The church on earth is God's temple, and it is to assume divine proportions before the world... The church is to be the light of the world. Here is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And every step means a denial of self. He calls upon them to purge themselves from that which has been revealed as the bane of the churches—a exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith, and then go forth to speak the word with power sent down from on high. Such men come before the people direct from the audience-chamber of the Most High, and their words and works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the sacred ground and will not return.
IN THE FIREPLACE.

There smoldering logbook is nearly in two,
And the forest wind is stealing on the snow;
The embers are blushing a tremulous hue,
While the wind in the chimney goes "Who-o-o-o-o!"

And sailing like a ghost is S. 0. JAMES.

Aptiz Atr shrubs and discouragements vividly before my

...minds the query, Can there be any such thing as

In God's vocabulary there can be no such word as discouragement.

So, then, I reach this conclusion: If Christ could not fail nor be discouraged, on account of his connection with the Father, no more can we if we retain the same relations to our Saviour, in whom all fullness dwells.

If we follow the Good Shepherd and heed his voice, we can not say, "I am doing too much," nor fret because we are doing so little.

For this is the victory that overcometh the world, even our faith.
Is the seventh chapter of Revelation we have a special message to the people of God. It begins when four angels take their position to hold the four winds, that "the wind should not blow on the earth, nor on the sea, nor on any tree." They are held until another angel from the "sun rising" goes forth to seal the servants of God. On February 23, 1848, there was a breaking loose of restraint among the Powers of Europe, beginning in France when the king was deposed, his throne burned, and his family forced to hold the four winds. This revolution "was like a lighted match touched to the dry prairie grass after a drought. The flames flashed at once throughout the Continent." — Judson's "Europe in the Nineteenth Century," page 192.

In a pamphlet published by Joseph Bates in January, 1849, in speaking of this time, he says: "See what a rushing and struggling has been, and is going on among the people to overthrow and cast down the thrones of the potentates of Europe; namely, Prussia, Hanover, Sardinia, Sicily, Naples, Venice, Lombardy, Tuscany, Rome. See also the Boston Times of Oct. 20, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominion; and of the incarceration and siege of that city for eight successive days from the sixth of October. Notice how they, too, in their work of slaughter, when they became victors, tore up the railways, and demolished bridges, to stop all further intercourse. See also a similar state of things in Berlin, under the king of Prussia."

"Here then I say, is where God's people that 'have the seal of the living God' find out when this sealing message begins; namely, France beginning to let go, or show her disorganized state, and the surrounding nations following her example. Ruler against ruler, neighbor against neighbor, friends becoming each others' deadly foe; giving the world a specimen of what will be when Daniel 12:1 is fulfilled."

In a brief period of time many crowned heads of Europe submitted themselves to the people. Finally, unexpectedly, there was a reverse in matters; in about as brief a period of time there was as great a calm as when Christ spoke to the billowy sea. The four angels were not alone to witness the great change; the world was aware of it. Any one wishing to read a condensed account of the troubles of 1848 will find it in "Europe in the Nineteenth Century," by Judson.

From that time to the present, Europe and the world have been like the pent-up fire of a volcano bursting forth every now and then. But the angels have held the four winds that the servants of God might be sealed. But what is this special work of sealing the servants of the living God? And what is the seal of the living God? And who are they who are being sealed? These are important questions, upon which the Scriptures give no uncertain sound. "Seal" and "name" are synonymous terms. See Esther 3:12; 8:8-10; 9:18; 10:24; 11:12; Rom. 4:11; 5:12; Rev. 14:1; 16:6, 15; 19:12. All who live in the period of time referred to in Revelation 7 and are the servants of God, are the ones to whom the message is sent. The same expression is referred to in verses 9, 10. The angels, the four living creatures, and all the intelligences in heaven, are interested in every step of the history of God's people on earth, and with interest they view the events and are interested in the experiences of the people of God, who are now struggling with the powers of darkness to gain the victory. They lie near the throne of God. We are among those to whom the special interest is given, the "apple of his eye." Zech. 2:8.

Onward from the thirteenth verse of Revelation 7 the one hundred and forty thousand righteous are again referred to. Before the remnant is a tribulation which exceeds all the past for severity, but it is of short duration. Everyone of them washes his robes and makes them white in the blood of the Lamb. Because of this and their faithfulness in their work, as trophies of grace they will surround the throne of God, and "follow the Lamb whithersoever he goeth." Rev. 14:14.

"The hundred and forty and four thousand," "were redeemed from the earth." Rev. 14:4. It is grace that brings them near to the throne of God; "gold, and much more abundant." Rom. 5:20. He that has come the farthest, and struggled through the hottest with temptations and hereditary tendencies, requires more grace, and will be near to the throne in all the glory. Are they that notwithstanding the sun shines sevenfold brighter than now (Isa. 30:26; 60:19, 20), yet the glory of God so outshines the sun, that they "sit upon a burning furnace, as upon the coals of fire.""—The Lamb which is in the midst of the throne shall feed them, and shall lead them into the living fountains, and unfold to them the dark providences.
in this life. All will then be made to realize the grand truth, "God never leads his children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which are fulfilling as co-workers with him." -- 4th. De-

OCTOBER 22, 1900.

"The Time Is Fulfilled" (Mark 1: 15): A Notable Anniversary.

WASHINGTON MORSE.

(Time's Point, Muskegon, Ontario.)

Tax time here spoken of by our Saviour, doubtless was the sixty-nine weeks, or four hundred and eighty-three years of the twenty-three hundred years of Daniel 8: 14. At the baptism of our Saviour he was made known as the Messiah. The time had come when he was to come and begin his work in accordance with the prophecies.

And to us is forcibly reminded that this day is the fifty-sixth anniversary since the remainder of the twenty-three-hundred years ended. It is a fact that God then called out his chosen ones to proclaim to the world that he, by a sudden change, and all who still held to the second angel's message, and the third, he no longer were to speak or pray in their meetings.

The churches were closed against this truth, and showed much bitterness toward those who still adhered to their faith.

In the spring of 1844 the second angel's message began to be proclaimed, although many had severed their connection with the church to which they belonged. The time had come when the second angel's message was due to the world, and we were forced to give it, and to come out of her. Under this message, during the summer of 1844, there were from fifty to one hundred thousand a month coming out of their respective churches.

From July 15 to October 22, the midwinter cry was given to the world in great power, as brought to view in Matthew 24. We had no light upon the Third Angel's Message until for the ending of the twenty-three-year period. Soon after that, we saw, by faith, that the temple was opened in heaven, and the Sabbath was discovered. Some of our brethren began to keep it. Brother Frederick Wheeler, of New Hampshire, kept the Sab-

FLESHE FOODS.

(Concluded.)

FAMILIAR FORMS OF DISEASE FOR WHICH MECT

RATING IS MORE OR LESS RESPONSIBLE.

Flesh foods are a great evil. They are one of the causes of diseases, and are one of the reasons why people are not healthy. They are also one of the causes why people are not happy. They are one of the causes why people are not contented.

There are many foods that may ferment in the stomach, and produce annoying gases and distressing odors the very same day they are eaten, and yet they may be comparatively harmless in their effects; while flesh foods, although they do not ferment, readily decay when they remain too long in a disabled stomach, and is a difficult matter to convince the average man who has a sour stomach of the truth until he is able to see the healthful results obtained from the use of food combination made at the previous meal. However, it is a difficult matter to convince the average man who has a sour stomach of the truth until he is able to see the healthful results obtained from the use of food combination made at the previous meal. However, it is a difficult matter to convince the average man who has a sour stomach of the truth until he is able to see the healthful results obtained from the use of food combination made at the previous meal.

