

The Advent **REVIEW** AND Sabbath **HERALD**

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 78, No. 2.

BATTLE CREEK, MICH., JANUARY 8, 1901.

WHOLE No., 2410.

The Review and Herald

(Established 1850)

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association
BATTLE CREEK, MICHIGAN

Terms, in Advance

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

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

LIFE'S MIRROR

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again
The scattered seeds from your thought outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Brigham.

EXALTED CHARACTER OF THE CANVASSING WORK

MRS. E. G. WHITE

CANVASSING for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position should not be once named among us.

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason many have failed in the canvassing

work is because they were not Christians; they did not know the spirit of conversion. They had a theory of how the work should be done, but they did not feel their dependence upon God.

Canvassers, remember that in the books which you are handling, you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding, you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the Rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts.

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the Great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy.

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth, which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit, which

convinces of sin, of righteousness, and of judgment, will be present to impress hearts.

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life.


Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, He will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you.

Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he can not do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do; those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Such help is far above all the advantages that illustrations are supposed to give.

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded, he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work.

To our canvassers, to all to whom God has given talents that they might co-operate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you.

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be

as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts. 

DYING DAILY

Delia Rees, in Triumphs of Faith

It is the sense of necessity laid upon us that compels us always to find new strength and fresh hope and greater courage; in fact, it is only necessity laid upon us that opens the door to the knowledge of the unsearchable riches of Christ.

Notice the marvelous record: We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, not forsaken; cast down, not destroyed; bearing in the body the dying of Jesus, that the life of Jesus might be manifest (in the same body).

Oh, are these not crowning sentences, rich in golden paradox? Are *you* troubled on every side? A painful state is that. But look well; there is great peace and comfort at your hand.

Perplexed, and do not know what to do? Look earnestly and in faith; you are "not altogether without help or means," as the margin has it.

There is a way of wisdom, and when you thoroughly arise to the occasion and shake yourself, you will find it.

Persecuted? Friends dropping off? But look the other way. He is nearer to you than ever — "not forsaken."

Cast down? Your prospects blighted? Your faith almost shaken out of you? Hold steady; you are far from being destroyed. For we which live in Christ are always delivered unto death for Jesus' sake. And why? — "That the life also of Jesus might be made manifest in your mortal flesh." For all things are for your sakes, that the abundant grace of God might be made known to you.

And because of this, let us faint not; for our light affliction, which is but for a moment, as we shall see by and by, worketh for us a far more exceeding and eternal weight of glory, while we learn to look for unseen things, and in thus looking find that which is eternal.

So much for our riches; but there is another phase of the matter of necessity and suffering that is equally, if not more, desirable than our gain, and it is stated in the words: "So then death worketh in us, but life in you." This death in me, then, may work life in some one else also. This that has been so hard to bear, perhaps, has left behind wider possibilities of service for me. By my very necessities I shall come into closer touch with men and women about me, and my enlarged heart shall bear new and fresh supplies of the water of life to others.

Thank God! Then let us learn to take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when we are weak, then we are strong.

"Oh, the rapturous height
Of that holy delight
Which I felt in the life-giving blood!
Of my Saviour possessed,
I was perfectly blessed,
As if filled with the fullness of God."

THE dew of the night does not fall upon bodies that are slow to impart their warmth to others. Those who water others shall themselves be watered. Those who give the warmth of their own hearts to comfort others shall themselves be comforted. . . . To receive, we must give. To be happy ourselves, we must live to make others happy. Our own hearts will be filled with all joy and peace when we are ready to pour out all our desires and affections and efforts that others may share our joy. — "Our Father's House."

WHAT IS HOME?

Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where we've one to love,
Home is where there's one to love us.

Home's not merely roof and room;
Home needs something to endear it;
Home is where the heart can bloom —
Where there's some kind heart to cheer it.

What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
When there's *one we love* to meet us.
— Selected.

I AND THE CHILDREN

O. M. HAYWARD

"BEHOLD I and the children which God hath given me." Heb. 2:13. What a peculiar joy there is in a deep contemplation of these words! and what gratitude, admiration, and love they call forth from all who know Christ!

There is character in those words. They are characteristic of the matchless One who uttered them. The characteristic words of an earthly great man were: "I came, I saw, I conquered." How differently those soldiers would have felt who returned, weary and wounded, from the battles had their leader said to his country: "I and the brave men you gave to go with me met the difficulties and overcame them."

A mother goes out to arrange her flower beds and plant seeds. Her little ones, full of curiosity and expectancy, wish to "help." In their enthusiasm they may displace the boundary stones, spill the seeds, and do more or less damage. When the father comes home at night, does the mother say: "I tried to fix up the lawn to-day, but the children were all in the way, as usual, and I could do nothing right"? There are many who might make such a report; but not the true mother. No matter how many plants had been ruined, or how many seeds spilled, or how many stones moved, or how many muddy little feet tramped on her skirts, her only report would be: "I and the children beautified the lawn to-day."

Who does not know the gladness of the little ones to be thus recognized? Whatever their trials, mother bears the burden with them; and whatever her achievements, she shares with them the credit. So Christ relates himself to us; and see how far He carries us with Him: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same" — "I and the children" in structure. "He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren" — "I and the children" in likeness and nature. He "was in all points tempted like as we are" — "I and the children" in temptation. "They are not of the world, even as I am not of the world" — "I and the children" in citizenship. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" — "I and the children" in oneness and perfectness, sharing the Father's love. "And for their sakes I sanctify myself, that they also might be sanctified through the truth" — "I and the children" in sanctification.

"I am the light of the world." "Ye are the light of the world." "As my Father hath sent me, even so send I you" — "I and the children" in ministry. "Behold, *I and the children* whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."

Did you notice that word "behold"? It means "look," "set your eyes upon." John the Baptist said: "Behold the Lamb of God;" and the Lamb of God says: "Behold, I and the children." On John's part it was all Christ, but Christ presents himself to the Father as "I and the children."

So through the childhood trials of the boy Jesus, on the hillside of Nazareth; through the days of toil in the carpenter shop; through the years of loving service to humanity in His public ministry; through the lonely watchings and the deep yearnings of that loving soul, so touchingly illustrated by that outburst of mingled sorrow and love, "O Jerusalem, Jerusalem, . . . how often would I have gathered thee;" down through the shades of Gethsemane; through the cruel mockings and scourgings, and up the steeps of Calvary; in his death and burial, and, praise God, in his resurrection and ascension to "heavenly places," always and ever it is the same — "I and the children."

Brother, sister, are you almost discouraged? Do temptations come so stealthily upon you that you are well-nigh overcome? Are the trials greater than you can bear? Does darkness close in and oppress your soul? Do sorrows wring your heart and disappointments crush your spirit? Have you tried, and tried in vain, to rise above that crossgrain in your make-up, to overcome that evil tendency? Does it seem as if your efforts for God and the right are all failures? Do you feel like laying down the armor? Oh, take courage, take courage! Jesus Christ has been right there, and conquered. More than that, *you* have been there *in Him* ("I and the children"), and *conquered*. He has not left us part way. He has carried us through. Claim the victory *in Him*, and let your heart be continually a wellspring of praise.

THE glance that doth thy neighbor doubt,
Turn thou, O man, within,
And see if it will not bring out
Some unsuspected sin.

To hide from shame the branded brow
Make broad thy charity,
And judge no man, except as thou
Wouldst have him judge of thee.
— Alice Cary.

SLATE PENCILS

SLATE pencils were formerly all cut from solid slate, just as it is dug from the earth; but pencils so made were objected to on account of the grit they contain, which would scratch the slate. To overcome this difficulty an ingenious process has been devised by which the slate is ground to a very fine powder, all grit and foreign substances removed, and the powder bolted through silk cloth in much the same manner in which flour is bolted. The powder is then made into a dough, and this dough is subjected to a very heavy hydraulic pressure, which presses the pencil out the required shape and diameter, but in lengths of about three feet. While yet soft, the pencils are cut into the desired lengths, and set out to dry in the open air. After they are thoroughly dry, the pencils are placed in steam baking kilns, where they receive the proper temper. Pencils made in this manner are not only free from all grit, and of uniform hardness, but are stronger than those cut out of solid slate. For these reasons they have superseded the old kind. In 1899 over twenty-five million of these pencils were made and sold by one American concern in Chattanooga. — Selected.

"EVERY one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; will feel what they have suffered because of his want of sympathy and tenderness."



SUGGESTIONS ON MATTHEW 24 AND 25*

S. N. HASKELL

THESE chapters comprise one continued discourse of our Saviour, given two days before the feast of the Passover, at which time the Son of man was betrayed and crucified. Matt. 26: 1, 2. The circumstances that called forth these chapters are of special interest to the Bible student.

The Saviour had for the last time left the temple, saying: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23: 38, 39. The disciples failed to understand these words. They expected that Christ would sit upon the throne of David, in Jerusalem. They wanted to ask Him further, but felt restrained from doing so. As Jesus departed from the temple, His disciples came to Him to show Him the buildings of the temple. Could this massive structure be destroyed and left desolate? Could these stones, forty feet long, eight feet wide, and ten feet thick, cemented, some writers say, in the days of Solomon, ever be overthrown?

Jesus knew their desire to ask Him further, and so He said unto them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." As Christ sat upon the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" They now were emboldened to ask the question that they had desired to ask before.

In answering these questions the Saviour used selected words. He gave the disciples what they could bear. He did not answer their questions by taking up separately the destruction of Jerusalem and the great day of His coming; but He mingled the description of these two events. Had He unfolded to them future events as He beheld them, they would have been unable to bear it. In mercy to them, He blends the two great crises, leaving the disciples to study out the meaning for themselves. He referred to the destruction of Jerusalem, but His prophetic words reached beyond that event to the final conflagration, when the Lord shall rise out of His place to punish the world for its iniquity, and when the land shall disclose her blood, and no more cover her slain.

The entire discourse was given, not for the disciples only, but especially for those who live in the last days of earth's history. It was given two days before Christ's death. As the destruction of the Jewish nation, because of their rejection of Him, their only hope, opened up before Him, He also saw the end of the world, which the destruction of Jerusalem foreshadowed. The Saviour, after admonishing them to take heed that no man deceive them, instructed them concerning several events that would take place consecutively.

Many would come in His name, saying, "I am Christ." When the Jews had put Christ to death, they were in a condition to be deceived by the false Christs who should come. The part that the Roman government took in putting to death the Son of God, also prepared it for internal con-

flicts and external wars, until, as a united government, it would be no more. Nation would rise against nation; and kingdom against kingdom; and there would be pestilences, famines, and earthquakes in divers places. The judgment of God would come upon that nation until it would be destroyed; the people of God would be delivered up, killed, and hated of all nations; and many false prophets would arise to deceive many. Christ closes that line of events, in the fourteenth verse, by saying: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In about thirty years from that time the apostle, writing to the Romans, said (Rom. 1: 8): "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." And to the Colossians he said that the gospel had brought forth fruit in all the world; and even more than this, that it was preached to every creature that is under heaven. Col. 1: 5, 6, 23. Just before the second coming of Christ the gospel of the kingdom will again be preached in all the world, for a witness unto all nations, and then shall the end come. It came to the Jewish nation. It will come to the world.

In the fifteenth verse the Saviour begins the history of the church and its persecutions. Again He brings the prophecy down to the second coming of Christ, when there shall be many false prophets and false Christs, representing themselves as the One that is to come. But the Saviour gives one test by which every false Christ may be known: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Any person representing himself as the Christ of the present dispensation, who does not appear in the clouds of heaven, as the lightning flashes from one part of the heavens to another, is a false Christ. Those two lines of prophecy reach to the end of this world's history.

The twenty-ninth verse presents the signs in the heavens that precede the second coming of Christ — the darkening of the sun and moon and the falling of the stars. The mourning of the tribes of the earth as they see the Son of man coming in the clouds of heaven, the sending of His angels with a great sound of a trumpet, to gather together His elect from the four winds, from one end of heaven to the other, are most positively stated in the thirtieth and thirty-first verses. From the thirty-first to the thirty-fifth verses the Saviour gives the parable of the fig tree, to mark definitely the beginning of the last generation.

"When ye shall see all these things," the signs mentioned in the heavens, "know that it is near, even at the doors." This generation, the one that lives at that time, shall not pass until all things be fulfilled. The coming of the Lord was preached to take place in 1844. So the attention of the world was called to these signs as early as that date. From this time onward, the condition of the world and the dangers that await the people of God are given as follows: "As it was in the days of Noah, so also shall the coming of the Son of man be." He does not leave the matter unexplained as to how it was in the days of Noah, but He states how it was before the flood, and how it will be in the closing scenes of this

world's history: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The angel from heaven shut the door of the ark, shutting Noah in, seven days before the flood came. But the people that were destroyed by the flood did not realize that the door was forever shut to them, and that the flood was certainly coming, until the clouds gathered and the rain fell on the seventh day after Noah entered the ark. So in the end of this world. Instead of being seven days, it will be one year, and the people of the world will not know even then that probation has ended, until they see the flash as of lightning in the clouds of heaven, which reveals the coming of the Son of man. Then all the tribes of the earth shall mourn as they see Him coming. But when probation ends, there will be two in the field: the one will be taken by the plagues of God's wrath, and the other will be left. Two will be grinding at the mill: the one will be taken, and the other left. The ending of probation will be as the muffled tread of the thief at night, no one knowing when it will be, and no one prepared but those who are watching.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: 'He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

"The righteous and the wicked will still be living upon the earth in their mortal state. Men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore; . . . lest coming suddenly He find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.' — "Great Controversy," page 491.

(To be concluded.)

"It is the greatest discovery that a man ever makes in the longest life of study, experiment, and prayer that the infinite and exhaustless sources of gratitude, contentment, and peace are all open and accessible to him every moment." All the treasures of earth could not make him as rich as does "the permission to drink to the full, and drink forever, from the river of God's pleasures. . . . That mighty stream flows along every man's path, beside every man's door."

VERY few err on the side of self-denial; for the flesh lusteth against the spirit, and man is prone to forgetfulness, indifference, and unbelief.

S. O. JAMES.

*Preached in Brooklyn, N. Y., Sabbath, Nov. 17, 1900.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

AUTO-INTOXICATION, OR HOW A MAN MAY POISON HIMSELF

THAT the human system either manufactures poison or transforms healthful food substances into poison has been vaguely understood from time immemorial. But it has been left for the modern scientific observer to demonstrate to a mathematical certainty the source of nearly all these toxic substances, their nature and absolute quantity, as well as their particular effects on the human body. Bouchard, a French physician, has devoted almost a lifetime to solving this problem, and the substance of his conclusions is summed up in the following words: The human body is a laboratory of poisons; man has constantly before him the possibility of being poisoned; and the only reason he does not commit suicide by this auto-intoxication, or self-poisoning, is the fact that he possesses the ability to eliminate these toxic substances as rapidly as they are produced.

Every function of the human body seems to be subject to some rhythmic law. The human mind is at times clear and brilliant, at other times stupid and depressed. At times there is a sense of buoyancy in the nervous system, at other times a sense of weariness. The accompanying diagram illustrates this principle with reference to the amount of poison, the quantity of which varies from hour to hour.

