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

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GOD'S SECRET

ELDER L. D. SANTEE

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

There's a story that's heard when the gentle dews weep;

'Tis told in the play of the fountain;
 'Tis sung by the stars when the flowers are asleep;
 'Tis breathed by the winds to the mountain;
 'Tis heard when the sea, with tempestuous roar,
 Lifts its hands in a wrathful commotion;
 'Tis whispered by billows that lap on the shore;
 'Tis breathed by the murmuring ocean;

'Tis chanted by song-birds that soar to the skies,
 In the beautiful glow of the morning;
 'Tis breathed by the flowers that in beauty arise,
 All the hills and the valleys adorning.
 Oh, can you not feel, when the sun's in the west,
 Or in spring when the leaf-buds are swelling,
 Or the pale moon looks forth like a smile from the blest,
 That a wonderful story is telling?

These wonderful tidings I'll tell unto you;
 My lips love to frame the glad story;
 And the best of it all is the story is true,—
 Our Lord will appear in His glory.
 Then sing it, ye winds! and repeat it, ye waves!
 While the stars chant the wondrous evangel
 That Christ, the "Anointed," the "Mighty to Save,"
 Will come in the clouds with His angels.

But the wonderful secret that man never knew—
 No tongue of the seer has revealed it;
 For God in His purpose, exalted and true,
 In His own loving heart has concealed it.
 In the song of the birds it has never been told,
 Nor heard in the bees' drowsy humming,—
 The "hour" of Christ's leaving the city of gold,
 The "day" of His glorious coming!

METHINKS 'twas on a perfect day like this,
 The great Creator, looking on His work,
 Declared it good; beheld the newborn world,
 Fresh from His forming hand, as pure as heaven.
 O holy age! e'er sin and sorrow came
 To dim thy glory! O beloved World!
 Though steeped in crime, thy beauty thrills our hearts,
 Forever lost primeval innocence;
 Though fallen, yet redeemed by love divine,
 To eyes not holden thou art lovely still.
 —Martha A. Kidder, in *The Living Church*.

"HOW MUCH OWEST THOU?"

MRS. E. G. WHITE

THIS is the holiday season. At this time large sums of money are spent for presents and in needless self-indulgence. Pride, fashion, and luxurious living swallow up immense sums which are worse than thrown away; for this needless use of means encourages prodigal expenditure, and often money is used in ways that injure health and endanger souls.

The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; we are dependent on Him for every earthly favor, even for the breath of life; and now should not the bands of selfishness be broken, and the just claims of God and humanity be acknowledged?

God delivered His people Israel from bondage in Egypt. He brought them into their own land, and gave them a goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The first-fruits of the earth were to be consecrated to Him, and given back as an offering of gratitude, an acknowledgment of His goodness to them. For they said: "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me."

Concerning these offerings the Lord said: "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." They were to remember "the Levite, the stranger, the fatherless, and the widow." This was a standing requirement.

The Lord calls for gifts and offerings, and He claims the tithe also. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Strictly, honestly, and faithfully, if possible without any failure, the tithe is to be brought to the treasury of God. With it His faithful messengers are to be sustained, as they go out to communicate the light of His word to those who are in darkness.

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice." This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26,

also chapters 27 and 28; for here are stated plainly the blessings of obedience.

These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual.

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ.

While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers. In every family this work should be done. It requires tact and method, but it will be the best education the children can receive. And if all the little children would present their offerings to the Lord, their gifts would be as little rivulets, which, when united and set flowing, would swell into a river.

The Lord looks with pleasure upon the little children who deny themselves that they may make an offering to Him. He was pleased with the widow who put her two mites into the treasury, because she gave with a willing heart. The Saviour thought her sacrifice in giving all that she had of more value than the large gifts of the rich men, who made no sacrifice in order to give. And He is glad when the little ones are willing to deny self that they may become laborers together with Him who loved them, and took them in His arms and blessed them.

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors His people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true.

Our offerings are not accepted of God unless they are presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweet-smelling savor. The children of Israel might have given all their substance; but had it been given in a spirit of self-sufficiency or pharisaism, with the feeling that God was indebted to them, and for this reason had bestowed upon them the favors they had received at His hand, their offerings would have been rejected, utterly contemned of God.

Christ has shown the estimate He places upon the human soul by giving himself up to a life of self-denial and pain and to a cruel death. He is soon coming again, and we have but a short time in which to show that we appreciate the redemption that He, with His own blood, has purchased for us and for others. Many lands that have never heard the truth are yet to hear it, and to become vocal with the praise of God. If the Church of God will now use all her talents of means and influence, the work may be carried forward gloriously in these "regions beyond."

Let all at this time consider the question, "How much owest thou unto my Lord?"

OUR THOUGHTS

MRS. B. J. CADY
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WHEN Solomon said, "For as he thinketh in his heart, so is he," he meant that our conversation, disposition, and actions partake of the character of our thoughts. A person who is constantly cherishing thoughts of *self*, is necessarily a selfish person. We can not be otherwise than selfish if we are continually thinking of self; for the root of selfish words and deeds is simply selfish thoughts.

We may be always thinking about how we are regarded by others, and may have a strong desire to be highly esteemed. The more we think about it, the stronger grows that desire for self-exaltation. It leads to proud and boastful words, and often to unkind remarks and criticism of others.

Satan seeks to make us believe that by depreciating some one else we ourselves are thought of more highly. But this is a mistake; for we can not speak bitter words of condemnation against any one without lowering ourselves in the estimation of those who hear us. The listener may be gratified to hear the unkind sentence, but it will only lessen his respect for the one who pronounces it.

Doubtless we should all be glad to overcome the bad habit of evil-speaking. Then we must begin at the foundation,—we must stop thinking of self, and of what others think of us; for the desire to exalt self is the principal motive that prompts us to expose the faults and failings of our fellow men. Instead of selfishness, we need to cultivate thoughts of charity toward others, and such will surely manifest themselves in kind and charitable words.

If our thoughts were always pure and charitable, our words and actions would be the same. Hateful, unloving thoughts cause us to act in a hateful manner. Selfish thoughts make us speak and act selfishly. On the contrary, if our hearts are full of love, we are kind and loving.

Thinking too much of self leads the rich man to defraud his poor neighbor, and to withhold that which rightfully belongs to his neighbor, and is really needful for his comfort. If the rich man would consider the feelings and needs of his unfortunate neighbor, he would be led to deal charitably with him.

The Saviour shows plainly the importance of our thoughts: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." So, if we wish to refrain from speaking harsh and unkind words, we must guard our thoughts well. When we can keep the latter under control, and cherish only those which are good, then evil words will not cause us endless mortification and trouble by bursting out unexpectedly, and wounding the hearts of our friends. "For out of the abundance of the heart the mouth speaketh."

Wrong thoughts not only lead to many grievous sins, but are also sin in themselves. The Scripture says, "The thought of foolishness is sin." Prov. 24:9. It is a fact that the worst

sins can be actually committed simply through thinking. The words, "Whosoever hateth his brother is a murderer," show that in hating a brother one violates the sixth commandment. The seventh commandment can also be broken by the mind alone; for, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Covetousness is an action of the mind, and of that only; though it often leads to other sins, as one sin always tends to another.

Since there is danger of violating the holy law of God by our thoughts, as well as by word and deed, how earnestly we should strive to heed the admonition of Peter, and gird up the loins of our mind. It will require strenuous effort, for Satan takes control of the mind whenever he can. We need to watch and pray that we may be victorious upon this point first of all; for we must first have our mind in subjection to Christ before we can be perfected in Him.

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

ORGANIZATION

The Science of Life's Development

EARNEST A. RAYMOND

EARTH'S parent-source was God himself; therefore let us trace with reverent steps the marvelous unfolding of its well-nigh infinite possibilities by His life outworking His own plan of organization, until His image and likeness stand revealed.

First of all came forth the light. From a careful reading of the record in Genesis, it is clearly evident that there were two steps in the organization of those elements whose radiant energy produces light for the world. It will be seen that they were at first widely diffused, evidently entirely surrounding the mass of earth, making light all sides at the same time; for a separate and distinct act on the Creator's part was necessary to cause an absence of light (darkness) on one side, while it remained light on the other. "God divided the light from the darkness," and thus caused day and night. From the record we also find that the light-elements did not undergo the second step in their arrangement until the fourth day, when they were gathered together to form our sun, and those more distant suns, the stars. The moon, as all know, sends us only a reflected radiance,—truly a lesser light.

There is something exceedingly wonderful about the nature of our light. It is an element,—but only an element,—a part, of that inexpressible glory that radiates from the person of God—an expression of His life. The prophet says, in speaking of that day when Christ shall dwell in person with His people: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." The revelator, speaking of the same, declares: "There shall be no night there;" they have no need of the sun, for God himself is the light thereof. And the psalmist sings, "With thee is the fountain of life: *in thy light shall we see light.*" Then in that great day shall man see and grasp, in its fullness, the fact that the glorious "orb of day" is but a spark from the great central Sun of Righteousness, only an element of that Light Everlasting, in whom is no darkness at all.

But in the meantime—the days intervening between these two changes in the light-elements—wonderful results have been brought about by the separation and relation of other elements. A firmament ("expansion," Hebrew) was made between the earth-mass, with its closely sur-

rounding waters, and the great body of water filled with elemental life, as yet undeveloped, all around it. Earth was but a speck in God's creative plan; not only did He shape the worlds, but "he made the stars also," each, as astronomers suppose, the center of a system of worlds much larger than ours.

And now the waters still enveloping the earth are gathered and arranged into seas, so that earth may be ready for the next great impulse of that Life within and overshadowing. What a change is this! At the expression of the Master Builder's wish, at a word of command, in the twinkling of an eye, certain elements on and near the surface of the earth—just the right ones—rise, unite in exactly the proper proportions, each to each, and are arranged in most marvelous forms; and the infinitely varied yet all-inclusive plan in the mind of the great Organizer is revealed in its perfection, each blade of grass and leaf of tree, delicious fruit and fragrant flower, worked out to the smallest minutia. Infinite Cause, inexpressible effect! Yet the same wonderful work of organization goes on in the plant world to-day.

"And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit. . . . And the earth brought forth grass, and herb, . . . and the tree yielding fruit."

We all have witnessed many a time how the minute steel filings, in perfect obedience to the waves of energy from the magnet placed underneath, arrange themselves in beautiful curves and outlines on their paper plane. Thus did the elements spring to their appointed places; in such a manner rose the beautiful fabric of God's building, without sound of ax or hammer, to its perfection and symmetry of completion. Earth's morning sun looked down on no misfits, no discordant elements; matter responded perfectly to the impulse of all-harmonious Mind.

Thus did the earth bring forth in a day that which now grows only in years; for nature's God "made ["formed, constructed," Hebrew; "organized," N. T. Greek equivalent] every plant of the field before it was in the earth, and every herb of the field before it grew." And thus they stood forth as models of organization, of complete, symmetrical development.

Still the work goes on, and on the fifth day the waters of the sea are commanded to "swarm [Hebrew] the moving creature that hath life," and fowl formed from the ground (see Gen. 2:19) were bidden to fly forth in the midst of heaven.

The dawning of another day witnesses another great marvel: beasts of the field and cattle of every kind emerge from the dust, and stand forth in the matchless perfection of nature's harmonious organization. "And God said, *Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind.*" "AND OUT OF THE GROUND the Lord God formed every beast of the field, and every fowl of the air."

And now for the finishing touch. The "masterpiece" must yet appear, and take his place, before all is complete. "And God said, Let us make man in our image, after our likeness: and let them have dominion over . . . *all the earth.*" Such was the sovereignty of man under God, as earth's representative of the Omnipotent. In perfect harmony with the great Source of all power, he might ask what he would (he would thus ask as God willed), and it should be done unto him. "With God all things are possible." Nothing shall be impossible with you. "If ye have faith, . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; and it shall be done." But out of harmony with the direction of the current of life from God, he can only hinder and deflect from their perfect working his waves of energy.

Whence should such a being come? and from what should he be formed?—"And the Lord God formed man of the DUST OF THE GROUND."

He "breathed into his nostrils the breath of life; and man became a living soul."

Let earth receive her prince. Lofty in stature, perfect in symmetry, noble in feature, the beauty and freshness of perfect health irradiating all,—well might he be called "the son of God." Yet something was lacking. Only the Mind Omniscient was conscious of it as yet; would that Mind's image just formed discern the need of one step more for life's completeness?

Christ the Saviour taught by object lessons. In like manner did Christ the Creator show to Adam His great and wonderful works, causing all the beasts of the field and fowl of the air to pass in review before him. With keen, clear, and discerning eye and intellect, the man reads as an open book each unit of the animal creation. With perfect clearness he comprehends their very nature and the laws of their being.

God caused all these to pass before the man "to see what he would call them: and whatsoever Adam called every living creature, *that was the name thereof.*" That was *it*. That name perfectly expressed the nature, habits, needs,—everything,—of each creature.

At last all have passed, and he stands alone. He also is a creature. He considers himself. "But for Adam there was not found ["he did not find," Hebrew] an help meet for ["like, corresponding to," Hebrew] him." In all that multitude Adam found no congenial companion for himself. He almost felt as if left alone in the midst of earth.

In this shines forth the mind of the Master through his masterpiece. Thus it had been that God himself, in the eternities long ago, felt that longing that would not be denied, for the loving, sympathetic companionship of a being "like, corresponding to," himself, and begat His only begotten Son.

Heaven's unit of perfect organization differed from earth's only in form, not in reality. In both, the vital principle was that love that finds its essence of joy and blessedness in giving rather than in receiving, of spending, yet never being spent; and just beyond this lies the hidden spring of Omnipotence!

At the loss of his own flesh and bone was Adam's need supplied; and thus at last, as then, through Love's infinite sacrifice shall the sun-drenched elements of the units divine and human unite in one, when "His wife hath made herself ready." Adam said, "This is now bone of my bone, and flesh of my flesh." The Spirit said, through Paul, "We are members of His body, of His flesh, and of His bones." Such is the perfection of organization, such the triumph of love!

Well might the morning stars sing, and all the sons of God shout, as Sabbath morning dawns on a world all complete; and love in his place sits enthroned.

The "fatherhood of God," the "brotherhood of man,"—how much they mean! yet without that golden link let down from heaven, the home, both are absolutely meaningless. In the "garden of delights" was the first home circle organized, and the table spread with nature's gift of life-giving, life-preserving bounties from heaven. In means working to an end, a purpose, a glorious and infinite fulfillment, has God seen fit to lodge His providence.

So might trust forever grow,
So might faith eternal bloom;
And human plant, as ages rolled,
Still better fruit of life unfold.

Upon such a scene as this looked Satan, the great disorganizer, with jealous eyes. If discord could once be sown and take root, how quickly would the scene change, and forever. With keen and practiced eye, he scanned every approach to the citadel, and found at last that Faith held the fortress keys. Love was the cord of life from heaven, the silken bond of mutual strength, the granite wall and gate of steel to every foe without. Faith, that perfect trust, lays hold of the

cord, draws tight the silken bond, and day and night guards gate and wall. Lose trust, lose all.

The world knows the story well. Her bark was lost on the hidden rock of Self, just off the entrance to the safe harbor of Individuality. "It is not good that the man should be alone." "We are members one of another."

How quickly disorganization appeared, and showed its work! Trust had changed to distrust of each other and of God. Too late they saw their utter nothingness, and feared to meet their Father. Disorganization reigns, all is lost.