Diabetes.—Diabetes is another disease that is becoming extremely common. In this dis-

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.

(Concluded.)

THERE

EATING IS MORE OR LESS RESPONSIBLE.
diabetes is to cut off at once his meat diet, his tea, coffee, tobacco, sweetening, mush, and doughy bread; and to have whatever starchily foods he partakes of thoroughly toasted, allowing him gluten, not products, some of the vegetables, for sake of variety; together with plenty of exercise, if he is not too weak, thus encouraging the muscles to use sugar; and vigorous short applications of cold in various forms to arouse the stupefied muscle.

In attempting to reform the world, either physically or spiritually, there is danger of depriving persons of that on which they are leaning, without supplying something better in its place. It would certainly be wrong to deprive a person of the sacredness that he attaches to Sunday-keeping, and then not give him the great truth that Sabbath-keeping. It is likewise wrong to convince persons of the erroneous practice of meat eating, and not call their attention to the good foods which, with a little care, attention, and persevering effort, can be prepared, and be placed of more account than the so-called stimulating properties in meat, the majority of those who discontinue its use experience what is known as an "allergy" of the stomach, accompanied with physical or spiritual disease.

Again, thinking to save some, we place them where only opportunity is afforded for the attainment of life's perfection. Quickly they sense the genial warmth; the life current, with its heaven-directed impulse, forces its way along their intricate avenues of nourishment to the remotest cell and fiber; the plant, obedient to the impulse of the force working so mightily within, entirely submitted to its control, growing by its working; once more up in harmony with the laws of its being and the law of God; for the life of God is the life of nature.

Nature's laws are perfect righteousness for every one of nature's family; for God saw that all he had made was very good, and affiliated his seal of perfection at their completion. The laws of our being are the laws of God; and the laws of man's being, his supernatural nature, are the laws of God for him, and the only laws. Else, different laws being necessary, man, when seen of God to be perfect, was created.

Only by reason of transgression and sin and failure to recognize the laws of God written in nature's book, came the law of the ten commandments written in characters, expressed in words, graven on tables of stone. Directed and warned by this chart and compass, we keep our bark of life in the open current, and are at last to the law of perfect rest. Constantly, bringing nearer and nearer to the final goal of perfection, will the power of God, if we but trust and allow, write the words of righteousness in our minds, retrace it in our entire being, and demonstrate it in our lives. Nature's perfection at last shall settle beyond controversy that righteousness is.

Righteousness, then, is perfect accord with the Creator's original plan. All the powers of body and mind used as they were intended, the life of God unrestrained, unchecked, unhindered in any way, becomes the first requisite to the perfect development of every part.

There is no power but of God. In [or by] him we live, and move, and have our being. It is God which worketh in you both to will and to do of his good pleasure.

Then in all places, at all times, under all circumstances, it is the energy, the life, of God only. How is this world, its varying laws, growing must have a current, and every current must have a direction. Then the life current, as it comes to each one of us from God, must have a direction, an impulse; how God could impart no other, constantly tending to bring our lives into harmony with his own, parallel with the life-current divine.

Then the only thing for us to do is to let God's life-energy work in us unhindered. Why not trust him to do it as it should be done? Moreover, the which hath begun a good work in you will perform it until the day of Jesus Christ. Amen.

Such is righteousness; such is faith; and such is righteousness by faith. Law makes plain the truth; gospel demonstrates the now. The latter, as its original source of life-energy and strength, is righteousness, the former hope of sustaining strength, extend their feeble, emaciated forms in the soul, life, and body; the former is life-energy and strength working with God in his life-energy. The latter, as its original source of life-energy and strength, is righteousness; the former is life-energy and strength working with God in his life-energy. This is the life and substance of faith, the new birth.

A W A Y T O R E A L I T I E S O F L I F E, eat that which is good, and let your soul delight itself in fatness, nor wait till eternity breaks the slumber of the famished soul. Why labor and spend for that which is not your own?

Philip Giddings.
The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the infant’s food is composed of more than half the solid foods, commonly known as the starches and sugars. The ultimate natural formation of starch is either into some of these more soluble forms of matter for use as food, or else into cellulose, which form what are called the carbohydrate foods, commonly known as the starches and sugars. The sugars contain the same elements as the starches, but in a more soluble form.

The effect of the action of yeast ferment on these sugars is to decompose, or disarrange, as the starches, but in a more soluble form. The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance, and the means by which the starches, but in a more soluble form. The starches, but in a more soluble form.
EVERY ONE.

MRS. L. FLORA FURRER.

The definition of the word "every" is given as the "separate individuals which constitute a whole, regarded one by one." "Every one" admits of no exceptions. In Mark 13:34 we learn that God has given "to every man his work." The following are examples found in the Testimonies: "There is work for every one of us in the vineyard of the Lord." "God has given to every man a work to do in connection with his King." "Every soul should take an active part in advancing the cause of God." "Every follower of Christ is to do something in the work." "Let every man take up his individual work." "This is a time when every member of the church should be waiting, watching, and working." "Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues.

Similar statements are repeated again and again. Let us compare our excuses of "no time," "no ability," "no opportunity," etc., etc., with these statements concerning what the Lord is expecting of every one.

OUR BEREAN CIRCLE STUDY.

KELLY M. KILBY.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

The Lord is speaking to his church, telling them if they will but take hold of him, "great shall be their "peace." Who does not wish great need of the world. This hungry unrest is seen everywhere, and is an evidence of the Lord's work. I believe that the Lord is able to overrule every one and to do something for us. But I believe that the Lord is able to overrule this mistake, and that I shall have my family united in the kingdom of God.

The following is written by a girl fourteen years old, and should certainly call forth our prayerful interest, and lead those who are more favorably situated to a greater appreciation of blessings:

I thought I would write you in regard to Christian work. I live eight miles from any Adventists, or any church. Father and mother are not Christians. Father drinks nearly all the time. I pray for them, and talk with them, but it does not seem to do any good. They do not want me to belong to the church, and try to make me work on the Sabbath, if I will go to church and Sabbath-school until lately, but now they do not allow me to go any more. I can only trust them with the Lord.

NOTICE!

We have sent letters to the following-named persons, to the addresses given, but the letters have been returned unclaimed. We should be glad to hear from these persons, or to know how we can reach them with a letter; Miss K. D. Fetterley, Gravenhurst, Ontario, and also Muskoka, Ontario; Miss Euphenia MeWhorter, Belcher, Tex.; Frank Jeers, Crafton, Tex.; Miss Josephine Lorne, Austin, Pa.; Mrs. E. E. Smith, Ritter, Ore.; George May Pryor, Springfield, Ill.

The members of our little church are few in number, but they are full of faith and hope, and it is their faithfulness in handing out their reading matter that my mother, my husband, my brothers, and I have come to the first truth. I am a mother of four boys, was preaching for the First-day Adventists, is now preaching for the seventh-day Adventists, and there are several persons much interested.

A young girl fourteen years old writes:

I went to a Baptist meeting a short time ago, and when opportunity was given to testify for the Lord, I gave in my testimony. When I sat down, a woman came and said that she had never talked in public before, but that she could not sit still any longer when her life was so much at stake. So by the help of the Lord I can do some good wherever I am.

I feel that I have a great deal to be thankful for, for three years I was out of the church; and it is through my faithfulness in doing this that the take that has led to the prostration, and I would like to speak of it as a warning to others. We were anything but Christians, not even in public life,

We had the greatest confidence in our brethren, and thought that our boys would be safe with any of them. So when we found that we had been good places, with our brethren, and the boys went away from home. But we soon discovered that they had lost their interest in the truth, and that was very bad habitation; and ever since that, our influence over them has been crippled. If I had it to do over again, I would not take my sons out of the church, and not let them go away from home. Never would I let them go, or let them stay home with them. But I believe that the Lord is able to overrule this mistake, and that I shall have my family united in the kingdom of God.

