

The Advent REVIEW HOLY BIBLE IS THE FIELD OF THE WORLD And Sabbath HERALD

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

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A PRAYER.

We pray, "Have mercy on our weakness." Rather,
 O gracious God, have mercy on our strength
 That will not yield unto the living Father,
 Although we know thy will must win at length.

Oh, who is bold enough to meet unaided
 The foes we can not conquer all alone?
 Or dare, unless by God's sure presence shaded,
 To face a might so far beyond his own?

Thy pity waits upon our weakness ever;
 Our doubting meets thy patient love at length:
 Thy merciful compassion faileth never;
 But, O kind Lord, have mercy on our strength.

Show us our helplessness, the dreary yearning,
 The restless fear we proudly try to hide,
 Until at last our spirits, to thee turning,
 Shall in thy perfect good be satisfied.

— Agnes L. Carter.

THE CHURCH OF GOD.

MRS. E. G. WHITE.

The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It 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 each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world.

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministra-

tion, that day by day he may be prepared to fill his place in the temple of God.

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless.

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts.

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it.

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life.

To-day, as in the past, all heaven is watching to see the church develop in the true science of salvation. Christ has bought the church with his blood, and he longs to clothe her with salvation. He has made her the depository of sacred truth, and he wishes her to partake of his glory. But in order that the church may be an educating power in the world, she must co-operate with the church in heaven. Her members must represent Christ. Their hearts

must be open to receive every ray of light that God may see fit to impart. As they receive this light, they will be enabled to receive and impart more and more of the rays of the Sun of Righteousness.

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the churches — an 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 words, "It is written."

This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith by giving heed to seducing spirits. They plead for the indulgence of appetite. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them, because in thought and action they are corrupt.

There are those in the church who, unless thoroughly converted, will crucify to themselves the Son of God afresh, and put him to an open shame. I appeal to every church-member to inquire, Am I doing all I can to honor my Redeemer? Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. Paul wrote to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words, . . . in faith and love which is in Christ Jesus."

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the co-operation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required.

The church to-day needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,—men who, by their works of righteousness and their pure, true words, can lift their fellow men out of the pit of degeneration.

> With pity and compassion, with tender yearning and love, the Lord is looking upon his tempted and tried people. For a time the oppressors will be permitted to triumph over those who keep God's holy commandments. All are given the same opportunity that was granted to the first great rebel to reveal the spirit that moves them to action. It is God's purpose that all shall be tested and tried, that he may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come." The song of the Lord's people will then be: "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above the people."

DISCOURAGEMENTS.

J. C. FRAUER.
(Battle Creek, Mich.)

Of the Saviour the Father had said, "He shall not fail nor be discouraged." Isa. 42:4. To any child of God it ought to be evident that in God's vocabulary there can be no such word as fail, and hence no such word as discouragement; for the two are so closely linked together that the former must exist before the latter can be possible. To realize this fact in regard to our Saviour can but help us to become more like him; "for by beholding we are changed."

Victory is on our side, and was from the beginning an assured fact. We need but to appropriate it to ourselves, by placing ourselves on the right side, which is the Lord's side, and failure and discouragement will trouble us no more. This will suggest to some minds the query, Can there be any such thing as a discouraged Christian? With all my failures and discouragements vividly before my mind, I must answer, emphatically: No; "ye have not so learned Christ."

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 I, if I retain that same relation to my 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.

S. O. JAMES.

IN THE FIRELIGHT.

The smoldering backlog is nearly in two,
And the forestick is burned to the core;
The embers are blushing a tremulous hue,
While the wind in the chimney goes "Woo-oo-oo!"
And sadly, at window and door,
Is sighing that summer is o'er.
And a faint little whispering, eerie and queer,
Brings news I am waiting to know—
The forces of winter are marshaling near,
It says, in that strange little language we hear
When the fire is talking of snow.

My babies are blissfully dreaming in bed,
Close-wrapped is each innocent form;
With tender caress their "Good nights" have been
said,
And with blankets soft-tucked round each dear little
head,
And cuddled so cozy and warm,
They fear not the breath of the storm.
In front of the fireplace, beaming and bright,
Are their little shoes, all in a row,
Whose travel-worn soles seem to shiver with fright
When the wind hoarsely laughs in the chimney at
night,
And the fire is talking of snow.

On the shadowy mantel the garrulous clock
Is sifting the seconds away,
And solemnly telling me—"Tock, tick, tock"—
It is time I was joining my slumbering flock
Where the drowsy-eyed poppy holds sway;
But I linger to prayerfully say,
"Good angels, be near to those treasures of mine
When the tempest shall bitingly blow;
Through all their sweet dreaming, bright blossoms
entwine;
Bring roses and lilies and summer and shine,
While the fire is talking of snow."
—Nixon Waterman.

WHERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS?

HART HALL.
(Los Angeles, Cal.)

THERE is probably no text in the word of God more familiar to us as a Sabbath-keeping people than Rev. 14:12. It is used by us in our publications, in our sermons, in our Bible readings and conversations, as referring to ourselves as a denomination; but it is not easy always to persuade others to our belief. The public at large, and even friends and relatives of our earnest converts, do not agree with us in our applications of the text. And why? The difficulty is not hard to explain. It is because they do not see in us the commendatory characteristics referred to in the text. If, in their opinion, we are not laboring under false pretenses by assuming the application, we are at least traveling the journey of life under a misnomer. "You profess to keep the commandments, but where," they say, "is the patience of the saints revealed in your people—the very first qualification of the text?" "Where is the faith of Jesus manifested among you? and where are the mighty works which are the natural concomitant of such faith?"

And, brethren, are we able to say, "Here they are, behold them"? Are not these interrogations in many cases the natural inquiries of the honest, truth-seeking mind? The Spirit of Prophecy has stated that "the burden of our message is not only the commandments of God, but the faith of Jesus."

The faith of Jesus is not yet a distinctive feature of our denomination; and until it is, we as a denomination are not the people referred to in the Third Angel's Message. We may be sometime by the grace of God and our own diligence, but we are not now.

The world is being engulfed in a great flood of moral and spiritual darkness. To even the casual observer the condition of things is ap-

palling. Satan has come down with great power, knowing that he has but a short time. And we know that when God proposes to do a great work in the earth, it is Satan's plan to parry the force of that work by some of his counterfeiting energy. God's work for this time must be done, he is waiting patiently to do it, and the time is already far spent.

Satan is bringing rapidly to the front his deceptions, his counterfeitings, and his infidelity while God's great work, which is to shake the world and lighten it with its glory, is yet in comparative seclusion. And why is it that God's work is so behind? The answer is given: "The Lord can do little for his people because of their limited faith."

And why is their faith so limited? "The ministers have not presented Christ in his fullness to the people, neither in the churches nor in the new fields, and the people have not an intelligent faith."

So, then, a summary of the case is that God's work is hindered by the failure of the ministers to preach Christ in his fullness. Paul's success in the work of God lay in his determination to know nothing save Jesus Christ and him crucified. And unto us who are saved it is the power of God. 1 Cor. 1:18. But to these sentinels upon the walls of Zion it is too narrow and confining a theme. They must broaden out into wider fields and greener pastures.

And all this in a time when the seven last plagues are about to fall, and the Lord is admonishing us to "get ready."

Some one inquires, "How shall we obtain a better faith than we now have?" "Faith cometh by hearing . . . the word of God." When we feed upon the word of God so that it becomes to us, as it did to Job, more than our necessary food; when we meditate upon it day and night, as David did; when we pray, as Daniel did, for it to come to pass,—then we shall begin to believe it in a way that will be faith; for faith is belief. We shall receive it not as the word of man, but as it is in truth, the word of God. And receiving it as his word, his message, we shall be so burdened with its import that we shall be always communing with him about it. We shall talk it over with God until his message shall be our message, his work our work, his faith in his word our faith in his word. And that is the faith of God, that is the faith of Jesus. And when we deliver this message of his in his way, he will be speaking directly through us; and that is the testimony of Jesus,—the spirit of prophecy, which everyone of the remnant seed will have who keep the commandments of God. Rev. 12:17; 19:10; Eph. 1:17.

The faith of the prophets has brought fire from heaven, caused the clouds to withhold rain and to give it again. It has parted the Red Sea, stopped the rushing waters of the Jordan, stayed the sun and moon in their courses, and filled dead flesh with life again.

All nature, and even the God of nature, has responded, and will respond now, to the call of faith. Is this our faith? If it is not, it is because, as the Lord has told us, "the need of faith should be kept before the church; for the knowledge of our privileges has become almost extinct."

Do we long for the faith and power of Elijah to attend our labor? "When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal himself to us as he did to holy men of old. When we have men who, while they acknowledge their deficiencies, will plead with God in earnest faith, as did Jacob, we shall see the same results. Power will come from God to man in answer to the prayer of faith."

Let us awake and heed the Saviour's earnest admonition to "have the faith of God." Mark 11:22, margin. "For this is the victory that overcometh the world, even our faith."

THE SERMON



THE SEALING MESSAGE.

S. N. HASKELL.

In 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 Feb. 22, 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 he and his family fled to England for safety. 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 103.

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 now, going on among the people to overthrow and cast down the thrones of the potentates of Europe; namely, Prussia, Hannover, Sardinia, Sicily, Naples, Venice, Lombardy, Tuscany, Rome, etc. See the account, in the *Boston Times* of Oct. 26, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominion; and of the insurrection 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 took their position to hold the four winds. 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;

1 Kings 21:8. "Seal" and "sign" are also the same. Rom. 4:11. In Ezekiel 9 the same work is referred to, and the term "mark" is used. So we have the terms, "seal of the living God," "his Father's name written in their foreheads" (Rev. 14:1), "a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4. These are different expressions referring to the same people and work.

As to what the "sign," or "seal of God," is, the Scriptures speak definitely: "Moreover also I gave them my *Sabbaths*, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." Again, "And hallow my *Sabbaths*; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20. In Ex. 31:13 we read: "Verily my *Sabbaths* ye shall keep: for it is a *sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Once more, in verse 17: "It is a *sign* between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "The seventh day is the Sabbath of the Lord thy God." The Sabbath of the Lord, then, is a *sign*, or *seal*, of God. And in 1848 God sent his angels to hold in check the Powers of earth, that the Sabbath reform and kindred truths might be preached, and the servants of God be sealed, throughout the world. This message is the same as the Third Angel's Message: "If any man worship the beast and his image, and receive his *mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God," etc. Rev. 14:9. The seal of God "is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption."

In the pamphlet already referred to, Elder Bates speaks of a meeting of a company of brethren and sisters at Dorchester, Mass., and in a conversation on the sealing message they did not fully agree, so, as was usual in those days, they sought the Lord in prayer for light. And in answer to their prayer, God gave a Testimony, and the following words were spoken, while in vision: "Where did the light break out? Let thine angels teach us where the light broke out. It commenced from a little, and then thou didst give one light after another. The testimony and commandments are linked together, they can not be separated. It was very small, when it arose, though it rose in strength; it was weak back there; when it came up, it increased. If they will not hear it, they are as accountable as though they did hear it. He was well pleased when his law began to come up in strength, and the waste places began to be built up.

"Out of weakness it has become strong from searching his word. The test upon it has been but a short time. All who are saved will be tried upon it in some way. The truth arises, and is on the increase stronger and stronger. It's the SEAL! It is coming up! It arises, commences from the rising of the sun. Like the sun, first cold, grows warmer, and sends its rays.

"When that truth arose, there was but little light in it, but it has been increasing. Oh, the power of these rays! It grows in strength, the greatest weight and light are on that truth, for it lasts forever when the Bible is not needed. It arose there in the east, it began with a small light, but its beams are healing. Oh, how mighty is that truth! It is the highest after they enter the goodly land, but it will increase until they are made immortal. It commenced from the rising of the sun, keeps on its course, like the sun, but it never sets. The angels are holding the four winds. It is God that restrains the Powers. The angels have not let go, for the saints are not all sealed."

These words need no comment, as they fully explain the first portion of this chapter. Whiting's translation of the expression "ascending from the east," reads, "from the sun rising," referring to the manner of the rise of this work, rather than the location. It began, like the sun rising from the ocean bed, small, and its power feeble, but increased in warmth and power, transcending all other power. Thousands and tens of thousands to-day testify that its cheering rays give joy and health. The Sabbath truth has arisen free from the sectarian shackles of Babylon. It stands forth as a beacon light in Europe, Asia, Africa, and Australia, and in the islands of the sea. Notwithstanding the opposition, the angel from the rising of the sun has gone forth on his mission, sealing the servants of the living God, and thus preparing them for the great day of God's wrath, when God shall roar out of Zion, and utter his voice from Jerusalem, and shake the heavens and the earth.

But who are the ones to be sealed? The answer is given in Rev. 7:3: "*The servants of our God.*" See also Rom. 2:28, 29; 9:4-7. 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. They are not the entire redeemed host; for these are 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 will be until the conflict is over. All heaven is 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 great heart of God, and are the objects of his special interest, "the apple of his eye." Zech. 2:8.

Onward from the thirteenth verse of Revelation 7 the one hundred and forty-four thousand 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."