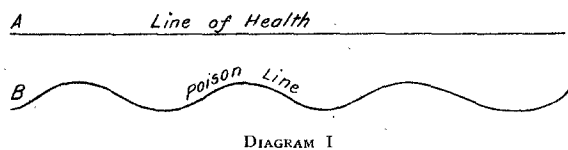


DIAGRAM I

Let *A* represent the line of health, and the wavy line *B* represent the line of poisoning. As long as the line of poisoning is a moderate distance below the line of health, the person will feel no inconvenience from the fact that a stream of poison is continually passing through his body, en route to the various organs of elimination. If, on the other hand, by various indiscretions, the line of health is allowed to drop down, or the quantity of bodily poisons is increased, then at times the patient will have a feeling of lassitude, irritability, and other minor disturbances. Diagram 2 illustrates this relation.

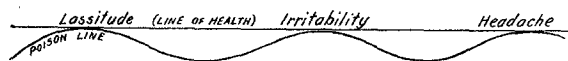


DIAGRAM II

When we realize that it is only a question of time, varying from a few minutes to a few hours, until death would occur if the elimination of poison should entirely cease, then it can be readily appreciated how easy it would be for the poison line to rise entirely above the line of health, when "serious times" would come to the patient. Diagram 3 illustrates this condition.

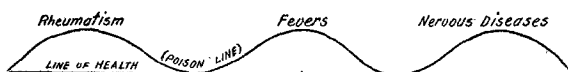


DIAGRAM III

SPIRITUAL AUTO-INTOXICATION, OR HOW LIGHT BECOMES DARKNESS IN THE SOUL

Many important and vital truths have been developed concerning the body as a poison factory — how the individual contains within himself the possibilities of self-destruction by means of the poisons made within. These great truths concerning the poisoning of the body have their counterpart in the spiritual world. There is just as truly a moral auto-intoxication of the soul as there is a physical auto-intoxication of the body. There is a remarkable parallel between the self-poisoning of soul and body.

This stream of self-poisoning we will call spiritual darkness, or moral poisoning. Many Christians fear persecution, fear what man will do unto them; others are similarly fearful of what God will do unto them; but man's greatest moral dangers have their source within the soul. The spiritual nature must protect itself against spiritual poisons by maintaining a high moral resistance, or else the soul soon gravitates to the condition that might fittingly be compared to the body of a man who is rapidly committing suicide by physical auto-intoxication.

To increase the sources of moral poisoning, and at the same time lower the spiritual resistance, means nothing more nor less than moral suicide — backsliding, and ultimately spiritual death. When a man is sick, he has backslidden physically; when his soul is sick, he has backslidden spiritually. The realm of the spiritual is just as real as that of the physical. Effects never come without causes in the spiritual world any more than they do in the physical. The man or the woman who is backsliding spiritually should begin a strict self-examination "to see whether they be in the faith;" for there is just as surely a literal cause for spiritual lethargy as for physical indisposition.

Copyrighted, 1900, by David Paulson and W. S. Sadler.

HOUSEHOLD HINTS

"HANG up a pincushion in the kitchen."

"One keep-clean is worth a dozen make-cleans."

"A cork soaked in oil makes a good substitute for a glass stopper."

"Try a little baking soda and hot water when cleaning kitchen utensils."

"To sweeten a musty cask throw in burning coals, and then cold water."

"Flowerpot stains may be removed from window sills with fine wood ashes."

Calicoes, gingham, and chintzes should be ironed on the wrong side.

Flannel should be ironed as little as possible, with a moderately hot iron.

Paper, rolled into the form of a cone, will keep plants from freezing unless the room gets very cold.

Clotheslines are made much more durable by being boiled for ten minutes, before they are used.

PNEUMONIA

L. J. OTIS, M. D.
(Wheeling, W. Va., Sanitarium)

No OTHER common disease produces so great mortality in so short a time as does pneumonia, or lung fever, as it is also called. A strong, healthy man may have an attack of this disease, and within a week lose his place among the living.

In common with other diseases, pneumonia comes not without a cause. It is most prevalent in the winter months, and usually follows a severe, exhausting strain. One exposed to the chilling weather while suffering from physical exhaustion is likely to become its victim.

By exhaustion and chilling, the fortress of the system is so weakened that there needs but the presence of the germ of the disease. Such germs are in the air we breathe; and before these the weakened system becomes an easy prey, and, in spite of all drugs and medicines, pneumonia will be the result.

The drug method knows no abortive measures; for when once pneumonia begins, it will run a typical course of from five to eight days if death does not cut it short. Yet I have seen the severity of the case much lessened, and the disease shortened, by proper hydratic measures. I am confident that should thorough treatment be given at the start, the horrors of the disease would be lessened, and what is regarded now uncontrollable would readily respond to treatment.

To prevent the disease one should keep himself well protected from the weather and from all chilling drafts. When chilled or exhausted, he should use such measures as will increase bodily activity, and at the same time, as far as possible, supply the heat lost by exposure.

The following treatment is to be recommended: A hot full bath, or a hot foot bath, applying a fomentation to the spine, continuing each about twenty minutes, or until the patient feels thoroughly warmed, and begins to perspire; then make a short cold application, as a cool shower or sponge, and rub vigorously with a rough towel. The use of the cold sponge bath every morning is excellent as a means of fortifying the system, and will not chill the person if taken properly.

The treatment for pneumonia is very simple. The high temperature should be combated with the wet-sheet pack, cool enema, or, if there is a tendency to chill, a warm sponge or fomentations to the spine, followed by a cool sponge. For the first twenty-four hours apply to the chest ice-cold compresses, with a fomentation once in two hours, changing the compresses about every ten minutes. Later in the disease apply hot fomentations to the chest, alternating with cold for a few seconds. Use about three changes, and treat the case in this way three times a day. Fomentations to the spine are also excellent. Give them occasionally as supportive treatment.

Give the patient all the fresh air possible, and plenty of water to drink, either hot or cold. Keep him quiet, and in every way try to save his strength. Insist on his remaining in bed from the first.

The diet should consist of only thoroughly cooked foods, omitting the more solid foods, thus giving what is called a "fever diet." The patient may take gruels, stewed fruits, fruit juices, or milk. Malted nuts dissolved in hot water is excellent, as is also malted milk.

With the employment of these simple measures, pneumonia takes on a different nature.

The disease is more severe with those given to the use of tobacco and alcohol. Anything that enfeebles the system renders one more susceptible to pneumonia, and lessens the possibilities for recovery.

"GREEN blinds that have become faded may be renewed by rubbing them with a rag saturated with linseed oil."

THE WEIGHT OF NOTED PERSONAGES

Christian Advocate

EVERYTHING about sovereigns is of interest to the people. A while ago we were told that Kaiser William had changed his method of brushing his mustache, and this was actually cabled as news across the Atlantic. Now some one has been ascertaining how much the sovereigns weigh. The heaviest sovereign in Europe is Don Carlos I, of Portugal, who weighs 202 pounds. This is not at all an unusual weight. The late Bishop Peck weighed about 300, and perhaps his equal might now be found among the bishops. Ferdinand, of Bulgaria, weighs 177, and King Oscar, of Sweden and Norway, only one pound less. The German emperor's average weight is 160 pounds, but like all excitable men, he varies a great deal. The Emperor Francis Joseph, of Austria, weighs 154; King Victor Emmanuel III, of Italy, 145; Leopold II, king of Belgium, 143; the Czar Nicholas II, only 121 pounds. John Wesley's average weight was about 125 pounds; and Jay Gould, the financier and dealer in railroads, weighed less than 125.

The queens seem to surpass most of the kings. Queen Victoria is said to weigh 190 pounds (we have seen this reported at 160), and the young Queen Wilhelmina, of Holland, 150 (she has not yet got her growth). The queen of Rumania, Carmen Sylva, weighs 180. She has quite a reputation as a poet. President Loubet, of France, would just balance the scales, with her on the other side. When we saw the little king of Spain, Alphonso XIII, looking at us out of a window of the palace in Madrid and waving his hand, he was then a small child, and could not have weighed more than twenty or twenty-five pounds, but he now weighs 99.

The heaviness of weight is no sign either of physical strength or of endurance, nor does the want of weight, except when it is plainly caused by disease, indicate anything.

The lightest of these kings can weigh very heavily upon human liberty, and bear down upon their people, even where there is said to be much freedom.

DAILY STRENGTH FOR DAILY DUTY

MRS. JENNIE M. DALY
(Denver, Colo.)

I WAS out inviting the people to a Bible reading, anxious for them to hear the truth. I was a little downcast over the results of my work, and I thought, "Well, I'll not go after them again, if they never come."

Walking past a little cottage, the door of which was open, I heard a little child reading these words, "As thy days, so shall thy strength be." The effect it had upon me was indescribable; it was like life from the dead, and a wonderful change came over me as I realized the greatness of that promise. The words came like a voice from heaven, reproving my lack of faith, and bidding me look up.

God is able to fulfill this promise to every one of us. Read Deut. 33:27. How the promise is emphasized by having back of it God's almighty power! The promise is, "As thy days, so shall thy strength be." The assurance is, "The eternal God is thy refuge, and underneath are the everlasting arms." Certainly God has given no more blessed promise to the Christian; none that can give more hope, courage, and peace.

The Christian life is a life of trust. Think of the children of Israel, how God fed them in the wilderness, day by day, just what they needed; all they could use, no more, no less. So the promise to us is not, As thy weeks; or, As thy months; but, "As thy days, so shall thy strength be"—Sunday's grace for Sunday; Monday's

grace for Monday; and so on. "As thy days, so shall thy strength be." Why, then, should we ever fret and worry? We are commanded by our Saviour to take no anxious thought for tomorrow. The life of trust is to live day by day.

Not long ago a friend sent me the following beautiful stanza, which she said had been a great comfort to her, and she wished me to share in the blessing. It contains this very idea of living by the day.

"Make a little fence of trust
Around to-day,
Fill the space with loving works,
And therein stay.
Look not through the sheltering bars
Upon to-morrow,
God will help thee bear what comes,
Of joy or sorrow."

THE SECRET

The King's Messenger

THE secret! Men join secret societies to obtain the secret—to reach the light. I sought for years, taking degree after degree, paying fee upon fee, spending day after day and night after night, in search of the secret, but was fooled with a name, was played with a delusion, and found nothing but vanity and vexation of spirit.

How many wise and strong and dedicated men are seeking in lodge rooms the *ignis fatuus* of the secret things of the order, and for shame stay in rather than get out and testify that it is a sham and a delusion.

"The secret of the Lord is with them that fear Him." If we receive Him, His province is to make known to us, to take the things of God, to reprove, instruct, to show, to unfold, to inspire. He causes us to know God and the things of God. He makes himself known to us as He does not unto the world.

This is the secret—not found out by studying or worrying, but by *receiving*; not as we received the third degree or any other, but by opening our hearts and letting Him come in. Him!—a person, not a legend, not a mystery; but God, the Third Person, the Heavenly Guest, the Holy Ghost: not an experience, not a blessing, not an emanation nor an influence; but Another Comforter to take the ascended Saviour's place until His return. *He is the secret.*

He wants to make your heart His temple, His abiding, secret chamber. In His own personality He desires to show you things to come. We are to enter into the secret place of the Most High, and abide, stay, continue, under the shadow of the Almighty. He will take us into His banqueting house, and His banner over us will be love. He will make himself known to us, as He does not unto the world. The secret of secrets is God—to know God, not dogmas, nor ritual, nor creed, not doctrine nor experience, but to know Him whom to know is life eternal; not to know degrees, nor the work, not to know knowledge, not to have all wisdom, but to have *Him!* Receive ye the Holy Ghost.

The mistake we make is to put any and everything in place of Him. Culture and service, experience and testimony, our goodness, holiness, righteousness, which is of no good, take up the room in our hearts that He only should occupy. We can not by study find this secret out. He himself must make it known. This is His work. Man can not do it. I can not impart it to others. I can witness unto Him, but can not give the secret unto others.

Hand to hand, heart to heart, knee to knee, and mouth to ear, is the way it is given. Hush! It is a whispered secret in the secret place of the Most High. Be still and know. Blessed knowledge!—to go on to know. They that do know their God shall be strong and do exploits. It is neces-

sary to know Him before we can make Him known.

We receive power. He is coming upon us. What power? The power of eloquence, the power to speak, or teach, or preach?—Nay; rather the power of simplicity, of humility, of gentleness; spiritual power, the power of the Spirit; not worldly wisdom, or human eloquence, or holy living, but the power because of the presence of the Holy Ghost.

This secret of the Lord is a personal knowing of a personal Saviour. Lo! I am with you alway! He is with us—not Jesus. Jesus has ascended. He is preparing a place, is fitting up our mansions. He has gone, but is to return. He has sent *Another Comforter*. The Comforter has come, He is here, He abides. We receive Him.

He is the secret—once in the secret always in. I know Masonry in all its degrees. I have tried to unlearn it, to forget it, to displace it, to give room to Him, but it will not out or down. I remember the secrets. So, when He is received, He is never forgotten. Nothing can separate—He abides, and He controls.

This abiding is the secret of fruiting. It is a mystery of mysteries. How? I do not know, I can not tell, but the fruit is, and it abides—much fruit, vine fruit on the branch, because of the connection. This secret grows, increases, line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little, made known in the furnace, made perfect in affliction, through suffering; shining more and more unto the perfect day.

Remember, He is the secret of a happy, of a useful, of a holy life.

"GALILEE, bright Galilee,
Hallowed thought to thee we turn;
Woven through thy history
Is the charming mystery
Of the Son of God, who came,
Bearing grief, reproach, and shame,
Saviour of the world, to be
God with us by Galilee."

BLESSED LEAF OF THE REVIEW

H. E. S. HOPKINS
(Battle Creek, Mich.)

AN incident related in an article entitled "Found after Many Days," reminded me of a circumstance in my own experience, showing the power of the truth of God.

My brother sent the REVIEW to my sister, with whom I was making my home. These papers were seldom taken from their wraps, and there were more than a volume of them laid upon the shelf in the closet. He also sent the *Youth's Instructor*. Sister had three little boys, who took great interest in the story relating to Elder Bates's life on the sea.

Several tracts were given to me. These were scattered about on the bureau, in the drawer, and upon the shelf in my room. Finally I became tired of seeing them, being reproached every time they attracted my attention. So one day I gathered them up, and consigned them to the flames. I gathered all the REVIEWS and *Instructors* I could carry, and was about to serve them in the same way, when my sister, happening to look up, exclaimed: "Here! those papers are mine." I replied, "Take them, then; I don't want them around me any longer."

Did all this bring peace and rest to my soul?—Ah! no; for two weeks I knew not what it was to enjoy sleep. When the time came to retire, I had a terrible dread of the night; it seemed as if my pillow was composed of thorns. At last I decided that I would read some of those papers, to see what they really did say. O blessed leaf of the dear, old REVIEW! Ever since that I have prized even a little torn leaf of this precious paper.



"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

God answers prayer; sometimes when hearts are weak,

He gives the very gift believers seek.
 But often faith must learn a deeper rest
 And trust God's silence, when He does not speak;
 For He whose name is Love will send the best.
 Stars may burn out, nor mountain walls endure,
 But God is true; His promises are sure
 To those who seek.

—M. G. Plants.