The following is written by a girl fourteen years old, and should certainly call forth our prayerful interest, and lead those who are more favorably situated to a greater appreciation of blessings:

I thought I would write you in regard to Christian work. I live eight miles from any Adventists, or any church. Father and mother are not Christians. Father drinks nearly all the time. I pray for them, and talk with them, but it does not seem to do any good. They do not want me to belong to the church, and try to make me work on the Sabbath, if I will go to church and Sabbath-school until lately, but now they do not allow me to go any more. I can only trust them with the Lord.

NOTICE!

We have sent letters to the following-named persons, to the addresses given, but the letters have been returned unclaimed. We should be glad to hear from these persons, or to know how we can reach them with a letter; Miss K. D. Fetterley, Gravenhurst, Ontario, and also Muskoka, Ontario; Miss Euphenia MeWhorter, Belcher, Tex.; Frank Jeers, Crafton, Tex.; Miss Josephine Lorne, Austin, Pa.; Mrs. E. E. Smith, Ritter, Ore.; George May Pryor, Springfield, Ill.

The members of our little church are few in number, but they are full of faith and hope, and it is their faithfulness in handing out their reading matter that my mother, my husband, my brothers, and I have come to the first truth. I am a mother of four boys, was preaching for the First-day Adventists, is now preaching for the seventh-day Adventists, and there are several persons much interested.

A young girl fourteen years old writes:

I went to a Baptist meeting a short time ago, and when opportunity was given to testify for the Lord, I gave in my testimony. When I sat down, a woman came and said that she had never talked in public before, but that she could not sit still any longer when her life was so much at stake. So by the help of the Lord I can do some good wherever I am.

I feel that I have a great deal to be thankful for, for three years I was out of the church; and it is through my faithfulness in doing this that the take that has led to the prostration, and I would like to speak of it as a warning to others. We were anything but Christians, not even in public life,

We had the greatest confidence in our brethren, and thought that our boys would be safe with any of them. So when we found that we had been good places, with our brethren, and the boys went away from home. But we soon discovered that they had lost their interest in the truth, and that was very bad habitation; and ever since that, our influence over them has been crippled. If I had it to do over again, I would not take my sons out of the church, and not let them go away from home. Never would I let them go, or let them stay home with them. But I believe that the Lord is able to overrule this mistake, and that I shall have my family united in the kingdom of God.

The following is written by a girl fourteen years old, and should certainly call forth our prayerful interest, and lead those who are more favorably situated to a greater appreciation of blessings:

I thought I would write you in regard to Christian work. I live eight miles from any Adventists, or any church. Father and mother are not Christians. Father drinks nearly all the time. I pray for them, and talk with them, but it does not seem to do any good. They do not want me to belong to the church, and try to make me work on the Sabbath, if I will go to church and Sabbath-school until lately, but now they do not allow me to go any more. I can only trust them with the Lord.

NOTICE!

We have sent letters to the following-named persons, to the addresses given, but the letters have been returned unclaimed. We should be glad to hear from these persons, or to know how we can reach them with a letter; Miss K. D. Fetterley, Gravenhurst, Ontario, and also Muskoka, Ontario; Miss Euphenia MeWhorter, Belcher, Tex.; Frank Jeers, Crafton, Tex.; Miss Josephine Lorne, Austin, Pa.; Mrs. E. E. Smith, Ritter, Ore.; George May Pryor, Springfield, Ill.
decide, and who were not ashamed to make the rafters ring with their jubilation over the victory, would be ashamed to be found making similar efforts to stir up neighbours, and strangers to choose Christ for their Mediator and the commander and head of the operations of God for their platform." All of this shows that they have just that much more interest in the things of Christ and of God. And then where is their Christianity? "Where your treasure is, there will your heart be also." And "if any man love the world, the love of the Father is not in him."

ANOTHER CHURCH FEDERATION.

Tuesday evening, Nov. 13, 1900, at Syracuse, N. Y., there was taken probably the first positive step in what is known as "the Church Federation movement." And, in view of the times, and the consideration of a number of other developments, it is altogether likely that this will prove to be a part of a great religious movement.

However, this is not to say that it is a great religious movement for good. There have been, in the world's history, a number of great religious movements that were about the worst things that could ever happen to the world. There was one in the fourth century, which culminated in the making of one great papacy, and was in the world. And, though this one, enthusiastically begun at Syracuse the other day, may indeed be the first step in what may prove to be a great religious movement, it is still the greatest religious movement that one in the fourth century. And as certainly as it grows and prospers, it willculminate, in its place and degree, exactly as did that one in the fourth century, which was the image of the papacy. For it is nothing else than the definite organization of a federation of the churches in the United States.

A report on the meeting says that the "church was crowded to the doors long before the opening of the services," that "there were many noted divines present," and that vice-president elect, Governor C. C. Van Rensselaer, Governor of New York, was introduced and delivered an address, in which he said:

I believe intensely in the work you are striving to further, and feel that the people who believe in the underlying principles make an unanswerable mistake when they quarrel about the boundary lines between them, when they have a common enemy to face. We cannot each take our stand, each with his forefathers and his heritage, within the lines of our united section. We cannot afford to quarrel. There is enough of one another, of one another's good, and enough of the one another's evil, to eliminate these bodies from this work. In the present constitution it would be unwise and hurtful to use the word. We can not all see the truth in the slime of the admission of those who denied the Messiahship. But I believe intensely in the work you are striving to further."

The Rev. A. R. Coit, said that it would be unwise to put any word in the constitution which would offend any body of churches. At a meeting held in New York City Bishop Potter gave the federation for a federation which he declared was not 'evangelical.' "Mr. Harmg said, "you put something in the way which will interfere with the development of the federation by the way ofoperation."

The Rev. Dr. Zimmerman said that he was not afraid of the resolution as read. The "evangelical" bodies would not be offended. They would agree with those who thought that the Jew or the Unitarian would absorb them. "We shall not accept all who are called "evangelical,"" he said.

The Rev. A. R. Coit said that a mistake would be made if the basis of federation permitted the admission of those who denied the Divinity of Christ. He said the success of the movement depended upon the proper solution of the article. The Rev. Dr. Hegeman, of New York, said that Dr. Coit was talking about a difficulty which the Church Federation of the United States is a simple manifestation of Christian unity. It is the reconstruction of the constitution for the great bodies known as evangelical, which have already federated, and the Roman Catholics, the Episcopalians, and Unitarians, and the Universalists. He said he would deplore it if the federation should be halted at the very beginning. "The object of the Federation is to unite all the religious forces under some one organization," he said. He said it had not been applied by us historically to the Roman Catholics, the Episcopalians, Universalists, and Unitarians. He said it would be unwise to eliminate these bodies from this work. In the present constitution it would be unwise and hurtful to use the word. We can not all see the truth in the slime of the admission of those who denied the Messiahship.

The Rev. A. R. Coit said it would be fatal to reject the word "evangelical," into the constitution, which would offend those who would cooperate with us. He said the Catholic Church some years ago in Syracuse chose the word "evangelical." The work of the federation was to be practical and non-regimental.

The Rev. Dr. Zimmerman said it would be fatal to reject the word "evangelical" into the constitution, which would offend those who would cooperate with us. He said the word "evangelical" was the constitution for the great bodies known as evangelical, which have already federated, and the Catholic Church some years ago in Syracuse chose the word "evangelical." The work of the federation was to be practical and non-regimental.