Yet not *all*, else hope itself were dead, and reorganization an impossibility. Sin is lack of agreement with God in His plan of nature and nature's development. Sin is disorganization, *disorganization is sin.*

"There is no power but of God." "In Him we live, and move, and have our being." "By Him *all things consist* [stand together, are organized]." Then as long as there is life, there is hope. Adam's hope, the hope of the world, is in reorganization. This is letting God trace out again His plan in us.

How often, on a hot summer's day, have we seen the flowers, the grass, the blades of corn, hang drooping, shriveled, seemingly almost lifeless in the fierce glare of the sun! But evening by evening the refreshing dew and coolness revive them again, until at last come "veritable showers of blessing," and nature renews her youth, putting on again her perfection of form and color. So shall the human plant be reorganized; in like manner shall man be born again to life everlasting.

A SABBATH LESSON FROM THE SANCTUARY

MRS. S. N. HASKELL
(Battle Creek, Mich.)

WHEN we speak of the Sabbath as connected with the sanctuary service, our minds naturally revert to the law of God; yet we do not have to go as far into the sanctuary as the ark, to find a most wonderful Sabbath lesson.

The table of showbread was in the first apartment. The twelve loaves represented the twelve tribes, and were covered with frankincense, representing the righteousness of Christ covering His people. In "Patriarchs and Prophets," page 354, it is called the "bread of the presence;" and in some translations the same thought is brought out. It was constantly before the Lord. There were many lessons connected with it. It taught the continual presence of Christ in the midst of Israel. It was bread, the staff of life, and represented the spiritual and temporal blessings that were received from the Lord.

But something else of great importance was taught in this service. The study of a few texts will bring out the thought: "And other of their brethren, of the sons of the Kohathites, were over the showbread, *to prepare it every Sabbath.*" "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. *Every Sabbath he shall set it in order before the Lord continually,* being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute." 1 Chron. 9:32; Lev. 24:5-9.

Notice that it was *prepared* and also *set in order* on the Sabbath. After it had been in the sanctuary a week, it was eaten by the priests. Aaron and his sons partook of it. It was brought in on the Sabbath, and left there during the following week, covered with frankincense; the next Sabbath it was taken and eaten.

"So the priests gave him hallowed bread: for there was no bread there but the showbread, that was taken from before the Lord, to put *hot bread* in the day when it was taken away." 1 Sam. 21:6.

If the bread was placed there hot, and they were commanded to prepare it on the Sabbath, it must have been baked on the Sabbath. The Israelites were instructed to bake bread for their own use on the six working days, and not on the Sabbath. Ex. 16:23. But this bread was *baked on the Sabbath, was placed upon the table on the Sabbath, and was taken from the table and eaten on the Sabbath.* Every duty in any way connected with the showbread was Sabbath work.

This work was a shadow of Christ's work for us. Here was a work so important that one article of furniture in the sanctuary was devoted exclusively to it. There were only four large pieces of furniture in the tabernacle—the candlestick, representing the Spirit of the Lord; the altar of intercession; the table of showbread; and the ark.

We are a royal priesthood, a holy nation, whose service centers in the holy place in the heavenly sanctuary. Then is there not some special connection between that showbread, which was prepared, set in order, removed, and partaken of on the Sabbath, and the Sabbath blessing given to us? Christ revealed in the Word is the bread of life to us. This bread in the type was the bread of His presence, and represented Christ in a special sense. Not only fresh bread was placed before the people on the Sabbath, but the old bread was eaten by the priests on the Sabbath.

There is not only a lesson in the showbread for the rank and file of the laity, but a double lesson for those who stand before the people as teachers. If a minister or Bible worker goes out on the Sabbath to give a Bible reading, and simply presents old, stale truths, the same thoughts he has gone over and over again, not varying one iota from the set form, which he can go through with his eyes closed, what kind of bread is he setting before the people?—It certainly is stale bread. The Lord would have His workers give hot bread. When they go before the people, and officiate in the service of the Lord on the Sabbath, as they should, they have the privilege of placing hot bread before those whom they teach.

Perhaps some may say, I am not one of the workers. Yet are we not *all* members of the royal priesthood? Fathers and mothers, what are you setting before your household? When Sabbath morning comes, do you lie in bed until you have barely time, by hurrying and bustling, to arise and get your children ready for Sabbath-school? How much better it would be to arise in season, and, as a priest of the household,—for the Lord holds you as such in His sight,—set before your family fresh, living bread from the Word of life!

It makes no difference who we are; this duty comes home to each of us. Not so many children of Seventh-day Adventists would go to destruction if fathers and mothers each Sabbath morning would set out the bread of life, hot and fresh from the Scriptures, before their households.

In the sanctuary service, when the priests set the bread warm upon the table, they partook of the old bread, which they removed. It was not stale bread, because unleavened bread does not become stale. They themselves partook of the bread which they placed upon the table, and as they ate it, it became a part of them. When parents partake of the same spiritual bread which they set out hot before their household, it becomes a part of their own lives, is woven into their own experience, and they are strengthened by it all the week, and the children see the results in the parents' lives.

While this truth comes home forcibly to the workers, yet it also applies to every child of God. When Sabbath morning worship comes, we

should not say: We will read a short Psalm this morning, as we have not time for more. We should never feel clear to say: Well, we will not have time to read at all this morning; we are somewhat late; we will just have a word of prayer before getting ready for Sabbath-school. We are prone at times to read in such a hurried manner that no one can understand; or perhaps we may go over some dry form, while the children are inattentive, allowing their minds to wander off somewhere else, because they are so familiar with the lesson that it is uninteresting — stale — to them. When the word of God is presented fresh and hot, those who partake of it will realize that it is fresh, and will receive a special blessing in the Sabbath study of the Scriptures. If we do not receive this Sabbath blessing, we fail of our privilege as worshipers in the sanctuary on high.

It is not necessary to hunt up some new, wonderful, unheard-of thing, which we do not understand ourselves, in order to present fresh bread from the Scriptures. We need not say, I will turn over to Hosea, or Zephaniah, or some of those small books, and find some new truth with which I have not been familiar before. We must search the whole Bible, the old and familiar as well as the less familiar parts. Study and pray over some familiar verse, and the Lord will unfold its meaning. Any chapter in the Bible may be used. For illustration, John 14 could be read fifty-two Sabbaths in the year to your household, and there could be a blessing received from the study every time, and the truth could be set before them fresh and hot. You can get real blessing and spiritual strength in your soul if you study this chapter, and search it as for hidden treasures. Search diligently for the gems of truth. Some of the greatest spiritual blessings come to us when we discover a beautiful thought in a text committed to memory in childhood.

There is just as much of a Sabbath blessing in studying and partaking of the spiritual bread of life in this time, as there was connected with the showbread of the sanctuary service. By preparing and placing this bread before our household or congregation, and by incorporating these lessons into our lives, we may lead others to Christ himself, the true, living Bread of Life, and be assured not only of a special Sabbath blessing, but also of the Saviour's continued, daily presence with us.

A HUMBLE, REVERENT DISPOSITION

The King's Messenger

We learn the ways of the Holy Spirit by meditation. We learn what kind of influences to look for, and to recognize them when experienced. Such meditation is not unnoticed nor neglected on high. By means of it the Holy Spirit imparts to us enlightenment, trust, and courage, without which we often should fail. A willing spirit is essential. He who tries to stand apart from the sphere of the Spirit's influence, and to analyze His workings in the critical spirit of an unconcerned outsider, is not in the right frame of mind to receive such a revelation. But, if there be a humble, reverent, and willing disposition, a desire to be entered and controlled by God through His Spirit, a purpose to learn of Him at first-hand and to obey His teaching,—this disposition not only is recognized, but is enriched by divine influences to the largest degree. To learn the ways of the Holy Spirit it is necessary to believe in His existence and power, to realize our need of Him, and to open the heart to His entrance, that He may take charge of our lives.

"No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

A COMPREHENSIVE VIEW OF THE DIGESTIVE PROCESS

(Continued)

BILE

THE liver is the largest gland in the body, and weighs several pounds. Under diseased conditions it may be so enormously enlarged as to weigh nearly twenty pounds. It is one of the most important digestive organs, as it has many and varied functions. In the light of modern investigations, the old idea that the liver has little or nothing to do but make bile, has had to be largely modified. While the action of the pancreatic juice upon fat is a strictly chemical one, that of bile is purely mechanical, as it simply tends to emulsify the fat. Inasmuch as human milk contains four per cent of fat, we should naturally expect that bile would be secreted at birth, and it has been ascertained that the process of forming bile is begun several months before the infant is born (Bunge's *Physiological Chemistry*, 214).

Another important function of the liver is that of acting as an inspecting officer for all the digested food, with the exception of fats. The circulation of the blood from the abdominal organs is such that it must pass through the liver, and the liver possesses the remarkable property of destroying, neutralizing, or temporarily retaining various poisons that may have been accidentally or purposely taken into the system with the food, or formed as the result of fermentation and putrefaction during the digestive process. Experiments have shown that a large percentage of cocaine, nicotine, and morphine is thus destroyed.

When human beings indulge in the average Thanksgiving or Christmas dinner, it is due to the patient and faithful work of the liver that serious results do not more frequently follow. When rabbits are hung up in the market place until they have so putrefied that their heads are almost severed from their bodies, or when meat has been kept in a refrigerator for weeks, or even months, to become tender, which is simply a process of decay; when large quantities of tea, coffee, or other poisonous substances are freely poured into the stomach,—the only thing that stands between the person and the grave is the power of the liver to retain and destroy poison. But sometimes the much-abused liver becomes weary, and then it is called "torpid."

To correct this condition, powerful drugs are frequently put into the system to stir it up, instead of instituting vigorous dietetic reform, which would give the liver a much-needed rest. The liver is a closed door to keep poisons from entering the general circulation. As the result of unnatural dietetic habits, the liver sometimes becomes an open door, allowing the system to become loaded with poison; and the result of this same abuse is that the kidneys become so crippled that they also allow poisons to accumulate in the system, thereby hurrying the unfortunate sufferer to the tomb.

Another important function of the liver is that of storing up sugar in the form of glycogen, and

dealing it out to the blood stream as it is needed. It does not, however, have the power of holding all the sugar, and undoubtedly the muscles to a certain extent also act as storehouses for glycogen (Schaffer's *Physiology*, 917). This last-mentioned fact accounts for the phenomenon of hibernating animals. In the summer, a large amount of glycogen is stored up in the animal's muscles and liver; then during the winter, all the functional activities are slowed down to a minimum, and the animal's life is maintained by the glycogen previously deposited in the system. And were it not for a similar provision, man could not take unusual physical exercise in an emergency, without sitting down and eating more food to replenish the immediate waste.

Quantity.—The quantity of bile secreted in twenty-four hours has been variously estimated at from one to three pints (Bunge's *Physiological Chemistry*, 217).

How Stimulated.—Bile is poured out to a certain extent during the entire twenty-four hours, and is partially stored up in the gall bladder, although investigations made by accidental openings in the abdominal wall show that bile is more largely secreted several hours after a meal, or about the time when the digested food products are passed from the stomach into the small intestine. One investigator has found that a hot enema will cause an increased flow of bile.

How Hindered.—While the liver will undoubtedly submit to more abuse and wrong treatment than any other digestive organ in the body, yet the same general violation of natural law, as related to digestion, has a corresponding influence upon the liver. The overwhelming of the liver by poisonous so-called foods, and by substances that promote intestinal decomposition and putrefaction, is one of the most potent causes that cripple its usefulness and activity. The wearing of tight clothing, which tends to compress it, and in some instances even to crowd it out of place, is productive of untold harm to this faithful digestive organ.

Activity Ceases.—The activity of the bile gradually ceases as it passes along the intestinal tract, partially because a large percentage of it is absorbed and carried back to the liver to be used over again—a very economical arrangement of nature.

INTESTINAL JUICE

A large share of the intestinal digestion is undoubtedly due to the presence of pancreatic juice, which has been carried on with the food substances. There is no positive proof that the intestinal juice has any definite action on any food substance other than cane sugar. It has, however, been found that from four to sixty per cent of cellulose ordinarily disappears in the intestinal canal. This is, however, probably due to the action of germs, which ordinarily inhabit this portion of the alimentary tract. Until recently, it has been supposed that germs acted an important part in the entire digestive process; but definite experiments have demonstrated that stomach digestion is better and more successfully carried on without the presence of germs. Nuttall

and Thierfelder, two German scientists, assisted a mother guinea-pig to give birth to her young, by performing an abdominal operation, thus taking them from the abdominal cavity under aseptic precautions. They were afterward placed under a bell jar, and arrangements made for their feeding so as entirely to exclude all germs. It was found at the end of a certain number of days, when they were killed, that the contents of the alimentary canal were entirely free from microbes, and the guinea-pigs had grown faster than those not having the privilege of this germ-proof rearing. This demonstrated that germs are in no way essential to the digestion, growth, and health of an animal.

In the intestinal juice is a ferment known as invertin, which changes cane sugar back to maltose, the form into which saliva and the pancreatic juice transforms starch.

Quantity.—It has been very difficult to determine absolutely the quantity of intestinal juice produced, but by experiments upon animals it has been estimated that man secretes about five pints in twenty-four hours (Schaffer's Physiology, 557). Under abnormal conditions, the ability of the intestines to secrete fluid is great. In cholera morbus nearly all the fluid in the body can be drained off in this way, thus producing death in a remarkably short time.

How Stimulated.—Rapid changes of temperature, in the form of hot and cold external applications, have the power of increasing the flow of intestinal juice.

How Hindered.—The secretion of the intestinal juice is hindered by food that contains but little bulk, which is largely free from cellulose; also by a sedentary life, thus giving rise to obstinate constipation. Its reaction is generally alkaline, although when a large number of germs are present, it may, on account of the fermentations produced, become acid.

CO-OPERATION AND UNITY IN THE CAUSE OF GOD — A LESSON FROM DIGESTION

The saliva acts upon just one element of the food that is to be transformed into living material — the human temple. The gastric juice likewise acts upon a single element, and this is also true of the bile. The pancreatic juice, however, is able to transform a larger number of food elements, and thus prepare them for suitable material in the construction of the body-temple. This co-operative process of the various digestive juices is a beautiful object lesson of the sympathy, co-operation, and mutual encouragement that should exist among Christian laborers in the many departments of the cause of God. Various forms and diverse methods of labor are required to effect that transformation in the hearts of sinful men which is spoken of as translation from the realm of darkness into the kingdom of God's dear Son. Like the saliva, some departments of God's work are calculated to reach in a special manner but a single class, while other departments, like the pancreatic juice, may be able to act upon and influence a number of the various elements that go to make up human society.

Looking from a different standpoint, we see still another lesson: The food is acted upon step by step, one digestive juice after another performing its characteristic work in preparing the food for assimilation. So the human intellect must be led on step by step, line upon line, precept upon precept, no new light contradicting light formerly received, no new truth undermining truth formerly learned. In conditions of health the various digestive juices co-operate, the presence of one always stimulating the other to activity, as illustrated in the tendency of the saliva to stimulate the flow of gastric juice. And so one truth has a tendency to create hunger and thirst for another truth; and thus, if medical missionary work, the educational work, the canvassing work, the religious liberty work, and various other branches of work are properly related as a whole, representing the great work of transforming fallen men, thus rendering them fit for a place in the heavenly

building,—if all these departments of work are properly related, then one will stimulate the other whenever and wherever they come in contact. As the different digestive juices are especially adapted to act upon different food elements, so it will be found that the different lines of work in the cause of God are in a special sense adapted to reach dif-

ferent classes in society. The stomach does not complain of the saliva as doing too much work, neither does the saliva complain of the stomach. It is the work of each of the digestive juices and organs to co-operate one with the others; God has arranged that they shall be a means of mutual stimulation.