"The hundred and forty and four thousand," "were redeemed from the earth." Rev. 14:3, 4. It is grace that brings them near to the throne of God. For "where sin abounded, grace did much more abound." Rom. 5:20. He that has come the farthest, and struggled the hardest with temptations and hereditary tendencies, requires more grace, and will be nearest the throne in glory. So near the throne 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 brightness of the sun that it will no more shine upon them than a candle would shine on objects in the brightest noonday sun.

"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." In the earth made new he will lead them to 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 they are fulfilling as co-workers with him."—"*Desire of Ages.*"

OCTOBER 22, 1900.

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

WASHINGTON MORSE.

(Walker's Point, Muskoka, Ontario.)

THE 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-day we are forcibly reminded that this day is the fifty-sixth anniversary since the remainder of the twenty-three hundred years ended. And it is a fact that God then called out his chosen ones to proclaim to the world that the judgment would begin at the end of the twenty-three-hundred-year period; and for twelve years this important truth was heralded through the world in great power, based upon Rev. 14:7, showing that the hour of his judgment was the time following the expiration of the twenty-three hundred years of Dan. 8:14, then called the first angel's message. The time had come that this message *was due*, and was to be given to the world. The doors of all Protestant churches were open to hear this truth until January, 1844. At that time there was a sudden change, and all who still held to that truth were greatly bound, and had no liberty 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 who came out of their respective churches. From July 15 to October 22, the midnight 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 after the ending of the twenty-three hundred years. 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 Sabbath three or four years before he began to preach it. Hence, at this date, Oct. 22, 1844, the Third Angel's Message began to be given to the world; and it will reach to the end, as all who do not obey are threatened with the wrath of God, the seven last plagues, as brought to view in Revelation 16.

I do not in these few lines aim to discuss these solemn truths; as only lately they have been ably and clearly brought out in the *REVIEW AND HERALD*, and made as plain as A B C. In the issues of September 25, and October 2 and 9, they are brought out so clearly that great effort should be made to circulate those copies far and wide. But especially should our people study these articles.

To those who have had an experience in all these messages, it is clear that God has been and is leading out a people to prepare them for the glorious event of Christ's soon coming.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

FLESH FOODS.

(Concluded.)

FAMILIAR FORMS OF DISEASE FOR WHICH MEAT EATING IS MORE OR LESS RESPONSIBLE.

THERE are many foods that may ferment in the stomach, and produce annoying gases and distressing acids 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. It is because of this that the effects of meat eating are often so deceptive. It is not difficult to convince a man who has a sour stomach of the error of some food combination made at the previous meal. However, it is a difficult matter to convince the average rheumatic, gouty person, or the one suffering with nervous prostration or Bright's disease, that he is reaping the legitimate harvest of the meat which he ate three months previously, and which produced no distress at the time.

Rheumatism.—Rheumatism may be caused by a failure to properly eliminate the waste products that are naturally being formed within the system. In such a case the malady would certainly be greatly increased by the addition of the waste products of a portion of an animal. Such a person has undertaken a contract which his eliminating organs will not carry out. When a person abuses his stomach to the utmost limit of the law, it sometimes reverses its action, and a severe fit of vomiting is produced. But as the kidneys have no such opportunity, they are forced to continue to submit to all the abuses that are heaped upon them, until finally they give up in utter despair. The result may be some form of Bright's disease, or at any rate a failure of the kidneys to properly eliminate all the poisons. As these waste substances accumulate in the system, by and by a long train of evils begins to appear.

Four fifths of the cases of nervous trouble undoubtedly arise from dietetic errors of some form. There is little doubt that the foundation for one half the drunkenness in the world is laid at the dining table. When a man begins to break down physically, he will break down in the weakest spot; and what is the weakest spot is largely determined by what he inherited from his parents, and by his surroundings. If the man whose parents were suffering with Bright's disease before he was born, persists in compelling his kidneys to eliminate not only his own waste products, but large quantities of poisons from tobacco, meat, tea, and coffee, he will almost invariably die from Bright's disease; when, if he had required his kidneys to perform only a normal amount of work, he might have risen above the law of heredity. See Dr. Haig, on Uric Acid, page 576.

Frequently patients come to our health institutions wildly insane for no other reason than that their chief articles of diet had been meat, beef tea, and similar unnatural foods. A rational change in diet alone, in many such cases, is sufficient to effect, within a few days,

a most noticeable change for the better. The same is often true of the worst forms of sleeplessness. The assistant superintendent of a large insane asylum recently made the statement that when a portion of the insane patients were placed upon a rational diet, a noticeable change for the better took place in their condition within a few weeks. It is strange that so many persons have such perverse ideas in reference to the use of flesh foods. A woman in this city was recently advised to eat five pounds of beef daily, to build her up and cure her rheumatism. At the same time she hired a nurse every night to give her massage to secure relief from pain in her joints. The simple philosophy of the whole thing is that the woman was filling her joints with poison, and the nurse was doing her best to rub the poison out.

Diabetes.—Diabetes is another disease that is becoming extremely common. In this disease the starch, after it has been transformed into sugar, instead of being used by the muscles to furnish energy, is rejected and carried off by the kidneys as waste matter. As a consequence, the muscles are weakened, emaciation sets in, and nature, in order to keep the accumulation of sugar at as low a point as possible, induces a severe thirst; so large quantities of water are daily drunk, and as a consequence the secretion of the kidneys is enormously increased. In the majority of cases the cause of this disease is simply that the blood, instead of being a messenger of life to every tissue of the body, is a messenger of death. "Who can bring a clean thing out of an unclean not one." Job 14:4.

When the stomach becomes simply a receptacle for unclean and unnatural foods, the blood partakes of the same quality, the muscle cells become partially chloroformed, as it were, and refuse to use the sugar that is brought to them. The favorite method of treating this condition is to deprive the patient of all foods that produce sugar, and allow him to continue the wrong diet, which originally caused the disease. If all foods that can be transformed into sugar in the system are excluded from the dietary, of course, for the time being, the patient is not likely to eliminate much sugar, but in most cases the disease continues to progress. Putting a man in prison so he does not have an opportunity to steal does not necessarily make him an honest man. Much of the management of sick persons, both physically and spiritually, is simply depriving them of the opportunity to do wrong.

The whole system of curing a man from the outside, by fighting certain things which are merely nature's danger-signals, is irrational to the last degree. "They have healed also the hurt of the daughter of my people slightly." Jer. 6:14. Man must be directed into the current of health, then God carries him on. We do not have to heal a man either physically or spiritually; God will attend to that. It is our duty to get him to work in harmony with the divine order. The rational thing to do for the man who is just beginning to have

diabetes is to cut off at once his meat diet, his tea, coffee, tobacco, sweetmeats, pasty mush, and doughy bread; and to have whatever starchy foods he partakes of thoroughly toasted; allowing him gluten, nut 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 cells, which have, as it were, for the time being, gone on a strike.

NATURAL SUBSTITUTES FOR MEAT.

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 of 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 readily be put in the place of meat. On account of the so-called stimulating properties in meat, the majority of those who discontinue its use experience what is known as an "all-gone feeling," which is a distant relative of the terrible sense of depression that steals over the morphine fiend when he is deprived of his darling indulgence, and is very similar to that feeling which many experience in giving up tobacco, and which some experience in dispensing with tea and coffee. Such persons must recognize the fact that, after having borrowed from their future capital by using these unnatural substances, they can not expect *immediately* to recover from all the painful effects that are left behind. No natural food can furnish absolutely the immediate sense of exhilaration that comes from the use of these unnatural foods; but it can produce that endurance, strength, and continued sense of well-being that those who live upon stimulants can never experience.

The ordinary grains contain about ten per cent of the same food substance which makes up the bulk of meat, and in reference to other food elements in practically the right proportion in which the human system demands this substance.

A pound of peas, beans, or lentils contains more beefsteak than does a pound of meat, and contains other food substances in addition. These legumes can be rendered easy of digestion by cooking them thoroughly, and rubbing them through a colander, thus leaving the woody substance behind; spread moderately thin in a baking tin, and subject to oven heat for a sufficient length of time to form a nice brown crust.

Nuts are likewise rich in the same food substance found in meat, and contain, in addition, a larger amount of fat in a natural state than can be found in any animal food except the fattest pork. And one can have the satisfaction of eating this fat in a natural, emulsified state, and have no dread of swallowing trichinae, tapeworm, etc.

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THE IMMENSE STATE OF TEXAS.

(Galveston (Tex.) News.

TEXAS is equal, in area, to the great States of Ohio, Kentucky, Indiana, Illinois, and Missouri combined, and enough territory over to make five such States as Connecticut, or ten the size of New Jersey, or eighteen the size of Rhode Island. A glance at the map of these five great States of Ohio, Kentucky, Indiana,

Illinois, and Missouri, all in a body, will show the magnitude of Texas. The State is seventh in population, third in railroad mileage, fourth in number of sheep, first in cattle, and first in the production of cotton by more than one hundred per cent over any other State. Now, of the one hundred and sixty-five million acres of land in the State of Texas, less than one eighth is in cultivation.

GOOD-BY.

"FAREWELL! farewell!" is often heard
From the lips of those who part:
'Tis a whispered tone—'tis a gentle word,
But it springs not from the heart.
It may serve for the lover's closing lay,
To be sung 'neath a summer sky;
But give to me the lips that say
The honest words, "Good-by!"

"Adieu! adieu!" may greet the ear,
In the guise of courtly speech;
But when we leave the kind and dear,
'Tis not what the soul would teach.
Whene'er we grasp the hands of those
We would have forever nigh,
The flame of friendship bursts and glows
In the warm, frank words, "Good-by."

The mother, sending forth her child
To meet with cares and strife,
Breathes through her tears her doubts and fears
For the loved one's future life.
No cold "adieu," no "farewell," lives
Within her choking sigh,
But the deepest sob of anguish gives,
"God bless thee, boy! Good-by!"

Go, watch the pale and dying one,
When the glance has lost its beam;
When the brow is cold as the marble stone
And the world a passing dream;
And the latest pressure of the hand,
The look of the closing eye,
Yield what the heart must understand,
A long, a last, good-by.

—Anon.

LIFE-POWER.

EARNEST A. RAYMOND.
(Battle Creek, Mich.)

BEFORE us lie some seeds, and bulbs, and tubers, with all their treasured possibility of future life. In harmony with the laws of nature, we place them under the conditions most favorable for the great awakening, and with interest await the result.

Soon the tender shoots appear, so delicate and fragile as to be endangered by the slightest touch, yet each starts out with confidence on its little journey of life.

How widely they differ in general appearance! Yet, as we watch their progress, all appear as if bound for the same goal line, by parallel routes. Each is making straight for the light, its whole being in harmony with its supply-current of life energy parallel to the light beams.

We place some of the plants under different conditions, so the light from the sun can not reach them directly, but at widely varying angles. What do we see? No longer do they look directly to the original source of life-energy and strength. They cease to grow in harmony with and parallel to the rays of their only sun of righteousness. Toward the point of the light's last deflection or reflection the poor plants look, and in the forlorn hope of sustaining strength, extend their feeble, emaciated forms in the sadly diminished warmth. In vain they stretch out imploring arms in mute appeal, but no help comes, and they die a lingering death.

To some the light must struggle around this obstacle, to others around that, and none develop symmetrically, nor bring forth fruit to perfection.

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 mounts up in harmony with the laws of its being and the life 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 affixed 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 unperturbed 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 imperfect!

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 commands, 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 borne at last to the long-desired haven 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 law 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 by faith.

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, undeflected, unhindered in any way, bring the human plant 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 that is manifested; and energy constantly flowing 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 the direction of righteousness, for 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, "he which hath begun a good work in you will perform it until the day of Jesus Christ."

Such is righteousness; such is faith; and such is righteousness by faith. Law makes plain the *WHAT*; gospel demonstrates the *HOW*. Only as the unregenerate mind impedes the current with its weight and bulk of inertia are the waters of life turned from their original course, and, flowing by strange and devious courses, are transformed into the dark waters of death.

My brother, my sister, is it not exceedingly simple, this problem of righteousness by faith? Let it be demonstrated in our lives. What say you?

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

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

To EVERY one on earth
 God gives a burden to be carried down
 The road that lies between the cross and crown:
 No lot is wholly free,
 He giveth one to thee.

Thy burden is God's gift,
 And it will make the bearer calm and strong;
 Yet, lest it press too heavily and long,
 He says, "Cast it on me,
 And it shall easy be."

— Selected.

ALCOHOL—WHAT IT IS, AND WHAT IT IS NOT: THE USE OF PLEDGES.

KATE LINDSAY, M. D.

ALCOHOL, the chemist tells us, is a product of fermentation whereby sugars are decomposed, and alcohol and carbonic acid are formed from the rearrangement of the original elements,—carbon, oxygen, and hydrogen,—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 ultimate natural transformation of starch is either into some of these more soluble forms of matter for use as food, or else into cellulose, gums, and woody fiber, as in the growing tree. In fruit and many vegetables, like the beet, it changes into sugar. From this we see what useful elements oxygen, hydrogen, and nitrogen are when arranged as nature intended they should be for the good of man.