The Rev. Mr. Main said that he did not believe in federation; and I should say to my own church, whether Catholic or otherwise, that they must work out something in the way which will interfere with the development of the federation by the way of operation."
A point before the words "Christian churches and Christian workers.

The motion to insert the word "evangelical" was rejected by a vote of seventeen to three.

The Rev. H. H. Stahbini, D. D., of Rochester, was elected president; and Theodore Roosevelt and William E. Dodge, of New York, vice-presidents.

It should be remembered, in this connection, that only last Thursday, November 29, a great meeting of Catholics was held in New York City, to constitute the Catholic Federation. And thus, with Protestant Federation, the Catholic Federation, as the name indicates, is not altogether isolated, and the prospect of a learned German professor of church history, as found in the Bible or in the confessions, can claim present day is again made perfectly plain by a wonderfully increased. But what hope is there of & feeling against him when the Chinaman considers

es the man who is skilled in the arts and sciences, missionary work must go on. No man is so vicious to the Chinaman, and it is not strange that there is

and is the height of wisdom that he pre-

their deeds." Certain

Goo

themselves wholly up to the

demands

of appel

separe

7

777

Th

In an address before the Congregational Club at Trenton, during the visit of the late John G. Y. N. Howard, of the United States Supreme Court, said:—

The missionary's work is not at first agreeable to the Chinaman, and it is not strange that there is

life, and the experience of the Chinaman will afford the

true measure of the value of our work. It is well to note, just now, too, at the beginning,

The Rev. H. H. Stahbini, D. D., of Rochester, was elected president; and Theodore Roosevelt and William E. Dodge, of New York, vice-presidents.

It should be remembered, in this connection, that only last Thursday, November 29, a great meeting of Catholics was held in New York City, to constitute the Catholic Federation. And thus, with Protestant Federation, the Catholic Federation, as the name indicates, is not altogether isolated, and the prospect of a

The true nature of the "scientific theory" of the present time is no better seen than by a reading German professor of church history, as found in the Bible or in the confessions, can claim present day is again made perfectly plain by a wonderfully increased. But what hope is there of & feeling against him when the Chinaman considers

es the man who is skilled in the arts and sciences, missionary work must go on. No man is so vicious to the Chinaman, and it is not strange that there is

and is the height of wisdom that he pre-

their deeds." Certain

Goo

themselves wholly up to the

demands

of appel

separe

7

777

Th

In an address before the Congregational Club at Trenton, during the visit of the late John G. Y. N. Howard, of the United States Supreme Court, said:—

The missionary's work is not at first agreeable to the Chinaman, and it is not strange that there is

life, and the experience of the Chinaman will afford the

true measure of the value of our work. It is well to note, just now, too, at the beginning,

The Rev. H. H. Stahbini, D. D., of Rochester, was elected president; and Theodore Roosevelt and William E. Dodge, of New York, vice-presidents.

It should be remembered, in this connection, that only last Thursday, November 29, a great meeting of Catholics was held in New York City, to constitute the Catholic Federation. And thus, with Protestant Federation, the Catholic Federation, as the name indicates, is not altogether isolated, and the prospect of a
for violence must lead to dissolution. But besides all this, there was a preacher of righteousness, who was sounding in their ears the notes of warning, and who had been warned by the Lord to build such a structure as the world had never before seen or needed,—an ark to ride upon the waters. And thus he testified that a destruction was about to take place, and that it could not be prevented by building such a structure as the world had never before seen or needed.

And it is to be in the same manner as it was then. Some will escape; and the others will be left. To consider how it was then will give light as to the present and impending situation. Those who were "taken" then were those who were caught up to meet the Lord in the air, and with this the second coming of Christ, when "the dead in Christ shall rise first," is connected. And to those who were left behind, the Lord says: "Where Lord?" (Luke 17: 28). And in reply the Lord said unto them, "Whoever is in the field, let him not dig for his barn, nor gather wood for the fire; but let him say, 'The Lord's coming is nigh, and take his call away, to dismiss, suffer to depart; "and the word for " take left " is orphanos, which is defined to mean, in Matt. 28: 28, where the last verse of the Lord says: "Lo! I am with you alway, even unto the end of the world." This question has been already answered. They are that which God makes use of to destroy his enemies, and prominent among these are the "eagles." The word "eagle" is used in three senses. In the Scriptures such agencies are often likened to eagles hastening to their prey. One nation rushing against a hostile nation, is spoken of as eagles: "The Assyrians were like eagles" (Isa. 34: 4). And when the last stage in the great controversy between righteousness and sin is reached, the seventh last plagues, as the climax of God's controversy with sin and its representatives, and "the eagle shall gather out of God's kingdom all things that offend, and such an application, the definition of the Greek word "eagle," as used here, is "a swift, strong, dead body, a corpse." This corresponds with the statement concerning the same event, in Matt. 24: 28, where the Lord says: "For whereas the carcass is, there will the eagles be gathered together." Calling this" this body a "carcass" is a violation of the figure, and of the scene throughout.

There is something altogether repugnant in the thought that there is a picture of the second coming of Christ, likening him to a dead body; and the saints, who are caught up to meet him in the air, to eagles, which gather about to devour. The wicked would very properly be likened to a dead body, or "a dead person," but this "dead body for its destruction," may well represent the plagues and the judgments of God, which come down to consume his enemies. This also is a consistent application of the section; "For whereas the carcass is, there will the eagles be gathered together." Calling this "this body a "carcass" is a violation of the figure, and of the scene throughout.

If, then, we can not defer these experiences of the righteous and the wicked, and the separation that is to occur between the righteous and the wicked, it is to be done at the moment when the Lord appears, as these statements indicate that those spoken of will be at the time when these Scriptures apply; and that his actual revelation to the world will not find them in the positions here mentioned. We must, therefore, locate these scenes at some point briefly preceding the personal appearing of Christ.

If we can not defer these experiences of the righteous and the wicked, and the separation that is to occur between the righteous and the wicked, it is to be done at the moment when the Lord appears, as these statements indicate that those spoken of will be at the time when these Scriptures apply; and that his actual revelation to the world will not find them in the positions here mentioned. We must, therefore, locate these scenes at some point briefly preceding the personal appearing of Christ.

In that day, the earth shall be consumed by the heat which shall be given out; and this is offered in reply to many queries received on the subject. These judgments gather out of God's kingdom all things that offend, and and them which do insolency; after which the righteous shall shine forth as the sun forever, therein. Matt. 27: 42, 43. Christ says, "I appoint unto you a kingdom." (Luke 22: 23, 29).

The NEW YORK CONFERENCE OF RELIGION.

The New York Conference of Religion, an organization formed in 1899, held their first meeting in this city, Nov. 20, 1900.

To say that it was a notable gathering, and its influence destined to be far-reaching, and that it is not as well known as it should be, is, at least, a matter of no concern in the movement. On this point, the Rev. R. Neber Newton, in his paper, said: "The things that divide them must be things of less importance." In short, how to bring in an ideal state, or government, in which religion should have the controlling power, was the object sought.

Never before, perhaps, was any conference held with so little emphasis placed upon the denominational separations as in this toward those who disliked from them. In fact, it would be only just to say that there was an absence of any such spirit. There was an utter absence of any such spirit. There was an absence of conflict, or diversity, or discord. The ultimate aim of the conference is precisely the same as that of many others; the same evils are wrapped up in this movement that are to be seen in other religious organizations, such as the National Reform. There is no such thing as denominationalism, but the exterior aspect is so fair, and its profession so mild, that it is well calculated to disarm the suspicions.