TEMPERANCE

MRS. GEO. A. IRWIN

AS WE read the articles from week to week by Dr. Lindsay, portraying the dreadful effects on the system of drugs and stimulants, which are taken as medicine, and of tobacco and liquor, an appetite for which was acquired by the use of tea and coffee, spices and meats, should we not call a halt? I have been surprised lately to learn that many of our people are using these things in their homes. If our sisters could read the letters that come to the Woman's Department of Gospel Work requesting prayers for husbands, sons, and dear ones who have acquired an appetite for tobacco and liquor, and could realize that a stimulating and innutritious diet was in a great measure responsible for the downfall of these loved ones, I am sure there would be a general clearing out of the bottles of patent medicine from our cupboards, and also of tea, coffee, spices, and meats from our tables.

I feel sure there is not a woman in our ranks who does not wish to do all she can to banish this dread monster, intemperance, from our land. Shall we not begin at home, and talk to our own dear ones of the evil effects of stimulating articles of food, and in their place put on our tables something much better, such as fruit, grains, and nuts? By doing this, and by setting our tables with care and taste, these injurious things will not be missed.

I am more anxious than I can express, my dear sisters, that we begin a search in our own homes to see if any of these things that have been mentioned are lurking there, and if so, put them away; then we can go to our friends and neighbors and tell them what temperance has done for us.

"We witness great struggles in our country to put down intemperance; but it is a hard matter to overcome and chain a full-grown lion. If half the efforts that have been put forth to stay this giant evil had been directed toward enlightening parents in regard to their responsibility in forming the habits and character of their children, a thousandfold more good might have resulted. The unnatural appetite for spirituous liquors is often created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance work. We bid all workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be more thorough and consistent in reform." — *Christian Temperance and Bible Hygiene.*

EXTRACTS FROM CORRESPONDENCE

LAST spring I sent in a subscription for the *Life Boat* for a prisoner. Soon afterward he wrote me a long letter, and said it was the first he had heard from the outside world for two years, and seemed much pleased with the paper. He sent me the names of four men to whom to send papers, and I received a letter from one of them. They seem to think that, of course, I will write to them once a month, and beg me to do so more frequently. I try to help every one I can, for I feel that time is short, and we should do everything we possibly can to save souls. Even if these men are to be lost, why not make their few remaining moments as happy as possible?

I never was so blessed in any other work as I have been in this work. I signed the cards that Sister Henry sent out, and have presented them to four others. They have not yet been signed and returned, but I am keeping the persons supplied with reading-matter, and they are under conviction, but they have not strength to leave friends and do what they know to be right. But we have the promise of the Holy Spirit to bless our work. I am of good courage. The way grows brighter and the work lighter, and prejudice melts away like dew before the noonday sun; this is the work of the Holy Spirit. One for whom I am praying has been sick for several weeks. I have visited her often, and she is much interested in our publications, and I believe she will accept the whole truth. I improve every opportunity to advance God's cause and help suffering humanity. God has opened the way for me to do a great deal of work, and I am happy to know that I have the prayers of all our sisters who love the work, and the co-operation of angels; and I am determined to push on to victory.

I have five children, the oldest only seven, so you will understand how little time I get for anything except home duties, as I do all the work myself for a family of eight. My husband is very kind, and works hard to provide for his family, but seems careless and unconcerned about our eternal welfare, and I do need his help and sympathy so much in training our little ones in the right way. Sometimes it seems as if they must die now while they are innocent and unaccountable if they are saved. But I have given them to God, and I feel willing to do or bear almost anything to save my husband and children. Now please tell me if you think it would be right for me to go to church against my husband's wishes. He is very considerate about asking any work of me on the Sabbath, and has several times gone with me to hear our ministers when they have visited our place, but does not wish me to go without him. He is usually working on the Sabbath, and it would be almost impossible for me to take all the children and go without him: I would like your advice about this, and also about sending our children to the public school. We can not afford to hire a private teacher, and my husband says they must go to school.

You certainly could not expect to receive a great measure of the blessing of God if you went even to the house of prayer against a kind and true husband's wishes. Your first duty is to your home always, to keep its atmosphere peaceful and happy. I can appreciate your longing for Christian fellowship; but remember that the Lord understands all about your situation, and that His blessing is not confined to the church company. You would surely enjoy a richer measure of His presence in a little Sabbath service in your home with your little children than

by bringing about the confusion and unpleasantness that your going would occasion. Show your husband that you respect his wishes as far as you can without the violation of principle, and constantly pray and trust in the Lord to touch his heart, and lead him to join with you in Christian fellowship, so that you may together walk harmoniously in the way that will end in eternal life. The brethren and sisters in the church will surely know that you are with them in spirit if not in person, and will especially remember you in prayer.

In regard to sending your children to the public school, I think you will have to do, in this matter also, not as you may wish to do, but the best you can under the circumstances. It seems to me that your children are too young to be sent away to school. The Spirit of Prophecy says that the mother herself should be the teacher until the child is ten years of age. But I see you have your hands more than full of work; and as your husband does not see the importance of a Christian education, probably the best thing you can do for the present is to let them go to the public school. Correct home influences have much to do in fortifying the mind of the child against evil; therefore keep your children's confidence, teach them right principles from the word of God; and then, having done all you can, commit them to the care of Him who said, "Suffer little children, and forbid them not, to come unto me."

I am glad to get your letter, and hope to hear from you again, with full name and address, so I can reply more personally.

MRS. GEO. A. IRWIN.

NOTICES

A LETTER has been received from a sister in College View, Neb., dated December 15, which we should answer if it contained a signature. We hope that this sister will be free to let us know who she is, and that we may come more closely in touch with her.

ALL mail pertaining to the department of Woman's Gospel Work should be addressed to Mrs. Geo. A. Irwin, 271 W. Main St., Battle Creek, Mich. We receive considerable mail from different sources, and therefore mention this matter again, hoping that all will bear it in mind, and so avoid confusion and possible delay. Requests for prayer should be sent to this department direct.

REQUESTS FOR PRAYER

"PLEASE pray for my son, who drinks liquor."

Prayer is requested for a poor sister, who has had very few advantages all her life, and is now in poor health. Her husband is an infidel, and her home life is not pleasant. In her home in the South she formed the habit of chewing tobacco, and it now seems impossible to stop. She desires to do so, and she herself requests an interest in prayer.

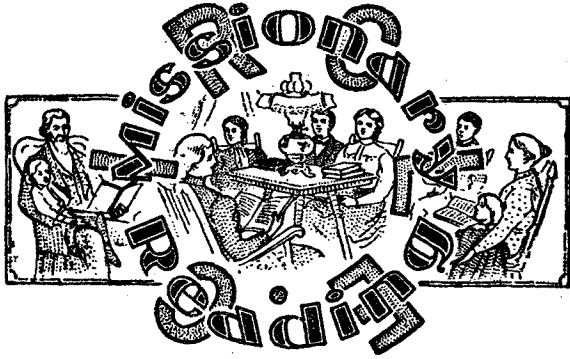
"Please pray that my little son may not be influenced by an unconverted father. I also request prayer for an aged mother, who lives a long distance from me, is unable to read, and knows nothing of our faith. I send her our papers, but no notice is taken of them. I presume those with whom she lives are prejudiced, and so do not tell her about the papers."

A sister who is almost helpless from heart trouble requests prayer that she may be healed. She is an earnest and capable Christian worker, and has thoroughly examined her heart, and put away everything that the Lord has shown her would hinder this blessing. Her husband joins her in sending the request for prayer. Let earnest prayer be offered in behalf of this sister.

"I desire special prayer for my husband, who is unconverted, and is opposed to the truth, which is so dear to me. He seems to have no fear for his soul, and he has serious heart trouble. Will the sisters pray soon that he may be reconciled to God and be faithful to his family, and that God will

change his heart so that he will overcome his weakness for women? God alone knows what anguish I have suffered. How thankful I am that God hears the prayers of the saints!"

"I ask your earnest prayers for my dear husband, that he may realize his condition and responsibility, and turn to Christ soon; and for me, that I may know my duty, and faithfully perform it. I also request prayer for my two brothers, who believe the truth, but are too proud to obey it. I have often heard our dear mother, now dead, praying and weeping aloud for her children. Oh, may we not disappoint her, and the dear Saviour who died for us!"



A BLESSING

NUM 4:24.

The Lord bless thee!
How shall He bless thee?
With the gladness that knoweth no decay,
With the riches that can not pass away,
With the sunshine that makes an endless day—
Thus may He bless thee.

And keep thee!
How shall He keep thee?
With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings—
Thus may He keep thee.

—Unknown.

CHRIST'S SECOND ADVENT

Revelation 10

S. N. H.

THIS heavenly message is presented by a mighty angel, who comes down from heaven, clothed with a cloud. The darkness of the earth, which is groaning beneath the burden of six thousand years of sin, is lighted with the glory of God and the purifying effect of the message. The clouds, which become dark with tempest, are arched with the rainbow of promise. So above the world's degradation shines the promised glory of the Messiah's reign. The clouds of wrath are spanned by the rainbow of His covenant mercy. "When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner." —*"Patriarchs and Prophets,"* page 107.

More than six centuries before John had this vision, the angel said to the prophet Daniel, by the great river Hiddekel: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Again, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:4-13. The time for Daniel to stand in his lot had now fully arrived. The prophecies of the book of Daniel had become unsealed. The twenty-three hundred days of Dan. 8:14, concerning which Gabriel had said, "Understand, O son of man: for at the time of the end shall be the vision," was understood. Dan. 8:16, 17. The time of the end had come. Men had searched the prophetic word to and fro, knowledge had been increased, and the message had gone by land and by sea

until the civilized world had heard the glorious proclamation of the Messiah's reign. An angel, with an uplifted hand, "swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME NO LONGER." The prophetic time, the twenty-three hundred days, covering the last prophetic periods, terminated in the autumn of 1844 A. D., according to the oath of the angel. That was fifty-six years ago the twenty-second of last October.

The conclusion that the Lord would come at that time was reached by the following suppositions: The sanctuary of Dan. 8:14 was the earth. The burning of the earth was the cleansing of the sanctuary. The earth would be burned when the Lord comes, so the text was made to read, Unto two thousand and three hundred days, the Lord will come.

The explanation of the twenty-three hundred days, or years, was as follows: The starting point for the twenty-three hundred days was "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9:27. This decree was by Artaxerxes, 457 B. C. See margin of Ezra 7. It would take four hundred and fifty-seven full years B. C. and eighteen hundred and forty-three years A. D. to make twenty-three hundred years: 1843 A. D., Jewish time, continued to the spring of 1844 A. D. So in February, 1844, the Adventists looked for Christ to come. As He did not come, upon re-examination they found that the decree did not go into effect until nearly six months of 457 B. C. had passed. Ezra 7:9. This would carry the ending of the days to the autumn of 1844 A. D.

These dates are established by more than twenty eclipses, besides harmonizing with the dates of Christ's entering upon His ministry, His baptism, His crucifixion, and the gospel's going to the Gentiles. This gave the tarrying time of the parable of the ten virgins of Matt. 25:1-10. After the time passed in the spring, the churches closed their doors to the doctrine of the immediate appearing of Christ. This gave rise to the second angel's message of Rev. 14:8. It was during the summer of 1844 A. D. that the loud cry of the loud cry of the first angel's message was given. The proclamation of the first angel's message was by no means local. Edward Irving preached in England; Joseph Wolff, of Germany, preached in Asia, India, and the islands of the sea; also in this country, at Washington, D. C. William Miller led out in the United States of America. So extensively was it preached in this country, that school children, when returning to and from school, could be heard quoting the oft-repeated texts, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." "Behold, the Bridegroom cometh; go ye out to meet him." In Sweden, where the law forbade any preaching contrary to the State religion, children were moved by the Spirit of God to proclaim the coming of Christ, and warn men of the judgment. It was called, in their public records, a "religious sickness."

Again they were doomed to a sadder disappointment than before. Upon further investigation of the subject they found that the sanctuary, instead of being the earth, is the heavenly sanctuary, the true tabernacle, which the Lord pitched and not man, eternal in the heavens. Heb. 8:1, 2. Here is Christ, our intercessor, at the right hand of the Father. This opened many truths to their understanding. The sixth angel had sounded, Aug. 11, 1840 A. D.; and from that date to the tenth day of the seventh month, 1844, A. D., was the "quickly" when the seventh trumpet was to sound. Rev. 11:14. The seventh trumpet then sounded, and there were seen in His temple the ark of His testament. Rev. 11:15, 19.

The sounding of the seventh angel, beginning

in 1844 A. D., covers the entire period of the judgment until "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." This mystery is the gospel. Eph. 3:2-4, 8, 9. The open door, which no man can shut, is in the most holy place in the heavenly sanctuary, out of which comes the third angel with the commandments of God and the faith of Jesus that offer the last notes of warning to a dying world. This message is to go to "many peoples, and nations, and tongues, and kings." Merchant princes will accept the gospel as its notes are dying away in the world. Isa. 60:1-7.

The experience of God's people when the time passed in 1844 A. D. is vividly described by the sweetness in the mouth and the bitterness in the belly. Rev. 10:9, 10. How sweet the thought that in a few short months, a few weeks, yes, finally a few days, they would count their sorrows over, and meet their blessed Lord! Language can not describe the joy that filled the heart of those who had confessed their sins, given their all to forward that work, and were waiting for their Lord. But the time passed, and they had again to take up their duties in this life, and meet the taunting sneer, "I thought you were going up," etc. This was the bitter part of the vision. But soon joy filled their hearts when they heard the Lord speaking in Rev. 10:11.

For further description of this experience see Eze. 2:9, 10; 3:1-3; Jer. 15:19-21; Isa. 30:8, 9, 18-21.

BEREAN LIBRARY STUDY

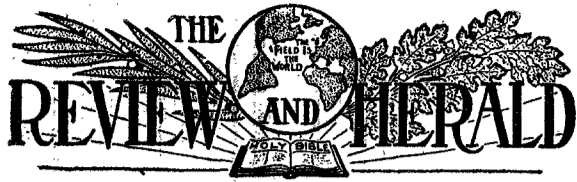
Revelation 10; "Thoughts on the Revelation,"
Pages 488-496

DAILY READING FOR JANUARY 13-19.

Sunday, "Thoughts on the Revelation," verses 1-4.
Monday, "Thoughts on the Revelation," 5-11.
Tuesday, William Miller, in "Early Writings," pages 93-96.
Wednesday, The First Angel's Message, in "Early Writings," pages 96-101.
Thursday, Another Illustration, in "Early Writings," pages 108-113.
Friday, Christ's Second Coming, on this page.

QUESTIONS

1. Describe the angel of Rev. 10:1. What was indicated by the cloud and the rainbow?
2. How extensively was the message to be carried? What did the angel hold in his hand? What was the significance of the book's being open?
3. Which book in the Bible was sealed? Until what time was it to be sealed?
4. What did the loud voice indicate?
5. What was to be sealed and not written? V. 4.
6. What proclamation was given by the angel? V. 6. Show that this does not refer to literal time.
7. Which of the periods of prophetic time given in the Bible reach to the latest date? When did prophetic time cease? Where do we find the twenty-three hundred days?
8. What work is finished during the beginning of the seventh trumpet? V. 7.
9. What was said by the voice from heaven the second time? V. 8. How can one be said to eat a book?
10. Give the first impression upon eating the book. The second. V. 9.
11. What experience is brought to view in Verse 10? Describe it.
12. Give Scriptural proof showing that the message of Revelation 10 is the same as that of Rev. 14:6, 7.
13. How extensively were the following messages to be given?



