning the people. Soon, very soon, it will be too late. I trust that each church-member will feel it his duty to assist to the extent of his ability in giving this number a wide circulation. GEO. A. IRWIN.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.  
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900 DECEMBER 1900						
Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
F. M. 6 L. Q. 13 N. M. 21 F. Q. 28						

SUN SETS

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cal- ifornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cal- ifornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
SAB. 1	4.29	4.34	4.39	4.54
FRI. 7	4.28	4.33	4.38	4.54
SAB. 8	4.28	4.33	4.38	4.54
FRI. 14	4.28	4.34	4.39	4.55
SAB. 15	4.28	4.34	4.39	4.55
FRI. 21	4.30	4.36	4.41	4.58
SAB. 22	4.31	4.38	4.42	4.58
FRI. 28	4.34	4.40	4.45	5.01
SAB. 29	4.35	4.41	4.46	5.02

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in December, 1900, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

THE brother in Battle Creek whose only horse lately died expresses his gratitude to God, and his thanks to the brethren for their kindness in helping him to get another horse.