CHART OF THE DIGESTIVE ORGANS AND THEIR FUNCTIONS

DIGESTIVE ORGAN	DIGESTIVE FLUID	QUANTITY SECRETED IN 24 HOURS	CHANGES	DIGESTIVE FERMENT	HOW STIMULATED	HOW HINDERED	REACTION	ITS ACTIVITY CEASES
Mouth	Saliva	From 1 to 3 pints	Starch to sugar	Ptyalin (secretion begins with appearance of first teeth)	Dry foods and natural food flavors	Drinking at meals Strong acids Tea and coffee	Alkaline	From 30 to 45 minutes after entering the stomach
Stomach	Gastric Juice	From 5 to 10 quarts	Proteids to peptones	Hydrochloric acid Pepsin Rennet (all present at birth)	Saliva Partially digested starch Natural food flavors	Ice-cold foods and drinks Large quantities of liquids	Acid	Upon leaving stomach
Pancreas	Pancreatic Juice	From 5 to 6 ounces	Starch to sugar Proteids to peptones Produces chemical changes on fats	Amylopsin (secreted 1 mo. after birth) Trypsin (3 mo. before birth) Steapsin (exact time of appearance unknown)	By the acidity of the stomach contents	By the products of imperfect salivary and gastric digestion	Alkaline	Continues through the whole length of the alimentary canal
Liver	Bile	From 1 to 2 pints	Emulsifies fats Changes sugar back to glycogen Destroys and retains poisons	Contains no ferment (its action is purely mechanical)	By the acidity of the stomach contents	By errors in diet and by tight clothing	Alkaline	Gradually ceases as it is passed along the alimentary canal
Intestines	Intestinal Juice	About 5 pints	Changes cane sugar to grape sugar Probably assists in completing starch digestion	Invertin (present at birth)	External applications of hot and cold Internal irritation	Absence of cellulose in the food, and by a sedentary life	Generally alkaline	Continues the entire length of the alimentary canal, with diminished activity

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HOME

MRS. N. M. COON
(Battle Creek, Mich.)

IS THERE another place on this broad earth that is the center of so much pure affection, around which cluster so many fond memories, or where so much perfect rest may be found? It is our treasure-house, and here dwell those we love best. It is a place of sympathy and encouragement. Those who are wearied with the cares, and disappointments of life come here for rest and counsel, with no fear of being deceived; for in each loved one we may confide.

Early in life the love of home is shown. Watch the little toddling child in its first intelligent play, and see how, almost invariably, it will play "house." Just a corner that contains the little one's belongings is divided off, perhaps, by a few chairs. And then you will hear the dear baby voice say, "This, baby's home; that, mama's home." In after years the association is no less dear to those who have gone out from the family circle. Have you ever met a friend, and, on inquiry, have received this answer from the tired one, "Oh, I am going to father's to rest a little while, and to see what they think I had better do."

It is not grandeur of structure nor elegance of furnishings that makes the true home. It may be the humblest of cottages, but love dwells within.

When God created man, He placed him in the midst of perfect environments, and implanted within him a love for his surroundings. The Christian home is the nearest approach to this first model of any since the fall. Yet even here perfect peace can not hold undisputed sway; for an enemy is abroad in the land, scattering death and disappointment everywhere.

But we have the promise of a home into which sorrow, death, and destruction can never enter, and where nothing can ever harass or make afraid. Compare this with our present home. Here, we have no surety; there, we "shall not build and

another inhabit," we "shall not plant and another eat." Here, we are often in poverty; there, our share is riches and honor. Even in this sin-cursed earth there are many beautiful mansions which men have builded, but they perish with time. But in the new earth will be the New Jerusalem, prepared by the Lord himself, whose mansions are everlasting. When we see the beauty of the flowers; when we behold the grandeur of the mountains, and delight in the mighty rivers, and the glories of the heavens above us, we pause to remember that the Lord, who made them, has prepared a home for us, and we are lost in amazement and adoration. For He has told us in His word: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Here in this world we often receive promises which are not fulfilled, because they who promise are not able to perform; but He who has made this promise is able to carry out all that it contains. The Lord of glory will be with us there; for He has said, "Where I am, there ye may be also." Let us keep this in our hearts, and have "respect unto the recompense of the reward." Let us think of the earth as it comes from the hand of the Creator the last time, restored to its Edenic beauty, and the New Jerusalem in all its unimagined splendor as its crowning glory. Turn to Rev. 21:10, and read the brief but graphic description recorded there.

May we have the faith which takes hold of these precious promises and appropriates their life-giving truths, that when the New Jerusalem descends from God out of heaven, we may "enter in through the gates into the city," and dwell forever in the light of the Son of God.

"FORGET not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service."



"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

LOVE THE ERRING

BLESSED assurance, He's coming again;
 Look up, and be joyful, ye children of men!
 Soon the long night of sorrow and sin will be o'er;
 Bright shines the light from Eternity's shore.

There are sad homes on earth where the tempter still
 reigns,
 Where captives are moaning and clanking their chains,
 Looking in vain for strong, helping hands
 Able to rescue, and break the strong bands.

So long are the days, and still longer the nights!
 Strong is the battle, and feeble their might.
 Like the prisoner doves to the strong window panes,
 Prisoners still, and still clanking their chains.

O Father, look down from thy kingdom above,
 And give us, we pray thee, hearts melting with love,
 To gather the lost ones from mountain and plain,
 To meet thee, prepared, at thy coming again.

—Mrs. Melissa Sollars.

THE EVIL EFFECTS OF NARCOTIC DRUGS USED AS MEDICINE

KATE LINDSAY, M. D.

In addition to the almost universal use of narcotics, without either their prescription or their sanction by a physician, the use of a great number of drugs of the same nature, which are prescribed by the profession as *medicines*, is gradually becoming more prevalent among the laity, without any medical advice or prescription.

In fact, it would seem as if the use of narcotics by the people at large often begins with a medical prescription filled once by the doctor's orders, and ever after by order of the patient, who soon learns that the taking of this drug gives immunity from physical suffering, for a short time, at least, or produces unconsciousness of mental discomfort. The temptation to get even short periods of freedom from mental and physical suffering leads to indifference concerning the after results, which are increase of pain and mental distress. Once the patient has taken on himself the prescribing, it means larger doses of the medicine at more frequent intervals; for the nerves become weakened by the use of the drug, and the body loses its power to endure pain and discomfort.

There is a long list of these drugs in common use by the profession, the principal of which are opium and its various preparations. Then there are chloral, kola, hasheesh, absinth; all the coal-tar preparations, as antifebrine, antipyrine, phenacetin, cocaine, etc.; and the bromides; to say nothing of the extracts of the various nerve-quieting herbs, as valerian, celery, and a long list used by patent-medicine men in the manufacture of their various compounds.

All these are purchased and swallowed in the form of patent medicines by a gullible public, or taken under their own proper name as purchased from the druggist. One and all, they damage and derange the nerves, and destroy the harmonious, painless working activity of the different organs of the body. It has been estimated that there are about half a million opium inebriates in the United States, three fourths of whom are women;

also that this habit is increasing every year. Just think what must be the effects of all this drugging on the sensitive nervous system of women; and through this nervous demoralization of the mothers, how the children must suffer!

Opium especially is used in many forms. In some cases it is taken after the Eastern method, by smoking until the narcotic sleep is produced; in other cases it is taken in the form of morphine injections, and in yet others in the form of fluid preparations, as laudanum, paregoric, and the many forms of infantile "soothing" sirups, which annually soothe many little ones into oblivion, and which are "so handy" as sleep producers for the unprincipled nurse when she wishes to spend an afternoon with some favorite chum or admirer.

How frequently have I seen mothers thoughtlessly handle these deadly drugs, and indifferently pour them out for their babies. To be sure, the little one rested after taking the benumbing drug. The fermenting food, which was injuring the delicate digestive organs, went on doing its work just the same. The little sufferer made no outcry. Pain was stopped, because the nerves were deadened. It would be just as sensible for the sleepy army officer who did not wish to get up and face the on-coming enemy at night, to order the sentinel killed who fired off his rifle and gave the signal that the enemy was near.

If the welfare of the people demands that a pledge be taken against all previously mentioned injurious drugs, there is surely need of one against the use of narcotic medicinal drugs, especially the use of such strong and dangerous drugs as are opium and all its preparations.

More will be written concerning the mental and physical effects of these drugs.

EXTRACTS FROM CORRESPONDENCE

A DEAR isolated sister, whose husband has been addicted to the tobacco habit, writes as follows:—

My husband has been much discouraged, but I think his courage is growing stronger. Last Sabbath, after my testimony in our social meeting, at which just he and I were present, he took his tobacco out of his pocket and handed it to me, saying: "Here, mother, you take it, and do what you please with it." I stepped to the stove, and committed it to the flames. I ask you to pray earnestly for him, that he may get the victory over his appetite.

Your kind letter of advice and encouragement was received with thankfulness. I was greatly concerned about what I should do, and I sought the Lord in prayer to know what was best. Soon after, I was called to take care of a woman with typhoid fever. The neighbors desired that I should not go, for fear I should take the disease; but I went, trusting in the Lord. When this woman recovered sufficiently to hear and understand, I read and prayed with her, trying all the time to do the Lord's will instead of mine. I did all I could for her both spiritually and temporally, and I was wonderfully blessed. After that I took care of two other women, and have just returned home from nursing a family of seven, who have all had the smallpox. I was truly thankful that I did not get that dreadful sickness. I am the mother of eleven children, some of whom are converted, and some are not. Please find inclosed five dollars for the work.

We have just received an encouraging letter from a brother and sister who are engaged in the canvassing work. They say that they are fifty years old, and the Lord is certainly blessing them in the work. They give us the names and addresses of four persons to whom to write and send reading-matter on different subjects. Three of this number have begun to keep the Sabbath through the efforts of this brother and sister, and all are seeking for more light. We are glad indeed to begin correspondence with these persons, and to do what we can to assist in bringing the whole truth before them, and would be glad to co-operate with all our canvassers in this way. There is no class of workers who have a better opportunity to get acquainted with the people than the canvassers, and we shall be glad to receive the names and addresses of persons whom they meet and think would be good subjects to work with.

REQUESTS FOR PRAYER

PRAY for a wild and unsettled boy.

A sister requests prayer for three unconverted friends, and for herself and little girl, that they may cease to be selfish and become true Christians.

"I request prayer for myself. I am an Adventist girl, seventeen years of age. My parents are Sabbath-keepers, and I wish to join with them, but I am weak in faith."

"Please pray for my husband, who is not in the truth, and for my children, that I may bring them up for the Lord. There is only one other sister and two small children here, and we are trying to be faithful."

"I ask the dear sisters to pray for my children. Our boys have been working away from home, and have grown careless. Pray that they may be thoroughly converted during the Week of Prayer. Pray also for me, that I may have more of the love of Christ in my heart, and more patience in caring for my children."

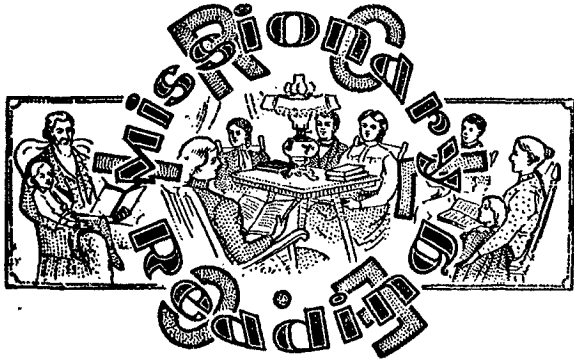
"I am working out, and so do not have much time. I have five children. Two of them are working out in the world. My daughter, fourteen years old, has been baptized, but is discouraged. I do want a home where I can gather my children together, and prepare them for the coming of the Lord, which I do not think is far off. Will you please pray that the Lord will open the way for this to be?"

"Offer the prayer of faith for my husband now. He is struggling against conviction, and is seeking excuse rather than truth, I fear. He has always been a good, noble-hearted man, and would be a power if he only had the truth. He is preparing to devote all his time to Sunday-school work, and tries to regard it as a grand work; but I can not rejoice with him. I believe he will come into the light, and that the Spirit is striving with him. Pray that the Lord will melt away his prejudice and pride."

NOTICE!

"ABOUT two years ago I took two children to raise,—a girl of seven and a boy of six years of age. They are very promising, bright children, but I can not give them the care they should have, neither can I place them in a church school, as it has become necessary for me to engage in work in a home not my own, and under wages, and so I can not do a mother's duty by them. They must be raised for the Lord. I should rather bury them than raise them for any other purpose. I wish to find a good motherly sister who will take the care of them, while I earn the money. I can pay one hundred dollars a year for board and care. They are well clothed, for a year, at least. I should like to have them placed within access of a church school. They have been carefully raised; have always had a cold sponge bath every day, never ate meat, and have always lived on two meals a day, and I should like to have them continue in this way."

If any wish to correspond with this sister, her name and address can be obtained by writing to the Office of the Woman's Gospel Work, 271 W. Main St., Battle Creek, Mich.



READING CIRCLE STUDY

Ninth Chapter of Revelation

S. N. H.

THE ninth chapter of Revelation is one of the most wonderful prophecies in the Bible. There are over forty figurative expressions in the twenty-one verses of this chapter. The historical facts are so clearly described by even infidel historians, that among commentators there is seldom any disagreement in the application of this prophecy. We refer the reader to the pamphlet "The Seven Trumpets," published at the Review Office, for the historical facts and an exposition of these trumpets.

Trumpets, when connected with nations, in prophecy denote war. Zeph. 1:16. The restored Persian Empire was in the height of its glory when suddenly, like a falling star, it fell before the hordes of the Mohammedans. This opened the way for that system of error to be propagated extensively. The moral atmosphere was darkened with its deadly influences, and is well illustrated by locusts issuing from the smoke of the bottomless pit. Abu-Bekr, the successor of Mohammed, when addressing his soldiers, used almost the same words contained in the fourth verse. This was concerning certain Sabbath-keeping Christians living in the foothills of their course. The fleetness of the Arabian horse in rushing upon the enemy, and then as suddenly retreating, is most strikingly illustrated by the sting of the scorpion.

Othman organized these ravaging hordes into the government known as the Ottoman Empire. He first entered Nicomedia, July 27, 1299 A. D. This was the date taken for the beginning of the five months, or one hundred and fifty years. The warriors had long hair, and wore yellow turbans. As the prophet, in vision, saw them rushing toward him to battle, they appeared as having the teeth of lions. Upon the men and upon the horses were breastplates, and the fury of their dashing upon their prey is described in the ninth verse. Led on by Satan, they were properly called Abaddon, or Apollyon, signifying destroyer.