BATTLE CREEK, MICH., JANUARY 8, 1901.

ALONZO T. JONES
URIAH SMITH

EDITORS

SPECIAL CONTRIBUTORS

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

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.

Christ was like God in the sense of being of the nature, in very substance, of God. He was made in the likeness of men, in the sense of being like men, in the nature and very substance of men.

Christ was God. He became man. And when He became man, He was man as really as He was God.

He became man in order that He might redeem man. He came to where man is, to bring man to where He was. And in order to redeem man from what man is, He was made what man is.

Man is flesh. Gen. 6:3; John 3:6. "And the Word was made flesh." John 1:14; Heb. 2:14.

Man is under the law. Rom. 3:19. Christ was "made under the law." Gal. 4:4.

Man is under the curse. Gal. 3:10; Zech. 5:1-4. "Christ was made a curse." Gal. 3:13.

Man is sold under sin (Rom. 7:14), and laden with iniquity. Isa. 1:4. And "the Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Man is "a body of sin." Rom. 6:6. And God "hath made Him to be sin." 2 Cor. 5:21.

Thus all things that man is, Christ was made. And all this He was as really as all this the man is. And Christ became all this in order that the man might become what Christ was.

Christ was the Son of God. He became the Son of man that the sons of men might become the sons of God. Gal. 4:4; 1 John 3:1.

Christ was Spirit. 1 Cor. 15:45. He became flesh in order that man, who is flesh, might become Spirit. John 3:6; Rom. 8:8-10.

Christ was the righteousness of God. He was made to be sin, in order that man, who is sin, "might be made the righteousness of God in Him." 2 Cor. 5:21.

Thus, literally, "in all things it behoved Him to be made like unto His brethren." Whatsoever man is in the flesh, that Christ became in the flesh. Man is "sinful." Isa. 1:4. Christ, who knew no sin, was made as sinful as man is sinful. For God sent His "Son in the likeness of sinful flesh" — in flesh that is like, in the sense of being like in nature, in substance. Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." Christ, who was the very righteousness of God, was made the very sinfulness of men.

Yet, bear in mind that none of this was He of himself, in His own right. But all of it He "was made."

Christ was made what, before, He was not, in order that the man might be made now and forever what he is not.

Christ, who knew no sin, was made to be sin, even the sinfulness of man, in order that we, who knew no righteousness, might be made righteousness, even the righteousness of God.

And as the righteousness of God, which, in Christ, the man is made, is real righteousness, so the sin of men, which Christ was made in the flesh, was real sin.

As certainly as our sins, when upon us, are real

sins to us, so certainly, when these sins were laid upon Him, they became real sins to Him.

As certainly as guilt attaches to these sins, and to us because of them, when they are upon us, so certainly this guilt attached to these same sins of ours, and to Him because of them, when they were laid upon Him.

As the sense of condemnation and discouragement of these sins was real to us, when these sins of ours were upon us, so certainly this same sense of condemnation and discouragement, because of the guilt of these sins, was realized by Him when these sins of ours were laid upon Him.

So that the guilt, the condemnation, the discouragement, of the knowledge of sin were His — were a fact in His conscious experience — as really as they were ever such in the life of any sinner that was ever on earth.

And therein lies the fullness of our salvation from sin. He has gone the way of sin, in the very knowledge of it, to its very depths. It was all laid upon Him, and He was "touched with the feeling" of it.

And He did it all in order that we, sinful men, might be made the very righteousness of God, and so be delivered into the glorious liberty of the children of God.

He who knew the height of the righteousness of God acquired also the knowledge of the depth of the sins of men. He knows the awfulness of the depths of the sins of men, as well as He knows the glory of the heights of the righteousness of God.

And so He became, and forever is, the author of eternal salvation to all who will receive Him; able to save to the uttermost all who come unto God by Him.

And blessed be His glorious name forever and ever!

CURE "LA GRIPPE" YOURSELF

Two years ago we published the following cure for *la grippe*. It then did many persons much good; and as there are many who are readers of the REVIEW now who were not then, we publish it again: —

As winter has now come in full blast, *la grippe* is likely to make itself felt at any time. It is a dangerous thing, too; and if not broken up at the earliest possible moment, it will cause severe illness at present, and leave its mark upon the system for months to come.

However, *la grippe* can be so effectually broken up that no one need be injured by it, nor necessarily confined to the house longer than to put himself through the treatment. And the treatment is so simple that it is within the reach of everybody; and it is so easily applied that any one can give it to himself if need be. And here it is: —

1. As soon as you discover that you have *la grippe*, put your feet, and up to the knees if possible, in water as hot as can be borne.

2. Keep the water as hot as can be borne, by putting in boiling water.

3. Continue this till perspiration is started. At the same time it is helpful, though not essential, to sip hot lemonade.

4. When perspiration has been well started, take out your feet, dry them quickly, wrap them in hot flannels, and lie down with hot-water bottles, hot bricks, or something of the kind, at your feet.

5. Lie there till you choose to get up; and *la grippe* will be killed. You will probably be too weak to do much; but as *la grippe* is gone, your strength will soon return.

Now do not pass this treatment by as too simple to be followed, and go to taking medicine, or even a full bath. Follow these directions strictly, simple as they appear, and you will find *la grippe* effectually broken.

I know this, because I have thoroughly tested the treatment. I have tested it while on a journey, when I had only poor facilities, yet with complete success. I have tested it in a country cabin, within fifteen miles of the Russian border, in the month of December, on an attack of *la grippe* straight from Russia, and undiluted; and with such success as to

miss but one sermon in a series of appointments. And others have applied it with equal success.

There is true philosophy in it. And the philosophy lies here: *La grippe*, at its seizure, is peculiarly a disease of the head. Plainly, therefore, if the blood can be drawn away from the head, so that the disease shall have nothing to feed on, *la grippe* will have to fail. Holding the feet in water so hot, does effectually draw the blood to the farthest extremity from the head; and keeping the feet hot so long, holds the blood away from the head, so that the disease is robbed of support; it can not spread, and inevitably fails.

A full bath, even though it be a Turkish or a Russian, is not effectual against *la grippe*; because the whole body is equally heated, the blood is made to bound more rapidly, and the disease is fed rather than starved.

Follow these directions strictly, and nothing will fail but *la grippe*.

If you have not had experience so that you are acquainted with *la grippe*, you can know that it is upon you by your eyes burning, your nose tickling, your head feeling large and full, and perhaps every joint and muscle of the body aching. But you need not wait for all these symptoms: one or two of them is enough to justify you in beginning proceedings.

ALONZO T. JONES.



THE FOURTH AND FIFTH PLAGUES

THE second and third angels have done their work. Did the sea and rivers continue to yield refreshing waters, they would offer a recoil to the stroke of the succeeding plague. But the third angel, returning from his task, announces that the earth has yielded back the oceans and rivers of blood, which she had received from the slain saints. Like all wicked deeds, the harvest comes back in a most unbearable form; for this blood, returning now, strengthens the coming plague.

Leaving his position in front of the temple, "the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory."

The visitation of this plague must be something terrible. Under the three preceding ones no utterance is heard from those upon whom they fell. But the effects of the fourth vial bring out blasphemous expressions from the lips of the guilty. The wicked no longer find shelter from that God who so often has sent rain upon the just and upon the unjust. No longer do they enjoy the tempered and blessed rays of the sun. That which was a blessing has now become a burden. Added strength is given to the sun's light, so that it shines with fierce intensity.

This heat is no ordinary hot spell. The Greek conveys the idea of heat having increased to fire. Men are surrounded, as it were, with an atmosphere of fire. It does not consume; but it presses close upon the despisers of God's grace, until the very flesh is burned. Now men are brought to realize what God may be when love, insulted and mistreated, has changed into fierceness of wrath. Such unusual heat extends its desolation all around. Fields as well as men are scorched. Beasts share with human beings in the sufferings of this burning heat. The

EDITORS' NOTE: This is the sixth in the series of eight studies on The Plagues. The next article will be "The Eastern Question and the Sixth Plague." 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.

famine began under the two preceding plagues is greatly increased. Now has come the time so long foretold by the prophet Joel. Joel 1:1-3, 15-20. "Hear this, ye old men, and give ear, all ye inhabitants of the land." Why? The prophet would ask a question. He would tell of a condition heretofore unknown, and so demands: "Hath this been in your days, or even in the days of your fathers?"

No; never has the history or the traditions of men revealed the like. Extraordinary as it is, it will not be related simply that the listeners may feast on something wonderful. But: "Tell ye your children of it, and let your children tell their children, and their children another generation." Why? Simply that these children may successively relate some great event of the past?—No. But for mercy's sake keep on telling it. Tell it on, that the generations yet unborn, upon whom this terrible thing shall come, may be warned and may escape. What is it? "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."

Only the fire did John see; but Joel saw the withered fields, the groaning beasts, and the herds perplexed. And the sight so overpowered him that he pleaded with the generations then unborn never to cease proclaiming the warning. Why should men permit the interests of flocks and fields to trample out their service to God? Must not wealth thus loved receive the blighting breath? God shall not always be set aside. The scene which he brought Joel to look upon must be experienced by those whose transgressions have brought down the blighting plagues.

The effect of this burning heat will bring to some more terrible sufferings than to others. But none will suffer more than those who have transgressed in misusing the physical frame. While, on the other hand, they will be most able to endure who before indulgence have placed obedience to the divine counsels concerning the body. This has been the experience of the past; the experience of the future will be similar. I quote from a clipping taken from the *Chicago Times-Herald*, Aug. 13, 1896. It is an editorial:—

The hot spell is over at last. . . . The gentle rain from heaven released millions from the bonds in which they writhed under the torrid sky, and, good physician that it is, healed the sick, rescued the dying from the jaws of death, and set up all the world erect and hopeful and happy. . . . It came none too soon for the country. On all sides the suffering has been intense; and as one hot day followed on the heels of another, the effects threatened to amount to a national calamity. The death rate from sunstroke or collapse was as large as that occasioned by a widespread epidemic of smallpox. *But the deaths caused directly by the heat were few in number compared with those in which the weather was only an ALLY OF DISEASE AND CONSTITUTIONAL WEAKNESS.* No one can read the returns from the health department for this memorable week without amazement and horror. *Scores of persons who might have successfully resisted death for months to come, scores of others, suffering from maladies whose fatal power was unsuspected, succumbed to the terror of the sun.* The weak, the badly nourished, and the overworked were irresistible victims of the unfeeling sky.

That great week of hot weather in 1896 clearly showed that they fell first whose bodies were the home of diseases. Had not intemperance, impurity, and transgression first broken in upon the soundness of the frame, the sun's rays would have fallen powerless. How farseeing, then, are the calls of God to purity, temperance, and industry! Who shall go down before the attack of the fourth plague?—

Those who have neglected these calls. But who shall successfully breast the prostrating effects of this fiery atmosphere?—Even those who have heard and heeded the divine counsels upon healthful living.

This plague brings the time when it can be fully discerned who serve God and who serve Him not. Upon the characters of men it has a ripening effect. The tares can now be fully distinguished from the wheat. Open blasphemy becomes a recognized fact. And from this plague onward till tongues are silent in death, blasphemy continues. Men again blaspheme at the falling of the fifth plague; while the scenes of the seventh, and last, are intermingled with the curses of the eternally lost.

The blasphemy of the Beast during the days it sat exalted high upon a monarch's seat were the deceiving religious tones of Antichrist. The characters of wicked men were fixed, never to be unsettled, before the plagues began to fall. But under the fourth plague those wicked men break forth into open blasphemy. Not that the plagues come to drive them into blasphemy, but to disclose the blasphemy already in their hearts. This disclosure was occasioned by the fourth plague. The fourth angel was the first to witness its open manifestation. Therefore he is best entitled to make that unchangeable announcement of Rev. 14:18: "And another angel came out from the altar, which had power over fire; and cried with a loud cry to Him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Another angel had cried to the Son of man, seated upon the white cloud, that the harvest is ripe. But that the grapes were ripe, the wicked who would be cast into the winepress of wrath, is the proclamation of the angel that had power over fire.

You see, then, that the angel of the fourth plague is an actor in the scenes both of chapter fourteen and of chapter sixteen. Why so? In chapter fourteen he had seen men create a god, and demand all others to worship him. He beheld the new creators, conscious of their divinity's helplessness, decree for him a mark of authority. That mark, we have seen, was a day of worship, a sabbath in counterfeit of that of the true God. By the power of the State it was decreed that that mark, that sabbath, should be accepted upon penalty of death. That day of worship we have seen is Sunday. The origin of Sunday dates back to the times of heathen sun worship. Therefore, though blindly, perhaps ignorantly, yet virtually, untold millions were ignoring God's Sabbath, and worshiping the day of the sun. In this they were deifying the sun. It then becomes necessary that their deity be dethroned. So the decree went forth from God to the fourth angel to turn into unbearable fire the gracious rays of the sun. And this afflicting torment brought to light the hidden blasphemy. Now the grapes stood forth fully ripe for the winepress of God's wrath.

How accurately does the proclamation of the angel in chapter fourteen declare the transgressors of God's law to be those who receive the fourth plague. The intimate connection of the proclamation with the events of that chapter show the angel's acquaintance with the transgressors and their sin. This knowledge makes him fully informed with respect to those upon whom he is to pour out the fire of his vial, while the blasphemy he witnesses upon pouring out the vial qualifies him to proclaim that the grapes, the wickedly disobedient, are ripe for the winepress of wrath.

The false prophet had attempted to extend the worship of the Beast by calling fire down from heaven. Rev. 13:13. But it was reserved for God to send that fire; and when it came, terrible was it on those who had used it in deception. It was terrible also on those who, in full sight of God's warning, went into the deception. No wonder Joel turned from the scene and begged unborn generations to prepare against that coming season, to escape the terrible calamity.

But another blow is to smite the blessed gift of light; the kingdom of the Beast is to be plunged

from the extreme presence of light to its extreme absence. While the fiery atmosphere from the sun is prostrating men and withering fields, the fifth angel departs on his retributive mission. "And the fifth angel poured out his vial upon the seat of the Beast; and his kingdom was full of DARKNESS; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." This is the culminating stroke which is aimed directly at the Beast. It falls first upon his throne, then strikes through to all the inhabitants of his kingdom. This apostate and his followers had rejected the light of God; now God deprives them of physical light. The darkness into which they are plunged must be actual darkness, since the Scripture presents them as already darkened spiritually.

What kind of darkness is it—what is its nature?—Alas, its nature is only too apparent. Why will men reject the light of God that such a blow as this must fall? Even as disobedient men are shut up in spiritual darkness, so are they shut in actual darkness. I may place myself in darkness by having the light withdrawn, or, while the light is shining, by simply closing my eyes; but darkness reigns supreme when the eyes are closed in death.

Is not this the case here? Let the record of this plague be examined, and such will be found to be the manner of its coming. The object upon which this vial is poured out is the throne, the reigning seat, of the Beast. That it is the throne we know, because the Greek word here translated "seat," in the Revised Version is more correctly rendered "throne." In consequence of the throne receiving this vial, the kingdom is darkened.