Many of the statements made in the papers read reveal the true inwardness of the whole movement. One speaker, referring to certain teachers in some foreign countries who have been denied the right to teach, said: "And if this is to be considered as being "taketh" and "left " to the actual moment of Christ's coming, what shall we understand is the purpose and design of the passages is inadmissible. The word for "taketh" and "left " is orphanos, which is defined to mean, in Matt. 20: 34, "to send away, to dismiss, suffer to depart; " and the word for " left " is orphanos, which is defined to mean, in Matt. 20: 34, "to send away, to dismiss, suffer to depart; " and the word for "taketh" is parakaleo, which, by both Bagster and Greenfield, is defined to mean, in Matt. 24: 40, "to appeal for those who will dare to stand upon the border, or government, in which religion should have the controlling power, was the object sought.

Never before, perhaps, was any conference held with so little emphasis placed upon the denominational separations as in this toward those who disliked from them. In fact, it would be only just to say that there was an absence of any such spirit. There was an utter absence of any such spirit. There was an absence of conflict, or diversity, or discord. The ultimate aim of the conference is precisely the same as that of many others; the same evils are wrapped up in this movement that are to be seen in other religious organizations, such as the National Reform. There is no such thing as denominationalism, but the exterior aspect is so fair, and its profession so mild, that it is well calculated to disarm the suspicions.

Many of the statements made in the papers read reveal the true inwardness of the whole movement. One speaker, referring to certain teachers in some foreign countries who have been denied the right to teach, said: "And if this is to be considered as being "taketh" and "left " to the actual moment of Christ's coming, what shall we understand is the purpose and design of the passages is inadmissible. The word for "taketh" and "left " is orphanos, which is defined to mean, in Matt. 20: 34, "to send away, to dismiss, suffer to depart; " and the word for " left " is orphanos, which is defined to mean, in Matt. 20: 34, "to send away, to dismiss, suffer to depart; " and the word for "taketh" is parakaleo, which, by both Bagster and Greenfield, is defined to mean, in Matt. 24: 40, "to appeal for those who will dare to stand upon the border, or government, in which religion should have the controlling power, was the object sought.
in the public schools. But we find there is growing a spirit of independence. Can this spirit go back? Church and state are apt to be said as institutions, but there must be consent in concert. Men are working under the false idea that polities belong to a religious sphere, and that all is a matter of religious space. What shall we do? Take, for instance, the leading Roman Catholic clergymen. We should like to have this conference distinctly represented and have the name of every man at the head of it. We know some of these men are very patriotic and strong men in every sense. What shall we do about it? Can we bring into the school anything that is educational? I say educational, not religious, as a separate subject. We will not break up our magnificent school system in this country. Our conference seems to show two lines in this political question. One is the political ideal of the Old Testament, and the other is the political ideal of the New Testament. There is a distinct bond of union. The New Testament is nearer to the natural outcome of spiritual aspirations. Its purpose is to promote the largest possible junction of religious forces for the furtherance of those fundamental religious, moral, and social ideals which are vital to the stability of the commonwealth."

What is this but an open bid for the establishment of the kingdom of God in the earth? According to the preceding, the correct ideal can not be realized through the state; that is, through the state alone. The social ideal is inseparable from the spiritual ideal, which itself is held to be found in the kingdom of God. As therefore the state alone can not, through legislation, correct social wrongs, the forces of religion must be used to lead out in the social ideal. The spiritual ideal must be the governing factor.

With each — the church and the state — in its proper sphere, however, these propositions are perfectly true. The social ideal can not be attained independently of the spiritual ideal. But the operations by which these are to be realized are wholly dissimilar. One is within the purview of the state; the other is wholly within that of the church alone.

But this is not what the Conference of Religion aspires to. As held by this conference, the correct ideal is the blending of the spiritual and social, the political and the moral, within the religious and the human. But that is strictly the theosophical principle, and all denials to the contrary notwithstanding, involves the rejection of the Old Testament as an expression of state. And against this, not only the teachings of Christ, but of the whole Old Testament, are diametrically opposed. Without the rejection of God there can be no union of church and state. This was done in the days of Saul, and resulted in the total obscuring of Christ instead of God, and the utter ruin of the whole nation. It was done again in the early centuries of the church. The ruins of the Roman Empire, and the horrible reign of the papacy in the place of the "junction" of the two in these times as entered into the political ideal of the Old Testament. But that is the bond of union, the making of the image of the papacy, and the utter ruin of the nation. It was done again in the early centuries of the church. The ruins of the Roman Empire, and the horrible reign of the papacy in the place of the "junction" of the two in these times as entered into the political ideal of the Old Testament. But that is the bond of union, the making of the image of the papacy, and the utter ruin of the nation. It was done again in the early centuries of the church. The ruins of the Roman Empire, and the horrible reign of the papacy in the place of the "junction" of the two in these times as entered into the political ideal of the Old Testament. But that is the bond of union, the making of the image of the papacy, and the utter ruin of the nation. It was done again in the early centuries of the church. The ruins of the Roman Empire, and the horrible reign of the papacy in the place of the "junction" of the two in these times as entered into the political ideal of the Old Testament. But that is the bond of union, the making of the image of the papacy, and the utter ruin of the nation. It was done again in the early centuries of the church. The ruins of the Roman Empire, and the horrible reign of the papacy in the place of the "junction" of the two in these times as entered into the political ideal of the Old Testament. But that is the bond of union, the making of the image of the papacy, and the utter ruin of the nation.

We know some of these men are very patriotic and strong men in every sense. What shall we do about it? Can we bring into the school anything that is educational? I say educational, not religious, as a separate subject. We will not break up our magnificent school system in this country. Our conference seems to show two lines in this political question. One is the political ideal of the Old Testament, and the other is the political ideal of the New Testament. There is a distinct bond of union. The New Testament is nearer to the natural outcome of spiritual aspirations. Its purpose is to promote the largest possible junction of religious forces for the furtherance of those fundamental religious, moral, and social ideals which are vital to the stability of the commonwealth."

What is this but an open bid for the establishment of the kingdom of God in the earth? According to the preceding, the correct ideal can not be realized through the state; that is, through the state alone. The social ideal is inseparable from the spiritual ideal, which itself is held to be found in the kingdom of God. As therefore the state alone can not, through legislation, correct social wrongs, the forces of religion must be used to lead out in the social ideal. The spiritual ideal must be the governing factor.

With each — the church and the state — in its proper sphere, however, these propositions are perfectly true. The social ideal can not be attained independently of the spiritual ideal. But the operations by which these are to be realized are wholly dissimilar. One is within the purview of the state; the other is wholly within that of the church alone.

But this is not what the Conference of Religion aspires to. As held by this conference, the correct ideal is the blending of the spiritual and social, the political and the moral, within the religious and the human. But that is strictly the theosophical principle, and all denials to the contrary notwithstanding, involves the rejection of the Old Testament as an expression of state. And against this, not only the teachings of Christ, but of the whole Old Testament, are diametrically opposed. Without the rejection of God there can be no union of church and state. This was done in the days of Saul, and resulted in the total obscuring of Christ instead of God, and the utter ruin of the whole nation. It was done again in the early centuries of the church.

The Rev. Dr. Whiton, the chairman of the General Conference, was appointed by the meeting. Thus it reads: "Its bond of union is not in a common mistake, but in the one spirit which is variously expressed in the different religious forms. Its purpose is to promote the largest practicable junction of religious forces for the furtherance of those fundamental religious, moral, and social ideals which are vital to the stability of the commonwealth."