In starch and sugars, they are the foods from which much of the heat and working energies of the body are derived. Even the infant's food is composed of more than half the solids, in the form of sugar of milk. In the adult also, the most needed and abundant food elements are the carbohydrates.

At any age of life much more of the food consumed by the body is used up in forming heat and working energy than in tissue building and repair. From all forms of sugar subjected to fermentation, alcohol can be made. The effect of the action of yeast ferment on these sugars is to decompose, or disarrange, the elements of which they are made up, and form alcohol,—a substance from which the body derives neither working energy nor heat, and which acts as an irritant poison, causing, even in moderate doses, a lowering of bodily temperature, and loss of physical strength, as well as degeneration of all the tissues of the body, especially of the brain and nervous system. In plain words, this rearrangement of these food elements by fermentation, or decomposition, produces a poison from what nature had intended for a food.

ANTI-WHISKY PLEDGE.

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

The Anti-Whisky Pledge, of the International Health and Temperance Association, known as the first pledge of that society of temperance workers, is a promise and resolution to abstain from imbibing this poison. Many object to the signing of a pledge, because they feel that it means the surrendering of personal liberty and freedom, and the entering into a sort of self-imposed slavery. The young man boasts that he can "either take liquor or let it alone." He finds that the repeated taking of alcohol in any form, and under whatever name the liquor may be known, soon creates an appetite for the poison, so that he is impelled to take the drug, even against his best and strongest resolutions. He awakes to the painful fact that he is a slave indeed, impelled by an irresistible impulse to swallow the poison, but powerless to resist strong drink, even though he is aware that it is destroying his body and debasing his mind.

Taking this pledge, and with the help of God living up to its principles, will not abridge personal liberty, but extend its power over the appetites, so that reason, not impulse, shall dictate what is to be eaten and drunk for the health and comfort of the body, and the strength and soundness of the mind. It is a step in the direction of making him the great ruler spoken of in Prov. 16: 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." The lesson of life is to attain this control of self, which means the truest freedom, and makes man supreme among his fellow men. It was this power, so plainly exemplified in the life of the Saviour, which made him our great example. "Get thee behind me, Satan," was always how he met and vanquished the enemy. So must weaker man conquer with His help the lust of the flesh. Then shall he be a freeman indeed and in truth, and no pledge to abstain from sin will be to him a yoke of bondage, but rather a badge of freedom, an example of the greatest liberty man can attain on this earth,—the ability to resist the evil and to choose the good.

TEACHING THE CHILDREN.

MRS. P. ALDERMAN.

No OTHER work brings such large returns. "To teach a child is like inscribing on marble." Every lesson lives in the mind, and is not forgotten like the teachings of after-years.

If we did but rightly estimate the privilege of teaching a child even one good thought, of making one good impression, which would help to mold the character, should we not be more anxious to do it? If we give the children words of love, and show an interest in their welfare, we almost always find a ready response.

A young business man from New York was visiting in the family yesterday. I had lost sight

of him for years; but he remembered me, and said that, when he was a little boy, I took him on my lap and told him a Bible verse—"Blessed are the pure in heart: for they shall see God." I was glad. Let us be ready to instruct children while their young minds are reaching out for knowledge, before the enemy sows the tares. And none can know how far reaching the work may be. This molding of character is largely the mother's work, and so the mothers make the world.

EXTRACTS FROM CORRESPONDENCE.

THERE is so much to do that I hardly have time to put it on paper. A few of us are visiting the county jail. We have made two missionary reading-racks,—one for the jail, and one for the hotel. When we first put the rack up in the jail, the place was so dirty that it seemed unsafe to stay there even an hour; but yesterday we found it cleaned up, and looking like another place. We found some of the prisoners reading the literature we had left, and one seemed especially interested. I find that going from house to house with the kindergarten plan is a good way to interest both old and young.

Your letter found me taking care of a sick woman and five children. I wish I could tell you all I have done since I sent in those cards. Not that I wish to boast, but I did not think I ever could do half what I have done. My daughter lost her husband about a year ago, and I took her four children home with me. I was canvassing and doing missionary work, but the Lord saw fit to give me other work. I will soon be fifty-nine years old. The Lord has blessed me since I have been keeping his commandments, has healed me twice, and I have better health than when I was younger, for which I praise his holy name.

About ten years ago my daughter and I started a Sunday-school here. We used our lessons and the *Youth's Instructor*. The Lord blessed our efforts, and soon one of the teachers began to keep the Sabbath. Others took hold with us, and we soon turned the Sunday-school into a Sabbath-school. Some who accepted the truth through the influence of our Sabbath-school have gone away, some have given up the truth, and others are working for the Master. We praise God for what he has done for us, and do not feel discouraged because we are few in numbers. I think this is one way in which our sisters can do acceptable work, if they are cautious not to excite prejudice.

One evening a neighbor of mine was taken very ill. She and her little girl were alone, and she sent immediately for me. Before I got to the house, I could hear her groaning; and when I reached her, she was turning blue, and her eyes were sinking in her head. I began at once to apply fomentations to the seat of pain, and sent for the doctor. She was feeling better when he came, but he said she had been a very sick woman, and I had done just the right thing. She told all her friends that I saved her life. I do not know why she sent for me, as there were nearer neighbors, and I am a colored woman. I prayed earnestly to the Lord to help me; for I knew that if she died, people would say, "That negro killed her." I had faith to believe that the Lord would help her; but faith without works is dead, so I worked as hard as I could. Since then my husband and I have held Bible readings with this family, and have aroused their interest to know more about the truth.

A girl fifteen years old, who is practically in charge of the home on account of an invalid mother, and whose father does not have much faith in religion, writes:—

Papa is so good! and when the house is well cared for, it pleases him ever so much. It is not so much what he says, but the way he beams on everyone when he comes home very tired. During the next week I am going to arrange for a reading-rack to be filled with Seventh-day Adventist reading-matter in our depot. I will take it as my charge, and try to keep it well supplied.

There are many more tired fathers, and perhaps brothers, who would be induced to "beam" upon the home folks if the right preparation was made for their nightly home-coming, and much fault-finding and many angry looks would be prevented. There are many more young girls who could take it upon themselves to keep a reading-rack filled with literature in the depot, and thus act an important part in scattering the truth. We hope that many others will follow this young girl's example, and we feel sure that this will lead those who are not Christians to realize the powerful influence of a Christian life.

The members of our little church are few in number, but they are faithful workers, and it is through their faithfulness in handing out their reading-matter that my mother, my husband, my brother, and I have come into the true light. My husband, who was formerly 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 arose and said that she had never talked in public before, but that she could not sit still any longer when she had heard my testimony. 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 out of five children are with me in the truth. My two sons are indifferent; and as I look back over my life, I can see very plainly where I made the mistake that has led to the present condition, and I would like to speak of it as a warning to others. We were very poor, and when our boys got into their teens, we felt that they must do something to help themselves. We had the greatest confidence in our brethren, and we thought that our boys would be safe with any of them. So we found what we thought were 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 had taken up bad habits; and ever since that, our influence over them has been crippled. If I had it to do over again, I would rather live on a crust than let them go away from home. Never would I let them go, no matter how good a home was offered to 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 Adventist church. I have been in the truth three years, and am the only member of our family who believes it. 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 in preparation for Sunday. I love my father and mother, but I can not obey them and God too in this matter, and I must obey God rather than man. Please pray for them, and also for me, for I have many trials and temptations. I do not take any Adventist papers, and so do not know much about my brethren and sisters unless I get a letter from them.

REQUESTS FOR PRAYER.

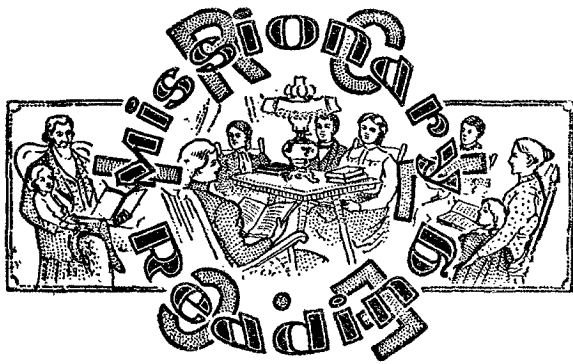
"I wish to ask prayers for my husband, that he may accept the truth. It is much harder for a man to accept the whole truth than it is for a woman, because of his responsibility to care for his family. But pray that my husband will see the importance of obeying God in everything."

"Please pray for the conversion of my husband. He has not attended religious services for a great many years, and his one thought is the gaining of more money each year. Also pray that I may be healed of nervous prostration, from which I have been striving to be free for two years. Each day, as soon as dinner is over I will go to my room for prayer for my own requests and others."

"I especially ask the prayers of the sisters for my family—my husband and five sons, who are unsaved. My only daughter has recently come into the truth, for which I am very glad. My boys are men, have excellent reputations, and seem to lack only the one thing needful—faith in Christ. My youngest son has been willing to go with me to church and Sabbath-school until lately, but now he does not wish 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: Mrs. K. D. Fetterly, Gravenhurst, Ontario, and also Muskoka, Ontario; Miss Euphenia McWhorter, Belcher, Tex.; Frank Juers, Crafton, Tex.; Miss Josephine Lorne, Austin, Pa.; Mrs. E. E. Smith, Ritter, Ore.; Georgia May Pryor, Springfield, Ill.



EVERY ONE.

MRS. L. FLORA PLUMMER.

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 expressions 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 kingdom." "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 member 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," "no responsibility," etc., etc., with these statements concerning what the Lord is expecting of every one.

OUR BEREAN CIRCLE STUDY.

EVELYN M. RILEY.

"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 be taught of him, "great" shall be their "peace." Who does not wish peace of mind and peace with God? It is the great need of the world. This hungry unrest is seen everywhere, and is an evidence of the lack of the word of God, the lack of the power which alone comes by filling the mind and soul with the ennobling, refining, and satisfying words of life and truth.

To us God has made so easy the way to study the Bible, that there will be no excuse for us in that day when we shall stand before the great Judge, if we neglect this most important study.

Our Berean lessons are one of the blessings God has placed in the hands of every Seventh-day Adventist. It is one of the means God wishes to use to cement us together.

These lessons are taken up in a spirited and earnest way in California. All our churches have heartily entered into the study of them. One church says: "We have formed eleven circles," and further on in the letter speaks of the good already accomplished by their studies.

In our Oakland church, circles have been formed to accommodate all ages,—two for the youth, two for the young people, and several for the older members. We have only words of encouragement for the Berean lessons; and as we study in Revelation of the love of God for us, and of the trying ordeals his church will pass through before his coming, I am sure that we shall all be endued with a missionary spirit to do more than we ever have done be-

fore to witness for him. Our own hasty and uncontrolled tempers will be calmed and quieted by the gentle influence of his Spirit. We shall seek out the poor and neglected, and improve every opportunity for doing good. We shall wish all to have the same blessings we enjoy.

Some one may say, "We don't live near enough to any of our people to join a circle, or we would study too." To such we would say, Form a circle in your own home. Could there be a more pleasing picture in the sight of Heaven than a father and mother with their children all gathered around a table, in the evening, studying the Bible together? It will bring union and harmony into your home, and will help you to govern the children more wisely, and will help them to see the wisdom of your commands.

May hearts everywhere be gladdened by this study of the book of Revelation.

BEREAN LIBRARY STUDY.

Revelation 7; "Thoughts on the Revelation," pages 435-451.

DAILY READING FOR DECEMBER 9-15.

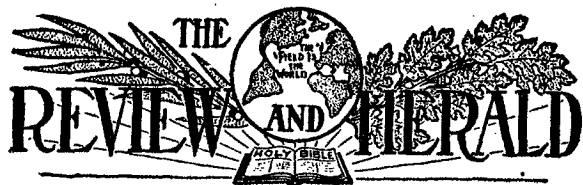
Sunday, "Thoughts on the Revelation," pages 435-439.
Monday, " " " " 439-443.
Tuesday, " " " " from page 443 to V. 4.
Wednesday, " " " " Verses 4-13.
Thursday, " " " " " 13-17.
Friday, article on "The Sealing Message," page 771 of this issue.

QUESTIONS.

1. What were the four angels commissioned to do? Read carefully The Sealing, pages 29-31, Experience and Views, "Early Writings."
2. When were they commissioned to hold the winds? When did the sealing work begin?
3. Who cried with a loud voice to the four angels? What did he say? What is the significance of the words, "Ascending from the east"?
4. Give Scriptural proof that seal, sign, mark, and name of God, are the same?
5. What is the seal, or sign, of the living God? What is the significance of its being placed in the forehead?
6. Will the seal be visible to human eyes?
7. How many will be sealed?
8. Who compose the company that could not be numbered? V. 9.
9. What was said by this company?
10. How were the angels affected by this?
11. What did the angels join in saying?
12. What question was asked by one of the elders?
13. Give the answer to the question. V. 14.
14. Who will dwell among this company? V. 15.
15. Will God's people suffer hunger and thirst?
16. What special honor will be conferred upon this company? V. 17.

