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

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CANVASSERS AS GOSPEL EVANGELISTS

MRS. E. G. WHITE

INDEXED

THE work of God is to go into all the world, vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for unless we walk humbly with God, the Holy Spirit can not attend our efforts.

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience that they could not gain by simply preaching. As they go from house to house, they should converse with those with whom they meet, carrying with them the fragrance of Christ's life. The most precious ministry that can be performed is by ministers working in the canvassing field.

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the money they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently regarding this method of work; for they have had an experience.

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing

this work, he is doing the very work as did the apostle Paul, who says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, and have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations.

All who wish an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen, holy One he will show respect and reverence because he is wearing His yoke, and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty.

There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died.

May the Lord help every one to improve to the utmost the talents committed to his trust. May He help all to study the Bible as they should, that

its teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present golden opportunities, and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field; and when tempted to complain of hardship and self-sacrifice, look at Christ, and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds.

The preaching of the word is a means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected, and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work, I would say: As you visit the people, tell them you are a gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was; and as His followers, you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people, you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized.

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants. <

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The Church militant is not the Church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts that God has given to man, none is more precious than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich

thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books that teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction.

Some have a zeal that is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say, and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word.

The Lord desires you to be soul-winners; therefore, while you should not force doctrinal points upon the people, you should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Why fear?—Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest your words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts can not fail to be touched by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up unto eternal life. This is the work of the gospel evangelist.

A STARTLING RECORD

A. E. SCOFIELD
(Battle Creek, Mich.)

THE following is gathered from dispatches and local items in one small Battle Creek daily paper during the month of December, 1900; and by glancing at the State and Chicago papers, I find that the figures could have been doubled:—

Number of persons killed by the cars, 32; by firearms, 23; by accident, 66; in a row, 4; in the mines, 5; from football, 1; by drowning, 260; by suicide, 24; by murder, 288; by boiler explosions, 19; by powder explosions, 2; by lynching, 4; by poison, 8; number beheaded, 21; number burned to death, 52.

"GIVE, and it shall be given unto you;" for the word of God is "a fountain of gardens, a well of living waters, and streams from Lebanon." The heart that has once tasted the love of Christ, cries out continually for a deeper draught, and, as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, "More of Thee."—Mrs. E. G. White.

CHRIST THE STAR OF HOPE

H. W. REED
(Madison, Wis.)

A PERFECT world, a perfect man,
In perfect peace and joy;
But sin, alas, and pain and woe
Cast in their base alloy.
Then followed darkness, deep and dense,
Where man might vainly grope,
Had not a radiant light appeared,—
The fair, bright star of hope.
It promised life instead of death,
A gift from heaven above,
And bade man ever rest secure
In God's undying love.

THOUGHTS ON GALATIANS 4:21-30

W. H. GRANGER
(Canton, Ohio)

"TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was *born after the flesh*; but he of the freewoman was *by promise*. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar . . . and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise."

There are two classes of people in the earth who can claim Abraham as their father: (1) those who are the natural descendants *after the flesh*; (2) those who are the *children of promise*. The first are citizens, or children, of earthly Jerusalem; the second are children of Jerusalem which is above. The first, are *born servants of sin*, and are in *bondage under the elements of this world*. The second are *freeborn*. They know the truth, and the *truth has made them free*. They are not the *servants of sin*; "for sin shall not have dominion over you."

This latter class, the children of the freewoman, are those who are "heirs according to the promise." "For it is written . . . *Cast out the bondwoman and her son*: for the *son of the bondwoman shall not be heir with the son of the freewoman*." The inheritance promised to Abraham and his seed embraced the world (Rom. 4:13), not "this present evil world," but "the world to come," "the new earth," "the kingdom of God." And bear in mind that no person of whatever nation or race he may be, can claim heirship in that kingdom by right of *natural birth, after the flesh*. This is where the Hebrew nation stumbled to their ruin. They supposed themselves to be the seed of Abraham, to whom the promise was made, simply because they were the descendants of Abraham *after the flesh*. Hence imagine the astonishment of Nicodemus when the Saviour said to him: "Except a man be *born again*, he can not see the kingdom of God." We must be "born of the Spirit." We become rightful heirs to that kingdom *by the new birth*, by being children of *faith* (Gal. 3:7, 29), by being adopted into the family of God as sons; "for if a son, then an heir of God through Christ." Gal. 4:5-7. We are not of the earth earthy; but our "citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." We are the seed, begotten to Abraham, as was Isaac, by the *direct power of God*. We obtain the inheritance, not by works, but by *right of birth*, even the *new birth*.