Why was the throne of the Beast the object of this punishment?—Because the fifth is the last of the vials which have to do directly with the Beast. The two remaining plagues are more extensive. The sixth includes all reigning monarchs in its disaster, while the seventh spreads far and wide the desolation of the whole earth. But the fifth is the finishing stroke directly against the papacy; and as such, it is similar to the last plague which fell upon the Egyptians. That dreadful visitation, demanding the life of the firstborn, brought darkness to all the homes of Egypt, from the monarch on his throne to the humblest subject. It was not spiritual darkness, but physical darkness, the darkness of death. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon."

The darkness of death, closing the eyes to light, and bringing grief to the bereaved, falls upon the Beast, from the reigning pontiff on his throne to his least follower. How many shall perish in this visitation we do not know, but so terrible is the grief that the survivors gnaw their tongues. As the forces of a mighty empire invading the territory of a government, small yet well-beloved by the people, bring darkness on that land when they spread confusion, terror, and desolation, and fill the land with grief, so does darkness come upon the kingdom of the Beast. The kingdom of heaven levels its blow at the throne of the Beast; confusion and death fill his kingdom; and uniting with the preceding plague, horrifying grief finds utterance only in inexpressible agony.

"And [they] repented not of their deeds." The day of repentance is gone. The time to make right all wrongs was before Jesus left the mercy seat. Now it is too late. Such calamities as these are unbearable enough under any circumstances. But when the unrepenting soul has forfeited God's helping presence, who can estimate the greatness of these sufferings? Let all take heed and make their peace with God while the day of mercy lingers.

With the firstborn lying dead within his arms, the Egyptian king rose up in maddened frenzy, and ordered his armies to pursue to battle the escaping hosts of Israel. So the Beast, frenzied by the fearful stroke of the fifth plague, arises with the kings

of the earth and their armies to the battle of that great day of God Almighty. And as the hosts of Pharaoh marched forward to their own destruction, so the sixth angel prepares the way for the self-devouring conflicts across the dried-up waters of the Euphrates.

B. G. WILKINSON.

THE OFFENSE OF THE CROSS

IN Gal. 5:11 we read: "Then is the offense of the cross ceased." These were the words of Paul, in contemplating the persecutions he suffered on account of his labors in behalf of the gospel. To quote the whole passage, he says: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased." His language shows that the offense of the cross never has ceased, and never can cease; it is the spring and source of all the hatred and persecution that have ever been manifested toward the people of God.

It is held by some that some of the false apostles, hearing that Paul had circumcised Timothy (Acts, 16:3), which must have occurred about this time, reported him as being in favor of circumcision, and therefore an advocate of their doctrine. To this the apostle replies, Did I advocate circumcision, is it likely that I should suffer persecution from the Jews? And were I a friend of that practice, and an advocate of circumcision, with all the meaning in it which the Jews attach to it, then what of the doctrine that I have been preaching, that salvation can come only through the sacrifice of Christ? That which is such an offense to the Jews would certainly cease to be such, and they would look upon Christianity in a more favorable light.

"The offense of the cross" is that which is esteemed offensive by the opposers of Christianity. It is the offense that arises through truth coming in contact with error, and light with darkness. And why should there be any offense on the part of error and darkness on this account? The truth and the light are not responsible for it. The religion of Jesus is the most peaceful, mild, and benevolent system ever promulgated among men. Yet wherever it appears, there offense at once arises. It has been assailed by the bitterest hate all along its history; and it is not one whit more palatable to the world than it has been in the past.

We have entered upon a new century. There are those who are looking for a good time coming—the triumphs of the cross over all lands, and over all evil. But has the offense of the cross ceased? So far from that, we are just now stepping into the outer circles of the most stupendous conflict between truth and error that the world has ever seen. The Church has endured ages of persecution; but the dragon, representing the organized forms of opposition to the work of God, still continues to cultivate his spirit, and put forth his efforts against the truth. The Church is now reduced to a small remnant, a "little flock;" but the dragon, not satisfied with all past oppressions, still fans the flames of opposition, and is "wroth" with the woman, and goes "to make war" with the Church, the woman, and the remnant of her seed. The cross continues an offense. The dragon and his followers contemplate nothing short of the extermination of the followers of truth, that the earth may be rid, once and for all, of their hateful presence.

But the extermination of the truth is not to be the conclusion of this controversy according to the order that the Lord has marked out in His word. The last generation are overcomers. They are to get the victory over the Beast, and his Image, and his mark, and the number of his name. The century is now opened which is to be characterized by this conflict, and this signal victory. We shall not have entered far into the century before all these things will be accomplished. For "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." For over fifty-six years the seventh angel has been sounding; but inas-

much as his sounding extends a thousand years beyond the second coming of Christ and the resurrection of the righteous dead, the years already elapsed may easily be included in the expression, "In the days of the voice of the seventh angel, when he shall begin to sound."

The offense of the cross. That means anything that makes the cross, or religion, seem offensive to the carnal mind. And why should it seem so to any one?—The cross is the central object in the scheme of the atonement; and the idea of an atonement, the necessity of being saved by another, offends man's pride; for man naturally aspires to be his own savior. See this claim boldly and unblushingly affirmed in Spiritualism, and covertly insinuated in many other latter-day delusions. Assuming to be independent of God, men become the veriest slaves of every evil principle and every lawless passion of the human heart.

The teachings of the gospel are just as plain and simple as the opening letters of the alphabet; and this offends man's science; for he must have something high sounding, abstruse, and hidden; some scientific presentment, in which the simple truth is covered up and hidden under pompous phrases.

The gospel addresses all men as sinners; and this offends the modern Pharisee.

The gospel comes as a revelation; and this offends all worldly philosophy, and the higher criticism, which claims to be able to discover and work out truth by its own wisdom.

The gospel insists upon a lofty holiness; and this offends all men who are in love with sin.

In what ways is this offense, on account of the cross, shown?—A very common way is by acts of persecution against believers; more frequently in the milder phases of persecution, in ridicule, reproach, sneering at Christians as old-fashioned, weak minded, narrow, self-conceited, etc. Even the professed friends of the cross show sometimes that the offense of the cross still clings to them. They do this by failing to preach the cross; by smoothing down the straight testimony of the word, failing to plunge the probe of the gospel to the very heart, that the sinner may tremble under his sins. They preach a Christless, bloodless gospel, filling the time and space of discourse with essays on worldly themes, sensational comments on the topics of the day, or character sketches of notable personages who happen just then to be in the public eye. And all this is mixed up with discounting vital portions of the word of God as only ebullitions of human allegory, and end by denying the divinity of Him who died on the cross of Calvary for the sins of the world. These are some of the numerous ways in which men show that the cross of Christ offends them. What supreme folly to be offended by that which God has ordained; that which alone is full of wisdom and beauty; that which must win the day in the long contest between truth and error, and that which alone can save the sinner.

Have we at any time been offended at the cross? and now do we find it to be the one hope of our hearts, the delight of our souls, and the boast of our tongues? Then let us rejoice in this grace. Let us not be distressed by the offense of the cross, even if it is shown to us in bitterest persecution. This will be an acceptable token that the Lord recognizes us as His people; for if we were of the world, the world would love its own; and "all that will live godly in Christ Jesus shall suffer persecution."

Joseph Cook relates the following incident: "I opened an ancient book written in opposition to Christianity, by Arnobius. I read: 'Our gods are not displeased with you Christians for worshiping the Almighty God. But you maintain the Deity of one who was put to death on the cross, believing Him to be yet alive. And you adore Him in daily supplications.' Men showed me in Rome, in the Kircherian Museum, a square foot of the plaster of a palace, not many years ago uncovered on the Palatine Hill. On the poor clay was traced a cross bearing a human figure, with a brute's head. The figure was nailed to the cross, and before it a soldier was represented kneeling, and extending his hands in the

Greek posture of devotion. Underneath all was scratched in rude lettering in Greek, 'Alexamenos adores his God.' That representation of the central thought of Christianity was made in a jeering moment by some rude soldier in the days of Caracalla; but it blazes there now in Rome, the most majestic monument of its age in the world."

The cross of Christ is the only lever which hitherto hath turned the world upside down, and made men forsake their sins. It has not yet lost its power. It is yet to make a final display of its strength, and lighten the earth with its glory. Rev. 18:1. Let us enter the new century with the thought and the purpose of the apostle firmly fixed in our hearts: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

U. S.

CHURCH FEDERATION IN JAPAN

THE third session of the General Conference of Protestant Missions in Japan met in Tokio, Oct. 24-31, 1900. About four hundred and fifty or nearly two thirds of the whole number of Protestant missionaries in Japan, were in attendance. The first conference, which met in Yokohama in 1872, had a membership of twenty; and at the second, or Osaka Conference, about two hundred were present.

In many respects this was one of the most remarkable religious meetings that has ever convened. But the majority in attendance failed to recognize its remarkable features. The "large number in attendance, the remarkable spirit of unity prevailing, the high grade of the papers and addresses presented, the serious tone of the ensuing discussions, the earnest purpose manifest in the various resolutions passed," etc., have all received praise.

But it was not the prominence of these features that most characterized this as a truly remarkable gathering. There were other momentous and weighty matters seriously discussed, which gave to this conference a distinction that will cause it to stand out as a prominent and important factor not only in the religious world of the East, but also as one whose influence upon the home boards will be no less marked. From David's summary of God's dealing with His people, we learn that God's word is everlasting righteousness; "the rule of His judgment is consonant to His counsels from eternity, and will direct His sentence for eternity;" and that His word is a law, and that law is the truth. From this I apprehend that were David able to listen to the deliberations of a conference that would presume to modify that which God in His wisdom had established forever and ever, we would have a testimony to the remarkableness of this assembly.

That this conference has placed itself on record as having deliberately meddled with that eternal code is evident from the result of an interesting discussion of a paper on "Family Religion and the Practical Observance of the Lord's Day," presented by the Rev. C. B. Mosley, of the Methodist Episcopal Church South. Abundance of evidence was introduced into this discussion, showing that the Sabbath (Sunday) is sadly neglected, as well as "openly and flagrantly desecrated, by church-members;" also that the time has come when the safety of society and the success of missions necessitates, and the home boards would demand, that the church in Japan take a definite stand upon the Sabbath question.

All this, of course, was true, and much of it in a sense in which the majority in that conference were unable to discern. As a natural consequence, steps were taken looking toward the organization of a Japan Sabbath union, to thus "tone up the Sabbath." The president and the secretary of the conference were appointed to bring the churches and missions in touch with the establishing of this union, and seven vice-presidents were appointed to act with seven others appointed by the Evangelical Alliance of Japan, to constitute the board of managers for this Sabbath union. The men selected, the missions represented, and the order of appointment are as follows: Rev. W. B. Buncombe, Church of Eng-

land; Rev. A. T. Howard, United Brethren; Rev. A. A. Bennett, D. D., American Baptist Union; Rev. Julius Soper, D. D., Methodist Episcopal; Prof. M. N. Wyckoff, Reformed Church Mission of U. S. A.; Rev. A. C. Borden, Methodist Church of Canada; Rev. H. H. Guy, Christian Church.

As this body, representing nearly every church in Japan, has taken this action, and thus committed itself to the consideration of the Sabbath observance and Sabbath "tonics," it becomes the duty of such as keep the Sabbath to assist them in this work by giving them a reason for the hope which is in them. Now that no one may for a moment believe that this conference showed a zeal for the law and the Sabbath of the Lord, we will reproduce some of the "guarded" statements, that all may see the intention of the conference; for this will be the "Japan Sabbath Union."

A certain Presbyterian missionary from China pointed out the necessity of "being guarded as to what is meant by the term 'Sabbath day,'" whether it is "Saturday," "the seventh-day Sabbath," or "Sunday," the "Christian Sabbath," or "Lord's day." An attempt was then made by Mr. Snodgrass to substitute the words "Lord's day" for the word "Sabbath." This lacking a second, the difficulty was settled by the Rev. E. H. Jones, of the American Baptist Union, who stated quite emphatically that "we will not give the Sabbath up to Seventh-day Adventists by any substitution of 'Lord's day' or 'Sunday.'"

Every vestige of doubt as to whether the "Sabbath" meant the seventh day according to the commandment, or the first day, was swept away, and that without the "command" for it. It was repeatedly admitted that there is no "Scriptural authority for the observance of Sunday, it having come about naturally; therefore no command was needed."

The reasons for, and methods of, Sabbath observance were then considered. It was stated that "the Sabbath is wholly religious," and "must be observed by holy rest and spending the time in worship." Further, in this lay "the purity and power of the Church; and departure from it robbed her of the same." All this was affirmed, but the only real evidence of the benefits to be derived from the observance of Sunday was the fact that a few non-Christian business men claimed that they received better returns by closing their shops on Sunday than by keeping open the entire week. One of these places is known as the Sunday-closing shop.

Now if the Scriptures did not speak expressly concerning such departures from the faith, and if it was impossible to discover a parallel movement in past ages, we would assuredly be left to conjecture as to the real object of the proposed Japan Sabbath Union, which, when it is fully understood and shall have received life, will be revealed as nothing less than a dress parade of the Image of the Beast. Thus it is evident that he who fails to secure a *view* of the Beast has everlastingly exposed himself to the deceptive power manifested in this review of the Image of the Beast.

In the fourth century, when the Church had, by departing from the simplicity and purity of the gospel, "lost the power of God and godliness, she greedily grasped for the power of the State and ungodliness" to force from those within her ranks a recognition of her discipline. In that we find the original of the present movement. That had, as this has, for its chief end the exaltation of Sunday in opposition to the Sabbath. Of the work in Constantine's time we read: "All things whatsoever it was duty to do on the Sabbath we have transferred to the Lord's day." "He also mentioned the observance of the Lord's day, which the Jews called the first day of the week, in which God should be served with prayer and supplication;" "that one day should be regarded as a special occasion for religious worship," without any "reference to the fourth commandment or the resurrection of Christ."

When the Church had secured all this, it was discovered that those whose religion was not an affair of the heart and the life still remained in the office,

work-shop, or theater on the first day of the week, instead of congregating to the church. The better way of instruction having failed, the clergy secured the permission to accomplish their purpose by "fear of punishment or by pain," and in "this way the Church received help from the State for the furtherance of her ends." The reason for this was "that the faithful might be free from all disturbances."

Briefly, the present condition in Japan is this: The first day of the week is the sabbath, without reference to the commandment. The Church confesses that she can not, with the present condition, command a proper respect for the Sabbath, the desecration of which has robbed her of her power. The observance of the day must consist in rest from labor, and in spending the time in worship, the sacredness of which "if men will violate they must go outside the habitation of other men" (*The Voice*, Tokio). This, when followed to its logical conclusion, will "give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed."