THE "Reading Circle Study"—the article that accompanies the Berean Lesson—this week is printed on the Sermon page. It was too long for this page. Be sure to read it.

A SECRETARY writes: "I think that the plan of having but one Reading Circle lesson each week, is a good one. This work is truly important. The studies last year helped the brethren and sisters in many ways. The financial part of the work in tithes and offerings to missions, increased steadily during the entire year. There was an interest created in missions. I believe the Reading Circle work was used of the Lord to bring about this result. At our recent camp-meeting much was said concerning this part of the work."



BATTLE CREEK, MICH., DECEMBER 4, 1900.

ALONZO T. JONES, }
URIAH SMITH, } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE THIRD ANGEL'S MESSAGE.

The Faith of Jesus.

"LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man," etc. Phil. 2:5-8.

When Jesus emptied himself, he became man, and God was found in the man. When Jesus emptied himself, on the one side man appeared, and on the other side God appeared. Thus, in him God and man meet in peace, and become one; "for he is our peace, who hath made both one, . . . having abolished in his flesh the enmity, . . . to make in himself of twain one new man, so making peace." Eph. 2:14, 15.

He who was in the form of God took the form of man.

He who was equal with God became equal with man.

He who was Creator and Lord, became creature and servant.

He who was in the likeness of God, was made in the likeness of man.

He who was God, and Spirit, was made man, and flesh. John 1:1, 14.

Nor is this true only as to form: it is true as to substance. The text here quoted from Phil. 2:5-8 gives the truth as to the form, the fashion, of Christ: first as God, and then as man. In Hebrews, the first and second chapters, there is given the truth of this subject as to the substance of Christ: first as God, and then as man.

In Hebrews 1, Christ is set before us as God. Verse 8. In Hebrews 2, Christ is set before us as man. Verses 6, 7, 9.

In Hebrews 1, Christ is shown to us as God, and so, higher than the angels. Verses 4, 5, 6-8. In Hebrews 2, he is shown to us as man, and so, lower than the angels. Verse 6, 7, 9.

In Hebrews 1, he is described as God: of the very nature of God. Verses 4, 8, 10-12. In Hebrews 2, he is described as man: of the very nature of man. Verses 6, 9, 16, 17.

In Hebrews 1, Christ, as God, is declared to be "the very impress of his [God's] substance." Verse 3, R. V., margin. In Hebrews 2, Christ, as man, is declared to be of "the same" "flesh and blood" as is man: the very impress of man's substance. Verse 14.

Thus, in Phil. 2:5-8 and Hebrews 1 and 2, are a series of contrasted parallels concerning Christ,—Philippians relating to form, fashion; Hebrews relating to nature, substance.

Thus his being in the likeness of God, and "made in the likeness of men," is not likeness only as to form: it is not likeness as in a picture, or a representation; but is also likeness in the sense of really being like, of like quality, of like substance; like in quality or essence, as well as in form.

Please read carefully, and consider closely and carefully, Phil. 2:5-8 and Hebrews 1 and 2, from now until this time next week, when we shall consider it further, and enter into it more fully.

The *Christian Advocate* very appropriately remarks: "A multitude of professed Christians who have cheered themselves hoarse and spent days in drumming up voters, stirring up sluggards, convincing the doubtful, helping the hesitating to

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 lead friends, neighbors, and strangers to choose Christ for their leader and the commandments of God for their platform." All of this shows that they have just that much more interest in the things of this world than they have 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 announced as a "great religious 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 the papacy, and all that the papacy has been and is 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 of the same sort as that one in the fourth century. And as certainly as it grows and prospers, it will culminate, in its place and degree, exactly as did that one in the fourth century, and will develop 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 of 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 Theodore Roosevelt, of New York, presided 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 unspeakable mistake when they quarrel about the boundary lines between them, when they have a common enemy to face, who demands our united attention and our united action. We can not afford to quarrel, we must be united. It is deeds which count, not words. We can not all see the truth in the same light, but we should all strive for higher ideals, and for that Christian unity which will bring us in closer touch with one another. I belong myself to the Dutch Reformed Church. Now, down at Oyster Bay, we have no church of that small denomination, and I should be opposed to establishing one of that faith there, as it would be an injury to the other churches already established. Down there, as elsewhere, we have lots to do to make things better, and I am glad to see the churches working toward this betterment. I had a hand in inaugurating a movement there which I think will be permanent. On the Fourth of July we get the Baptist, Presbyterian, Episcopalian, and Catholic clergymen on the same platform. There is patriotic unity, and I want to see the same kind of spirit spread through all our people. I do not think I am less a member of the Reformed Church because I attend elsewhere. When I go to Washington next spring, I shall attend the Reformed church, if there is one there.

I was one of the first to subscribe to the erection of a Catholic church at Oyster Bay; and when the first priest came there, the Rev. Father Belford, . . . I was awfully glad to help him.

In this work of church federation, I want you to be content with the little steps. Do not be discouraged if you can not take the long strides. We are not going to see unity in a day. You will meet all kinds of opposition and prejudice. There must be a spirit of broad charity. One hundred years ago rank intolerance prevailed in the colonies, but we have advanced, and this meeting to-night is an evidence of it.

All men who believe in the common virtues which underlie the foundation of our national life should come together. The church should be the center of the social and moral well-being of the community. I am more and more impressed with the truth of this.

The first regular speech of the evening was made by the Rev. David Wills, of Oswego, who said:—

Church federation is warranted. It is practical. It is not rainbow-chasing. This movement is practical, and would to God the ministry realized and knew how the people were longing to get together. Give the people a chance to work together. Church federation is imperative. It must be had as a condition of church life. It is not more money nor more men that we need, but a more honest business administration of the affairs of the church. Church federation is a step in the right direction.

The next day, at a meeting of ministers and other prominent men, the Church Federation of the State of New York was formally organized. A constitution was adopted: The material parts of that constitution are as follows:—

1. *Name.*—This organization shall be called the Federation of Churches and Christian Workers of the State of New York.

2. *Object.*—The object of this federation is the promotion of effective co-operation among the churches of the State of New York, in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found of expressing the united Christian sentiment of the State in regard to moral issues; that the various Christian churches and Christian workers and benevolent activities of the commonwealth may be more completely co-ordinated; and that other appropriate ends may be secured.

When this constitution came before the meeting for consideration,—

it was suggested by the Rev. A. B. Coit that the word "evangelical" should be added to the designation of what churches should be permitted to join the federation.

The Rev. Dr. Hegeman, of New York, said that it would be unwise to put any word in the constitution which would offend any body of churchmen. At a meeting held in New York City Bishop Potter favored a federation. "If you put in the word 'evangelical,'" Mr. Hegeman said, "you will put something in the way which will interfere with the work. To my way of thinking, it will be impolitic."

The Rev. Dr. Zimmerman said that he was not afraid of the resolution as read. The evangelical bodies were in the majority, and he did not think that the Jew or the Unitarian would absorb them. "We want to get all we can in this federation."

The Rev. A. B. Coit was afraid that a mistake would be made if the basis of federation permitted the admission of those who denied the Messiahship of Christ. He said the success of the movement depended upon the proper solution of the article.

The Rev. E. N. Packard, D. D., said he thought that Dr. Coit was talking about a difficulty which did not exist. This movement is a simple manifestation of Christian unity. There is room in the constitution for the great bodies known as evangelical, and those known as Christian workers, such as Y. M. C. A. He said he would deplore it if the federation should be halted at the very beginning.

The Rev. Dr. Clark defined the word "evangelical." He said it had not been applied by us historically to the Roman Catholics, the Episcopalians, Unitarians, and Universalists. We can not afford to eliminate these bodies from this work. In the present constitution it would be unwise and hurtful to use the word. We can not do anything to imperil this organization.

The Rev. Dr. Zimmerman said it would be fatal to inject the word "evangelical" into the constitution, which would offend those who would co-operate with us. He cited the co-operation of the Roman Catholic Church some years ago in Syracuse in closing the saloons on Sunday. He said that the work of the federation was to be practical and not sentimental.

The Rev. Martyn Summerbell spoke on the objects of the federation, and said that when he was traveling on the cars, he did not ask who were his fellow travelers. If there is a definite exclusion of others, we raise a barrier. He did not think that the Roman Catholics would interfere or disturb the work, as the organization of the local bodies would take care of the work. It would be a mistake to exclude the men who will help you in the philanthropic and moral work to be undertaken.

The Rev. Mr. Main said that he did not believe in federation with those who deny the divinity of Jesus Christ.

The Rev. F. N. Betts said that as a Universalist, the federation would have no trouble. "We will not come into the federation until we are assured that you want us. But we are working for federation, and believe in it from top to bottom."

Others spoke on the proposition to make the second resolution incorporate the word "evangelical."

deal" 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. Stebbins, 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 consider *Catholic Federation*. And thus, with Protestant Federation on the one hand and Catholic Federation on the other, interesting scenes will soon be opened to the people of the United States.

It is well to note, just now, too, at the beginning, that the Catholics start in with a great advantage; for they are expected to work in the Protestant Federation: the Protestant Federation is definitely arranged so that the Catholics will not only not be excluded, but that they will really be included, and that nothing will be done that would suggest that Catholics are not an essential part of the federation. Undoubtedly Catholic priests will work with this Protestant Federation, at least enough to check any step that might be taken which would advance purely Protestant ends. Yet, at the same time, the Catholic Church has her own distinct Federation, working with might and main for distinctly and confessedly Catholic ends.

Now, in the nature of things, that situation can not long continue. This Protestant Federation will not very long be content to work smoothly along including Catholics, and especially modifying every move it makes, that it shall not prevent Catholic co-operation; while, all the time, there is this distinct Catholic Federation working steadily and solely for Catholic ends. And thus it is certain that, before long, these two federations will not only be distinct, but in antagonism.

And when that time comes, then will be fulfilled that which is written: "Old controversies which have apparently been hushed for a long time will spring up; new and old will commingle." And when they do, then, with national prestige and political as well as ecclesiastical power and preferment, the prizes to be contended for, all the bitterness and intensity of the old controversies will be revived and manifested, and even intensified. Commotion, strife, violence, persecution, and all the evil accompaniments of rivals to establish religion will afflict and ruin the nation, even as that former thing of the kind afflicted and finally ruined the Roman Empire.

In an address before the Congregational Club at Washington, D. C., lately, Justice Brewer, 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 a feeling against him when the Chinaman considers the treatment he is receiving at our hands. But missionary work must go on. No man is so vicious as the man who is skilled in the arts and sciences, but has no morals. The Chinaman has no morals. The only hope is to send with the man that goes to China to speculate, the man of the gospel, the man of the Bible, so as to lift him up into the ways of morality and peace.

Yes; if there were only some means of keeping morally straight the man who goes there to speculate, the chances of helping the Chinaman would be wonderfully increased. But what hope is there of keeping the speculator straight when he prides himself on belonging to a "Christian nation," and by this sanctifies all his crookedness, and despises the Chinaman as only a heathen with no morals?

The true nature of the "scientific theory" of the present day is again made perfectly plain by a leading German professor of church history, as follows:—

No religious conception or idea, whether it be found in the Bible or in the confessions, can claim to be absolutely authoritative for all times, and consequently not for our age. It is the calling of theological professors intentionally to shake their hearers in their naive [childlike] faith, to lead them into doubt, and there are those who on this dangerous way are lost. Hence it is our task to endanger souls.

And the *Independent*, November 8, which presents this, speaks of it as even a "typical" utterance. That is what it is whether as to Germany or the United States; for now Germany is the source of "scientific theology" for the United States.



NO PROBATION UNDER THE PLAGUES.

WHENEVER a man knows that he must meet a time of trouble, it is the height of wisdom that he prepare for it. In the book of Revelation, Inspiration speaks of a time when God will pour out upon the earth the vials of his wrath.

If that time were past, it would deserve attention only as it teaches lessons for the present or for the future; but since that time is future, it calls for serious study. The description which the Lord gives of these plagues teaches us that they will be immensely more unbearable than were the plagues poured out upon Egypt. And the plagues of Egypt were so severe that David says, of the night when Israel stood in the dark, with sandaled feet, and staff in hand: "Egypt was glad when they departed: for the fear of them fell upon them." Ps. 105:38.

If you will turn to the fifteenth chapter of Revelation, in the first verse you will read the expression, "And I saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues." The word "another" signifies that there were other previous signs which John saw. But of those other signs, John does not say that they were "great and marvelous." In fact, in all the Bible there is no other thing spoken of as being great and marvelous except the works of God; in the third verse of this chapter, this is the ascription to God in the song sung by those who had passed through the seven last plagues. It is therefore the truth that the seven last plagues will be one of the greatest marvels man will ever witness.

If these plagues were to occur in some distant future time, it would little matter how much we concerned ourselves over them. But if the Bible, which foretells them, also makes known the signs of their approach, we shall stand without excuse if we allow neglect or ignorance to leave us unsheltered.