Again: you will notice that Gal. 4:27 is quoted from Isa. 54:1, and *proves* that Jerusalem which

is *above* is the mother of the children who are heirs according to the promise.

In this verse we have the two cities represented as two women. Paul gives us a key to this chapter, by telling us that one represents Jerusalem which is above, and the other, earthly Jerusalem with her children, who are the seed of Abraham *after the flesh*.

Jerusalem which is above is represented as a woman in mourning because of having no children. However, she is bidden by the Lord to rejoice; for in the end she is to have *many more* children than has earthly Jerusalem. She is bidden to enlarge the place of her habitation in order to make room to receive them. This will be very plain when we understand the fact that Jerusalem which is above is the original home of Adam and Eve, the *garden of Eden*, enlarged and beautified to accommodate the *nations* of them which are *saved*. It is the kingdom prepared for us from the foundation of the world. Matt. 25:34. In Isaiah 54 we have the promise of what God will make Eden. In Revelation 21 we have, by the seer of Patmos, a description of *her glory* when she shall receive her children. In Isa. 54:15, 16, we have the gathering of the wicked together against her at the end of the one thousand years, and their destruction. For further study on that thought, see "Patriarchs and Prophets," pages 61, 62; "Great Controversy," pages 646-648.

Eden, or Jerusalem which is above, has been robbed of her children by Adam's fall. For had man proved faithful to God, every child who should have been born into the world would, by *right of birth*, have been an heir of Eden and the kingdom it represented; but man sinned and forfeited his right to the inheritance. He was driven from Eden before a single child was born who would have been *heir* to it by *right of birth*.

Therefore it is clear that of all the family of Adam who have been born after the flesh, not one is heir according to the promise. Thus has Eden been bereaved of her children. But, thank God, the One who made her has espoused her cause (Isa. 54:5), and through the plan of redemption, by the *new birth*, there is begotten to her *many more* children than has earthly Jerusalem.

It is written, "I have made thee a father of *many nations*." These "*many nations*" are the seed of Abraham, those who are of faith, children of Jerusalem which is above. They are none other than the *nations of them which are saved*, who walk in the light of the holy city, and inherit the new earth. Rev. 21:24. These nations are twelve in number. The twelve apostles of Christ reign as kings over these nations in the earth made new. Matt. 19:27, 28.

Thus the distinction between the two classes of Abraham's seed is clearly seen: One class are the natural descendants of Abraham *after the flesh*. "These are *not* the children of God." They are the children of earthly Jerusalem, and are in bondage, and shall not be heir with the children of the freewoman. Gal. 4:27-29. The others are the *children of promise*, begotten to Abraham, as was Isaac, by the *direct power of God*. They are born of the *Spirit*, born from *above*. They are citizens of the *heavenly Jerusalem*. These are to be *many more* than the former; yea, as many more as *twelve nations* are more than *one*. The seed of Abraham after the flesh have never composed but *one* rightful nation, while his seed to whom the promises are made are to be a "multitude of nations." Gen. 17:4, margin.

By this truth it is also certain that the popular theory of a temporal millennium, during which the Hebrew nation is to be re-established in the land of Palestine, with Christ reigning over them as king on the throne of David, in fulfillment of the promises made to Abraham and his seed, is a delusion which can end only in disaster and disappointment to all who court it.

"MAN turns from God, not God from him."



SUGGESTIONS ON MATTHEW 24 AND 25

S. N. HASKELL

(Concluded)

THE FOUR PARABLES

THE Saviour then gives four parables, which show the importance of watching. The first one states plainly that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. The *goodman* of the house is not a hypocrite, nor an unbeliever, nor a sinner, in the general sense of the term. But as the Lord did not come as soon as he expected, he had ceased to watch. His case would come up before God in the investigative judgment when he was not ready. This parable shows the importance of watching.

The second parable is of the faithful and wise servant, illustrating those whom God has called to give the trumpet a certain sound. If the servant is faithful in this, the Lord will make him ruler over His goods.