"What is this but an open bid for the establishment of the kingdom of God in the earth? According to the preceding, the correct ideal can not be realized through the state; that is, through the state alone. The social ideal is inseparable from the spiritual ideal, which itself is held to be found in the kingdom of God. As therefore the state alone can not, through legislation, correct social wrongs, the forces of religion must be used to lead out in the social ideal. The spiritual ideal must be the governing factor.

With each — the church and the state — in its proper sphere, however, these propositions are perfectly true. The social ideal can not be attained independently of the spiritual ideal. But the operations by which these are to be realized are wholly dissimilar. One is within the purview of the state; the other is wholly within that of the church alone.

But this is not what the Conference of Religion aspires to. As held by this conference, the correct ideal is the blending of the spiritual and social, the political and the moral, within the religious and the human. But that is strictly the theosophical principle, and all denials to the contrary notwithstanding, involves the rejection of the Old Testament as an expression of state. And against this, not only the teachings of Christ, but of the whole Old Testament, are diametrically opposed. Without the rejection of God there can be no union of church and state. This was done in the days of Saul, and resulted in the total obscuring of Christ instead of God, and the utter ruin of the whole nation. It was done again in the early centuries of the church.

The Rev. Dr. Whiton, the chairman of the General Conference, was appointed by the meeting. Thus it reads: "Its bond of union is not in a common mistake, but in the one spirit which is variously expressed in the different religious forms. Its purpose is to promote the largest practicable junction of religious forces for the furtherance of those fundamental religious, moral, and social ideals which are vital to the stability of the commonwealth."

"What is this but an open bid for the establishment of the kingdom of God in the earth? According to the preceding, the correct ideal can not be realized through the state; that is, through the state alone. The social ideal is inseparable from the spiritual ideal, which itself is held to be found in the kingdom of God. As therefore the state alone can not, through legislation, correct social wrongs, the forces of religion must be used to lead out in the social ideal. The spiritual ideal must be the governing factor.

With each — the church and the state — in its proper sphere, however, these propositions are perfectly true. The social ideal can not be attained independently of the spiritual ideal. But the operations by which these are to be realized are wholly dissimilar. One is within the purview of the state; the other is wholly within that of the church alone.

But this is not what the Conference of Religion aspires to. As held by this conference, the correct ideal is the blending of the spiritual and social, the political and the moral, within the religious and the human. But that is strictly the theosophical principle, and all denials to the contrary notwithstanding, involves the rejection of the Old Testament as an expression of state. And against this, not only the teachings of Christ, but of the whole Old Testament, are diametrically opposed. Without the rejection of God there can be no union of church and state. This was done in the days of Saul, and resulted in the total obscuring of Christ instead of God, and the utter ruin of the whole nation. It was done again in the early centuries of the church.
The working of Satan in the beast and an apostate

SUGGESTIONS ON REVELATION 12.

Spiritualism.

Spiritualism arises to act its part in the world's history. The description is, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." For they are the spirits of devils, working miracles, which go forth on the earth to accomplish that which he the beast that was, and is not, and yet is. Verse 9. Then he changes his symbol from mountains to "seven kings: five are fallen, and one, and the other is not yet come." Verse 10. This one, which is not, will be done nothing until the number of the beast that carryeth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, even from the abode of the dragon; and that which dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:7, 8.

He then explains the beast and the woman, as follows: "Seven heads are seven mountains, on which the woman sitteth." Verse 9. The heads represent the churches of evangelical truth. Then he describes the woman, as "harlot," and "sitteth upon the seven heads of the beast." Verse 10. She is the angel of the church and the civil power. Then he describes the woman as "a scarlet-colored beast, full of names of blasphemy, and a beast." Verse 11. He directs Saul to the church, and says, "He directs Saul to the church, and says, "Saul, Ananias represents Christ, and he also represents Christ. Therefore, Paul will take the place of Saul, and the Holy Spirit will direct the church." Then he continues, as follows: "And he is the false prophet, who worketh miracles, and sheweth great signs and miracles, for a time, and an eternity, in the sight of them that would die. And these false prophets shall deceive even such as shall receive the mark of the beast, and worship the image of the beast; who shall also receive the injury and disease of the beast, and the name of the beast, and the number of his name." Verse 10. This one, which "is not," will be done nothing until the number of the beast that carryeth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, even from the abode of the dragon; and that which dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:7, 8.

He then explains the beast and the woman, as follows: "Seven heads are seven mountains, on which the woman sitteth." Verse 9. The heads represent the churches of evangelical truth. Then he describes the woman, as "harlot," and "sitteth upon the seven heads of the beast." Verse 10. She is the angel of the church and the civil power. Then he describes the woman as "a scarlet-colored beast, full of names of blasphemy, and a beast." Verse 11. He directs Saul to the church, and says, "Saul, Ananias represents Christ, and he also represents Christ. Therefore, Paul will take the place of Saul, and the Holy Spirit will direct the church." Then he continues, as follows: "And he is the false prophet, who worketh miracles, and sheweth great signs and miracles, for a time, and an eternity, in the sight of them that would die. And these false prophets shall deceive even such as shall receive the mark of the beast, and worship the image of the beast; who shall also receive the injury and disease of the beast, and the name of the beast, and the number of his name." Verse 10. This one, which "is not," will be done nothing until the number of the beast that carryeth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, even from the abode of the dragon; and that which dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:7, 8.

He then explains the beast and the woman, as follows: "Seven heads are seven mountains, on which the woman sitteth." Verse 9. The heads represent the churches of evangelical truth. Then he describes the woman, as "harlot," and "sitteth upon the seven heads of the beast." Verse 10. She is the angel of the church and the civil power. Then he describes the woman as "a scarlet-colored beast, full of names of blasphemy, and a beast." Verse 11. He directs Saul to the church, and says, "Saul, Ananias represents Christ, and he also represents Christ. Therefore, Paul will take the place of Saul, and the Holy Spirit will direct the church." Then he continues, as follows: "And he is the false prophet, who worketh miracles, and sheweth great signs and miracles, for a time, and an eternity, in the sight of them that would die. And these false prophets shall deceive even such as shall receive the mark of the beast, and worship the image of the beast; who shall also receive the injury and disease of the beast, and the name of the beast, and the number of his name." Verse 10. This one, which "is not," will be done nothing until the number of the beast that carryeth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, even from the abode of the dragon; and that which dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:7, 8.

He then explains the beast and the woman, as follows: "Seven heads are seven mountains, on which the woman sitteth." Verse 9. The heads represent the churches of evangelical truth. Then he describes the woman, as "harlot," and "sitteth upon the seven heads of the beast." Verse 10. She is the angel of the church and the civil power. Then he describes the woman as "a scarlet-colored beast, full of names of blasphemy, and a beast." Verse 11. He directs Saul to the church, and says, "Saul, Ananias represents Christ, and he also represents Christ. Therefore, Paul will take the place of Saul, and the Holy Spirit will direct the church." Then he continues, as follows: "And he is the false prophet, who worketh miracles, and sheweth great signs and miracles, for a time, and an eternity, in the sight of them that would die. And these false prophets shall deceive even such as shall receive the mark of the beast, and worship the image of the beast; who shall also receive the injury and disease of the beast, and the name of the beast, and the number of his name." Verse 10. This one, which "is not," will be done nothing until the number of the beast that carryeth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, even from the abode of the dragon; and that which dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:7, 8.
The Philadelphia Evening Call has made an assign- 
meeut in the famous 20,000-ton Philadelphia. The 
woven mills at Titwin, Ohio, were recently de- 
stroyed by fire. Loss, $100,000.

Many Indians in southern California are starving 
becoming destitute through the drought.

The government of Venezuela has recently re- 
ceived 10,000 Mauser rifles and 3,000 cartridges from 
Germany.