The first thought to which I wish to call attention is that *there is no probation* in the time of the plagues. After the first vial of God's wrath begins to fall, no sinner will ever find pardon. This must be clearly set forth before the question of time can be touched. There are many reasons why there is no probation under the plagues, but I will at this time present but three:—

First: there is one place in this universe where God has planted a mercy seat. This is the place to which Isaiah came, burdened with his load of sin. One of the seraphim stopped his song, and flew with a live coal taken from off the altar. That coal purged Isaiah's sin. But in Revelation 8 John saw an angel take the fire from off the altar, and cast it to the earth. In purging Isaiah's sin, these coals represented God's pardoning mercy. When they are thrown to the earth, the altar will be left bare.

Why were they thrown to earth? Before that mercy seat which God has erected, ministers our high priest, Jesus Christ. Because he ministers there, Paul writes: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." As long as Jesus ministers at that mercy seat, he is our high priest, and so long may we find mercy. But the time will come when Jesus will step away from the mercy seat. Then the high priest becomes king, and vengeance replaces mercy. This event is announced by the angel's throwing the coals to the earth. Then the plagues swiftly follow, under which there is no mercy.

Second: there is no probation under the plagues, because, under them, man can not repent. It is impossible for the flesh to work itself up unto a state of repentance. Repentance is the gift of God. Repentance comes as faith comes. "Faith cometh by hearing, and hearing by the word of God." If

I were to tell you of an amusing incident, you would not work yourself up to laugh at it; and you need not, because the laugh is in the incident. So faith is in the Word; and by simply listening to it the Word carries faith into the soul. Likewise when the Holy Spirit finds entrance to the soul, carries with it conviction and repentance. But under the seven last plagues, when they begin to fall, men have cut themselves off from this priceless gift, and consequently *can not* repent. This is said in Rev. 16:9, 11: "And men were scorched with great heat, and blasphemed the name of God which hath power over these plagues: and they repented not to give him glory, . . . and blasphemed the God of heaven because of their pains and the sores, and repented not of their deeds." Certain if they could not produce genuine repentance, least they would attempt it to escape the plague because Pharaoh repented at last to let the children of Israel go, for plagues less severe than these. But, no; under the seven last plagues men can not repent. That repentance should have been secured before.

The third thing that shows that mercy is past found in the word of judgment on Babylon. When Jesus delivered his sermon that beautiful mornin he said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." But Jesus, who speaks through the mouth of his beloved disciple John, says, in Rev. 18:4-6: "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Then Babylon receives the plagues. "Reward her even as she rewarded you, and double unto her double according to her works." Show her no mercy. Such as she gave return, and add to it a double portion. This is much unlike God. But now is doing his "strange work;" for the day of his vengeance has come. B. G. WILKINSON.

ONE TAKEN, ANOTHER LEFT.

SEPARATION! Where, why, and when? It is something that takes place in the last days; for Matt. 24:38-40 the solemn affirmation is made that "as in the days that were before the flood, . . . shall also the coming of the Son of man be." Then after stating that the people of that time were carried away with the current of worldly evil that they knew not till the flood came and took them all away, the Lord passes over to our own times, for an application of the comparison. The record says: "Then shall two be in the field; and one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left."

By these statements sufficient information is imparted to enable us to draw some very solid conclusions:—

It is the outcome that attaches itself to a religious movement of the last days, just preceding the coming of the Son of man.

It applies to those who are closely associated in the common walks of life, like two men working together in the field, or two women grinding together at the mill, as women used to do in New Testament times. Women do not now grind meal by that process; but they are equally associated in other spheres of activity, and the figure sets for such association. Up to a certain time, men and women are associated in commercial occupation:

But before Christ appears, a change comes over communities in this respect. People are separated into two classes, and assigned respectively to conditions—one is taken and the other is left. What these conditions are, we are not here informed nor why this separation takes place. That it is separation between the righteous and the wicked may be plainly inferred; for the instance is a warning to a wicked world not to perish as the antediluvians did. They perished, because they gave themselves wholly up to the demands of appetite. They were eating and drinking, marrying, and living in marriage, and knew not till the flood came and took them all away. They had signs sufficient to forewarn them; for the wickedness of men had exceeded above all obligations of right, and the earth was filled with violence. They should have learned from this that the world could not long conti-

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 showing that he had been warned of God, by building such a structure as the world had never before seen nor needed,—an ark to ride upon the waters. And thus he testified that a destruction was coming which would require extraordinary means for escape. But yet they knew not. The odors from appetizing viands, to stimulate and gratify the palate; the sight of the fair daughters of men, whom they lusted after ostensibly for wives, stole away their senses, and they knew not till the flood came and took them all away.

And it is to be in the last days as it was then. Some shall be taken, 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 taken by, and perished in, the flood; and those "left" were Noah and his family, who took refuge in the ark, and escaped; and so it will be now.

Parting with friends is generally a sad and painful experience; but the last partings in the great day will be, to some, seasons of wordless agony; for it will be forever. Those who were parted by the flood enjoyed one another's society no more. Our Lord's words in Luke 17 bring to view still closer relations in life which will be affected by this occurrence. He mentions the two men in the field, and the two women grinding at the mill, spoken of in Matthew, the one taken, and the other left; then he comes to relations still closer: "I tell you, in that night, there shall be two men in one bed; the one shall be taken and the other shall be left." This shows that the scene touches all classes, and affects every relation of life. Luke 17:31 speaks of cutting loose from property. Then the testimony is extended to the people.—two men engaged together in agricultural pursuits; two women engaged in domestic employments; and finally two men in one bed. Bedfellows, even, are to be separated in that decisive hour.

Other declarations of Scripture make it very plain that the righteous and the wicked will not be so closely associated up to 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, then, we can not defer these experiences of being "taken" and "left" to the actual moment of Christ's coming, what shall we understand is meant by one being "taken," and one being "left"? One giving these passages only a cursory reading might, perhaps, innocently enough, at once conclude that the scene is laid at the visible coming of Christ in the clouds of heaven; and that those who are "taken" are those who are caught up to meet him in the air, and that those who are "left" are those who are, at that time, left here on the earth. This is a common view. But, besides the general tenor of the Scriptures, which discountenances such an application, the definition of the Greek words employed also shows that such an interpretation of the passages is inadmissible. The word for "taken" is *paralambano*, which, by both Bagster and Greenfield, is defined to mean, in Matt. 24:40, 41, and Luke 17:34-36, the very passages in question, "to seize, take captive, carry away;" and the word for "left" is *aphiemi*, which is defined to mean "to send away, to dismiss, suffer to depart;" the idea being the opposite of that of being held in captivity. The sentences may, therefore, be correctly paraphrased thus: "Two men shall be in the field, and two women shall be grinding at the mill; the one shall be seized, and the other escape;" the one party, given over for their sins to destruction, as were the antediluvians, are seized upon, as by a wild beast, for destruction; the other escapes that destruction which the first receives. So the Lord, in view of this, instructs his people to watch unto prayer: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36,

We may then study the subject from this basis: that here are two classes, the righteous and the wicked; one is to be seized, as a wild beast seizes its prey, and the other is to escape this destruction; and as this is to take place before the Lord appears, the question arises, When is it to be? and under what circumstances?

The disciples asked, virtually, the same question, only in a little different form. They said, "Where, Lord?" Luke 17:37. And in reply the Lord said unto them, "Whosoever the body is, thither will the eagles be gathered together." One of the definitions of the word "body," as used here, is "a dead body, a corpse." This corresponds with the statement concerning the same event, in Matt. 24:28, where, speaking of his coming, the Lord says: "For whosoever the carcass is, there will the eagles be gathered together." Calling this body a "carcass" preserves the consistency of the figure, and of the scene throughout.

There is something altogether repugnant in the thought that here 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 carcass; and the eagles, which gather about 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 figure. But in this case who or what are the eagles? This question has been already answered. They are that which God makes use of to destroy his enemies, and prominent among these agents are the seven last plagues.

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 swiftly hastening to devour. Deut. 28:49. And when the last stage in the great controversy between righteousness and sin is reached, the seven last plagues, as the climax of God's controversy with sin, will begin to fall; and they come upon those who have the mark of the Beast, and who worship his Image.

The falling of the plagues is the first installment of the separation that is to occur between the righteous and the wicked. Up to the time when these plagues begin to fall, the two classes are mingled more or less closely together, so that two might be together in the field, two grinding at the mill, and even two in one bed. They have each been developing characters for their respective destinies. Those who have maintained their connection with Christ, their court advocate above, and have refused to receive the mark of the Beast, or to worship his Image, are shut "in the secret place of the Most High," and "abide under the shadow of the Almighty" (Ps. 91:1); and these are passed by when the destroying angels go through the land (Eze. 9:4, 5), and escape destruction; while all others are seized by the plagues, and do not escape.

For them the day of grace is then ended; and it is no longer necessary that the two should mingle further together; for the righteous can then do the wicked no more good. Hence the children of God gather in little companies by themselves, while the wicked round about are seeking to destroy them. This is the time referred to in "Early Writings," when true believers will gather together by themselves, outside the cities and villages, while the wicked are suffering under the last judgments of God.

"Where Lord?" Luke 17:37. Wherever the carcass is,—the carcass, the incorrigible hosts of the enemies of the truth,—wherever these are found, there the eagles, the seven last plagues and other judgments of God, will be ferreting them out.

"For his hand will find out all,
In that day."

To the writer it seems absolutely beyond reasonable question that this is the sense of the expressions about one being "taken," while the other is "left," and about the "carcass," and the "eagles," which are found gathered together wherever that carcass is. 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 them which do iniquity; after which the righteous shine forth as the sun forever, therein. Matt. 13:41-43. Christ says, "I appoint unto you a kingdom." Luke 22:29. U. S.

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. 20-22, 1900.

To say that it was a notable gathering, and its influence destined to be far-reaching, and that it will be a factor in the formation of, and the giving of life to, the Image of the Beast, is but to express it in its mildest form.

No less than fifteen different denominations were represented in this conference, and the papers were prepared by men of the highest standing in the denominations to which they respectively belong, and most of them have a national or world-wide reputation.

The object of the conference was not to discuss or compare the different points of religious faith, but to find a basis upon which all could unite, without the sacrifice of individual beliefs of doctrine, in "furthering the kingdom of God upon the earth." Indeed, the points of faith which are regarded as fundamental by each denomination were to be a matter of no concern in the movement. On this point, the Rev. R. Heber 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 in which so little bigotry and intolerance were manifested as in this toward those who dissented from them. In fact, it would be only just to state that there was an utter absence of any such spirit. And herein lies the danger. 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 organization; but the exterior aspect is so fair, and its profession so mild, that it is well calculated to disarm the suspicious.

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 of our colleges in the land, said: "In the strong regard given by those teachers to civic obligations and duties, they barred the extreme individualism of the Jeffersonian period by declaring, 'Without rights, without duties; and no duties without rights.' And yet this doctrine of the nineteenth century is that the permanence of civil duties is the end for which these common rights exist, and is entitled to be called progress only so far as it succeeds in connecting the existence of freedmen with the truth proclaimed by philosophy and ethics that the freeman is here ONLY THAT HE MAY SERVE THE COMMONWEALTH. In view of these signs, I dare declare that there has been more ethical progress during the nineteenth century than during all the centuries preceding."

In this statement it will be seen that the doctrine of individual rights is denied; they are to be swallowed up in the interests of the state. When this phase of ethics is reached, there will be absolutely no appeal for those who will dare to stand upon the Constitution and the Declaration of Independence. Religious liberty will then have been completely swept away.

One of the significant features of the conference is the fact that the chairman of the General Committee is a Congregationalist, and its secretary is a Baptist. I allude to the fact here because of the following utterance by the secretary, Rev. Dr. Leighton Williams, of New York City, which will show how Protestantism is steadily reaching across the abyss to clasp hands with Romanism. He said: "Under a union of church and state we could have full dogmatic instruction by the church, which is also the state. But when we have arrived at the idea of separation of church and state, I think it necessary that there should be no dogmatic religious teaching

in the public schools. But we find there is growing up an unmoral spirit, so to speak. How can we get back? Church and state may be separated as institutions, but there must be concert in action. Men are working under the false idea that politics belongs to the secular sphere, and worship to the religious sphere. What shall we do? Take, for instance, the leading Roman Catholic clergymen. We should like to have this conference *distinctly represented by Roman Catholics as well as any other class.* 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 dogmatic, even if we bring it in at a separate afternoon hour? 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 that we might carry out this idea of common worship a little further, and get some things that the Roman Catholic clergy, Jewish clergy, and Protestant clergy can thoroughly support.* We might get the mystical and spiritual element there somewhat in that way. We have also tried to point out in this conference that there is a *social religion*, and yet it is not being taught in our public schools. This no right-thinking man would dissent from."

That which Dr. Williams had in mind in his reference to the common-worship idea is a *book of common worship which has been prepared by this conference*, and which, it is hoped, will form a true basis for worship in the public schools. One can get an idea of the character of this work when it is pointed out that in deference to the Jew, all reference to Jesus as being the Christ is omitted; and so also of his divinity, in deference to the Unitarian.