The time given for the sixth trumpet is one of the most remarkable in the Scriptures, as it specifies the number of days. It was prepared for an hour, one twenty-fourth part of a year, 360 days, making fifteen days; a day, one year; a month, thirty days, or years; a year, 360 days, or years,—a total of three hundred and ninety-one years and fifteen days. But why should God be so definite in this, if it were not to impress the Bible student with the importance of these dates? When God brought his people out of Egypt, he referred to the year in round numbers, even when a definite day was referred to. Ex. 12:41. But here God mentions the exact number of years and days for the Ottoman Empire to continue.

God has three ways of describing nations: (1) By calling them by name before they have acted their part in prophecy. Dan. 8:20, 21; (2) by naming the river upon which the country is situated. Isa. 8:5-8; (3) by language that could be applied to no other power than the one described. Dan. 7:19-25. And then, to make it more emphatic, the time is sometimes connected with the description. In this sixth trumpet we

have the time of its duration, and the events that mark its beginning and ending. The language used in describing this power and what it would do, could apply to no other nation that ever existed. We have the name of the river—the Euphrates—upon which it is situated. One hundred and fifty years from July 27, 1299 A. D., brings us to a definite date for the sounding of the sixth trumpet; namely, July 27, 1449 A. D.

But what was the condition of this power at this particular time that would answer to the four angels bound in the great river Euphrates? The four principal sultanates of the Turkish power at this date were situated at Damascus, Iconium, Aleppo, and Bagdad. These powers were loosed for three hundred and ninety-one years and fifteen days, ending Aug. 11, 1840 A. D. That very day the sultan signed away his independence into the hands of England, Russia, Austria, and Prussia; and it is a well-known fact that Turkey has existed by sufferance ever since then. Some have supposed that the entire number of his army is given in verse 16. The Turks were the first to use firearms. The apostle had never seen anything like this. The appearance of the warriors, shooting upon horseback, coming toward John in vision, with breastplates upon both the horses and the men, is described in verses 16, 17. The expression "the heads of lions" denotes the fierce appearance of the horses while in battle. A horse's tail is a Turkish emblem of authority, a symbol of office.

It is a fact worthy of mention that the Mohammedans themselves acknowledge that they were commissioned of God to destroy the Romanists and the Greeks, and claim that these are not Christians, but infidels. While in South Africa ten years ago, I became acquainted with the secretary of their society. After he had invited me to his house, he said to me, in true Arabian style, "This house and library are free to you at any time." We spoke freely of their history as a people. He stepped to his library and took down a copy of "Thoughts on Daniel and the Revelation," by Elder Smith, and turning to this chapter, acknowledged the application of the prophecy, and said that God called them to this work. "But," I said, "you killed Christians." He then referred me to the historical fact of verse 4, and said: "No; the Catholics and Greeks are not Christians, they are idolaters." He then alluded to their images, etc. This is simply a testimony as to the correctness of the application of this prophecy. Letting this testimony remain for what it is worth, the application of this prophecy to the Turkish power is an established fact.

William Miller and Josiah Litch wrote on this subject in 1838, taking this position, and said that if they were right in their calculation, the independence of the Turkish power would cease Aug. 11, 1840 A. D. Previously to this time the coming of the Lord had been quite extensively preached, but it had not made much stir in the world. They further stated that if they were correct on this point, the little time "quickly" of Rev. 11:14 would come in between then and 1844 A. D. So the conclusion was that at that time the twenty-three hundred days would end, and the Lord would come. Many educated men, of position and influence, looked forward with interest to the 11th day of August, 1840 A. D. When it became known that on that very day the sultan did sign away his independence into the hands of the European Powers, many identified themselves with the Adventists. It gave such an impetus to the doctrine of the second coming of Christ, that it resulted, especially in this country, in the greatest religious movement that had been experienced since the days of the apostles. Language would fail to give the reader a correct idea of those times. The movement was not confined to this country, but God raised up men in Europe and Africa and in different parts of the world to proclaim the first angel's message—"The hour of His judgment is come."

BEREAN LIBRARY STUDY

Revelation 9; "Thoughts on the Revelation," Pages 469-487

DAILY READING FOR DEC. 30, 1900, TO JAN. 5, 1901

Sunday,	"Thoughts on the Revelation,"	verse	1.
Monday,	"	"	verses 2-4.
Tuesday,	"	"	" 5-12.
Wednesday,	"	"	" 13-17.
Thursday,	"	"	" 18-21.
Friday,	Reading Circle Study on this page.		

QUESTIONS

1. Who was symbolized by the star in verse 1? What power had he been restraining?
2. What was the pit opened by his death? What was the significance of the sun and the air being darkened by the smoke?
3. What was symbolized by the locusts? To what was their power compared? When did Mohammed die?
4. Who delivered the command of verse 4, and under what circumstances?
5. How was their power limited during five months? How much real time was represented by the five months?
6. Describe the Saracen warriors. Verses 7-10.
7. When was the kingdom established out of the Mohammedan factions? Who was the first king? What was his character?
8. What event marked the beginning of the five months? Give date.
9. What marked the end of the fifth trumpet, or first woe? Give date.
10. When the sixth angel sounded, from what place was a voice heard?
11. What command was given? What were the four angels supposed to represent?
12. Reckon up the prophetic time given in verse 15. Give date for beginning and ending of this period.
13. What historical event marked the end of this period? Give particulars.
14. What new departure in warfare is supposed to be represented in verse 17?
15. Did the apostate church change her character on account of the work accomplished under the first six trumpets? Verses 20, 21.

PASS IT ALONG

CHRIST filled the cup of salvation with His own hands. He gave it to His disciples to drink. Drink, and pass it along. "Freely ye have received, freely give." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye therefore."

So the apostles partook, and then passed it on. They of Jerusalem passed it on to Antioch; and they of Antioch passed in on to Ephesus and Corinth and Philippi; and they of Ephesus, Corinth, and Philippi passed it on to Rome; and they of Rome passed it on to Britain; and they of Britain passed it on to us in America; and we of America are to pass it on to Japan, and China, and India, and to the isles of the sea which have it not.

But there are some who hold on to the cup, and will not pass it on. "It is good," they say; "blessed! oh, most blessed!" but they will not pass it on. The heathen are perishing for want of that cup, but they will not pass it on. There is more salvation in that cup than they can ever use themselves, but they will not pass it along. When others say, "We have found it so good ourselves, let us pass it over to those millions of poor Chinamen," they say, "No, we are not interested in foreign missions."

And so the Lord waits. For "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Selected.



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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 ["a thing to be seized upon and held fast"] 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." Phil. 2:5-7.

In our studies of Christ as He is revealed in the first and second chapters of Hebrews, we have found that, as He was in heaven, His nature was the same as the nature of God; and that when He came to the earth, His nature was the same as the nature of man: that, whereas, on the side of God, Jesus and God are "of one" — of one flesh, of one nature, of one substance,—so, on the side of man, Jesus and man are "of one" — of one flesh, of one nature, of one substance. "For which cause He is not ashamed to call them brethren."

And so it is written: "In all things it behoved Him to be made like unto His brethren." The first chapter of Hebrews, in revealing that His likeness to God is not simply in form or representation, but also in very substance, in that demonstrates that His likeness to men is not simply in form or in representation, but also in very substance. It is likeness to men as they are in all things, exactly as they are. Wherefore, again it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." John 1:1, 14.

And that this is likeness to man as he is in his fallen, sinful nature, and not as he was in his original, sinless nature, is made certain by the word: "We see Jesus, who was made a little lower than the angels for the suffering of death." Therefore, as man is since he became subject to death, this is what we see Jesus, in His place as man.

Therefore, just as certainly as we see Jesus lower than the angels, unto the suffering of death, so certainly it is by this demonstrated that, as man, Jesus took the nature of man as he is since death entered; and not at all the nature of man as he was before he became subject to death.

But death entered only because of sin: had not sin entered, death never could have entered. And we see Jesus made lower than the angels for the suffering of death. Therefore we see Jesus made in the nature of man, as man is since man sinned, and not as man was before sin ever entered. For this He did that He might "taste death for every man."

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10. Thus, in becoming man, it became Him to become such as man is. Man is subject to suffering. Therefore it became Him to come to the man where he is, in his sufferings.

Before man sinned, he was not in any sense subject to sufferings; and for Jesus to have come in the nature of man as he was before sin entered, would have been only to come in a way and in a nature in which it would be impossible for Him to know the sufferings of man, and therefore impossible to reach him to save him. But since it became Him, in bringing men unto glory, to be made perfect through sufferings, it is certain that Jesus, in becoming man, partook of the nature of man as he is since he became subject to suffering, even the suffering of death, which is the wages of sin.

And again: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." Verse 14. He, in His human nature, took the same flesh and blood that men have. All the words that could be used to make this plain and positive are here put together in a single sentence.

See: the children of men are partakers of flesh and blood. Because of this He took part of the same.

But this is not all: He also took part of the same flesh and blood as that of which the children are partakers.

Nor is this all: He also himself took part of the same flesh and blood as that of which the children of men are partakers.

Nor yet is this all: He also himself likewise took part of the same flesh and blood as that of which men are partakers.

Thus the Spirit of inspiration so much desires that this truth shall be made so plain and emphatic that it shall be understood by all, that He is not content to use any fewer than all the words that could be used in the telling of it. And, therefore, it is declared that just as, just as certainly as, the children are partakers of flesh and blood, He also himself likewise took part of the same flesh and blood.

And this He did in order "that through death He might . . . deliver them who through fear of death were all their lifetime subject to bondage." He took part of the same flesh and blood as we have in the bondage of sin and the fear of death, in order that He might deliver us from the bondage of sin and the fear of death.

And therefore again it is written: "Both He which sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

This great truth of the blood-relationship, this blood-brotherhood, of Christ with men, is taught in the gospel in Genesis. For when God made His everlasting covenant with Abraham, the sacrifices were cut in two, and He, with Abraham, passed between the pieces. By this act the Lord entered into "the most solemn covenant known to the Oriental" or to all mankind,—the blood-covenant,—and thus became blood-brother to Abraham, "a relation which outranks every other relation in life."

This great truth of Christ's blood-relationship to man is further taught in the gospel in Leviticus. In the gospel in Leviticus there is written the law of redemption of men and their inheritances. When any one of the children of Israel had lost his inheritance, or himself had been brought into bondage, there was redemption provided. If he was able of himself to redeem himself or his inheritance, he could do it. But if he was not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood-relationship. It fell not merely to one who was near of kin among his brethren, but to the one who was nearest of kin, who was able. Lev. 25:24-28, 47-49; Ruth 2:20; 3:12, 13; 4:1-12.

Thus in Genesis and Leviticus there has been taught through all these ages the very truth which we find here taught in the second chapter of Hebrews — the truth that man has lost his inheritance and is himself also in bondage. And as he himself can not redeem himself nor his inheritance, the right of redemption falls to the nearest of kin, who is able. And Jesus Christ is the only one in all the universe who is able.

But to be the redeemer he must be not only able, he must be a blood-relative. And he must also be not only near of kin, but the nearest of kin; and the nearest of kin by blood-relationship. Therefore, "as the children" of man — as the children of the one who lost our inheritance — "are partakers of flesh and blood, He also himself likewise took part of the same" — took part of flesh and blood in very substance like ours, and so became our nearest of kin. And therefore it is written that he and we "are all of one." For which cause He is not ashamed to call us brethren.

But the Scripture does not stop even yet with the statement of this all-important truth. It says, further: "For verily He took not on Him the nature of

angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren," whose blood-brother He became in the confirming of that everlasting covenant.

And this He did, in order "that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Being made in His human nature, in all things like as we are, He could be, and He was, tempted in all points like as we are.

As in His human nature He is one with us, and as "himself took our infirmities" (Matt. 8:17), He could be "touched with the feeling of our infirmities." Being in all things made like us, He felt just as we feel, and knows all about it; and so can help and save to the uttermost all who will receive Him. As in His flesh, and as in himself in the flesh, He was as weak as we are, and of himself could "do nothing" (John 5:30); so when He "bore our griefs, and carried our sorrows" (Isa. 53:4), and was tempted as we are, feeling as we feel, by His divine faith He conquered all, by the power of God which that faith brought to Him, and which in our flesh He has brought to us.

Therefore, His name is called Immanuel, which is "God with us." Not God with Him only, but God with us. God was with Him in eternity, and could have been with Him even though He had not given himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became us, that God with Him might be God with us. And that is His name, because that is what He is.

And this is "the faith of Jesus" and the power of it. This is our Saviour: one of God, and one of man; and therefore able to save to the uttermost every soul who will come to God by Him.

The following comment by the *Christian Advocate* on the real condition of things at the end of the nineteenth century, is a true sign of the times:—

The nineteenth century goes out in war all around the world.

The Hague Conference led some to sing "Hosanna!" and to cry, "The age of peace dawns!" We sat among the doubters; for human nature unregenerated is the same all over the world.

The Christians are still cutting one another's throats in South Africa.

The Christians are not done cutting one another's throats in the Philippine Islands.

The Christians and the pagans are but pausing for breath in China.

Clouds are rising over various parts of Northern Africa, and the shadow of revolution is upon a score of nations in South and Central America and on the Continent of Europe.

An epidemic of lynching pervades this country. Prize fighting is a great popular amusement. New York loves it, and also can breed a race riot.

Society at Newport defies conventionalities, social and religious. One of the worst phases of the situation is the development of shamelessness. "First families" rush into the courts with their matrimonial troubles, and appear not able to blush when scenes which would disgrace those born in and to vulgarity are portrayed by the sensational papers.

Those premillenarians who think that the world must get worse before Christ can come are solemnly pointing to these things as portents.

These things are portents. And why should not people think that the world will get worse before Christ comes, when the word of God says that "in the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived"?

The item in the *Christian Advocate* has the heading, "Dark Enough, but Not Midnight." No; it is not midnight: it is the darkness just before day.

The late Latin-American Congress, held at Madrid, adopted, by almost unanimous vote, the principle of "compulsory arbitration in disputes between the American republics." And since by the Monroe doc-

trine all other nations are excluded from the affairs of this continent, south of the Canadian line, who but the United States can be the source of ultimate appeal, to do the compelling? "And he exerciseth all the power of the first beast before him"—in his sight.



THE FIRST PLAGUE

THE seven angels of Revelation 15, standing within the temple, receive their commission to pour out the vials of the wrath of God. With intense interest, they had been watching the mighty struggles going on in chapters 12-14. In these struggles they had seen the first Beast of chapter 13, while in the midst of his blasphemous career, receive a deadly wound. They saw that as, wounded almost to death, he lay weak and dying, suddenly a second Beast appeared. They beheld this new arrival go to the Beast with the deadly wound, and offer to raise up again his worship and enforce the mark of his authority. Then opened to their view the third and last great struggle between the children of God and worldly powers. They had watched the first struggle between the dragon and the Church. They had followed with intense interest the second mighty conflict—the one between the Beast and the saints upon whom he made war. But as the third struggle began between the combined forces of the two beasts of Revelation 13 and the remnant Church, the seven angels received their commission to act.

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his image." Wickedly obstinate to the claims of God, the ungodly are arrested in their career by the outpouring of the first vial. The contents of this cup fall with fearful effect. The followers of the Beast and the receivers of his mark are at last awakened to the seriousness of the issue.

This third, and last, great struggle of the Church being as surely *just before us* as the two preceding conflicts are behind, let us examine this plague. Its reality, its nature, and its duration are very clear.