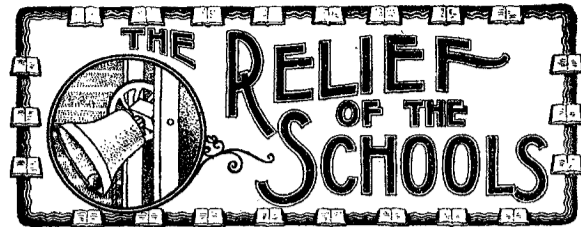
Nor in this have they left themselves without witness as to their intention; for the American Sabbath Union was held up as a model, and the conference was repeatedly cautioned against accepting any resolution that would not be approved by the home board, lest they cut down the appropriations. This American Sabbath Union has as its *basis* the divine obligation of the Sabbath formulated in the fourth commandment, interpreted and applied by Christ to the Christian sabbath; and its *object* the preservation of that sabbath. To this end the American Sabbath Union has adopted the principle that "it is better for a few to suffer than that the whole nation should lose its sabbath," which is the same argument that is going forth from pulpit and press in Japan; and is simply the repetition of Augustine's idea, the germ of the papacy.

The dragon is wroth with the woman, and has gone forth to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Wherefore let sin be broken off by righteousness, and iniquity by showing mercy to the poor; receive the counsel of Eph. 6: 13-19, and pray that utterance may be given unto us, that we may speak as we ought to speak, in order that this dear people whom the Lord is turning to Him may hear the saving truth of the Third Angel's Message.

B. O. WADE.

Tokio, Japan.

Last week we printed the word of the Independent that "Archbishop Ireland is going to Cuba, commissioned by the President, to inquire concerning the allotment of Church property and other matters of interest to the Catholic Church." About a year ago an Italian was taken from the Catholic University and appointed bishop of Havana, because his "especial knowledge of the United States Constitution" would be of value in matters of Church property there; and now the President commissions Archbishop Ireland to Cuba concerning Church property and "other matters of interest to the Catholic Church." It should also be borne in mind, with these items, that Archbishop Chapelle is appointed by the pope apostolic delegate to Cuba, Porto Rico, and the Philippines. With Archbishop and Apostolic Delegate Chapelle, the President's adviser concerning matters of interest to the Catholic Church in the Philippines, and with Archbishop Ireland, the President's commissioner concerning matters of interest to the Catholic Church in Cuba, if now the President would take up some other archbishop, cardinal, or apostolic delegate as his adviser concerning matters of interest to the Catholic Church in the United States, he would occupy a position relative to the Catholic Church, second only to that of the pope. And at the rate of procedure of the last two years, how long will it be before that point shall be reached? By the instrumentality of the United States these are great days for the papacy.



HELP FOR WALLA WALLA COLLEGE

THE Upper Columbia Conference is making vigorous efforts to pay the debts on the Walla Walla College. From no field come any reports more encouraging than from the far Northwest. Elder G. W. Reaser, president of the Upper Columbia Conference, is personally taking charge of the enterprise of "Christ's Object Lessons," and is pushing it heart and soul.

The following is a circular letter which Elder Reaser is sending all over his field:—

COLLEGE PLACE, WASH., Nov. 7, 1900.

DEAR FELLOW WORKER: I send you herewith a copy of the *Reaper*, which explains the plans that have been adopted for the relief of our college from the heavy burden of debt, which has unfortunately rested upon it since its erection,—now nearly eight years,—and which, during this period, with the large amount of interest that has been paid annually, has, like a great vampire, been sapping its vitality. At times it has seemed almost impossible for the management to keep it running, and meet the demands that have been made upon it while groaning under this almost unbearable debt.

I trust, dear friend, that you will take the inclosed appeal directly home to your own heart, and that we can count on your co-operation in selling this book, and thereby "rolling back the reproach" that rests upon Walla Walla College.

Please pray over this matter, and ask the Lord to give you ability and wisdom that you may come up to the help of the Lord, and bear your part in this great work.

Any questions that you may desire to ask will be gladly answered.

We do not desire spasmodic, haphazard work, but wish a united, well-organized, intelligent effort, so that all territory may be intelligently covered, and the greatest possible number of books sold.

Please write to Upper Columbia Tract Society at once, remitting \$1.25 each, for as many books as you desire, with which to begin the work, and may the Lord bless you richly as you engage in this heaven-born plan for rescuing our college from debt.

Sincerely your brother in Christ,

[Signed] G. W. REASER.

P. S.—At a council meeting held at Spokane on the 5th inst., to consider the division of territory for a systematic and thorough canvass for "Christ's Object Lessons," the following distribution of workers and fields of operation was made: It was recommended that Elder Young visit Hazard, Valley, Colville, Myers Falls, Kettle Falls, and Fruitland, for the purpose of organizing our people and securing their co-operation in the work, before returning to British Columbia, after which he and Elder Stewart will devote their labors to an organized effort for the sale of the book in British Columbia; that Elder J. G. Smith be assigned to Spokane and suburbs; that Elder A. G. Christianson visit Harrison, Rockford, Lockwood, Coeur d'Alene, Post Falls, and Rathdrum; that Elder C. E. Ford go to Milan, Chewelah, Farmington, Moscow, Troy, Lewiston, and Pullman; that Elder C. E. Ford* devote his attention to Medical Lake, Cheney, Davenport, and Wilbur; that Elder A. Schlotthauer visit Edwall, Lind, Farmington, Endicott, and Westlake among our German brethren; and that Brother M. F. Hill organize our people for work at Toppenish, North Yakima, Ellensburg, and Swauk Prairie. The writer will visit the churches and workers in the

*There is a mistake here. In the copy the names of both the Elders Ford stand plainly "C. E.," but we personally know that one is "C. E." and the other "C. L.;" but which goes to where we can't tell. And so we have to follow copy.

southern part of our Conference for the purpose of perfecting organization for this work, while Prof. E. L. Stewart and his associate workers will have charge at Walla Walla, College Place, and Milton. Do not forget to take the Outlook Number of the Signs with you as you go out with the book.

G. W. R.

We have received two good letters from E. L. Stewart, president of Walla-Walla College. It is encouraging to know that those in the college are working vigorously. This will give courage to the brethren in the field. I earnestly pray that the good work will go on, and that God will greatly bless those in the Upper Columbia Conference who are working hard to carry forward this precious cause in the earth.

COLLEGE PLACE, WASH.

Prof. P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: I received your letter last evening. I wrote you a few days ago, but I will write you again.

I feel, with you, that now is the opportunity. We must pay the lion's share of our college debt, the very first move we make; that will mean the summing of every energy and every available turn. We are laying plans to do that, especially in the Upper Columbia Conference and in Walla Walla and the surrounding country. We expect to dismiss school for a day or two, thus giving the students an opportunity to engage, with the teachers and with our brethren in the village, in canvassing every man and woman within reach of the college. We are also laying plans to do a similar work in every part of the Conference; and I do not think that this district of the Conference will be behind in its work. If you think best, I will write a letter to the presidents of the different Conferences, although I had not thought of doing this, as the matter was so thoroughly discussed at the council recently held.

For my part here, I wish to be up with the rest, and not only up with them, but right where the Lord would have me be, with my shoulder to the wheel, and to leave nothing undone toward the selling of a book to every family in the country. So any suggestions that you may make will be thankfully received.

I will say that Elder Reaser himself has been put in charge of this work by request of the Conference Committee and the faculty. In this Conference every minister, Bible worker, canvasser, brother, and sister is expected to go into the work. We hope to have a ten-days' or two-weeks' study of the book first, and a thorough drill on the manner of presenting it, and then we are going to work with all our might. We expect to have those little introductory cards, so that the person holding them will not be working wholly as a canvasser, but will appear simply as a worker in the interests of education, stating also that the proceeds of the book, except where a regular canvasser is selling for commission, go for the interests of the college entirely. This is an excellent point. I am glad this came up this way; it gives our brethren a heart to push the work.

Please be free to make any suggestions at any time.

Your brother in Christ,

[Signed] E. L. STEWART.

COLLEGE PLACE, WASH.

Prof. P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: Your letters just received on last mail, and I hasten to reply. I wish to say in regard to this book business that we expect to be with you in every move that is made. We do not propose to be behind in this business a hair's breadth. We shall be glad to examine those little circulars you mentioned, and probably shall order about ten thousand. Elder Reaser thinks perhaps we can use ten thousand in this Conference alone. They will be just the thing either to send out a few days ahead

of the canvasser or for him to carry with him. But they can not possibly take the place of this little introductory card, which we have printed. These cards are small, the main point being to introduce the canvasser not as an agent, but merely as a missionary, giving his time free. I will give you what is on the card, and if you have any suggestions to make in regard to the matter that should go on this card, be free to make them. We can change it any time: "This will introduce to you Mr. —, who is working free of charge for the education of worthy young people. Any courtesy shown will be appreciated by the managers of Walla Walla College." This will gain an entrance for the canvasser when nothing else can. We shall wait to see the samples of these circulars you are getting out before deciding as to either what we wish to put on them or how many we shall take.

Your brother in Christ,

[Signed] E. L. STEWART.

IOWA

GRAVITY, IOWA, Dec. 17, 1900.

Elder P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: Your kind and interesting letter came to hand. In reply, would say that I am glad to help in any way in the Lord's work. I visited the church at Afton, and found only about TEN members who could be relied upon to do much canvassing for the book. But as the Testimony of the Lord was read, it stirred all mightily, and young and old said they would do all they could. They took THREE HUNDRED AND SEVENTY-EIGHT BOOKS. I was at one church where Satan had been at work to separate the brethren, so they would not attend the Sabbath meetings. But we called them together, and as we talked of the work of the Lord, they were deeply moved. After the meeting, those whom Satan had alienated went out alone and confessed their faults one to another, and then all took hold of the book work.

The last few days I have been canvassing my own town, taking orders for the book, and have not heard one word of opposition. I have not been able to take as many orders as I had hoped, but have averaged four daily, and think I can do better. I will spend some time at this. One sister of our company in Gravity took ten orders in half a day. I have already received some contributions to the material fund, and sent them to Sister Jessie V. Bosworth. I shall not be among the churches very much, but will do what I can for this fund.

I feel sure that every soul that takes hold of this will be blessed. I inclose a small pledge.

Your brother in hope,

[Signed] F. L. MOODY.

A LETTER FROM ELDER A. F. BALLENGER

ANNAPOLIS, MD., Nov. 25, 1900.

DEAR BROTHER MAGAN: Judging from the REVIEW, you have been moving all the while. May the Lord continue to bless you mightily in the great work to which you have been called. I see in it the hand of Providence, and will co-operate with the movement to roll away the devil-devised, death-dealing debts of the denomination. As a church we can never receive the latter rain in its fullness until we clear the King's highway by rolling away the debris of debt, which, in our unbelief, we have heaped on the royal road. Just as the Lord pictured the promised land to His people in Egypt, and thereby persuaded them to start for the land, and then pointed out the things that must be put away before they could possess the promised blessing, so He has now headed us toward the reception of the Holy Ghost, and is testing our earnestness in seeking the promised blessing, by pointing out the things that must be put away before we can realize the fullness of the blessing.

My wife and I expect to canvass this city for

"Christ's Object Lessons," and expect the blessing of the Lord in so doing. I believe that a universal effort will save us from the reproach now resting upon us, and that NOW is the time to make the effort.

My work in the tent last summer was very enjoyable, and the results were most encouraging. There are twenty persons keeping the Sabbath, all but two of them adults, and some of them are able to help the cause financially, not so much by the property they have accumulated as through the positions they hold.

The brethren have sent my wife and me to this place, which, before our coming, contained no Sabbath-keepers, with the hope that some might be led to accept the message.

May the blessing of the Lord be yours in the important work of rescuing our institutions from threatened bankruptcy. Your appeals through the REVIEW are blessed of God. Continue to consecrate your life, and to cry aloud for co-operation. It will come. It takes a long time to get all our people headed in one direction, but when once on the march with God, they are invincible.

Your brother in Christ,

[Signed] A. F. BALLENGER.



— Rev. Hannibal Goodwin, inventor of the camera film, died in Newark, N. J., December 31.

— It is said that "the Boers celebrated Christmas day by attacking the British at several points."

— In France hailstorms are often averted from vineyards by the discharge of a cannon into the hail-cloud.

— By the recent burning of the Fox Pressed Steel Car Works at Joliet, Ill., 2,200 men are thrown out of employment.

— Nurses of Bellevue Hospital, New York City, are held in \$5,000 bail "for maltreatment of patients in that hospital."

— Dreyfus has appealed to the French government for a new trial. He intends to keep his case alive until he obtains justice.

— Many of the British soldiers captured recently by the Boers have been released, as the latter have no means of caring for them.

— Much of the Italian macaroni is now made by machinery, 70,000 cases being annually shipped to England, and 500,000 cases to the United States.

— Lord Armstrong, inventor of the Armstrong gun, and writer upon electrical and scientific topics, died at his home near London, England, December 29.

— Jacob Blackman, of Holyoke, Mass., was recently awarded \$1,000 damages "against a Polish preacher who, in a sermon, reflected upon his meat business."

— Owing to a range feud, 3,000 sheep were driven over a precipice by masked men, near Miles City, Mont., January 1. The sheep belonged to R. R. Selway, the largest owner in eastern Montana.

— It is now definitely known that "the American and Danish governments are engaged in direct negotiations for the sale of the Danish West Indies," and that before long "a proposition will be submitted to the United States Senate."

— According to statistics "there were 32,559,407 more pennies coined in the year ending June 30, 1900, than in the preceding year; 19,210,260 more nickels; 3,730,735 more dimes; 3,634,860 more quarters; and 4,256,408 more half-dollars."

— It was arranged to hold a thanksgiving service on January 3, in the St. Paul Cathedral, London, in connection with Lord Roberts's return from South Africa. The British government, however, "suddenly announced that the services had been abandoned for the reason that it was considered desirable to defer a general thanksgiving until the close of the operations in South Africa."

— The Russian Diet will meet to-day, January 8.
— The Ashantee rebellion has ended, all the rebel chiefs having surrendered.

— During a severe storm in the English Channel last week, 49 lives were lost, 11 vessels wrecked, and 57 driven ashore.

— G. W. Gibson has succeeded W. D. Coleman as president of Liberia. Mr. Coleman resigned because of disapproval of his interior policy by the legislature.

— In New York, Chicago, and other large cities, efforts of the spasmodic kind are being made, just at present, to suppress vice; committees are in charge of the effort.

— News from England says that "Queen Victoria's sight has failed to such an extent that she no longer is allowed to read. A regular reader is employed to read to her an hour a day."

— Herr Krupp, the German manufacturer of cannons, and other business men of that country, have petitioned for the free admission into Germany of mineral oil for motor consumption, in order to economize the coal deposits of the country.

— German reports show that "in the last decade the United States produced more than half of the world's output of copper, as against one third of the entire output in the preceding decade, and only one sixth in the decade 1871-1880."

— The *Railroad Gazette* reports that 4,804 miles of new railroad were constructed in 1900, in this country, against 4,570 in the year 1899. Texas leads, with 313 miles; Iowa follows, with 279; and Minnesota comes third, with 255. The following are the railroad companies leading in construction: Burlington and Quincy, 213 miles; St. Paul, 173; Rock Island, 169; Northern Pacific, 151.

— Since the early part of 1899 there has appeared, in Paris and in Munich, "a noteworthy journal with the double title, '*Revue franco-allemande* [French-German Review], *Deutsch-französische Rundschau* [German-French Review], edited by M. Henry, of Paris, the purpose of which is to bring about a better understanding between the Germans and the French."