It is not to be understood, by any means, that there was complete unanimity of thought expressed in the papers read. This was notably so in the case of Professor Batten, of New York, an Episcopalian clergyman, who had been called upon to supply a paper on "Political Ideals of the Bible," in the place of Professor Nash, of Harvard University (N. T.). This gentleman threw a bomb into the camp by taking the ground that there are absolutely no political ideals to be found in the New Testament. He seemed to realize that this utterance was contrary to what would be expected of him; for he remarked, with a half turn of the head toward the presiding officer, "This may be a disappointment to some, but I can not help that; it is the fact." He then went on to give both positive and negative reasons for his position, which were so clear that he carried conviction to the entire audience.

The Rev. Dr. Whiton, the chairman of the General Committee, sought to soften down these hard, cold facts by alleging, as a reason for the silence of the New Testament in this regard, that they are to be found in the Old Testament. He said: "I think that there were very clear conceptions of political responsibility for the realization of political ideals among the prophets of history; and, secondly, that Jesus in his ministry quietly set his seal upon all prophets. He said he came not to destroy, but to fulfill, the law and the prophets. We have no Christian ideals at all. The Christian ideals in that respect are to be found in the Old Testament, not in the New. It is to Israel that we must go for political ideals, and those are just as truly the Christian Scriptures as the New Testament is."

The secretary of the conference, Dr. Williams, following the discussion on "Political Ideals in the Bible," said: "The Correct Ideal: this ideal is not political in the sense that it should be realized through the state, but comes by voluntary acceptance brought about by spiritual things. There is thus in the kingdom of God the union of spiritual and social ideals. These are the propositions toward which some of us are tending. I think that we ought to have the union of spiritual and social ideals, that no social order is ideal but that which is the natural outcome of spiritual aspirations."

This utterance is precisely similar to the avowed object of the convention as set forth in the program of the meeting. Thus it reads: "Its bond of union is not in a common formula, but in the one spirit which is variously expressed in the different religious forms. Its purpose is to promote the largest

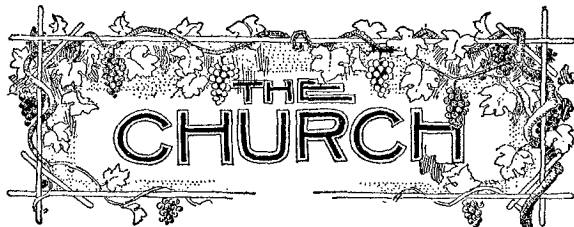
practicable junction of religious forces for the furtherance of these fundamental religious, moral, and social interests which are *vital to the stability of the commonwealth.*"

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, and the two combined are 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 work—the spiritual ideal must be the governing factor.

With each—the church and the state—in its proper sphere, however, these propositions are perfectly correct. 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 ideal of the Old Testament. But that is strictly the theocratical principle, and all denials to the contrary notwithstanding, involves the rejection of God, in the union of church and 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 choosing of Cæsar instead of God, and the utter ruin of the whole nation. It was done again in the early centuries of the Christian era, and the result was the utter ruin of the Roman Empire, and the horrible reign of the papacy in the place of God. The "junction" of the two in these times as entertained by the Conference of Religion must result in the rejection of God by Protestantism and this nation, the making of the image of the papacy, and the utter ruin of this nation, and of the world. This is what is before us; and who is ready?

C. H. KESLAKE.



AUTHORITY IN THE CHURCH.

"THESE things speak, and exhort, and rebuke with all authority." Titus 2: 15.

This authority did not grow out of the fact that Titus was a minister, and therefore had an individual right and power to dictate how everything should be done; but the authority was like that possessed by Christ, who is our example, and of whose teachings we read: "It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7: 28, 29.

Of this teaching of Christ, Luke records that "all bare him witness, and wondered at the gracious words [words setting forth God's love and unmerited favor to men; not words of dictatorial authority] which proceeded out of his mouth." Luke 4: 22. His words were indeed words of authority; for he himself said of them: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14: 10. As he thus set forth his instruction and reproofs on the strength of God's word, energized by the Holy Spirit, even the soldiers who were sent to arrest him were themselves arrested with the truths he spoke, and reported that "never man spake like this man." John 7: 46.

Of the danger of indulging a spirit of individual independence we read, in the "Testimonies for the Church:" "Independence is a poor thing when it leads you to have too much confidence in yourself, and to trust to your own judgment rather than to

respect the counsel and highly estimate the judgment of your brethren, especially of those in the offices which God has appointed for the saving of his people. God has invested his church with special authority and power, which no one can be justified in disregarding and despising; for in so doing he despises the voice of God."—Vol. III, page 417.

"Christ gives power to the voice of the church. 'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' No such thing is countenanced as one man's starting out on his own individual responsibility, and advocating what view he chooses, irrespective of the judgment of the church. God has bestowed the highest power under heaven upon his church. It is the voice of God in his united people in church capacity which is to be respected."—*Id.*, pages 450, 451.

"As we near the close of time, Satan comes down with great power knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.

"God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage, and control affairs as best pleases him."—*Id.*, Vol. I, pages 210, 211.

"The angels who fell were anxious to become independent of God. They were very beautiful, very glorious, but dependent on God for their happiness, and for the light and intelligence which they enjoyed. They fell from their high estate through insubordination. Christ and his church are inseparable. To neglect or despise those whom God has appointed to lead out, and to bear the responsibilities connected with his work and with the advancement and spread of the truth, is to reject the means which God has ordained for the help, encouragement, and strength of his people. To pass these by, and think your light must come through no other channel than directly from God, places you in a position where you are liable to deception, and to be overthrown."—*Id.*, Vol. III, pages 418, 419.

"The world's Redeemer has invested great power with his church. He states the rules to be applied in cases of trial with its members. After he has given explicit directions as to the course to be pursued, he says: 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever [in church discipline] ye shall loose on earth, shall be loosed in heaven.' Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed.

"The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body. There have ever been individuals of independent minds, who have claimed that they were right, that God had especially taught, impressed, and led them. Each has a theory of his own, views peculiar to himself, and each claims that his views are in accordance with the word of God. Each one has a different theory and faith, yet each claims special light from God. These draw away from the body, and each one is a separate church of himself. All these can not be right, yet they all claim to be led of the Lord. The word of inspiration is not yea and nay, but yea and amen in Christ Jesus.

"Our Saviour follows his lessons of instruction with a promise that if two or three should be united in asking anything of God, it should be given them. Christ here shows that there must be union with others, even in our desires for a given object. Great importance is attached to the united prayer, the

union of purpose. God hears the prayers of individuals; but on this occasion Jesus was giving special and important lessons that were to have a special bearing upon his newly organized church on the earth. There must be an agreement in the things which they desire, and for which they pray. It was not merely the thoughts and exercises of one mind, liable to deception; but the petition was to be the earnest desire of several minds centered on the same point."—*Id.*, pages 428, 429.

"Many have the idea that they are responsible to Christ alone for their light and experience, independent of his acknowledged followers in the world. But this is condemned by Jesus in his teachings, and in the examples, the facts, which he has given for our instruction. Here was Paul, one whom Christ was to fit for a most important work, one who was to be a chosen vessel unto him, brought directly into the presence of Christ; yet he does not teach him the lessons of truth. He arrests his course and convicts him; and when he asks, 'What wilt thou have me to do?' the Saviour does not tell him directly, but places him in connection with his church. They will tell thee what thou must do. Jesus is the sinner's friend, his heart is ever open ever touched with human woe: he has all power, both in heaven and upon earth; but he respects the means which he has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power that he has invested in it as a channel of light to the world. It is Christ's organized body upon the earth, and respect is required to be paid to his ordinances. In the case of Saul, Ananias represents Christ, and he also represents Christ's ministers upon the earth who are appointed to act in Christ's stead."—*Id.*, page 433.

J. N. LOUGHBOROUGH.

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 unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

How is this beast further described? In Rev. 17:3 the apostle "saw a woman" who sat "upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." He adds: "I will tell thee the mystery of the woman, and of the beast that carrieth 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, and go into perdition: and they that 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: "The seven heads are seven mountains, on which the woman sitteth." Verse 9. Then he changes his symbol from mountains to "seven kings: five are fallen, and one is, and the other is not yet come." Verse 10. This one, which "is not yet come," had not existed when John saw the vision. "The woman . . . is that great city, which reigneth over the kings of the earth." Verse 18. Here he continues the object-lesson of the working of Satan in the beast and an apostate church.

What, then, will be the final masterly effort of deception of the "beast that was, and is not, and yet is"? Will it not be the personal appearing of Satan on the earth to accomplish that which he had failed fully to accomplish through paganism, papacy, Protestantism, and Spiritualism, through human agencies? This personal appearance of Satan himself is thus described:—

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ

has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering, delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is "the great power of God."—*Great Controversy*, page 624.

Let us review the points to which we have called attention:—

First, Satan is a real being. He was once an angel of light in heaven. Sin originated with him in heaven, and he was cast out to this earth.

Second, he developed his system of iniquity through the governments of the earth, and especially pagan Rome, and, in its changed form, the papacy. As paganism and the papacy failed to accomplish the design of Satan, he now works through the two-horned beast, or false prophet (the United States of America), which is Protestantism. This power is an object-lesson of the crowning act of Satan.

The third act in deceiving the world will be through the agency of Spiritualism. Miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. These spirits will profess faith in the Bible, and manifest respect for the institutions of the church. Their work will be accepted as a manifestation of divine power; hence the immortality of the soul and Sunday sacredness will be prominent doctrines that will bring the people under satanic deceptions. The Protestants of the United States will be forced, in stretching their hands across the gulf, to clasp the hand of Spiritualism. In this they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in tramping on the rights of conscience.

Fourth, even this will fail to accomplish Satan's purpose; for the commandment-keepers still live. He himself then appears here and there, in different places of the earth, and becomes in reality the fulfillment of the beast that was, and is not, and yet is, after the object-lesson has been given by pagan Rome, papal Rome, and the United States. He appears here, and then disappears, only to reappear at some other place, and thus he will influence paganism, the papacy, and Protestantism to denounce those who honor the Bible Sabbath, accusing them of breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.

Then the dignitaries of the church and state will unite to bribe, persuade, or compel all classes to honor the Sunday, under the generalship of Satan himself. The protection of human laws will be withdrawn from those who honor the law of God, and in different lands there will be a simultaneous movement for the destruction of the people of God. "As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."—*Great Controversy*, page 635. But in this hour of utmost extremity, God will interpose for the deliverance of his chosen. The people of God will come from prison cells, from hidden, solitary retreats, from the forests and the mountains, while in every quarter companies of armed men, urged on by the hosts of evil angels, are preparing for the work of death. At this time comes the final triumph of the people of God.

The Third Angel's Message is a warning against this approaching storm. Many who now profess the truth will abandon their position and join the ranks of opposition. They will unite with the world, partake of its spirit, and will view matters in a different light than they did when they accepted the truth. When the test is brought, they choose the easy and popular side. The time of the Third Angel's Message, therefore, can never be past when the warning will not be applicable, or will not be given by the chosen people of God.

It is to this coming struggle that we are pointed especially at the present time. The beast and the false prophet will lead the world. Papacy in the Old World, and Protestantism in the New, will maintain their identity; for it is these two powers alone directing the world, that go into the lake of fire.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

S. N. H.



A SOLEMN PLEA.

In a Testimony referring to the work of the RELIEF OF THE SCHOOLS, recently received from Sister Ellen G. White, are the following important words:—

"There are, in the providences of God, particular periods when we must rise in response to the call of God, and make use of our time, our intellect, our whole being,—body, soul, and spirit,—fulfilling to the uttermost of our ability the requirements of God. *Just now let not the opportunity be lost.* Let all work together. . . . Do your best at this time to render to him your offering to carry out his specified will; and thus make this an occasion for witnessing for him and his truth. . . . Means will be gathered for the relief of the schools."

In this we are called upon to bear in mind that opportunity is now given us, and that a work can be done if it is done *just now*. Much money is required for the material fund of "Christ's Object Lessons." Small gifts are appreciated, but gifts of hundreds of dollars ought to come in.

Long ago in the Testimonies the following wonderful plea was made to our brethren whom God has blessed with money:—

"Many that are first shall be last, and the last shall be first. I was shown those who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of God. They have not faith to venture and trust God. Their love for this world swallows up their faith. God calls for a portion of their substance, but they heed it not. They reason that they have labored hard to obtain what they have, and they can not lend it to the Lord for they may come to want. 'O ye of little faith! That God who cared for Elijah in the time of famine will not pass by one of his self-sacrificing children. He who has numbered the hairs of their heads will care for them, and in days of famine they will be satisfied. While the wicked are perishing around them for want of bread, their bread of water will be sure. Those who still cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose their treasure in heaven, lose everlasting life."

"God in his providence has moved upon the hearts of some of those who have riches, and converted them to the truth, that they with the

substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of God, he will pass them by, and raise up others to fill their place who will fulfill his purpose, and with their possessions gladly distribute to meet the necessities of the cause of God. In this they will be first. God will have those in his cause who will do this.

"He could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for one another, and by thus doing show how highly they prize the sacrifice that has been made for them.