This plague must be literal. If it were symbolical, what then would be the plague? Moreover, almost all the plagues are literal. It may be urged that the drying up of the river Euphrates in the sixth plague is symbolical. But how could it be otherwise? Under the third plague the rivers have been turned into blood. It would then be no plague, but a blessing, to dry up the *great* river, which surely the third angel did not overlook. In its nature, a plague is a torment, vexatious to existence. Since the torment of the guilty is aimed at in the first plague, the end is better secured by the falling of this sore than by some unknown thing symbolized.

We might have a better understanding of the severity of this plague if the somewhat antiquated language by which the Greek is translated did not conceal its nature. The Greek word from which "sore" is translated is set over almost literally into the Latin as *ulcus*, from which we get our word "ulcer." This sore, then, is similar to an ulcer. It is of a deeply imbedded, severe, and corrupting nature. Malignant and deadly in its character, it is more fearful than a sore occasioned by a bruise.

It does not relieve its prey by ending their pains with death; for while the fifth plague is falling, it is

stated that men blasphemed God because of their "sores." What sores? No other sore has appeared in the record save the first. Also the word used for sore in both cases is the same. We then conclude that few, probably none, will be able to shake off, when once received, this distressing plague, while others will be added to it.

Who will receive this grievous visitation of God's anger?—Those who receive the mark of the Beast and worship his Image. How far over the earth shall this plague extend?—As far as the worship of the Beast with the enforcement of his mark has gone.

In order to escape the penalty of receiving the mark of the Beast, it must be determined what the Beast is. To get this understanding, it would be best to go to the record where the Beast is first introduced, and there, at its origin, to study the description of it, and from that to follow onward its career. The Beast, as "the beast," begins with Revelation 13. In the first ten verses of this chapter his description is so fully and so accurately given that he is easily identified. There is only one power which can answer to this record—it is the papacy, the Church of the pope.

One characteristic will be sufficient to locate him. John says: "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." To this power are attributed blasphemies greater and more successful than those of any other rebel mentioned in Scripture. In fact, it is its unusually blasphemous character that marks this power as Antichrist. Since the clear meaning of Antichrist is one who puts himself in the place of Christ, we must expect this blasphemy to consist of pretentious claims and acts—claims and acts that are justified in Christ alone. The Bible thus defines two such blasphemies:—

1. "Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Jesus did not deny this definition of blasphemy. His answer indorsed it, by showing that He is the Son of God, and therefore had not blasphemed by putting himself in the place of God. Since blasphemy here is putting man in the place of God; and since all admit that Antichrist would arise in the Christian Church, what blasphemous power has arisen in the Christian Church, putting itself in the place of God? John 10: 32, 33.

2. "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?" Mark 2: 5-10. Again Jesus indorsed this definition of blasphemy by demonstrating His power to forgive sins. Would that all who claim power to forgive sins could as divinely support their claim! Here blasphemy is claiming power to forgive sin.

In each of the two Scripture quotations given, it stands out clear that blasphemy consists of those acts which would be expected of Antichrist. What great power having the publicity attributed to the Beast of Revelation 13, claims the power on earth to forgive sins?—There is only one; it is the papacy. Demanding that men shall recognize the power of its priests to change at the service of the mass a flour wafer into the body of Christ, and common wine into His blood, the papacy blasphemously puts itself in the place of Christ; it further blasphemes when it claims a full and unconditional power to forgive sins.

The Beast is the papacy. His mark, what is it? It can not be a literal mark; for a literal mark is one no man can resist receiving from a strong power. Suppose it were a brand upon the head. What man could avoid receiving it were the government officers to bind him and stamp it by force? The combined forces of the two beasts hold full sway, do they not?

Upon penalty of death, they require all men to receive this mark. Rev. 13: 16, 17. But there are

some who do not receive it. Rev. 15: 2. Therefore it can not be a literal mark; because, if it were, no one could successfully escape it; it could be stamped even after death. It must, then, be a spiritual mark.

What this mark is can easily be determined. It is said to be "a mark in their right hand, or in their foreheads." Since it is a spiritual mark, it must needs be one that will spiritually affect the right hand and the forehead. Do the Scriptures mention any such mark? Only *two marks* which affect the hand and the forehead can be found in the Bible. Of these two we may easily know the right one; because the Lord has abolished one of the two.

The first one, the one abolished, is the Passover. "And it shall be for a sign unto thee *upon thine hand, and for a memorial between thine eyes*, that the Lord's law may be in thy mouth." Ex. 13: 9. By noticing the nature of the Passover, it can be seen how it was a spiritual mark upon the hand and upon the forehead. The expression "between thine eyes" means the forehead.

The observance of the Passover required that on certain days no usual work should be done. Thus it was a mark on the right hand; for the forbearance from labor, and especially for religious reasons, would certainly have a discriminating effect. To keep properly the Passover it was also required that the mind should be occupied with God's law. A true observer would then refuse to enter into conversation or to engage in any scheme not in harmony with God's law. Thus that person would be marked. The Passover would, by obedience to these requirements, become a sign on the hand and on the forehead.

There was another such sign. It is found in Deut. 11: 13, 18: "Ye shall hearken diligently unto my commandments which I command you this day. . . . Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign *upon your hand, that they may be as frontlets between your eyes.*" A frontlet was a band worn on the forehead.

Moses is speaking here of God's commandments. These commandments were to be a sign upon the hand and upon the forehead. How could they be? All the commandments, or each one of them, could be a sign on the *forehead*,—in the mind,—for on them could we *think*, and by them could we regulate our conduct. But *only one* of these commandments could be—like the Passover, by requiring us to cease from labor—a sign *on the hand*. The *fourth commandment*, the keeping of the Sabbath, imposes the refraining from labor one day each week. Therefore it is a sign *upon the hand*. Like the Passover, the proper observance of the Sabbath requires that the observer shall not speak his own words. This Isaiah says in chapter 58: 13.

Of these two marks,—the Passover and the Sabbath,—which is the one to which the Beast of Revelation 13 will oppose a counterfeit mark? It can not be the Passover; for that ceased at the cross of Christ. Since then, no holy time has been given that in its nature is similar—similar by demanding cessation from labor. Since the Sabbath is the only mark remaining that is, first, *spiritual*, second, a mark on the *hand* and *forehead*, the mark of the Beast must be a counterfeit Sabbath.

How plain at once does this make the first plague. The combined forces of the two beasts are determined to have a mark. Judas and the Jews united to accomplish the death of the Saviour; but they both perished in a terrible retribution. So these powers, combining to enforce a mark unreceivable by God's people, are themselves compelled to receive a retributive mark. The awful sore of the first plague falls to *mark* those who have received the *sign of the Beast*.

God warned the world not to receive the false Sabbath. It was His design to place a mark upon all people by leading them to observe the Sabbath He gave. But the majority preferred to receive the forbidden mark. Since they would not receive the mark which was God's choice, God now makes *them* receive a mark which is not *their* choice. They

EDITORS' NOTE: This is the fourth in the series of eight studies on The Plagues. The next article will be "The Second and Third Plagues." Your friend should read these articles. Invest twenty-five cents in a two-months' subscription for him. If you can invest fifty cents to send these eight articles to TWO friends, so much the better. We can furnish the back numbers. You may pay in postage stamps if you wish.

would not listen to God's pleadings not to receive the mark of the Beast; now God will not listen to their pleadings not to receive the mark of this plague. The first plague falls with fearful effect. So distressing does it become that the men *blaspheme God*. The character of the Beast is now apparent: "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Its blasphemous character may be hidden in the day of God's mercy; but in the day of His wrath it is openly manifest: they who receive the mark of the Beast blaspheme God as the very first consequence of having received the mark.

How far will the visitation of the first plague be felt?—As far as the mark of the Beast has gone. "Babylon is fallen, is fallen, that great city, because she made *all nations* drink of the wine of the wrath of her fornication." Rev. 14:8. Do not seek for mission fields entirely free from Babylon's corrupting influence. There are none. Babylon has gone to all nations. Then arise, and go after her. Go, and warn the people everywhere that if they receive the mark of the Beast, they must also receive the plagues. Go, believing that as surely as Rome is regaining her power, so surely will the enforcement of her sovereign badge follow. Go, knowing that as certainly as the churches refuse to renounce this forbidden mark, so certainly is approaching the falling of the first plague. B. G. WILKINSON.

A CONFERENCE NOT TO BE HELD

"IMMEDIATELY I conferred not," says the apostle Paul, "with flesh and blood." The occasion referred to in this remark was when it pleased God to call him by his grace, and reveal His Son in him, that he might preach the gospel to the heathen. Gal. 1:15-17. The case is a very clear one, even from our distant point of view; and it was a clear one to him; that is, he knew that there was no occasion for him, under the circumstances, to hold a conference with flesh and blood in reference to the great issue then at stake,—the duty he owed to the call of God,—just as there need not be to any now, under like circumstances. His call from God was direct and plain; and it is a notable instance of the power of the gospel that it can cause its influence to prevail over a man in such a position, of such learning, and such energy of character; but we need not be surprised at this; for the gospel "is the power of God unto salvation." This instance has been the means of bringing many souls to Christ.

But from the standpoint of his position, Paul might have been tempted to stop and reason: "What! should I, who have been persecuting the disciples of Christ, turn around now, and go to preaching the gospel? What will people think of me? How will it affect my standing and prospects as a member of the honorable Sanhedrin? How will it change my prospects in life? I think I will talk a little with my neighbors before I make any such move." This would have been conferring with flesh and blood.

But the apostle knew the call he had received; and he knew who had called him; and he would give no opportunity for side influences to come in and embarrass his convictions of duty. He would not even go to those who were already in the faith, to whom his mind would most naturally turn under such circumstances. But knowing that his commission was a virgin call from the Lord, he would not go to others, whatever their standing or qualifications, lest it might seem that he had received his gospel at secondhand, and had gathered his determinations from the wishes and directions of men.

He did not consult his relatives in the flesh, who would have thought him led away by some sudden and blind impulse, and would have advised him to wait and be cautious in the matter.

He did not consult his own worldly interests. These would all have led him in the opposite direction. But these he counted all loss for Christ.

He did not consult even his own personal safety; and he knew he would expose himself to dangers

and perils of every kind and form. He had suddenly become willing to suffer with Christ, that he might reign with him.

So, passing these considerations all aside, he says, "Immediately I conferred not with flesh and blood." His language involves more than the mere negative idea conveyed by the words used. It means that he immediately took such steps as to show that he was not consulting flesh and blood in the matter. All that a good and conscientious man wishes to know in regard to any course of conduct, is simply whether or not it is the will of God. Being satisfied that it is settles the question. When you take anything else into consideration, what are you doing?—You are putting something else on a par with the will of the Lord. And this is simply to renounce the Lord, whom we profess to take as our commander and guide, and to put man in His place. Take the whole list of worthies mentioned in Hebrews 11; it appears that the only warrant they wanted in what they had to do was faith that it was the Lord's will.

To hesitate to obey the call of duty, from selfish interests, is to put self in the place of the Lord, and openly renounce Him by asserting that our own interests are better and more important than His will.

To enter into a conference with flesh and blood, in regard to our duty, and defer its claims to their judgment and promptings, is to turn our backs upon Christ, who expects us, as His disciples, to give ourselves to Him without question or reserve. And when, instead of doing duty promptly, we delay till we can take counsel with what Paul calls flesh and blood, we generally do not perform the duty at all.

The principle involved in this question has a wide application to duties that are recognized as general. In forsaking sin, we are not to consult society. In the duty of dealing uprightly, we are not to follow the customs that prevail in trade, in the world's business. In consecration to Christ, we are not to conform to the low standard common to multitudes of the professors of religion. In our own personal service we are not to consult our individual likes and dislikes, nor personal ease or honor, nor the prospects of advancement or remuneration, nor to let these considerations swerve us a hair's breadth from duty.

We are to consider, moreover, that the path of duty is a path of sacrifice: if we can not hold a situation and remain honest, sacrifice the situation, if that can be called a sacrifice, but keep honor pure; if remaining true to the dictates of religion causes loss in trade, sacrifice the trade, but be true to the principles of religion. When some flattering position of honor and trust opens before us, but we find that we can not reach it without lying, bribery, deception, or departing in some respect from what we had promised by word or action, better sacrifice the position than to indulge in these evil principles. If, through some misunderstanding or lack of knowledge of the facts in the case, we give our word and pledge to do some act, or carry out some agreement, which is, at the time, all right in itself, but which we afterward find will involve us in special burden or loss to carry out, we had better bear the loss and keep the pledge. This we understand is what David means when he says that "he that sweareth to his own hurt, and changeth not . . . shall never be moved." Ps. 15:4.

While in the matter of conviction of duty it is not best to defer too largely even to the influence of good men,—for they may be governed by wrong motives, may lack in judgment, faith, or devotion,—what shall be said of conferring with wicked men in regard to our convictions of duty? Would they be likely to give the right counsel or exert the right influence?—Surely not.

"But," says one, "I should not think of conferring with such persons." Of course not, knowingly and openly. But what about doing it unconsciously, and beneath the surface? How many are doing this very thing, from the naked and unvarnished statement of which they shrink with great aversion. Is not this virtually done by all those who fear to

follow the right course of action, or be true to their convictions of duty, for fear that wicked men will ridicule them, or denounce them, or otherwise make their situation unpleasant and embarrassing? Those who are influenced by such considerations are certainly conferring with men in regard to their duty, and letting them decide. What does James say on this point? He says "that the friendship of the world is enmity with God;" and that therefore whosoever "will be a friend of the world is the enemy of God." James 4:4. What must the Lord think of His professed follower who holds a conference with the sworn enemy of God?

The principle applies also to the special services which God requires of us to Him. From these we are not to be held back by the consideration of personal weakness, or the lack of visible means; because whatever God calls us to do, He will provide strength and means for its accomplishment. Dr. Payson says: "Whatever God calls a man to do, He will carry it through. I would undertake to govern half a dozen worlds if God called me to do it; but if He did not call me, I would not undertake to govern half a dozen sheep."

The fear of not being able to hold on keeps many from starting in the known duty of leading a Christian life. But this is distrusting the power of Christ; or else it is a confession that we do not intend to trust Him. The more common reason for conferring with flesh and blood is a reluctance to give up the world, and a secret clinging to some of its easy ways and indulgences. This is a most perilous course, against which the Lord particularly warns us: "Remember Lot's wife."

The example and exhortation of Paul not to confer with flesh and blood in matters of conviction of duty, commends itself to the best judgment of all men. We look with disdain upon the man who has no mind of his own, but acts like the Hindoos, whose course of action, according to a returned missionary, in their own words is: "I do as ten men do;" that is, he has no settled course of duty of his own, but follows custom. But we commend the man who rests his convictions upon an enlightened conscience, and then has courage to carry them out. The judgment of the eternal world will certainly approve such a course.

It is the privilege of every one to be in such communion with God that his duty will be to him as clear and plain as Paul's duty was to him, and he will have no need to confer with any earthly wisdom in regard to a proper course of life, any more than had Paul with reference to his preaching the gospel. To begin parleying with the enemy is to enter upon the path of defeat. "I did not ask your opinion," said the Duke of Wellington, to an officer of the engineers, who was urging the impossibility of executing an order he had received. "I gave you orders, and I expect them to be obeyed." Can our Lord be any less rigid in His directions? U. S.