By getting a corner on eggs, dealers are getting 
seventy-five cents a dozen for them in Salt Lake City, 
Utah.

George Scott, of the dry goods firm, Carson, Pirie, 
Scott and Company, died of typhoid fever, November 27, 
age 71 years.

It is reported that “Chile will reduce her navy, 
probably to the extent of 4000 men” by the end of the 
year, to accommodate another to Peru, and two 
others to Japan.

Aguinaldo is again reported dead, General Trias 
signing his name as “commander-in-chief of the in- 
dependence forces.”

The Ohio Valley is suffering from a flood caused 
by continuous rains. At Cincinnati the river rose eight 
feet, the enemy [the Boers] is said to be 2,500 men.

Winston Churchill, who accompanied the British 
army in the Transvaal, will deliver 100 lectures in 
America, beginning at New York, November 13.

The Standard Oil Company has obtained, for 
the sum of $8,000,000, concessions for the sinking of oil 
wells and the carrying on of business in Russia.

Letters have been received from Lieutenant Pear- 
son, the explorer, who were written in November from 
the “Windsor's” winter quarters in northeast Greenland.

After carefully studying the condition of Minne- 
sota forests, timber dealers say that the present stand 
of timber in that State will last about two hundred 
years. It will be so much better to make donations now to 
help perpetuate the forest, and the wealthy 
should feel it their duty to carry forward its interests. The people of God 
have those in his cause who will do this.

We have been told that a whole army of mission- 
edies should be trained for the Lord's work. When 
these missionary soldiers are gathered together, it is 
their duty to be willing to defend their country and 
carry forward its interests. The people of God 
should be willing to do their duty.

We believe that there will be a large number of earnest 
men who will volunteer to enter this army of 
missionaries. They should be willing to go to the 
field, but they are not prepared to pay their ex- 
penditures. It is true that the Lord is willing to aid 
them in every way, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditures. It is true that the Lord is willing to 
send them to the field, but they are not prepared to pay their 
expenditure.
The Third Angel’s Message has probably in no
portion of the earth made such an extraordinary
success as in the colony of Australasia. Brought
first into that part of the world as an accusation
of the time-honored principles of the Scriptures;
and, while it has been received with much expec-
tation and enthusiasm, it is now being introduced
as a work of mercy to the people, and the fruits
therefrom will be more abundant.

There are, then, opportune times for certain kinds of
work, and in the providence of God, the right time
has arrived for the publishing of this tract. We
believe that to God’s workers the opportunity of
this tract will be a crown of rejoicing, as it is
likely to be the means of bringing a large number
of souls to God, and the fruits therefrom will be
more abundant.

There is a work to be done for the wealthy and
poor alike. Many who are longing for peace which
they have not. Many would receive help if the Lord’s workers would approach them per-
sonally. The greatest mission in this age is the
work of the Battle Creek College. During the winter
months, the brethren have been out in the
field, visiting and preaching, and the brethren are
longing for assistance to carry on this work.

A sanitarium was opened in Sydney a few years ago,
the business of which has so rapidly increased as
to make necessary, for the accommodation of its
patients, a large, well-equipped building, which
is now under process of construction. In Christ-
church, New Zealand, another sanitarium has
opened its doors to the suffering; while in South
Australia and Queensland, additional sanitariums
are rapidly growing in public favor.

The Avondale school has just closed a successful
year. Many improvements have been made to the
building, and during the vacation the buildings will
be considerably enlarged in order to accommodate
the increasing number of students. The op-
opinions of prosperity are encouraging, but that
which
is still more to be appreciated is the con-
siderable increase in the number of students who
enjoy the privileges of the school. Every student
in attendance during the year just closed had a
right to expect a return to the light by this means.

Until recently the Rebo Publishing Company
was the only publishing company in the colony.
But a few months ago wood was received in per-
son from the chief engraver in Sydney, and in
connection with the school at Avondale, for the
purpose of printing missionary literature, and at
this time the press has been made ready and is
already impressing the truth.

The different interests of the world were looked
after more than the work of the church. But
the preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

THE WINTER TERM OF THE BATTLE CREEK COLLEGE.

It is not for the sake of obtaining students in
attention is called to our educational work, God
pleases to move us to encourage the education
of the young. This is the time of the year
when many young people begin to think of the
future. The time when the Lord desires us to
obtain souls for eternal life.

We are anxious to have every young person who
desires to take advantage of the course.

The Illinois camp-meeting was held, according
to appointment, in Niwot Park, in Kanabakee.
The park is reached by the street cars, and is
a pleasant place for a meeting of this kind, being
well shaded, and offering quietness from the heat
and noise of the city. The meeting is said to have
been the largest held in Illinois for several years.
No police was needed to make it pleasant for all who
attended, especially the laborers from abroad, of
which were Elders Irwin, Haskell, and Johnson,
Sister Haskell, Professor Salisbury, and the writer.

The business part of the meeting passed off plea-
santly. One special feature of the work considered
was the industrial school at Sheridan. Land
had been procured, and work already begun on the
grounds where the school is to be. At the time of
the meeting it was hoped that the school would be
ready to open by the first of October.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.

The preaching was of such a nature as to awaken
a desire that those who are called to enter the
work should set their minds on the things above.
IT SHOULD BE IN EVERY FAMILY


It has 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 of it for their library, and of using it in their 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. It contains five hundred pages, table of contents, general index, also index of subjects.

The book will be mailed to regular subscribers of the Berean Library. Price to others, fifty cents, subscription to the Library, and secure this valuable book. Seventy-five cents a year.

Combination Offer No. 1.—The December number of the Missionary Magazine promises to be exceptionally good. It contains a number of reports from our workers in the foreign field, and is full of live and interesting matter, besides the regular articles of reference. The Subscribe Book, the Berean Library and the Missionary Magazine.

Price, $2.00 per year.

Combination Offer No. 2.—Berean Library and Missionary Magazine, each sent for one year, and Missionary Magazine of the World, for only $1.75. Address your tract society, or the—

REVIEW & HERALD PUB. CO.
BATTLE CREEK, MICH.

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

1. Mail and Express, to Chicago...
2. Mail and Express, to LaPorte,...
3. Mail and Express, to Chicago,...
4. Mail and Express, to pear...,
5. Mail and Express, to Chicago,...
6. Mail and Express, to Grand Rapids...,
7. Mail and Express, to Chicago,...
8. Mail and Express, to Grand Rapids...,
9. Mail and Express, to Chicago,...
10. Mail and Express, to Grand Rapids...,

EAST-BOUND FROM BATTLE CREEK.

1. Mail and Express, to Chicago,...
2. Mail and Express, to Grand Rapids,...
3. Mail and Express, to Chicago,...
4. Mail and Express, to Grand Rapids,...
5. Mail and Express, to Chicago,...
6. Mail and Express, to Grand Rapids,...
7. Mail and Express, to Chicago,...
8. Mail and Express, to Grand Rapids,...
9. Mail and Express, to Chicago,...
10. Mail and Express, to Grand Rapids,...

W. G. CULIFFE, Agent.
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 10, 1890.

REVIEW & HERALD PUB. CO.
BATTLE CREEK, MICH.

WHAT OTHERS SAY OF THE BOOK.

God would have the story of creation of the book; of his servants, Abraham, Isaac, and Jacob; of the history of the church, and of the overthrow of every kind of evil that has been brought to bear on the world. It is the story of the Bible, and how it is like a book that has been in our hand for years, and how it has done its work in the hands of God and man. This is the story of the Bible.