"I was directed to James 5: 1-3: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.'

"I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love for the world is greater than their love for the truth, their love for their fellow men, or their love for God. He calls for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, and that can feel and realize something of the value of the soul, and they have freely bestowed their means to advance the cause of God. The work is closing; and soon the means of those who have kept their riches, their large farms, their cattle, etc., will not be wanted. I saw the Lord turn to such in anger, in wrath, and repeat these words: 'Go to now, ye rich men.' He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, 'Go to now, ye rich men.'

"Oh, I saw it was an awful thing to be thus forsaken by the Lord,—a fearful thing to hold on to a perishable substance here, when he had said that if we will sell and give alms, we can lay up treasure in heaven. I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, 'Go to now, ye rich men.' Your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered; they have not been blessed by your means. God will not accept your riches now. 'Go to now, ye rich men.'

And now we plead with those whom God has blessed with money that they will come to the help of the Lord against the mighty.

Not long ago the Testimonies came advising our brethren to do a certain thing. This thing was greatly opposed, and was never done. Afterward certain brethren wanted to do it; but the word came back: You are too late. Once you had the opportunity, but it is now past; and if you attempt to do it, God will disconcert you as he did the children of Israel when they endeavored to go into the land of Canaan after having received the report of the unfaithful spies and manifested a lack of faith.

God is testing us now in this matter. Gifts of sacrifice are needed. Everywhere the people are rising to sell the books. We plead that the money may come in with which to pay for the material.

P. T. MAGAN.

SHALL WE HELP?

We have been told that a whole army of missionaries should be trained for the Lord's work. When worldly government is in trouble, there are many who are willing to volunteer to defend their country and carry forward its interests. The people of God are not to be behind the people of the world. We know that there will be a large number of earnest persons who will volunteer to enter this army of the Lord. Many are willing to give their time and ability, but they are not prepared to pay their expenses for the training. The churches have a responsibility in such cases, and the Lord has spoken plain words to them. The following are some of the instructions:—

"When we see a young man of promise, we should use our influence to get him into the college. If young men have not any money,—young men sel-

dom if ever lay up money,—do not say, 'Go and work a year, and then go into the college.' No; but try to help them; present them before the churches; bear a decided testimony, and say, Brethren, we want you to help these individuals through college.' And all the time you keep your eye on them, just as though you were their guardian."

"The wealthy man or woman converted to God will begin to comprehend what good may be done with intrusted capital. They will see that institutions are established for the education of the youth, and that they are sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened."

"If there are some who can not give personal effort in missionary work, let them live economically, and give of their earnings. They can help pay the expenses of students who are fitting for missionary work. . . . The churches should feel it a privilege to defray their poor students' expenses."

"If there are those who should have the benefit of the school, but who can not pay full price for their tuition, let the churches in our Conferences show their liberality by helping them. This is an important subject, and calls, not for a narrow calculation, but for a thorough investigation. . . . Debts must not be allowed to accumulate. We must have help with which to carry on our schools. It will be so much better to make donations now to lessen the principal, thus lessening the interest to be paid."

Many worthy persons have made application to enter school, who have not money to pay for their training. Are there not brethren and sisters among us who would esteem it a great privilege to follow out the plan that the Lord has given for such, that these students may be trained for the Master's cause? In this way those who can not do active work may share the blessings of those who are in the field. We trust that the churches where these students are will interest themselves at once in their cases, and see that they are given an opportunity to enter the school. And if you know of no one who wishes help, please send the money to us: we have many opportunities to help worthy persons through school. Address the president of Battle Creek College, Battle Creek, Mich.



—November corn reached fifty cents a bushel in Chicago markets.

—It is reported that Li Hung Chang is seriously ill at Shanghai, China.

—The United States monitor "Nevada" was recently launched, at Bath, Me.

—A large sugar refinery, costing \$1,000,000, has started operations at Sugar City, Colo.

—The National Good Roads Association has been organized, with headquarters in Chicago.

—Bulgaria has asked France for a loan of 25,000,000 francs for the purpose of re-organizing the Bulgarian army.

—Agents of the British army are about to purchase 50,000 more horses in the United States, for use in South Africa.

—Senator Clark, of Montana, is at the head of a company building a railroad from Salt Lake City, Utah, to Los Angeles, Cal.

✓ Samuel L. Clemens, better known as "Mark Twain," recently secured the suspension of a New York cabman's license because the latter had outrageously overcharged a lady friend.

—The year 1901 will doubtless witness several polar expeditions. William Ziegler, of New York, will equip one, while Dr. Nansen and the Duke of Abruzzi will conduct a joint expedition. Still others are planning expeditions to the north pole.

—After being thoroughly tested by mechanical and military expert engineers, Count Von Zepellin's famous air ship has been purchased by the German government. It is a long, cigar-shaped affair, composed of seventeen separate balloon compartments, and is 407 feet long and 39 feet in diameter; it carries five persons, weighs 22,000 pounds, and cost over \$200,000. The fastest time made with it was five miles in seventeen and one-half minutes.

—Civil engineers are in great demand in Porto Rico.

—The Philadelphia *Evening Call* has made an assignment, and ceased publication.

—The woolen mills at Tiffin, Ohio, were recently destroyed by fire. Loss, \$100,000.

—A landslide recently destroyed five large soft-coal mines north of Clarksburg, W. Va.

—Emperor William, of Germany, will shortly visit Queen Victoria, at Aberdeen, Scotland.

—Damage to the extent of \$200,000 was done to Colorado Springs, Colo., by a recent cyclone.

—Many Indians in southern California are starving because of the failure of the crops by drought.

—Because of a strike, 900 men are out of work at the Plano Harvesting Company's plant, West Pullman, Ill.

—The government of Venezuela has recently received 10,000 Mauser rifles and 3,000 cartridges from Germany.

—By getting a corner on eggs, dealers are getting thirty-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, aged 71 years.

—It is reported that "Chile will reduce her navy, selling one vessel to Ecuador, another to Peru, and two others to Japan."

—Aguinaldo is again reported dead, General Trias signing his name as "commander-in-chief of the insurgent forces."

—The Ohio Valley is suffering from a flood caused by continuous rains. At Cincinnati the river rose eight feet in twenty-four hours.

—Winston Churchill, who accompanied the British army in the Transvaal, will deliver 100 lectures in America, beginning at New York, November 12.

—The Standard Oil Company has obtained, for the sum of \$2,000,000, concessions for the sinking of oil wells and the carrying on of business in Rumania.

—Letters have been received from Lieutenant Peary, the arctic explorer, which were written in March, 1900, from the "Windward's" winter quarters in northeast Greenland. He reports that all is well.

—After carefully studying the condition of Minnesota forests, timber dealers say that the present stand of timber in that State will last about fifty years; but the black walnut and white pine are nearly exhausted.

—It is said that "the largest single order for paint brushes ever placed in this country, was given by the Pittsburg Plate Glass Company, to a Baltimore, Md., firm—385,000 brushes, which will fill seven ordinary freight cars."

—The United States Treasury Department has decided to admit the lace makers sent to this country from England by Dowie, on the ground that they will be starting a new industry in the country, and also because it is claimed that the lace makers manufacture their own thread.

—Rev. Charles H. Parkhurst, D. D., who has been much exercised over "irresponsible newspaper writers," who do not sign their names to reports of interviews, and over newspapers and their methods in general, has announced that a New York syndicate will shortly begin the publication of an "ideal newspaper," which will be absolutely fearless and truthful.

—According to General Mac Arthur "the strife [in the Philippines] is likely to continue for several years to come, the Tagalogs especially being irreconcilable." It is also said that "the War Department is urging General Mac Arthur to adopt more drastic measures." It is estimated by the United States Treasury Department that the war in the Philippines is costing about \$112,000,000 annually.

—A London dispatch dated November 29, says: "The De Wets Dorp garrison of two guns of the Sixty-eighth Field Battery, with detachments of the Gloucestershire and Irish Rifles, 400 in all, surrendered at 5:30 p. m., November 23. Our losses were fifteen men killed and forty-two wounded, including Major Hansen and Captain Digby. The enemy [the Boers] is said to be 2,500 strong. Four hundred men were dispatched from Edenburg to relieve De Wets Dorp, but they did not succeed in reaching there in time." This disaster has "sent a thrill of alarm through Great Britain."

—Commenting upon the fact that in Belgium, and other nations of the European continent, penalties are imposed on those who, having the right to vote, do not avail themselves of it, the *Union Signal* says: "A similar law in the United States would probably have two effects: a large revenue would be raised; and the man who neglects his duty in this line, and then complains that municipal government is rotten to the core, would find himself silenced." And the *Union Signal* is, doubtless, not the only paper that thinks it would be an excellent idea to copy after Belgium and other European nations in this respect. With such ideas prevailing, how long will it be until the United States will be as devoid of true personal liberty as are the continental nations whose example she is seeking to imitate so much of late years?



THE AVONDALE PRESS.

The Third Angel's Message has probably in no other part of the world made more rapid progress or more successful conquests than in the countries of Australasia. Brought to these shores about fifteen years ago, and regarded by the people, when first introduced, as an invasion of the time-honored faith and customs of their forefathers and their country, it has steadily made its way against all opposition, until at present its sound has been heard and its fruits appear in almost every part of this vast field. Four Conferences have been organized; and other colonies, now worked as mission fields, will no doubt soon take up the responsibility and burden of their own work.

Every feature of the work is now well represented. 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 Christchurch, New Zealand, another sanitarium has opened its doors to the suffering; while in South Australia and Queensland smaller institutions of the same kind are rapidly growing in public favor.

The Avondale school has just closed a successful year. Many improvements have been made to the property; and during the vacation the buildings will be considerably enlarged in order to accommodate the increasing number of students. These evidences of prosperity are encouraging, but that which is still more to be appreciated as a cause for thanksgiving is the assurance of the managers that every student in attendance during the year just closed has learned the knowledge of God.

In the circulation of books and other literature, this field, in proportion to the number of its inhabitants, holds first place. Canvassers for both religious and medical books continue to have excellent success in nearly all parts of the field, and we confidently believe that more books will be sold in the future than have been sold in the past, and that the fruits therefrom will be more abundant. Much attention has also been given to the publication and circulation of our periodicals, and with the best results, many of our members having received the light by this means.

Until recently the Echo Publishing Company was the only denominational printing plant in the colonies. But a few months ago word was received instructing us that a printing press should be run in connection with the school at Avondale, for the purpose of printing missionary literature, and at the same time training suitable persons in this most useful of arts.

Acting upon the instruction given, a small room was secured in the Health Food Company's factory, which was rudely fitted up with machinery, contributed by the Echo Publishing Company, our American publishing houses, and the Foreign Mission Board. Later a power press was purchased, and since its installation, the printing of the truth has been pushed vigorously forward. Several tracts in the Polynesian languages have already been published, and another is in the hands of the printer. Considerable job work has been done for our institutions, and for several months we have been printing the *Union Conference Record*, our church paper, and also the *Herald of Health*, a monthly medical journal, which ably advocates correct principles of health and temperance. This journal is rapidly growing in favor with the people, and its circulation is increasing. Our book canvassers find it most excellent as a help, deriving their profits from a liberal commission allowed on yearly subscriptions.

In addition to the work already mentioned, the press has recently undertaken, on its own account, the publication of a monthly missionary paper called the *Joyful Tidings*. This paper is being supported by contributions from some of our institutions and from friends of the enterprise, and it will be distributed gratuitously in out-of-the-way places and among the sheep and cattle ranches, which, because of their inaccessibility, are not usually reached by ordinary means. At present, and probably for another twelve-months, newspapers, etc., printed in New South Wales, will be carried through the

mails to any part of the colony free of cost; and by availing ourselves of this extraordinary privilege, we expect to send the joyful tidings of the Third Angel's Message to thousands who, if dependent upon a living messenger, might never hear its welcome sound. Contributions are solicited for the support of this work, and, whether large or small, will be gratefully received if addressed to the Avondale Press, or to the undersigned, Cooranbong, New South Wales, Australia. W. M. CROTHERS.

GENERAL CONFERENCE DISTRICT 3.

The Illinois camp-meeting was held, according to appointment, in Electric Park, in Kankakee. 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 bustle and noise of the city. The meeting is said to have been the largest held in Illinois for several years. No pains was spared to make it pleasant for all who attended, especially the laborers from abroad, of whom were Elders Irwin, Haskell, and Johnson, Sister Haskell, Professor Salisbury, and the writer.

The business part of the meeting passed off pleasantly. 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. Plans were laid accordingly, and the brethren manifested a deep interest by raising money to establish the school, and start it, free from debt.

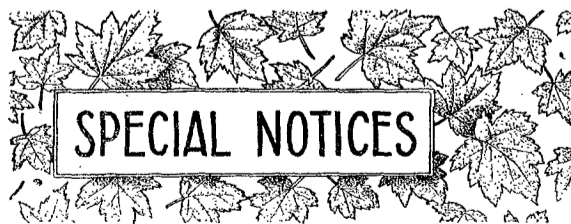
The preaching was of such a nature as to awaken our people to a realization of the necessity of a more thorough consecration to the work of God, and raise the standard among us by more earnest work, both at home and abroad. The evening discourses were presentations of the fundamental principles of the Third Angel's Message, and were conducted, mostly, by Elder E. E. Franke, from New York, who had been laboring in Chicago.