SENTIMENTALISM IN FOREIGN WORK

ANYTHING that tends to make distinctions between home and foreign service is against the foreign work. Through the backwardness of the churches to recognize the duty of evangelizing the world, there has come in a sort of romance of missions, a habit of appealing to the sentimental side of religious feeling. But sentimentalism in the work of the Lord is bad. Work is work, that is all, wherever it is done; and the battle against sin abroad is just the same as the battle against it at home. There is no special inspiration, peculiar to foreign work, provided to keep the worker abroad going. There is much of an effort to popularize foreign missions, to work up an enthusiasm of a special kind, in order to get the workers and their support. I noticed a little time ago that Dr. A. T. Pierson, who has always been a home worker for foreign missions, said that he was "a little afraid of what is called missionary enthusiasm." He said, further:—

It feeds on excitement; it seeks incitements; it likes imaginative pictures drawn in highly colored tints; but it fades and faints before discouragement and difficulty. We want something nobler even than such enthusiasm; namely, simple, calm, steady obedience, implicit compliance with an explicit command; not a calculating, hesitating policy, but simple, uniform, steadfast, immediate obedience.

In the idolatrous fields it is the need of the people rather than their own expression, or even knowledge of their need, that appeals for help. Speaking recently in England, Mrs. Bishop, who has traveled through all Asia, said she was constrained to utter one word of warning concerning a fallacy that has been helped on by the romantic school of foreign mission writers. "Some would have them suppose," she said, "that these people were thirsting for God. It was not so. There was no such manifest desire on their part—their thirst was rather for gold and the good things of this life." That is, they are like men the world over, and to help them means a steady, plodding effort that does not live on mere sentiment.

There is such a thing as a burden for a special field. No one having an interest in the work of the Lord would think of ignoring such special leadings. But the burden that precedes this is a burden to see souls saved, and the work of God advanced in the hearts of men. In a foreign field, I believe most of us would prefer to see somebody coming who, possibly, had had no special burden for our particular field, but who had proved, by experience in the work, that wherever he was placed he had a burden to work, rather than to see some one coming who had a tremendous burden to get abroad, but who had demonstrated no particular ability to make a success of the work at home, in the steady, plodding way. No amount of traveling can make a missionary. The best burden of all, the one that is least likely to mislead any, is the burden to bear burdens just where we are. And then the moment the Lord may show us and the brethren that there is greater need somewhere else, we are ready to get a burden to go anywhere under the sun. And any with a genuine burden to go abroad ought, generally, to prove their fitness and find their place in the work in practical service at home. This will save time and money.

That the sentimental idea in foreign mission work often sends men into trying fields who ought to have been tried and tested and developed at home, is perfectly evident in the work of every society. It is really irritating to find somebody who is prepared to find strange peoples "interesting." They are not specimens to be looked at. They are living souls to be saved; and their personal peculiarities and picturesque appearance is a secondary and trifling matter. We are as strange to them as they are to us. What of it? Sin in them is just as sinful as in ourselves, and the gospel is just as powerful to save them from it.

I wonder if there are any who still think it would be pleasant to work in the South Seas, and see the wavelets roll in upon the coral beach. Bishop Patten, of the Melanesian Islands Mission, had a horror of this class of missionaries. He said:—

A man who takes the sentimental view of coral islands and coconuts, of course, is worse than useless; a man possessed with an idea that he is making a sacrifice will never do; and a man who thinks any kind of work beneath a gentleman will simply be in the way.

It is possible for a man to be a Seventh-day Adventist in good and regular standing, and yet have his usefulness crippled by getting some one or all of these notions into his head. Romanticism in mission work is responsible for much. There is too much hero worship in the world, too much glorification of men, especially if the life-work may have had a strange and far-away setting. We do not need any of the devices that popular religion makes use of, with the best of motives, no doubt, to urge on foreign mission work. As Seventh-day Adventists, we know that the Lord is coming when the witness of this gospel of the kingdom is given to all nations. To give this witness is the regular, ordinary, and only work we have. Let us go at it, every man in the place where God puts him. It is the same work

wherever we may be. Of course far more workers will yet be sent abroad, proportionately; for the work will not be done till the cry is sounded abroad. If home demands are allowed to monopolize more than a fair share of labor, the home work will simply have to drag on slowly, waiting for the work abroad to be done. The sooner the whole world is warned, the sooner will the home work be finished.

W. A. SPICER.

OPPORTUNITIES

"AND let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Opportunity is defined as "a time or occasion attended with propitious or favoring circumstances; fit or convenient time; favorable or advantageous chance or opening."

In the things of this world, it is often the case that one sees something that ought to be done; but much as he desires to perform the work, he has not the authority to do it; nor the means at hand for accomplishing that which he desires, even if he had the authority. Therefore a real opportunity embodies (1) a knowledge of what needs to be done; (2) liberty to perform the work; (3) power, and facilities with which to meet the emergency, and do that which should be done.

In the things of the Lord, as declared above, we are fully commissioned to "do good" wherever and whenever an "opportunity" appears to us. In doing good, the field of operation is the whole world—"all nations." As for power to do, the Lord has said, to the worker: "All power is given unto me in heaven and in earth. Go ye THEREFORE, . . . and lo, I am with you alway, even unto the end of the world."

Foremost in the doing for all men is the conveying to them the precious light of the gospel of Christ,—teaching others what Christ taught in His life and ministry,—doing this, not simply in theory, but in our lives bearing the Christ-fruits, willed and wrought in us by the Spirit of the living God.

The Lord has emphatically said, concerning the work of bearing to our fellow mortals the message

of our Saviour's soon coming, and the needful preparation to meet Him: "I have set before thee an open door, and no man can shut it." How wonderfully has the way been opened that the gospel of Christ may be proclaimed to all nations, and that in the most striking manner, in the last half-century—since the going forth of the great threefold advent message!

In tracing the advancement of the present truth among the different nationalities, we see, all the way along, that when the time came to introduce the third message to those of another nation, the Lord has moved upon some one to accept the truth who was familiar with the language of that nation. In several instances persons have first come to our people with some of our works—tracts or pamphlets—already translated into their language, and asked to have the work printed and circulated among their people.

Step by step, works have been prepared, until now there are publications in thirty-nine languages on some point of present truth. Although some of these are small tracts only, it is nevertheless a beginning, and will lead to something still greater if the work is continued. In 1852, when I accepted present truth, our facilities for advancing the message were limited to a sixty-four-page tract, and an eight-page ADVENT REVIEW, semimonthly, and in English only. What a different outlook at the present time!

With this article we give a tabulated statement of the various languages in which reading-matter has already been printed, and the number of persons in the different languages, who, in some manner, should be furnished with the light on the great truths for this time.

In collecting the statistics of the number of persons in the different languages, I have availed myself of the use of the census reports, encyclopedias, and encyclopedias of missions, etc. Some of the statistics were not quite up to date, so the number I give may fall a little below what a present accurate census might show.

In making out the list of periodicals, books, pamphlets, and tracts, with the number of pages, I have carefully examined the catalogues of our various publishing houses, and the reports of our different missionaries. This has taken considerable time, and in some cases I could learn only that they were publishing in a certain language, but am unable to say what, or to give the number of pages. The figures given would therefore be slightly increased if I had all these blanks filled. In counting books sold by canvassers, where there are several styles of binding, I have counted, in each case, only one book, so the

TABLE OF PUBLICATIONS IN THE DIFFERENT LANGUAGES

LANGUAGE	No. Speaking It	Papers Regular	Missionary	No. of Bound Books	No. of Pages	No. of Pamphlets	No. of Pages	No. of Tracts	No. of Pages	Total No. of Books	Total No. of Pages
Arabic	13,000,000							6	96	6	96
Turkish-Armenian	300,000							7	28	7	28
Armenian Greek	300,000							4	16	4	16
Bohemian	6,000,000					3	276	2	16	5	292
Bulgarian	3,154,375							12	12	1	12
Bengali	38,097,000	1						2	32	2	32
Basuto	200,000						120	1	24	2	144
Chinese	402,680,000						50	2	16	5	66
Danish-Norwegian	4,595,122	3		14	5,906	11	1,197	67	1,006	92	8,109
English	111,100,000	44		120	36,373	74	6,880	291	1,842	485	45,095
Estonian	650,000				100			1	16		116
French	51,200,000	27	1	12	3,299	13	750	48	860	73	4,909
Finnish	2,270,912				65			3	308	6	213
Fiji	121,798	1					40	2	88	4	128
German	75,200,000	4	1	31	10,633	21	2,782	76	1,374	128	14,779
Greek	2,438,806							7	160	7	160
Holland	16,518,629	2		10	3,782	12	744	24	432	40	4,958
Hungarian	41,827,700					3	32	29	124	32	150
Hawaiian	30,504							1	16	1	16
Hindustani	82,500,000							1	16	1	16
Italian	88,400,000					1	126	5	64	6	190
Icelandic	72,445	1		1	566					1	566
Japanese	41,089,040	1					38			1	38
Kaffir	1,459,288						120	3	24	4	144
Lettish	3,000,000						100	4	36	5	136
Livonian	1,121,000						16			1	16
Maori	50,000							3	40	3	40
Portuguese	13,000,000	1					120	3	24	4	144
Polish	14,000,000				300			2	24	7	364
Rumanian	46,314						8	5	24	6	32
Russian	75,000,000						112	3	24	5	136
Raratongan	10,000							9	104	9	104
Swedish	5,284,981	3	1	18	6,860	10	1,069	50	957	78	8,886
Spanish	42,400,000	4	1	3	1,071		44	14	180	18	1,295
Servian	2,096,043						24	2	8		32
Samoan	92,250						160			1	160
Tahitian	12,800						112	2	108	3	220
Tongan	22,000							2	195	2	195
Welsh	1,501,034							4	38	5	158
Totals	1,130,851,941	51	48	215	69,167	172	15,068	685	7,972	1,072	92,207

numbers given below are for distinct and separate books.

The preceding table contains thirty-nine languages, spoken by 1,130,851,941 persons. Publications already prepared by Seventh-day Adventists in these various tongues consist of the following: fifty-one regular weekly, semimonthly, monthly, and quarterly journals, and forty-eight missionary papers issued in the interest of Conference and colporteur work; 215 bound books, containing 69,167 pages; 172 pamphlets, of 15,068 pages; 685 tracts, with 7,972 pages, or a total of 1,072 books containing 92,207 pages.

The few books already issued in Chinese are in the dialects read by three fourths of the Chinese nation. If we deduct one fourth—100,670,000—from the Chinese, the total number of persons in whose language reading is already printed would be 1,030,181,941, or about five sevenths of the total number of the inhabitants of the world. Thus, as far as material with which to prosecute our work is concerned, there is surely a good beginning.

As to places in which to work, the Spirit of the Lord has said to us: "God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. . . ."

"The Macedonian cry is coming from every quarter of the world, and men are saying, 'Come over, . . . and help us,' and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. . . . Those who have means are doubly responsible; for this means has been intrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. . . . Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love Him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance?"—*Review and Herald, July 21, 1896.*

The Lord has not called us to go alone, for we read again: "All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation."—*Id., Feb. 28, 1893.*

"Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in heaven's ways; therefore not one human being should be cast aside or left with no part to act."—*Id., July 9, 1895.*

"God reminds his army that they are to fight in unison with the angels of heaven, and that more than angels are engaged in this warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with His might to press forward unto victory."—*Id., Oct. 6, 1896.*

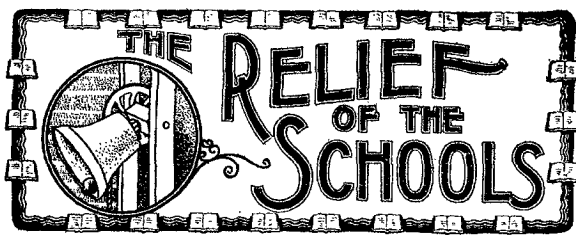
"All heaven is waiting to co-operate with those who will be subordinate to the ways and will of God. God gives grace, and He expects all to use it."—*Id., Nov. 9, 1897.*

In view of these facts, what an "opportunity" is before those who have the light of the Third Angel's Message!—material prepared with which to work among five sevenths of earth's inhabitants; calls from "all the world" for the workers, and an assurance that angels and the Spirit of God will use every consecrated worker; angels "waiting" to accompany those who give themselves and their substance to the work. Truly, it can be said of this people: "Thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. The "Gentiles"—nations—will come to the "brightness of thy rising." Who will heed the injunction of the Lord to arise and shine?

Who will heed the call, and improve the opportunity to do good in this last great message to a perishing world?

"Who will answer, gladly saying,
Here am I, O Lord, send me?"

J. N. LOUGHBOROUGH.



RECENTLY a young girl, who works hard with her hands for all that she has, sent in a gift of one hundred dollars for the RELIEF OF THE SCHOOLS. With the draft she writes:—

"Accept this little offer of one hundred dollars toward material for books, and oblige,
"Yours in the work,"

"P. S.—May the blessing of the Lord rest upon every feeble effort for good."

The spirit of self-sacrifice in this letter has touched me deeply. Many who are abundantly able to give almost infinitely more than this poor girl have not given offerings a quarter, or even a twentieth, as large as hers.

The RELIEF OF THE SCHOOLS is testing hearts and proving character. P. T. MAGAN.

A LETTER

Showing What a Busy Man Can Do

BATTLE CREEK, MICH., NOV. 11, 1900.

Elder R. M. Kilgore,

18 West Fifth Street, Kansas City, Mo.

DEAR BROTHER: You know that at the last council meeting, I expressed myself as being deeply interested in the plan of selling "Christ's Object Lessons" for the relief of the schools. Well, as the days go by, my interest deepens, and I can see greater possibilities in the plan than ever before. I am perfectly satisfied that we can sell three hundred thousand books in an incredibly short time if we all take hold in earnest. If you will pardon me, I will give you a little of my experience.

At the Conference, as you will remember, I urged all the brethren in responsible positions, leaders, to take hold of the work in earnest themselves, and thus set an example for the ministry, and the rank and file will follow. About that time I was elected president (librarian) of the Battle Creek missionary society, which has over two thousand members. I began at once to plan how we could handle our share of this great work. It took but few figures to show that our quota would be about twelve thousand copies. The magnitude of the undertaking fairly staggered me, and I began to study the reasons why we should be excused from taking so large a number. Such a busy people, such a poor people, no territory to work in, etc., came up as excuses; but I was not satisfied; I could not escape the conclusion that we must do our part, but how to do it was the question.

I began to cast about in my mind to find those who could devote a large amount of time to the work, but could think of but few; nearly all were too busy or too indifferent. In spite of my best endeavors to the contrary, I began to feel that it was no use trying. We could never do it. In this state of mind, I began to seek the Lord, and think upon His promises. My hope began to revive. Something seemed to say to me, "You sell some, and you will see how the work can be done. You set the example, and others will follow." I had never sold books, and you know, Brother Kilgore, that I am very busy, hardly having a moment I can call my own. I tried to excuse myself, suggesting many plans for others, thus helping them work, but not engaging in the work myself.

I wriggled and twisted every way, but could not get away from the conclusion that I must sell some of these books myself. I promised the Lord that I would do it if He would open the way and furnish the opportunity. This He soon did, and I sold the first book by telephone.

I was talking business with a gentleman in another city, and while waiting for information, sold him a book. He was so interested in our plan of paying our debts that he offered, of his own accord, to help us sell the books. This encouraged me very much.