— Of the 1,217 locomotives built in 1900 by one American locomotive manufacturing company, 363 were for export trade. In 1899 the same company built 901, of which 338 were exported. Again, there were built in the United States last year, "outside of the railroad company's shops," 3,153 locomotives, or 27½ per cent more than in 1899; and 505 of these were for export.

— Dispatches from China state that "a question of precedence between Field Marshal Count von Waldersee and Dr. Mumm von Schwarzenstein, the German minister, is creating a considerable stir. The question has been an open one ever since the arrival of the Germans in Peking. Because of its existence, the minister has never invited Count von Waldersee to the public dinners at the German legations, and neither of them has attended the dinners given at the homes of the other ministers."

— The American Sunday School Union, of Chestnut Street, Philadelphia, offers the sum of \$1,000, in two prizes, "for the best books on the subject 'How is man to be saved? or, God's Way of Salvation.' Six hundred dollars will be given for the best book, and \$400 for the next best. The society does not desire any technical theological treatise, but rather something of a practical and popular character. Although the authors are given the utmost freedom in the form and style of treatment, it is suggested that each work should contain from 40,000 to 70,000 words. Manuscript should be typewritten, and must reach the committee of publication on or before Nov. 1, 1901."

— An exchange states that "strenuous efforts are reported as being made by certain interested parties to prevent an exposure of one tremendous item of extravagance which has accumulated from year to year in the work of fortifying the coasts of the United States. There are now in position, or under construction, 372 mortars, and the total number contemplated, under the general coast-defense scheme, is no less than 560. These mortars cost an average of about \$12,000 each, so that the cost of the mortars themselves will aggregate fully \$6,000,000. To place these guns in position, providing them with the necessary carriages and the usual heavy emplacements, costs more than as much again. It is estimated that the total expenditure on account of twelve-inch mortars, when the present coast-defense scheme is completed, will be not far from \$15,000,000. Distinguished ordnance officers admit that there is not a mortar in existence which can be depended upon to drop its shell anywhere within a radius of about ten times the length of any ordinary war-ship."

— The gross earnings of the Southern Pacific Railway for 1900 were \$64,400,725.

— Delegates to the Cuban convention favor "an offensive and defensive treaty with the United States."

— Upon his return to England, Lord Roberts received the title of Earl, and was also made a Knight of the Garter.

— J. Pierpont Morgan and E. H. Harriman, backed by a syndicate with millions, are reported to be "sure to control the principal railroads of the country in the new century."

— There are no fewer than 30,000 lepers in the Philippine Archipelago, most of them being in the Vizcayas. Leprosy was introduced in 1633, when the emperor of Japan sent to the Philippines a ship with 150 lepers on board as a present to be cared for by the Catholic priests. No method has been adopted to prevent the disease from spreading. A commission is now engaged in the work of selecting a suitable island, or islands, for the purpose of isolating all the lepers in the archipelago.

— The persons who kidnapped young Cudahy, of Omaha, Neb., have not yet been discovered.

— Several Finland newspapers have been suppressed or suspended for so-called criticism of the Russian government.

— The principal articles of export from Servia are cattle, cereals, and plums. Her chief markets are in Austria-Hungary, Germany, Scandinavia, and Russian Poland.

— When Germany saw that the United States was likely to secure the indemnity money from Turkey, through contract on a battle-ship, she also put in a claim for damages. In order to meet this demand the Turk has contracted "for the reconstruction of an Ottoman battle-ship" at Kiel, Germany.

— The United States minister, Mr. Swenson, it is reported from Copenhagen, has informed the Danish government that the United States will offer 12,000,000 kroner (about \$3,240,000) for the Danish West Indies, and no more. It now remains to be seen whether or not Germany will make a higher bid for the islands.



AFRICA

It has been a year since the English and Boer war began in this country, and still drags on; and the prospects are that it will be many months before the close. This has made the work go slow and hard. In fact, it has been almost impossible to reach the people. But we have tried to do what we could in the coast towns, and are thankful to see some fruit of our labor. Our tract society has placed many thousands of our papers in the hands of both soldiers and sailors, and our hearts have been made glad by receiving a few good letters in return. The brethren in Australia sent us a large number of the *Bible Echo*, which we have been able to use to good advantage. We were thankful for their thoughtfulness and kindness in sending them.

There are encouraging omens in all branches of the work. Elder J. M. Freeman writes from Basutoland that the Spirit of the Lord is at work upon the hearts of the poor heathen there, and at one Sabbath meeting twenty expressed a desire to become Christians. He is bestowing special labor upon these, that they may become fully converted and established. Meetings are held in other villages; and these poor people, who have learned some of Zion's songs, go with the missionaries and do the singing. They are catching the spirit of working for others.

Brother F. C. Ernst, our German laborer, reports that a general interest is being awakened, and some have begun to obey. This has stirred the ire of the dragon. The tent has been stoned and egged. Elders Hankins and Edmed are finding a few honest souls. They have labored long and faithfully in Uitenhage, and now are seeing the fruit of their labor. The canvassing work goes hard, but we find that "Coming King" has a good influence wherever introduced.

It has been my privilege to spend two months in Natal. I was much pleased with the prospects, and found that the Lord was at work in this long-neglected field. Most of the time was spent at Pietermaritzburg, as there are fourteen Sabbath-keepers in that place. Brother Schmidt, a canvasser, has been there for a year, selling books and doing Bible work. His labor has been blessed, and has accomplished much good.

I found the people friendly and desirous to learn. Cottage meetings or Bible readings were held nearly every evening. The people are becoming awakened to the importance of health reform. I never before saw so great an interest anywhere. I was invited to speak on the subject in Durban, and the following evening at Maritzburg. There is a demand for health foods, which I hope we shall soon be able to supply.

I met a minister in Pietermaritzburg who has preached for many years in Natal. At his request, I preached for him seven times during my visit. He offers us the free use of his church house any time we desire it. He believes in the Sabbath, coming of Christ, nature of man, baptism, etc., and said that he

had long hoped the time would come when a Sabbath-keeping church would be raised up. It has been my privilege to labor in many different places, but I regard this one of the best openings for city labor I have ever seen. The Lord has gone out before us, and prepared the way for work, but I have had to leave without a minister in the colony. May the Lord hasten the day when laborers may be sent into this English-speaking field. During my visit one person accepted the truth, and seven were baptized. Others are interested, and Brother Schmidt will continue to hold Bible readings with them.

Last Sabbath was a good day at Claremont. Through the faithful labors of our teachers, seven of the young people have yielded to the Lord, and it was my privilege to baptize them. The same day six more were buried with their Lord at Uitenhage. I believe there are better days before South Africa, and the "gospel of the kingdom" will go with irresistible power among both black and white, and Dutch and English. W. S. HYATT.

NEW ENGLAND CONFERENCE PROCEEDINGS

THE thirtieth annual session of the New England Conference was held at South Lancaster, Mass., Nov. 20-26, 1900. Nine meetings in all were held. Nineteen churches were represented by sixty-nine delegates. The church at West Newton, Mass., was received into the Conference.

The following committees were appointed:—

On nominations: W. A. Wilcox, J. B. Mason, D. M. Hull, C. W. Thayer, and Mrs. E. T. Palmer. On Resolutions: S. A. Farnsworth, C. C. Nicola, F. Griggs, E. E. Miles, and W. R. Andrews. On Credentials and Licenses: M. D. Mattson, W. L. Payne, H. B. Tucker, James Lays, and T. B. Stewart. Auditing: Conference Committee, E. E. Miles, James Lays, W. L. Payne, W. A. Wilcox, J. B. Mason, and H. B. Tucker.

Resolutions were adopted during the session: (1) Amending the constitution with respect to the formation of the Auditing Committee; (2) recommending that the New England Conference pay to the South Lancaster Academy a sum equal to the salary of one of its teachers; (3) to maintain an endowed bed at the South Lancaster Sanitarium; (4) recommending the membership to pay a sum equal to ten cents a week for each of its members; (5) urging all to take the *Missionary Magazine*; (6) that all efforts to agitate religious legislation, or to enforce Sunday laws, be carefully noted, and reported to the *Sentinel*; (7) to circulate religious liberty literature in every way possible; (8) to give our sanitarium our constant moral support, and to encourage in every way possible the circulation of *Good Health*; (9) to circulate the special numbers of the *Signs* and the *Sentinel*; (10) to put forth immediate, diligent, and effective efforts to revive the canvassing work in the Conference; (11) recognizing the uniting of the

New Bedford and Dartmouth churches, and that the church be known as the New Bedford and Dartmouth church; (12) to call the special attention of all our members and workers to the sale of "Christ's Object Lessons" to meet the indebtedness on our school; (13) that church schools be established throughout the Conference wherever advisable; (14) urging upon all the importance of systematically studying the readings of the *Berean Library*; (15) that the next session of the Conference be held in connection with the annual camp-meeting; (16) and that as Elder Cottrell has carried the work of this Conference, as well as that of the General Conference District, during the year, making the matter of time somewhat difficult to adjust, this Conference audit his time in full, and award the same rate as is paid by the General Conference to their other men.

The following officers were elected: President, S. A. Farnsworth; Vice-President, M. D. Mattson; Secretary and Treasurer, H. B. Tucker; Corresponding Secretary, Mrs. H. W. Cottrell; Conference Canvassing Agent, E. E. Miles; Auditor, D. B. Parmelee. Executive Committee: S. A. Farnsworth, M. D. Mattson, D. B. Parmelee, W. L. Payne, D. M. Hull.

Credentials were given to the following-named persons: S. A. Farnsworth, M. D. Mattson, G. B. Wheeler, F. C. Gilbert, K. C. Russell, J. M. Eriksson, E. E. Miles, A. H. Clark, C. H. Edwards, F. W. Mace, and G. E. Fifield.

Licenses were given to D. B. Parmelee, Frederick Griggs, H. N. Sisco, W. R. Andrews; and Missionary Licenses to C. E. Palmer, Mrs. M. A. Scribner, Jennie R. Bates, Mrs. E. M. Wilber.

FINANCIAL STATEMENT OF NEW ENGLAND CONFERENCE, NOV. 1, 1900

Tithe Department	
To Balance, July 1, 1899,	\$ 3,319.94
To Receipts in Tithes,	\$17,164.78
To Rec'pts in Contributions,	716.54
To Rec'pts, loan returned,	423.28
Total Receipts,	18,304.60
	21,624.54
Total Disbursements,	16,625.19
Balance in Tithe Fund,	\$ 4,999.35
Tract Society Department	
Resources,	11,254.43
Liabilities,	3,937.23
Present Worth,	7,317.20
<i>Moved</i> , That \$2,000 be given to the foreign mission work. Carried.	
<i>Moved</i> , That the next session of the Conference be held in the month of June, 1901. Carried.	
On motion the Conference adjourned.	
H. W. COTTRELL, Pres.	
H. B. TUCKER, Sec.	

THE SHIP MISSION, SAN FRANCISCO

THE last warning message for the world is represented by a mighty angel coming down from heaven, and setting "his right foot upon the sea, and his left foot on the earth." Rev. 10: 1, 2. We understand this to be a literal prophecy, and that not only those that live on the land, but that also "every shipmaster, and all the company in ships, and sailors, and as many as trade by sea" (Rev. 18: 17), shall hear the gospel of the kingdom for a witness before the end shall come.

In accordance with this, ship missions have been established in nearly all the principal ports of the world, where reading-matter presenting every phase of present truth, is distributed among the seafaring men of many nationalities. "Cast thy bread upon the waters," says the Lord; "for thou shalt find it after many days." Eccl. 11: 1. And "blessed are ye that sow beside all waters." Isa. 32: 20. But only eternity will reveal the fruit that this blessed seed-sowing will produce. There will surely be rejoicing when the sheaves are brought home from this part of the Master's great harvest field.

The Lord is blessing the work done in this port. Having found that our literature placed in racks on a few of the regular liners showed evidence of being read, we thought it would be a good plan to extend this way of reaching the people to every steamer carrying passengers from and to this port. The Lord has gone before us; and permission being obtained, we have now placed racks on a number of bay and ocean steamers, and we intend to continue this work until all are supplied.

Applying to the quartermaster's department for

permission to visit the transports, the colonel in charge courteously furnished us with a pass, which gives us access to this line of steamers; but we are sadly in need of reading-matter, and we use this opportunity to urge our brethren and sisters to send us, postpaid, all the *Signs*, health journals, *Youth's Instructors*, *Sentinels*, tracts, and foreign papers they can spare.

Besides this, reading-matter is placed on as many sailing vessels as we are able to supply.

It is not all smooth sailing; sometimes we run against a snag, or a rock, or get into a collision; but so far, we have managed to keep afloat, and feel encouraged to push ahead. To the Lord be all the praise.

19 Tehama St., San Francisco.

C. CASTBERG.



ADDRESS WANTED

G. W. ANGLEBARGER, Cañon City, Colo., desires the address of J. T. Crockett.

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. B. Jenkins, Blythewood, S. C., *Signs*, REVIEW, tracts, books to loan.

Mrs. M. M. Row, Pruett, Boone Co., Ark., REVIEW, *Signs*, *Sentinel*, *Instructor*, *Little Friend*,

E. A. Rose, 725 Main St., Stevens Point, Wis., tracts, and books to loan in German, Poland, and Syriac.

T. D. Wallar, 801 Locust St., Joplin, Mo., REVIEW, *Signs*, *Sentinel*, *Instructor*, *Little Friend*, tracts, etc.

A. K. Atteberry, Mobile, Ala., has sufficient publications for the present.

GOOD FOR EVERYBODY

THE publishers of the *Medical Missionary and Gospel of Health* make the following special offer: To each one who will send us his name and address and two yearly subscriptions to the *Medical Missionary and Gospel of Health*, fifty cents each, we will send, free, a box of health foods worth one dollar at the retail price. The box will contain 1 tin of protose, 1 tin of nuttolene, 1 large package of granose biscuits, 1 full package of granola, 1 full package of caramel-cereal, 1 small package of bromose, 1 copy of the Midwinter Number of *Good Health*.

The total value of the articles mentioned above, at regular retail price, is \$1.02. This box will be sent absolutely free for two paid subscriptions to the *Medical Missionary and Gospel of Health*—one dollar. If you are already a subscriber to the journal, send in one new subscription with your renewal for the year 1901—one dollar.

This is the most liberal proposition we have ever made; it is only made possible by the generous contribution of these foods for this purpose by the Battle Creek Health Food Company and the Sanitas Nut Food Company.

Beginning with the January number, the *Medical Missionary and Gospel of Health* will be enlarged and greatly improved. A new department will be added,—The Mothers' Council,—which will be under the supervision of the Visiting Committee of the Haskell Home, and will contain practical articles for the home on all subjects relating to the making of a healthy Christian home. Practical lessons in cookery, dressmaking, simple methods of treating the sick, the care of infants, child culture and physical development, are a few of the subjects that will be discussed by able writers, among whom will be numbered Mrs. J. H. Kellogg, for many years National Superintendent of Mothers' Work for the W.C.T.U.,

Mrs. E. H. Whitney, Mrs. S. M. Baker, Dr. A. M. Winegar, and Dr. Kate Lindsay.

The next volume will be rich with thrilling reports of actual experiences of medical missionaries in home and foreign fields.