The different interests of the work were looked after carefully, the brethren responding to each enterprise with that interest which generally characterizes the work at our large gatherings.

The Conference officers remain about the same as last year. Elder Kauble was re-elected to the office of president. The writer did not remain until the close of the meeting, being obliged to leave in order to reach the Michigan camp-meeting at its opening, so is not able to give all the particulars as to the amount of money raised, the number of subscriptions for "Christ's Object Lessons," or the number baptized; but particulars were quite fully recorded in the *Illinois Recorder*, which gives, from time to time, information of much value to the workers and churches in the Conference.

The brethren and sisters returned to their homes with a more earnest desire than ever before to follow in the footsteps of Him who died for our salvation. If the desires expressed are met, we shall see much accomplished the following year.

A. J. BREED.



THAT TRACT.

BEFORE publishing the tract, "A Twofold Apostasy," the manuscript was sent to Elder A. T. Jones. On returning it, he said: "Go ahead! Spread it everywhere!" Afterward the *Review* commended the tract, and said that all who would spread the tract would assist in spreading the Third Angel's Message. The writer's hopes were raised in expectations that have been disappointed; for he hoped that our people everywhere would take part in circulating the tract. And when a professor in the State of Minnesota, after reading the tract, expressed the wish that a copy might be placed in every home in

the land, the desire to so extend its circulation has increased. Realizing that it would take an eternity to spread it everywhere at the present rate, and desiring to hasten the message to its glorious consummation, and knowing that the Lord gave the money to publish this edition, and that he can give more to publish another edition, the following offer is made:—

The tract is now dedicated to the Lord, through his people. It is the property of all who wish to assist in its circulation without price, and will be sent to such on receipt of postage. So send what money you wish to spare, and the tract will be sent to your address. The postage is 16 cents for 100 copies. Address the publisher, H. F. Phelps, 3016 Garfield Ave. S., Minneapolis, Minn.

WANTED.

The Battle Creek College printing office has need of typesetters and pressmen. It prefers to give work to young persons who desire to take studies in the college. Here is an excellent opportunity to attend college, and at the same time learn a trade. If you are a practical workman, you can earn wages from the first; if you are learning the trade, you can deposit fifty dollars, and agree to work in the office until proficient.

Let the study of books be combined with useful manual labor. . . . This will give you an all-round education."

Let the young men, and the young women too, who wish to obtain an education in this way, at once address the president of Battle Creek College, Battle Creek, Mich.

THE WINTER TERM OF THE BATTLE CREEK COLLEGE.

It is not for the sole purpose of obtaining students that attention is called to our educational work. God places a heavy responsibility upon educational institutions, as he does upon men, and to-day is a time of special responsibility. To this fact God has called attention in these words: "There are in the providence of God particular periods when we must arise in response to the call of God, . . . fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost."

These words are from a letter dated October, 1900, which contains instruction to all our people concerning the debt on the schools, and the sale of the book, "Christ's Object Lessons." There are, then, opportune times for certain kinds of work, and this, now, is the opportune time for our educational institutions to make an advance move. It is the time not only for the schools to put forth an extra effort, but it is also time for the young people of the land to arise as never before.

The song of jubilee is soon to be sung. The men of Israel sang their song of jubilee when the day of atonement was past. Does it mean that the time of probation is about to end for us who to-day hear the call? Let the young people arise; for God calls, and angels are ready to co-operate with every soul who will prepare to enter this work.

"The schools will be found to be the way that God has chosen for the regeneration of the world," wrote Horace Mann. Do you ask why and where trained workers are needed? Notice the various answers given in "Christ's Object Lessons." "The message is first to be given . . . to men who have an active part in the world's work, to the teachers and leaders of the people. . . . Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard."

"There is a work to be done for the wealthy. . . . Those who stand high in the world, for their education, wealth, or calling, are seldom addressed personally in regard to the interests of the soul. Many Christian workers hesitate to approach these classes. But this should not be. . . . Many in high social positions are heart-sore and sick of vanity. They are longing for peace which they have not. Many would receive help if the Lord's workers would approach them personally."

Why should we educate workers?—Because there is a great work to be done for educated men and women. Now is the opportune time for such workers.

Again: from the pages of the same volume, we read: "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others." "If placed under the control of his Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God."

The Call.—"Let the youth who need an education, set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. . . . Be determined to become as useful and efficient as God calls you to be. Remember that whenever God calls us to do a work, with that call strength sufficient is promised. "Whatever is to be done at his command may be accomplished in his strength. All his biddings are enableings."

Preparation Should Be Speedy.—"If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. . . . Let workers enter the field without going through many preliminaries."—"Special Testimonies on Education."

Signs in the political world show conclusively that time is short; signs in the educational world point unmistakably to the same fact. There is but little time left to work.

These are the reasons for calling your attention to the work of the Battle Creek College. During the winter term many young persons, and not a few married ones, should speedily prepare to enter the work. Such studies are offered as prepare students to enter the ministry and the canvassing work; to become teachers in our colleges, industrial schools, and church schools; to engage in English editing, work and proof-reading; also, preparatory work for the medical school; a thorough commercial course; and an excellent course in music.

For further particulars, send for calendar and the winter announcement. Address, President Battle Creek College, Battle Creek, Mich.

ADDRESS.

The address of K. C. Russell is 17 Magnolia St., Malden, Mass.

IT SHOULD BE IN EVERY FAMILY

The Berean Library No. 6, entitled, "History of the Sabbath, and the First Day of the Week," by J. N. Andrews.

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.

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. Subscribe at once for the Berean 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 on the field studies. Subscribe for the Berean Library and the Missionary Magazine. Price, \$1.00 per year.

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

REVIEW & HERALD PUB. CO.

BATTLE CREEK, MICH.

E. W. Meddaugh and Henry B. Joy, Receivers.

CHICAGO & GRAND TRUNK R.Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Number and Time. Includes routes to Chicago and South Bend.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Number and Time. Includes routes to Detroit, Saginaw, and Durand.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

Large schedule table with columns for EAST and WEST directions, listing train numbers, times, and agents.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:15 p. m. daily except Sunday.

O. W. RUGGLES, Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

Our Loss

Examine carefully this list of shelf-worn books. In order that we may clear our shelves of this entire stock at once, we offer it at the following extremely low prices, postpaid. Avail yourself of this excellent opportunity. Order immediately. Only a few of each kind on hand.

Your Gain

Table with 4 columns: NAME OF BOOK, STYLE OF BINDING, Regular Price, and Red'd Price. Lists various books like 'Two Republics', 'By Land and Sea', etc.

Following is a list of foreign books still on hand, that were slightly damaged by fire:—

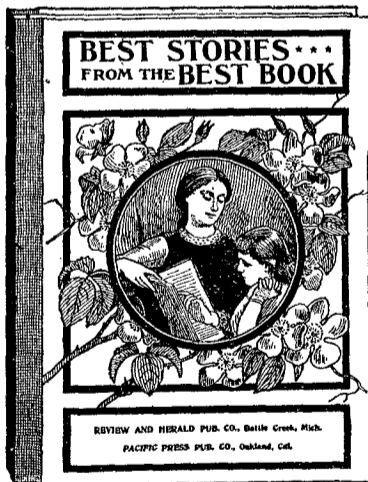
Table with 4 columns: NAME OF BOOK, STYLE OF BINDING, Regular Price, and Red'd Price. Lists French, German, and Swedish books.

Remember these books will be sent postpaid, at reduced prices. An unparalleled opportunity to secure books for your library, or to give to your relatives or friends, or to use in your local missionary work.

Address all orders to the REVIEW AND HERALD PUB. CO., 243 South Boulevard, Atlanta, Ga.

Best Stories from the Best Book

BY J. E. WHITE,



Is now ready for delivery. It contains 50 pages of Easy Lessons. The old, old stories are ever new. They grow more precious with each repetition.

THEIR OPINION OF IT.

I have taken sixty orders for "Best Stories" in five days. My brother, fourteen years old, has taken thirty-two orders.

I have just received the prospectus to "Best Stories from the Best Book," and can sound its loudest praise everywhere.

I think it will be an excellent seller. W. L. MANFULL. The prospectus came yesterday, and we all think it a little beauty. I see no reason why thousands of these little educators can not be sold in the next few weeks.

Mrs. Aikin, of this city, put in five and one-half hours last week on "Best Stories," and secured fourteen orders. The book is a fine seller. W. S. CLEVELAND.

The book is profusely illustrated, contains 200 pages, and bound in three styles of binding:—

- Heavy paper, cloth back covers..... 75 cents. Heavy paper, board covers..... 50 cents. Thin paper edition, limp paper covers..... 25 cents

Address orders to your tract society, or to the—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich. or to the PACIFIC PRESS PUB. CO., Oakland, Cal.

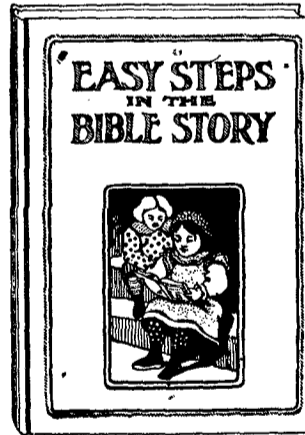
EASY STEPS IN THE BIBLE STORY

BY

Adelaide Bee Cooper,

INTRODUCTION BY

ELDER S. N. HASKELL,



Is one of the best books for children ever published. The author's long experience in writing for the young enables her to tell the Bible stories in such a clear, simple, yet forcible and captivating manner as to make lasting impressions upon the minds of the young.

WHAT OTHERS SAY OF THE BOOK.

God would have the story of creation; of the flood; of his servants, Abraham, Isaac, and Jacob; of Joseph and Moses; and the deliverance of the children of Israel,—of his wonderful dealings with mankind,—repeated in the language of the people. This is what "Easy Steps" does. It gives the story of what God says, and what he has done in his dealings with the children of men.

I received my copy of "Easy Steps in the Bible Story." I am delighted with it. The old, old story is so quaintly told that it is charming in the extreme. The children will like it, I am sure. The illustrations greatly add to the attractiveness of the book. It can not fail to be of interest to whoever reads it. I hope it may find a place in every home. MRS. L. FLORA PLUMMER.

The copy of "Easy Steps" was received several days ago. It is much appreciated. The real merits of the book will give it a wide circulation. We hope a large number may be circulated in our State. MISSIONARY DEPARTMENT OF IOWA CONFERENCE, Jessie V. Bosworth, Sec.

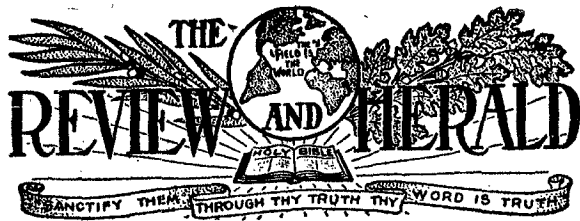
I received and read with pleasure the book, "Easy Steps in the Bible Story." It is well named. I believe that I am wiser and better for having read it. It is plain, pleasing, instructive, and artistically illustrated. It will sell readily, and will please the purchaser. H. C. CARMICHAEL.

My copy of "Easy Steps" was received to-day, and I have nearly finished reading it. I am pleased with it. I believe it will be a great help to the young in the study of the Bible. I intend to use it as a help in my work. My wife also wishes to canvass for it. Will you please send another prospectus and cloth book by mail. W. H. ZEIDLER.

The book contains 160 pages; table of contents; list of illustrations. Our artist has prepared 150 beautiful pen-drawings illustrating the book, and there are also many full-page illustrations. It is bound in two styles of binding:—

- Cloth..... 50 cents. Paper..... 25 cents.

Address your orders to your tract society; or to the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.; or to the PACIFIC PRESS PUB. CO., Oakland, Cal.



BATTLE CREEK, MICH., DECEMBER 4, 1900.

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

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.

OF 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 inaugurating a campaign against the insurgents greater than at any time during the insurrection."

WHEN you shall have read through this number of the REVIEW, you will say that it is a paper of special importance. From the first page to the last, the articles are timely and important. Some are even especially important; as, "The Federation of the Churches," "The Plagues," "One Taken, Another Left," "The New York Conference of Religion," "Thoughts on Revelation 12." If, for a statement of the contents of the paper, there were printed in big letters across the top of the first page the words, "The Third Angel's Message," it would be the fitting and exact truth. Read it through now, and see that this is so; and then see whether you would not be doing genuine missionary work in putting it in the hands of your friends and neighbors.

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 20, 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 Berean 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 Berean Circles 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 Image 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 the 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. This was quite unexpected by the managers of the sanitarium, as no 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.

DIED 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, particularly in the Eastern States. 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 1832, 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. u. s.

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.

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Quite a good many subscriptions are coming in for the *Bulletin* with only fifty cents inclosed. Unless otherwise ordered, all orders 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.

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