I wish I could give you all my experience in selling the books. Perhaps I can sometime. I can only take time now to tell you that the Lord has opened the way and helped me to sell seventy-five books in a little over two weeks. During this time I have worked just the same in the Office, losing no time whatever. I do not think it has taken me on an average more than two minutes to sell a book. I have sold to every one I have asked to buy. All these books have been sold to those not of our faith. Quite a number have paid two dollars each for the book; some one dollar and a half, and none less than one dollar and a quarter. One gentleman bought four for Christmas presents; one, three; another, two.

While selling these books, I have improved many opportunities to speak of the goodness and love of the blessed Saviour. I have been greatly blessed. It has been a precious experience to me. I am full of courage, and can now see how our church can swell its quota. The Lord has helped me to sell books, and He will help all who will try in His strength.

I can not tell you how anxious I am for every one of our leaders and ministers to go to work at once and sell some of these books, so that they may tell the brethren how to do it.

Dear brother, if you have not already sold a lot of these books, will you not do it at once? Then, when you come in contact with the people, whether in private or public, you can encourage them to go and do likewise. It will not do for our ministers to buy a few of these books, and then give them away. We must sell them, and by so doing get our friends to help us. Our people everywhere should sell these books. They are well worth the price asked for them. There is no Seventh-day Adventist who has not at least six personal friends who would buy one book each to help along a good cause.

These books can be sold by mail; for I have tried it, and sold several in that way. Will you not sell some in that way?

I would like to write much more, but must forbear for fear I shall weary you. May the Lord greatly bless you and all who take hold of this good work, and hasten the day when the last of the three hundred thousand books are sold, the debts paid, and we all, by the effort put forth, are brought into perfect union and prepared for the great closing work of the Third Angel's Message.

Your brother in Christ,

[Signed]

W. C. SISLEY.

UNION COLLEGE, NEB., Dec. 2, 1900.

DEAR BROTHER MAGAN: I am glad to receive letters from you from time to time, and am sorry that I am unable to answer as I would like. I have been very busy, however, this fall, much of my writing being done with pen and ink; so I am unable to do as much work by correspondence as some of our teachers are. I am always glad to receive your letters, and to know of the progress of the work with the new book. We are endeavoring to do something with it here, and we hope that this district may do at least its part. I have written to all the district laborers within the last few days, calling their attention to the "Christ's Object Lessons" enterprise, and sending them the little pamphlet that was issued during the summer, containing the Testimony on the RELIEF OF THE SCHOOLS.

Nebraska, I believe, will sell a large number of

the books. You were in attendance at the State meeting in Iowa, and of course know what they are attempting to do there. I hope that they may be able to sell every book that they have voted to. I believe, also, that the canvassers will do a good work. I have heard practically nothing from the other States in the district.

Lincoln is being divided into districts, and the students of the college, together with the teachers, will do their part in canvassing the city and surrounding country.

We have a large number of students here at present, and a most excellent spirit is in the work. Our attendance now is about three hundred. New ones are coming in constantly.

Very sincerely yours,

[Signed] W. T. BLAND.

OURAY, COLO., Dec. 8, 1900.

PROF. P. T. MAGAN,
Battle Creek, Mich.

DEAR BROTHER: I am engaged in selling the new book, "Christ's Object Lessons." I regard it as a great privilege to have part in a work the Lord has so clearly outlined. I hope to sell at least a thousand copies of this wonderful book.

Your brother in the work,

[Signed] BENTON W. MARSH.

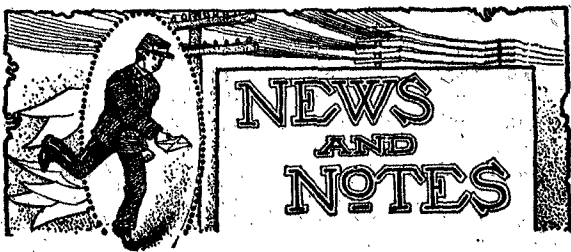
We earnestly request all our kind friends to remember that FIFTY THOUSAND DOLLARS is needed to pay for the material in "Christ's Object Lessons." We ask for large contributions from the rich, and small gifts from the poor. Money for this purpose should be sent to the treasurer of the General Conference Association, care of Review and Herald, Battle Creek, Mich.; and be sure to state that it is for THE RELIEF OF THE SCHOOLS.

DECEMBER 6, the first payment was made by the Battle Creek College to the Review and Herald on the big debt. On that day the sum of \$1,004.78 was turned into the Review and Herald treasury. This is the beginning. Now let the good work go on until every cent is paid.

RECENT PLEDGES TO THE RELIEF FUND

A friend in Michigan.....	\$100 00
E. E. Brinke.....	25 00
J. H. Haughey.....	100 00
J. H. Kellogg.....	200 00
H. E. Osborne.....	10 00
J. D. Bradley.....	5 00
A. G. Moon.....	3 00
L. A. Hoopes.....	10 00
Clarence C. Crisler.....	10 00
E. P. Boggs.....	10 00
E. A. Sutherland.....	50 00
Miss A. Helen Wilcox, gold watch, with silverware.....	

\$523 00



— France's naval estimate for the coming year is \$152,453,200.

— All of the available British mounted infantry has been ordered to South Africa.

— It is said that Wm. T. Stead is at The Hague, "drawing up a manifesto for Mr. Kruger."

— Owing to heavy rains, the Senne River has inundated a portion of the city of Brussels, Belgium.

— Oswald Ottendorfer, editor of the *New Yorker Staats Zeitung*, died in New York, December 15.

— An earthquake shock of one minute's duration was recently felt at Joplin, Mo.

— Two negroes were lynched by a mob, in the jail yard at Rockport, Ind., the 16th inst.

— George von L. Meyer, of Massachusetts, has been selected as ambassador to Italy by President McKinley.

— After New Year's the Northern Pacific Railroad will reduce passenger rates in Montana to three cents a mile.

— The natural gas supply at Akron, Ohio, gave out Monday, December 17, the coldest day thus far this winter.

— The Fowler Bicycle and Carriage Company's works at Chicago were destroyed by fire, the 19th inst. Loss, \$80,000.

— Initial steps have been taken in the organization of a Hebrew regiment for the National Guard of New York State.

— The czar of Russia is rapidly recovering his health, and his physicians have declared that they will issue no more bulletins.

— Michael G. Mulhall, the famous statistician, died in England, the 13th inst. He was born in Dublin, Ireland, in 1836.

— The extensive plow works of the A. T. Stewart Company, at Carnegie, Pa., were destroyed by fire, December 17. Loss, \$40,000.

— Mr. Kruger and Dr. Leyds dined at the royal palace, with Queen Wilhelmina, of Holland, and Dowager Queen Emma, December 14.

— The German training-ship "Gneisenau" was wrecked in Malaga harbor, December 16, by a hurricane, 100 or 150 men losing their lives.

— The United States auxiliary cruiser "Buffalo," with 250 naval recruits, has sailed from New York for Manila, by way of the Cape of Good Hope.

— Archbishop Ireland and Bishop McGoldrick, of Duluth, argued in favor of the army canteen, before the Senate Committee on Military Affairs, the 13th inst.

— Dr. Matzon, professor of law, in the University of Copenhagen, has been appointed to represent Denmark in the International Court of Arbitration at The Hague.

— The Cunard steamer "Lucania" left New York the 18th inst., with 2,013 sacks of mail matter, the largest amount ever carried on one boat across the Atlantic.

— The State normal and training school, at Fredonia, N. Y., was destroyed by fire, December 15, the janitor and six young lady students perishing in the flames. Loss, \$200,000.

— Curiosity to see a drowning man, caused the death of 200 passengers on a steamboat in West River, China, the 15th inst. The boat was overturned by the rush of passengers to the side.

— Li Hung Chang recently informed General Chaffee that "he and all the people of Chihli Province are extremely pleased and gratified at the behavior of American troops toward the Chinese."

— The plant of the Brown Hoisting and Conveying Machine Company, one of the largest industries of Cleveland, Ohio, was burned December 19. Loss, \$1,000,000. Over 1,000 men were employed.

— A citizen of Detroit, Mich., who does not wish his name to be known, has arranged with a local shoe house to give each member of the Newsboys' Association of that place a pair of new shoes for Christmas.

— The best educated of the people now coming to the United States are the Finns. Last year 6,753 of them came over, and of these all but sixty-two were able to read and write. They are generally Lutherans.

— Because of the withdrawal, by Portugal, of the equator of the Dutch consul at Lorenzo Marques, the minister from the Netherlands to Portugal, and the Portuguese minister at The Hague have left their posts.

— In the German Reichstag, Dr. Stoecker, former court chaplain, recently announced that he had "private information that the reason the empress dowager hates Emperor Kwang Su, is that the latter has become a Christian."

— An exchange says that "it is singular that no attempt has been made to improve or cultivate the blueberry, one of the best native fruits. As far as known, no single variety has ever been named and propagated, yet there is diversity of size, flavor, and time of ripening."

— The Swedish government is waging a stern fight against drunkenness, says the *Canadian Baptist*. It imprisons all relapsed drunkards in houses of correction, and doses them with rum in all of their food and drink, until they become utterly nauseated with it. This treatment is said to effect a permanent cure in nine cases out of ten.

— The population of Berlin, Germany, is 1,884,345; in 1895 it was 1,677,304.

— Charles A. Towne, of Duluth, has been appointed by Governor Lind, of Minnesota, to the United States senatorship, to succeed the late Senator Davis.

— The National Civil Service Reform League, in session at New York, unanimously elected President Daniel C. Gilman, of Johns Hopkins University, president of the league, in place of Carl Schurz, resigned.

— The empress dowager of China has consented to the following peace conditions: "The early return of Emperor Kwang Su to Peking; indemnity to the amount of \$200,000,000; the right of each legation to maintain a guard of 2,000 troops; and the appointment of a foreign adviser to each province of the empire."

— Speaking of the China situation, the *Spectator*, of London, says: "The Chinese will win. The quarrel has been brought to the test of force; the force on the civilized side has proved insufficient." It maintains that this result is "chiefly due to the attitude of Russia and the United States, and regards it as not unlikely that China will escape with the payment of a small indemnity and many promises on paper. Shanghai correspondents are becoming active again. One of them says that in a Chinese theater in that place the allies are represented by a soldier with an enormous mouth, who does nothing but talk, until his career is ended by his head being cut off."

— It seems that "the disfranchisement bill in the Georgia Legislature, of which Representative Hardwick, of Washington, is the author, and which was overwhelmingly defeated last year, will probably take a unique turn this session. The governor has recommended restricted suffrage in his message, and the sentiment in the Legislature has undergone, it is claimed, a wonderful change in the last two years. The present scheme of Hardwick is to ask the Legislature to submit to the people the question of calling a constitutional convention, which shall consider the advisability of enacting disfranchisement legislation." At the rate some things are going, it would not take very long for slavery to be re-established in the United States; and, indeed, what is to hinder, when the national government supports slavery under its jurisdiction in the Sulu Islands?



"THE PARADISE OF THE PACIFIC"

BEFORE coming to these islands, the expression "the paradise of the Pacific," was often spoken in my presence, and I read it in all the literature that I could obtain concerning the islands. I began almost to loath coming, lest I should here lapse into idle enjoyment of the delightfulness of the situation. Many of the workers in the home field seemed to think that ours was the sweetest of privileges, with almost no hardships connected therewith; and from what we were told, we, too, were quite afraid that that would be the case. So prevalent was this view, that it seems to me a proper setting of the situation is due our brethren at home, as well as the workers here.

When we came here in July, the sense of disappointment would have been complete had we been looking only for a "snap." We were first driven through more than fifty acres of burned district, which was truly as barren and waste as we have ever imagined the Sahara to be; then through an unfinished street, through a narrow alley ten feet wide, and at last through our unimproved but clean school campus, to the front of the three cottages that are the teachers' homes, the last of which we now occupy.

Our yards were so full of tall, dry, ugly weeds that we could scarcely walk through them. Honolulu was in the midst of an extensive drought, and the "hottest weather ever known here" was on. We worked hard under a vertical sun to dig up weeds, plant fruit, and start a small garden. So far, all we have succeeded in raising, after four-months' trial is a few banana plants. At first, we did not have sufficient water. But now, the scene is changed, the water has come, and our yards are converted into small swamps. Young plants that were becoming thrifty have rotted, and the grass and weeds are again taking possession in a wild manner; for we can not get onto the ground to cut them, on account of the mud and water.

We were told that all, or about all, one had to do here for a living was to get out of bed, shake a tree, and down into his lap would fall his breakfast, perhaps all ready to eat. But the luscious papaias are ten cents each; the rich alligator pears are three for a quarter, or more; the breadfruits are likewise dear. Only bananas are cheap, selling at five or ten cents a dozen,

but they are only about one half the size of the Florida kind sold in the Eastern States.

The following recital of how the native Hawaiian gets from nature's storehouse his free breakfast may be of interest. It is a true story by an eyewitness:—

With the dawning of the new day, or, rather, long after it has dawned; for the native does not like to stop his music, singing, and "swipes," till about midnight,—the family, bestir themselves lazily from their mats on the floor, and two children are sent out with small pails to pilfer their morning meal from nature's bountiful supply. After a tour of some neighboring taro patch or rice field, their buckets are full, and the meal is ready. No cooking is required. All sit around and begin. But what delicious morsel is it with which they are to satisfy their appetites? Oh, the pails are full of dainty snails! One by one, they are taken out of their receptacle, the protruding portion bitten off, and the remainder sucked from its retreat in the pearly shell. Of course, there are natives here that are as polished and refined as any white man; but they are not the kind that take nature's "free lunch" for breakfast.

People in the States often say they would like to come to Hawaii to live on the bountiful fruits found here; but those here actually live almost entirely on fruit from the States. And these fruits sell here at the same fancy price that foreign fruits sell for at home,—grapes, two pounds for twenty-five cents; oranges, five cents each, or more; apples, eight or ten for a quarter; other fruits accordingly; and the native fruits, too, are largely valued and sold on the same basis.

There are homes here which are gorgeously magnificent, scenes entrancingly beautiful, and cultivated vegetation that is almost beyond comparison; but it requires an abundance of gold coin to take part in these things, save to see them with the eyes. Since coming here, we have seen persons return to the Coast disgusted with a salary of three and one-half or four dollars a day, saying that they can not live on that here. Though our salary since coming here has been about the same as that received in the home field, it has been adequate to provide only an economically prepared table, with none left for clothes, or for that "time of need" that is so much talked of by some. Here we shall have to let our Father take care of that time; for we have no funds from which to "lay up."

These facts are written, not to complain of our hardships, but only that you who read may know that even here "there's a cross to be borne," and that we have the privilege of knowing, at least a little, of "the fellowship of His sufferings."

As a whole, the work in Honolulu has passed through some exceedingly discouraging times. At present there are omens of a break in the clouds and of a steady advance. In the school, the workers at times feel almost spellbound with the sight of what God is accomplishing for us. There is a precious semination of divine truth taking place in young hearts, which some day must bear a rich harvest in souls saved; for the same God that "spake, and it was done," has said, My word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The boys are being taught from the Bible, "Gospel Primer," "Early Writings," "Marshaling of the Nations," "Daniel and the Revelation," and other of our leading works; and are thus receiving the truth, and the present truth; and we know God will develop here "trees of righteousness," if we but allow them to be wholly "the planting of the Lord, that He might be glorified."

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."
ALBERT CARY.