E. S. H. RASELL.

I received a copy of "Easy Steps to the Bible Story." I am delighted with it. The old, old story is so fresh and vital that it is a pleasure to read. The book is well written and well illustrated. The illustrations greatly add to the attractiveness of the book. It cannot but be of interest to those who read it. I hope my family have a copy of it. Mrs. L. FLOREN, New York.

The copy of "Easy Steps was received several weeks ago. It is much appreciated. The real merit of the book will give it as a white civilization. The book is number one, and is the best the State.

H. C. CARMICHAEL.

Foundation Department, State High School, Battle Creek, Mich.

The book is a beautiful book, pleasing to the eye of the child. Children will never tire of perusing its pages. E. E. J. WHITE.

THEIR OPINION OF IT.

I have taken sixty orders for "Best Stories" in five days. My brother, twenty-two years old, has thirty-three copies. Victor B. Harlow.

I have just received the prospectus to "Best Stories," from the Western Book, and I sent it to my friends. I am glad to have it for my family. The book is a fine one. One friend said, "We are glad you have it for your family." Another friend said, "We are glad you have it for your family." E. E. J. WHITE.

The prospects are coming, and we all think it a little story, and why have the little children of our little education can not be read in the next few weeks.

Mrs. Weil, of this city, put in five and one-half hours last week on "Best Stories," and second Eugene orders. The book is a fine seller.

The book is perfectly illustrated, contains few pages, and bound in three styles of binding.

The book is handsomely illustrated, contains few pages, and bound in three styles of binding:

Cloth, $1.00
Library, $1.50
Half Mo., $2.00

Add all orders to the
REVIEW AND HERALD PUB. CO., 243 South Boulevard, Atlanta, Ga.
The United States is again in the lead in recognized suggestions and plans for the action of the Powers in China.

A brother who has been distributing our literature for more than ten years, says that he never before found people so ready to read our publications as they are now.

The indemnities demanded from China by the Powers now amount to about six hundred million dollars. This is said to be more money than there is altogether in all China.

Or affairs in China it is stated, from Washington, that the European Powers "will grab empires, and the United States will get nothing;" and all because of "the insane prejudice which exists in this country against any alliance or friendly working arrangement" of the United States with Britain.

WASHINGTON correspondence states that "a feeling of hopelessness as to China is fast gaining ground in official circles." This because it seems certain that the European Powers will purposely place the price of indemnity so high that it will be impossible for China to pay, and they will pay themselves in Chinese territory.

A bill has been prepared to be passed by Congress as soon as possible, increasing the United States army to ninety-eight thousand. And "if the bill can become a law in the time desired, the military force in the Philippines will be immediately enlarged for the purpose of the United States army to ninety-eight thousand.

Some enterprising Christian sent to Elder H. W. Reed, at Neenah, Wis., for use in his meetings there, six copies of the Review of November 29, containing the announcement of the articles on the plagues; and the very first result was eight subscriptions, for two months each, for the Review. He desires to thank that enterprising Christian for his help. And we join him in it.

WEEK AFTER NEXT, and then for two weeks, the Cercian studies will be on Revelation 8 and 9 — the Seven Trumpets. We mention this now so as to give time enough for all to get the pamphlet on "The Seven Trumpets," and have its help in the studies. The Seven Trumpets deserve more study than has been yet given to that subject. The Cercian Cycles ought now to give the study that is due. This pamphlet will help. It costs but 10 cents. Get it. Address Review and Herald Pub. Co., Battle Creek, Mich.

The two articles in this number of the Review, on "Another Church Federation" and "The New York Conference of Religion," give an excellent and intensely suggestive view of what is being done on the side of the churches in the grand movement toward the full sway of the Images of the Beast. The complete answer to all the mistaken arguments and erroneous views which are the basis of that church-and-state movement, is found plainly and simply told in the pamphlet "Christian Patriotism." Every lover of the Third Angel's Message should read that pamphlet just now, and then each one should see that it finds its way to the attention of all the ministers in his neighborhood. It has one hundred and four pages, sixteen chapters, and costs only 15 cents. Address the Pacific Press, Oakland, Cal.; or the Review and Herald, Battle Creek, Mich.

Dr. W. H. Riley, superintendent of the Colorado Sanitarium, has recently received official notice that that institution has been awarded a bronze medal and diploma, at the Paris Exposition of 1900, by order of the managers of the sanitarium, as in recognition of the special effort was made in its representation at the exposition. The award was made from descriptive literature of the institution, and scientific articles which the Colorado Sanitarium publishes.

At a meeting in Washington a short time ago, Justice Brewer, of the United States Supreme Court, said that "the attention of the civilized world has never been so much monopolized as it is at the present time by the troubles in China. And I think that China presents one of the most difficult problems it has fallen to the lot of civilized nations to solve." Undoubtedly all that is the truth. And to meet and instruct that world-wide attention there is nothing so apt, and so easy to introduce, as "The Marshaling of the Nations." It is now published in English, Swedish, and Danish-Norwegian. The price is only 10 cents, and it sells most readily. Between now and the day of annual offering in the coming Week of Prayer, there are thousands of persons who, by selling this little book, can spread the truth, and at the same time clear enough money to enable them to make a good contribution on that day of annual offering. Do it. Address Pacific Press, or Review and Herald.

ANOTHER VETERAN FALLEN.

Drud in Battle Creek, Mich., Nov. 16, 1900, Betsey Eastman Kellogg, in the ninety-third year of her age. She was the mother of Elder Moses E. Kellogg, with whom our readers are well acquainted. Another son, the late Elder Charles L. Kellogg, was widely known among our people. Of these two children, Mrs. Kellogg has lost her last. Through her long life, Sister Kellogg always manifested a practical and active interest in religious things. Her husband, Edward Kellogg, was ordained a deacon in the Methodist Church in 1833, and was made an elder in the same church in 1834. In 1856 they both accepted the views of the Seventh-day Adventists, and were consequently among the earliest members of this denomination. Of ten children, two sons and four daughters still survive. Brief services were held on the 17th; and on the morning of the 18th, Elder M. E. Kellogg returned with her to her native State of Vermont, she there to sleep beside her husband, till the Life-giver returns.

The Sentinel of Liberty of December 6 is to be a special number, devoted to the subject of closing the Pan-American Exposition on Sunday, by law. This question is at present receiving considerable attention, and Dr. Crafts remarked, in a lecture delivered in Buffalo a few days ago, that it is easier to create public sentiment upon a question, than to change it after it is created. This remark was made in connection with a discussion upon the Sunday closing of the exposition. There is no denying the truthfulness of this statement, and the doctor realizes the importance of taking advantage of this opportunity to score a victory for religion, by law. Should not the friends of liberty be equally wise? The Sentinel will be found specially suited to meet this issue, by the application of principles involved. The special number is illustrated with fine views of the exposition. Send your order to the Religious Liberty Association, 324 Dearborn St., Chicago. One dollar for one hundred, or eight dollars for one thousand, copies.

THE GENERAL CONFERENCE BULLETIN.

The price of the General Conference Bulletin is as follows: For the daily Bulletin during the General Conference session, 50 cents; for the semi-annual term, including fifteen numbers, 75 cents. All subscriptions to the current volume close with the issue for the quarter, 1900, which will be sent out about the close of the year. Subscriptions at the seventy-five-cent rate, for the next volume, will include all issues during 1901 and 1902.

Quite a good many subscriptions are coming in for the Bulletin with only fifty cents in advance. Unless otherwise ordered, however, for the Bulletin accompanied with fifty cents, will be regarded as subscriptions to the daily Bulletin only, and will be dropped from the list at the close of the next General Conference.

All orders should be sent to the General Conference Bulletin, 267 West Main St., Battle Creek, Mich.