But another class, which the Lord called the evil servant, is developed by the message. This servant does not proclaim, in words, "My Lord delayeth His coming," but says it *in his heart*. He *shows* his unbelief by smiting his fellow servants, and by eating and drinking with the drunken. Instead of selling, and giving alms, he is adding farm to farm. He is absorbed in the things of this world. He has forgotten that God has said that He could make twenty acres as productive as one hundred acres. He professes one thing and lives another. "The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth." This parable refers to those who teach and profess the truth, but whose lives contradict their profession.

The parable of the ten virgins is next given by the Saviour. Many truths are taught by this parable, one important one being the proportion of those looking for Christ to come who will fail of the kingdom of God. *Five* of the virgins were wise, and *five* were foolish. Their foolishness is seen in their possessing no genuine experience in the things of God. *This experience is gained by conscientiously living the truth.* "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Their religion was of a surface nature; for when probation ended, they found that they were not prepared. They lacked the experience necessary to stand without an intercessor. Their sins were not confessed; their character was not perfected. They called unto the wise, "Give us of your oil, for our lamps are gone out." But the wise could not give of their experience to those who had not obtained an experience for themselves; all they could say was, "Go to them that sell, and buy for yourselves" — obtain the experience necessary, so that you may be able to stand. But while they were seeking, the Bridegroom came, and they that were ready went in with Him to the marriage; they were accepted by God; and the door was shut. "Afterward came also the other virgins, saying, Lord, Lord, open to us.

But He answered and said, Verily I say unto you, I know you not."

Then comes the exhortation, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Their condition is further revealed in Matt. 7:22: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" They have had a zeal, but not according to knowledge. Their religion has been more theoretical than practical. They prophesied, or taught the prophecies, in the name of the Lord; they claimed that they had cast out devils, and done many wonderful works; and these wonderful works, and their zeal in preaching, they took as an evidence that they were saved. The answer comes back from heaven, "I never knew you; depart from me, ye that work iniquity." A large proportion will be of this number. These two phases stand out prominently in this parable: First, the proportion that will be lost of those who are looking for Christ to come; second, they are lost because they lack an experience in living out the truth.

The fourth parable is one of talents. Every one who enters the service of God has received talents; all receive the gift of the Holy Spirit, which sanctifies their natural and acquired ability, and enables them to use their talents. To some He has given money; but each one's talent includes his opportunities, and whatever means he may have of giving the light to others. The reward is not according to the number of talents possessed, but according to the faithfulness in putting out the talents to usury; and this reward is an entrance into "the joy of the Lord."

The joy of the Lord is the joy of saving souls. Said the apostle, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." The salvation of souls is the joy of the Christian. If he has no interest in the saving of souls, he will have no interest in the world to come. This parable explains what it is to watch. It is not a state of inactivity, but it is a state of activity. It is putting out to the exchangers the talents that God has given.

But here is a class representing those who used for their own personal interest the talents God gave them. He that received the one talent buried it in the earth, but he brought it back again. He had not invested it in the cause of Christ, and it had brought no other talent. When required to return it, he said, "Thou art an hard man." The talent was taken from him, and given to the one that had five talents. To the one who makes a faithful use of his talents, more will be given. If he bears responsibilities where others refuse, if he supplies what others lack, he will receive the reward that they might have obtained. This unprofitable servant is cast to one side. His very complaint that God required something at his hand, was an acknowledgment of God's claims: "Thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

The thirty-first verse and onward give a revelation of the decision that has been made in the courts of heaven with reference to the persons

in the preceding parables. Those who have fed the hungry, given drink to the thirsty, taken in the stranger, clothed the naked, and visited those who were sick or in prison are the ones whom the Lord commends. To them He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But to the others, he says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." To feed those who are physically hungry, to give drink to the physically thirsty, etc., is but a figure of the higher and more exalted work of caring for the spiritually destitute. If the lesser is neglected, the greater will surely be.

Thus closes this remarkable discourse written for the special benefit of God's people living in the last days. The end of probation is coming, and soon each case will be decided in the courts of heaven. Those who are laboring for the salvation of souls, who feel a burden to relieve the oppressed, and are seeking to impart to others the precious light that God has given them, who carry upon their hearts a burden of souls, will never know when probation is to end, but they will realize that some change has taken place when Christ ceases to plead for the sinner in the heavenly courts. He that has a daily connection with heaven, in his own heart realizes that Christ has changed His position in the heavenly court. It is in his heart, and not by outward manifestations, that he has any realizing sense of a change.