UPPER COLUMBIA

SEPTEMBER 6 I arrived in Baker City, Ore., to assist in preparing the grounds for the local camp-meeting to be held at that place. Elder H. W. Oliver and the brethren of the Baker City church assisted in this work. The meeting began September 13, and lasted ten days. The laborers present were Elders G. W. Reaser and H. W. Oliver, Brother J. A. Casebeer, Drs. Winegar and Leadworth, and the writer. The weather was cold and rainy during a part of the meeting, yet no complaint was made, and all engaged heartily in seeking the Lord. A rich blessing was given to God's people, and the meeting made an excellent impression on the people of the town. After the close of the camp-meeting, the tent was kept standing for one week, and services were held each evening. Several of the campers remained on the grounds. During this week two decided to keep all God's commandments. The last Sunday of the meeting a sermon on Spiritualism and hypnotism was preached. Some very intelligent persons were present, and listened attentively to what was said.

After the close of this meeting, I spent a short time at home, during which I visited the church at Milton, Ore., and held quarterly meeting with them. November 20 I again left home to visit the different companies and churches in the southern part of the Conference. I

spent one week at La Grande and Hilgard. At La Grande we celebrated the ordinances. One brother was baptized. They have a good church building almost completed at this place. At Union I stopped over one day, spoke to a good audience in the evening, and visited and held a Bible reading with a woman who was perplexed over some points of our faith. Brother E. E. Smith was here, working in the interest of the special number of the *Signs*.

I spent several days at Baker City, helping Elder Oliver build a fence around the church property. Quarterly meeting was held here also. I spent Sabbath and Sunday at Payette, Idaho. There is a good, live school and Sabbath-school at Payette. We held several meetings here with a good attendance of those not of our faith. A good-sized club of the World's Outlook Number of the *Signs* was taken. November 13 I came to Boise, and have held services in the church for several evenings. The attendance and interest are good. We hope to see many souls gathered into the fold. My courage in God and His precious truth was never stronger. We know that victory is just before us. I intend to remain here for several days.

W. F. MARTIN.

VIRGINIA

BUENA VISTA AND STAUNTON.—October 8 I organized a church of seven members at Buena Vista, and others expect to join soon. The first quarterly meeting with the church was held November 8-12. Elders Hottel and Purdham were present and gave timely instruction. It was a season long to be remembered; for the Lord was present, and revealed himself to us all.

I came to Staunton, November 15, and began meetings in a building that had been used as a schoolhouse. From the first the attendance was good. I have more calls for cottage meetings than I am able to fill. I am visiting the families, holding Bible readings, and placing the *Signs of the Times* among them. I should be glad to have our brethren and sisters send me all the *Signs* and *REVIEWS* (clean copies) that they can with which to do mission work. We expect to erect a chapel here in a short time. A corner lot on Sear's Hill was given to us, and one hundred and fifty dollars, and part of the material for building, were promised. We shall be glad to have help from our people in Virginia. We expect to pay as we go when we build. T. H. PAINTER.



ATTENTION!

MEMBERS of the Seventh-day Adventist church of Oxford, Wis., are requested to report, in time for the coming quarterly meeting, to the church elder, John W. Blake, Glen, Wis.

THE LITTLE FOXES THAT SPOIL THE VINES

is the general heading of an excellent series of articles to begin in the *Instructor* of January 17. These articles are written for young people, by a young man,—one who has had a wide experience in working for and with young persons,—Brother W. S. Sadler. They are not dry theories, but every one is a chapter out of the book of a live experience. They tell how the "little foxes" began their work of spoiling the vine of a useful, helpful character, and the result.

There are eleven of these articles in the series, and we wish they could be placed in the hands of thousands of young persons who do not now have the *Instructor*. For only TWENTY-FIVE CENTS you can send the *Instructor* four months to some young friend who needs help, and who may find in these articles just the suggestion and encouragement he needs. Brother Sadler has signified his willingness to correspond with any who may become interested by reading these articles; and from the results that have followed such work, we know that this will prove a blessing and help to many.

If you do not have the *Instructor* yourself, and can not afford to send the full subscription price, why not send twenty-five cents, and thus receive it for one third of a year? And do not neglect the opportunity of sending the paper to some friend who is discouraged or indifferent. Thousands of extra copies of the paper should be printed during the next three months, and put into the hands of young people everywhere.

Remember, this whole series, and six extra numbers of the *Instructor*, will be sent to any address in the United States or Canada for only twenty-five cents.

PUBLICATIONS WANTED

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

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

W. L. Robinson, Green Forest, Ark., REVIEW, *Signs*, *Sentinel*.

Lulu Wightman, 9 Beeman St., Canandaigua, N. Y., papers at once.

M. C. Guild, 209 Dunbar St., Alpena, Mich., REVIEW, *Signs*, *Sentinel*, *Instructor*.

BUSINESS NOTICES

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

WANTED.—Place on farm, among Sabbath-keepers, by man 43 years old. Not able to do very heavy work. Address Albert Wilson, 265 Bowen Ave., Chicago, Ill.

WANTED.—A woman to keep house in small family on farm,—one who will live out truth of Third Angel's Message, and help spread it in neighborhood. Address A. Stenburg, Luton, Iowa.

Obituaries.

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

NELSON.—Leroy Marion Nelson was born Oct. 8, 1892; died from the effects of an accident, Oct. 27, 1900, aged 8 years, 16 days. He loved to hear his mother read the Bible. He was loved by all. Funeral services were conducted by the writer. R. S. WHEAT.

SILVER.—Died at Albany, Wis., Oct. 28, 1900, Sister Harriet Silver, aged 76 years, 7 days. In 1865 she learned and accepted present truth, and has ever been true to God and his cause. At the funeral Elder I. Sanborn called attention to God's comforting promises. SILAS LEWIS.

BUTLER.—Died at Palatka, Fla., Oct. 14, 1900, David B., son of Sister Butler, aged 5 years, 8 months, 16 days. He was a bright boy, and his greatest pleasure was to go to Sabbath-school and learn of Jesus. Words of comfort were spoken by the writer, from 1 Thess. 4:14 and Jer. 31:15-17. HENRY IRVING.

BRADEN.—Died Sept. 28, 1900, at Leroy, Mich., Sister Rachel Braden, aged 64 years, 11 months. She was faithful in home duties, and loved by all who knew her. Her religious life began when about fourteen years old. During the period following, she has been connected by membership with four different churches, in all of which she was a faithful member and worker, and maintained a high spiritual standing. She leaves a husband, seven sons, a brother, and three sisters, to mourn their loss. The funeral services were conducted by the writer, assisted by the Congregational minister, who kindly opened his house of worship for the occasion. I. D. VAN HORN.

RAYMOND.—Fell asleep in Jesus, at Stowe, Vt., Oct. 7, 1900, of cancer, our beloved sister, Mrs. M. M. Churchill Raymond, aged 82 years. She retained her faculties and powers of mind to a remarkable degree. Within the last few years she had been quite active in missionary work, in distributing a large number of the *Signs of the Times*, going on foot to do this. All our publications were prized by her. We remember hearing her express surprise that any of our brethren and sisters could do without our good REVIEW. She said that if she were put to the test, she would rather live on one meal a day, than do without the REVIEW. It was in the autumn of 1852 that Sister Raymond, with her former husband, accepted the views of the Seventh-day Adventists. Soon a company were gathered about them, and their house was opened for meetings for many years. But death and removals brought a change, and she was left with none of like faith. Yet her light continued to shine, and her end was that of the righteous—peace, and a blessed assurance of a glorious immortality when Christ shall come. A husband, several children and grandchildren, are left to mourn.

MRS. A. D. HUTCHINS.

Words of Truth

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Table of train schedules for West-Bound routes including Chicago, Lehigh Valley, and International Express.

East-Bound

Table of train schedules for East-Bound routes including Atlantic Express, Detroit, and Niagara Falls.

W. D. CLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 5, 1900.

Large table of train schedules for Michigan Central, showing routes to Chicago, Detroit, and Buffalo.

Daily, 1 Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 8:15 a. m. daily except Sunday. O. W. RUGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

A LIVE ISSUE

You Should Understand the Principles of Christian Education.

Living Fountains or Broken Cisterns

An Educational Problem for Protestants

By Prof. E. A. Sutherland

Is a book that should be read and studied in order to be well versed in the principles of Christian education. Those who have read the book and are familiar with its contents never cease its praise.

Dr. David Paulson, of the Chicago Branch of the Battle Creek Sanitarium, says, of this book:—

In this work Professor Sutherland has, in a painstaking manner, gathered in one volume a large number of quotations from noted authors that serve to bring out in bold relief both true and false educational methods and systems. In addition to this, the author draws most wholesome conclusions from all this data. This book is particularly valuable to those who have not access to extensive libraries, or do not have time to utilize them sufficiently to sound this question to its very foundation. No one who is interested in the subject of educational reform can read this work without receiving fresh ideas and inspiring principles.

The book contains 428 pages, printed from the type; substantially bound in cloth; Price, \$1.25.

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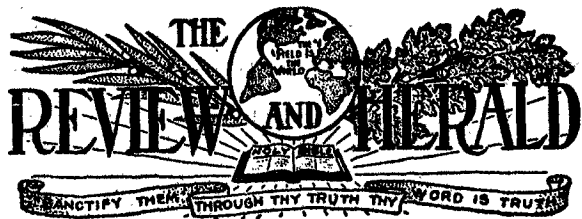
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BATTLE CREEK, MICH., DECEMBER 25, 1900.

A LAST APPEAL

At the time of the reading of this article, you will be well along in the Week of Prayer, and I trust will have had a large measure of God's Spirit and blessing. But before you make your offering, I ask you to notice carefully this final appeal.

In order to meet the demands upon us at the present time, our annual offerings should be three times as large as on any former occasion, because there are three objects before us at this time, any one of which, taken alone, should receive an amount equal to, or greater than, our last annual offering:—

First, and foremost of all objects in this offering, is the securing of sufficient money for the proper maintenance and enlargement of our work in foreign fields. The reason and need for this is found in the universal character of our commission. Every nation, kindred, tongue, and people must know of the message before the Lord can come. The Spirit of the Lord has gone out before us, and as a result the Macedonian cry is heard from every quarter. Our time in which to do the work assigned us is very short, so what we do must be done quickly.

Second, the raising of sufficient money to enable the General Conference to meet the obligations it has assumed in behalf of the Christiania publishing house. The honor of the cause of God not only in Scandinavia, but throughout the whole world, is at stake in this transaction, and hence we must meet the obligation promptly.

Third, the obtaining of money with which to assist the Skodsborg Sanatorium over a time of crisis. This is the only institution in all Scandinavia that is teaching the true principles of health reform and rational treatment of disease, which is an essential part of the general reform inaugurated and promulgated by the Third Angel's Message. The work of this institution is rapidly coming into prominence, and is exerting a salutary influence in behalf of the truth in that field. Very little aid has been given this enterprise by the denomination at large, the work having been started and carried hitherto almost entirely by local aid and effort. A generous gift now upon our part would place the institution upon a more solid financial basis, and enable it by God's blessing to handle its own affairs, and accomplish the work He has given it to do.

The means we have in our possession, which we call our own, is only held in trust for the Lord, who is testing us through the objects and opportunities now before us; and He expects each one to be a faithful steward in giving back to Him, in willing offering, that which is His own. A failure to come up to the help of the Lord at this time will mean the loss of many souls, besides placing our own in jeopardy. Who can afford to take the chances, by being indifferent to the appeals now being made?

By previous arrangement, all offerings made at this time should be sent to the treasurer of the Foreign Mission Board, Room 1906, 150 Nassau St., New York, N. Y.; and it is expected that each contributor will exercise his right, when making his gift, to clearly state which one of the foregoing objects he wishes especially to aid by his offering. A careful note of preferences expressed should be made by the librarian or the one appointed to have charge of the offering in each church, and with the offering for-

warded to the treasurer, for the guidance of those having the disbursement of the fund in hand.

May the Lord at this time give His people a spirit of liberal giving, and bless both the givers and the gift.

GEO. A. IRWIN.

"BEST STORIES FROM THE BEST BOOK"

The first fifty-five pages is a handsome work primer, of lessons for beginners, from A B C onward. The rest of the book, one hundred and forty-five pages, is reading for all, composed of interesting stories from the Bible, from the fall of Lucifer to the "minion restored" after all sin shall have been swept from the universe. The price is twenty-five cents, according to view and Herald, Battle Creek, Mich.; or Pacific Press, Oakland, Cal.

the issue of January, 1901, BEGINNING will contain a series of special articles prepared by its editors, on the subject of intemperance and all our people should be familiar with which alcohol, morphine, opium, and cocaine are great evils on the increase. These articles will deal with both the scientific and spiritual aspects of the subject, giving special attention to the physical and spiritual treatment of the unfortunate victims of drug habits. All the readers of the Review ought to have those articles. Therefore subscribe for the Life Boat just now. It will cost you but twenty-five cents for the whole year; and you will get hundreds of items, articles, that will be worth fifty-five cents. Get it many times the value.

Our readers all should carefully remember Brother Wm. P. Pearce, of Goshen, Ind., who has given us good sermons and articles in the REVIEW. Well, he has written a unique and splendid little book of ninety-three pages, "The Master's Greatest Monosyllables." It is most excellent reading, and all the proceeds are healthful and strengthening of one of our brethren dedicated to the benevolent help of a helpless invalid of nine-who is a confirmed bound, and the price is teen years. It is twenty-five cents.

REMEMBER FIVE TUESDAYS

THERE ARE FIVE TUESDAYS now before you, by examining our REVIEW mailing list, and finding that subscriptions will expire every Tuesday of five subscribers (taken at random from the list) whose subscriptions expire on the 1st, 8th, 15th, 22d, and 29th of January, respectively:—

- Curtis Rogers
- George Stone
- Joanna E. Ward
- Elmer Hooper
- George F. Ernie

If your subscription to the REVIEW expires in January, 1901, the yellow label on your latest paper received will show you on which Tuesday it expires. While renewing your own subscription, will you not also send us a two-months' subscription for that friend of yours, that he may read those eight articles on "The Plagues"? We can supply all the back numbers. You may pay the 25 cents in postage stamps, if more convenient.

REVIEW AND HERALD.

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

THAT MOST "INTERESTING ARTICLE"

to Seventh-day Adventists," which last week we promised for this week, is "Opportunities," on page 827. As you read it, just think closely, to take in the full meaning of the situation that it reveals. But we have done more than we promised; for the article, "Sentimentalism in Foreign Work," is just as good, and is of just as much importance to Seventh-day Adventists. And we have done even doubly more than we promised; for the article on "The Plagues," in this issue, which makes so plain exactly what is the mark of the Beast, is of just as much importance to Seventh-day Adventists and all other people as the other two articles are particularly to Seventh-day Adventists. So, first of all, if possible, read carefully these three articles.

APPOINTMENTS

THE Lord willing, I will meet with the churches in District 11 of Michigan, as follows: Traverse City, January 4-8; Frankfort, January 11-16. I expect Elder O. Soule to help in the meeting at Frankfort. B. F. STUREMAN.

THE World's Outlook Number of the Signs of the Times is being circulated grandly. More than two hundred thousand copies have been sold, and still they go by the thousands. Good: keep it so agoing. And just now when multitudes of people are expecting some great good merely by their passing from one minute to another in the middle of the night of December 31, — just now, and for a month or two to come, will be the best time to get to them the good that is in this World's Outlook Number of the Signs. This good is real and substantial: the other is only imaginary.

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.