The box of foods is absolutely free to any one who sends two paid subscriptions—one dollar—for the *Medical Missionary and Gospel of Health*.

This offer is good for sixty days.

WANTED AT ONCE.—To correspond with persons who have had experience and are competent in matters pertaining to greenhouses and the florist business. Address Florist, care of Review and Herald, Battle Creek, Mich.

Obituaries.

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

TROTMAN.—Died Sept. 16, 1900, near Traverse City, Mich., Brother John Trotman, aged 59 years. He had kept the truth for about twenty-eight years. It can be said of him, He sleeps in Jesus. Remarks at the funeral were made by the writer.

SAMUEL MIDGLEY.

BROWN.—Fell asleep in Jesus, Nov. 16, 1900, at Louisville, Ky., my aunt, Sister S. M. Brown, aged 68 years. Her death was caused by a cancer. She accepted the truth seventeen years ago, and has ever been an earnest burden-bearer in the church. Words of comfort were spoken by Elder S. Osborn, from Ps. 116: 15.

BETTIE C. SAXBY.

LAWTON.—Died at Brent Creek, Mich., Nov. 6, 1900, of gastric ulceration of the stomach, my wife, J. Annie Lawton, aged 55 years, 7 months, 6 days. She suffered much, but died trusting in Jesus. Words of comfort and hope were spoken from Rev. 14: 13, the text having been chosen by the deceased. Elder L. G. Moore officiated.

L. W. LAWTON.

BROWN.—Died Oct. 29, 1900, at her home in Ionia, Mich., Sister Mary Brown. She was for several years a sufferer with that dread disease, tuberculosis, but bore her sickness patiently, her hope being firmly fixed on the Lord. The funeral was conducted by the writer. Remarks were made from Ps. 17: 15, by special request of the deceased.

W. R. MATTHEWS.

WEBBER.—Died at Moose Lake, Minn., Nov. 6, 1900, of dropsy and heart trouble, Brother George A. Webber, aged 74 years and nearly 4 months. Only last spring he accepted Christ as his personal Saviour. The erection of the family altar was one of his first acts of confiding faith. Words of comfort were spoken from John 11: 23-26, by the writer.

H. F. PHELPS.

KLOSS.—Died near Lockesburg, Ark., Nov. 15, 1900, our mother, Mrs. Sophia Kloss, aged 75 years. She had been afflicted for years, and bore her suffering patiently. She accepted present truth many years ago, and was faithful to the end. We expect to meet her in the first resurrection. Elder Presson (Methodist) conducted the funeral services, using the ninetyeth Psalm.

E. AND M. KLOSS.

DEXTER.—Lizzie C. Dexter, wife of the writer, was born near Milan, Erie Co., Ohio, March 12, 1854; and died in Battle Creek, Mich., Nov. 22, 1900. She was an earnest and consistent Christian, and a faithful and devoted wife and mother. During her last hours she frequently expressed her confidence in the Lord, and her earnest hope in the resurrection: "to an inheritance incorruptible, and undefiled, and that fadeth not away."

E. P. DEXTER.

BROWN.—Died at Louisville, Ky., Nov. 18, 1900, my uncle, Gideon Brown, aged 67 years. He was among the first to accept the truth in Kentucky. He had been very successful as a canvasser for our publications. For the last two years and a half, although partially blind, he had faithfully given his entire time to selling the *Signs of the Times*. Last fall he sold one thousand copies of the Harvest Number. Words of comfort were spoken by Elder S. Osborn.

BETTIE C. SAXBY.

HARVEY.—Fell asleep in Jesus, Nov. 29, 1900, at Ayers Flat, Quebec, Sister Mary A. Harvey, aged 70 years, 5 months, 16 days. Sister Harvey became interested in the Third Angel's Message at Stevens Point, Wis., in 1878, uniting with the Seventh-day Adventist church at that place. Finally she returned to Quebec, and united with the church at Fitch Bay, in 1895, remaining a true and faithful member and firm believer in the message until her death. The closing testimony of her life was, "All is peace." Funeral services were conducted by the writer.

H. E. RICKARD.

Sabbath-School Superintendents, Teachers, and Students,

If you have not placed your order for the LESSON QUARTERLY, you should do so at once. Order of your tract society, or of the—

REVIEW AND HERALD PUB. CO.,
Battle Creek, Mich.

Words of Truth

Series, No. 27

Is now ready for delivery. The subject of this little tract is

"Important Questions on Great Events."

It is a compact, concise treatise on the great lines of prophecy, involving the great nations, past and present, and also treating of the Sabbath Question. Just the tract to place in the hands of your relatives, neighbors, and friends.

Price, 1-2 cent each.

Address orders to your tract society, or to the—
Review and Herald Pub. Co., Battle Creek, Mich.

CHICAGO & GRAND TRUNK R'Y.

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

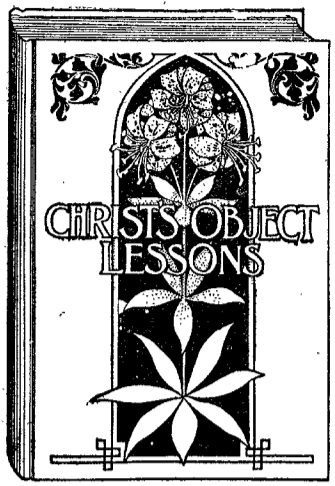
MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1900.

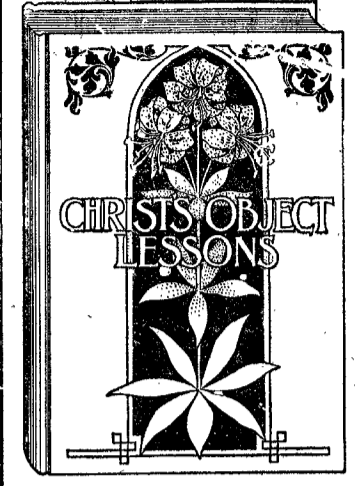
EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	‡Mall & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Att'le Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.06	6.22	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.48		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.02		4.33
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....			am 12.20		6.14		5.30
Rochester.....			3.13		10.00		8.40
Syracuse.....			5.15		pm 12.15		10.45
Albany.....			9.05		4.50		2.50
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	7	17-21	9	5	23	13	37
	*Night Express.	*N.Y. Bos. & Atl. Sp.	†Mall & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.30
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 8.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.30	3.10
Marshall.....				5.15	4.28	10.00	3.35
Kalamazoo.....	1.40	pm 12.10			6.05		5.05
Niles.....	3.15	1.22	3.25		7.05		6.01
Michigan City.....	4.25	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.60

*Daily. †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 6.15 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. **R. N. R. WHEELER,** Ticket Agent, Battle Creek.



Christ's Object Lessons

BY
ELLEN G. WHITE.



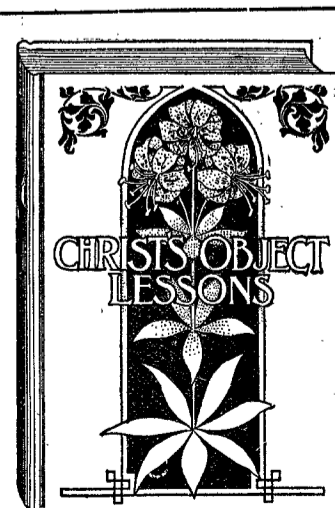
In this volume the author brings clearly to view the life and character and the parable teaching of Christ, the Creator of nature. Illustrating his sermons from the scenes in nature, thus leading from the natural to the spiritual kingdom, Christ's parables make a link in the chain of truth which unites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

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

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

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

PRICE, \$1.25, PLUS POSTAGE.

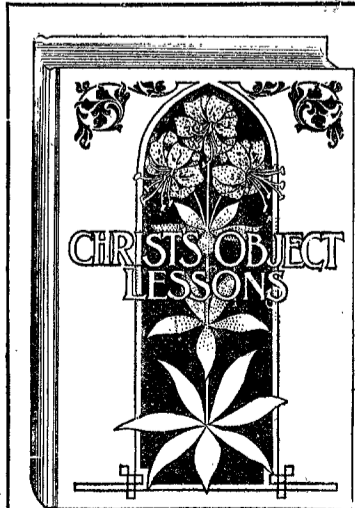


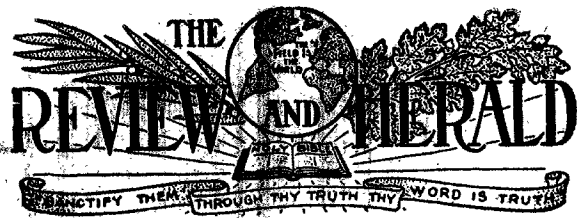
Address your tract society, or the—

REVIEW AND
HERALD PUB. CO.,

Battle Creek, Mich.

Atlanta, Ga. Toronto, Ont.





BATTLE CREEK, MICH., JANUARY 8, 1901.

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

THE *Independent* says that it "would like to see one or two Catholic States" in the United States. Beyond question the *Independent* is fast becoming one of the most helpful papers to the Catholic Church.

IN pushing her enterprises in Turkey, Germany has secured the right to build a railway bridge across the Bosphorus, at Constantinople. The plans are finished, and work on the bridge is about to begin.

A CHINESE viceroy has written, and the papers are discussing, a book entitled "China's Only Hope." There is really no such thing as China's only hope. China has no hope at all. The Powers have her in their hands forever: precisely as Turkey.

THE latest phase of the China tangle is that China's envoys had notified the Powers that China had agreed to the demands of the Powers; and that they asked for a meeting at which, as representatives of the emperor, they might sign the terms dictated.

THE *New York Times*, January 2, says that "Christendom, the Western world, modern civilization, by whatever name we call the thing we all belong to, has far more deeply injured itself in China by its own procedures than it was injured, or could possibly have been injured, by the procedures of the Chinese."

BEING solicited for a new century greeting for a special occasion, Mark Twain wrote the following "salutation speech from the nineteenth to the twentieth century," which is not by any means mere sentiment, nor only humor:—

I bring you the stately maiden named Christendom, returning bedraggled, besmirched, and dishonored from pirate raids in Kiaochow, Manchuria, South Africa, and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass.

THE *Chicago Times-Herald* says: "If China has disgraced herself during the year just closed, so has civilization. And when civilization comes to making up its account with China's four hundred millions, it will discover that the year is only the beginning, not the end. It has done much to create a Chinese nationality." The China entanglement of the world-Powers is firmly fixed, and will not grow less. "The Marshaling of the Nations" is still *present truth*, and will remain so. Spread it everywhere. Price, only ten cents. Address Pacific Press, Oakland, Cal.; or Review and Herald, Battle Creek, Mich.

THAT best of all Bible-books for the children—"Easy Steps in the Bible Story"—gains the unqualified approval of the children themselves. And that is the best possible testimonial in its favor. They are glad to read it more than once. And the book will bear reading more than once: that is its strength. Have your children had an opportunity to read it even once? If not, then do not wait any longer. The price is only twenty-five cents in nice paper cover; fifty cents in cloth. Address Review and Herald, Battle Creek, Mich.; or Pacific Press, Oakland, Cal.

THE latest number of the *Training School Advocate* is especially good. "A Parallel" on hazing is strongly suggestive. In a selected article on "Spelling" one ignorant and therefore bad sentence was overlooked in the editing, and so is given further currency; that is, "We need to spell, only that we may write." The truth is that we need to spell in order that we may read. Whoever spells "only that he may write," will neither write nor read nor spell.

ALL the school-teachers and members of the school boards of Seventh-day Adventist schools should send at once *ten cents* to 287 Fourth Ave., New York City, and get a copy of the *Outlook* of Jan. 5, 1901. There is an article in it, on industrial education,—from actual experience and showing how success was attained,—that will be of greatest value to every one who is interested in industrial education, and who will study and fully accept the principles and instruction therein given. Besides the *words* of instruction, the article is fully and beautifully illustrated. The *Outlook* that contains it costs but *ten cents*. Please, all teachers and members of school boards, send without delay, and get it.

THAT best school reader—"The Bible Reader," No. 1—is receiving excellent commendations. Already the first edition is exhausted, and another has to be printed. Have you got one yet for your children who are beginners? If not, they ought to be reading this book. Give them a chance. The price is only thirty-five cents. Address Review and Herald, Battle Creek, Mich.; or Pacific Press, Oakland, Cal.

"EUROPE IN ASIA" is the heading of an article in an exchange. It is a very expressive phrase; for in Asia now there is practically nothing but Europe. Nor does *Europe* in Asia quite tell it all; for *America* is there also. And Europe and America are now practically the world. Europe and America in Asia, is *the world* in Asia. And even so says the Scripture of the last times. The Euphrates was dried up that the way of the kings of the East might be prepared, and "the kings of the earth and the *whole world*" gather as the consequence of that preparation.

THE Battle Creek College Press has issued leaflet No. 5 of the *Advocate* Series. It is on the subject of "Readers for Children." Its contents are so valuable that it ought to be distributed everywhere. Read it, and you will have some good thoughts, valuable information of the highest authority. Single copy, three cents; two for five cents. Two dollars per *hundred*. Address *Training School Advocate*, Battle Creek, Mich.

SPECIAL COURSE IN CANVASSING, FOR MICHIGAN, WISCONSIN, INDIANA, AND ILLINOIS

IN view of the important instruction that has recently been coming to us concerning the importance of placing our literature before the public, and particularly what has been said concerning "Christ's Object Lessons," it has been decided by Battle Creek College to offer a special course in canvassing, for the training of young persons, and of older ones as well, to engage in this work during the coming year.

We call particular attention to the first-page article in the REVIEW AND HERALD SUPPLEMENT, dated January 1. Let every church plan to have one or more of its members take advantage of this special course of instruction, beginning January 29, and continuing through the time of General Conference, closing April 23.

The course will consist of study of "Christ's Object Lessons," special work in Bible, special work in practical physiology and hygiene, and a suitable course in English grammar. The book study will be free. The other studies will require tuition at the usual moderate rate.

Provision has been made for those desiring to take advantage of this special course, to room in the college dormitory. They can also board in the hall, on the European plan, which will greatly reduce their expenses. All who contemplate engaging in this important work should avail themselves of this opportunity, and thus be prepared to do good work in the field for the Master during the coming year.

For further particulars, address E. A. Sutherland, president Battle Creek College, Battle Creek, Mich.

Sabbath Sunset Calendar

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1901 JANUARY 1901						
Su	Mo	Tu	We	Th	Fr	Sa
F.M. 4	L.Q. 12	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	N.M. 20	F.Q. 27

The Sun Sets

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Northern California.	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah Nevada, and Central California.	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California.
FRI. 4	4.40	4.45	4.50	5.07
SAB. 5	4.41	4.46	4.51	5.08
FRI. 11	4.47	4.52	4.57	5.13
SAB. 12	4.48	4.53	4.58	5.13
FRI. 18	4.54	4.59	5.04	5.19
SAB. 19	4.55	5.00	5.05	5.19
FRI. 25	5.02	5.07	5.11	5.25
SAB. 26	5.04	5.08	5.12	5.26

This calendar was unavoidably delayed two weeks. Hereafter the "Sabbath Sunset Calendar" for each month will appear the last week of the preceding month. Thus the calendar for February will appear in the REVIEW dated January 29.