Those who are engaged in trafficking in this world, buying and selling, eating and drinking, marrying and giving in marriage, without the fear of God before them, will have no knowledge concerning what has taken place, and will be destroyed by the seven last plagues. As the wicked begin to fall upon them, they seek God for protection, but no answer of deliverance comes. They then realize that they are lost.

The prophet tells us what some will say who have known the truth, whose conscience at times has been aroused: "The harvest is past, the summer is ended, and we are not saved." Another class have also heard, and have thought that at a more convenient season they would give time to investigate these solemn subjects. During this period, after the watchmen have left the walls of Zion, this class is thus described: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it." See Amos 8:9-14.

There is still another class who have believed the truth, but trusted more to religious fervor, and outward manifestations, which to them appeared to be the power of God, than to inward piety and a firm reliance upon the word of God. They are described in Isa. 50:11; Matt. 7:22.

But the nations of earth will rush on in their mad career; the miser will be counting his gold; the farmer will be planting his crops and sowing his grain; the business man will be buying and selling — each and all, amid the judgments of God that are falling upon the earth, hoping for better times to carry on their business, till the wrath of God takes them all away.

The only safety is in heeding the instruction of our Saviour in the parables of these chapters. Among which class shall *we* be found?

ALL the abilities which men possess belong to God. Worldly conformity and attachments are emphatically forbidden in His word. When the power of the transforming grace of God is felt upon the heart, it will send a man, hitherto worldly, into every pathway of beneficence. He who has in his heart a determination to lay up treasure in the world, will "fall into temptation and a snare, . . . for the love of money is the root of all evil." — "Testimony for the Church," No. 32.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

AUTO-INTOXICATION, OR HOW A MAN MAY POISON HIMSELF

SOURCES OF POISON WITHIN AND WITHOUT THE BODY

THE human body may be regarded as a living form through which a stream of poisonous substances is flowing.

Unnatural, Unwholesome, and Diseased Foods.—Branch 1 of the accompanying diagram (No. 4) represents poisoning which may result from the use of unnatural and diseased foods. We should eat for strength, and not for drunkenness; but food is frequently so prepared that it tends to produce drunkenness rather than strength. The earth is carefully ransacked, and even the scavengers of the great deep are brought to the surface, in the endeavor to find something that will gratify the perverted taste.

Originally, the sense of taste was intended as a protection against eating anything that would not serve to build up the human brain, thus enabling it to think God's thoughts after Him. The human body is more and more regarded as a harp whose delicate strings are to serve no other purpose than to produce music, as it were, for self-indulgence. The person who uses any function of his body simply to minister to self, instead of to the good of others, will soon reap a crop of the thorns and thistles of misery, whereas he might have gathered the beautiful roses and lilies of health and happiness. The food and drink that should help build up and nourish the man, often become the chief source of his destruction.

The common use of flesh foods is perhaps doing more than any other single dietetic error to weaken the human system, and make it a suitable lodging place for dangerous disease germs. Laboratory experiments have demonstrated that when a person who has been living upon the natural products of the earth is put upon flesh diet for a few days, the poisonous properties of the secretion of the kidneys are greatly increased. But the secretion of the kidneys is only an extract of the tissues of the man, and this means that every nerve cell, and each tissue in the body of the flesh-eater, is continually bathed in blood containing this additional quantity of poison. Is it any wonder that the continuous use of animal flesh is laying the foundation of rheumatism, Bright's disease, and other kindred evils?

Flesh food is an excellent medium for the propagation of disease germs. The same microbes that can not live upon an apple, will cause a piece of meat to decay and decompose within a few days. The common custom of placing meat in the refrigerator for two weeks, to render it tender, is simply subjecting it to a process of decomposition; but the taste of many has become so fastidious that fresh meat actually does not seem so good to them as that which has been undergoing this decomposing process for a number of weeks.

Other animal products are to a less degree harmful, but generally furnish a more suitable medium for the development of germs than do the natural foods which contain the same elements of nutrition. The use of milk is one of the most common causes of biliousness. This condi-

tion is, in reality, due to poisoning of the stomach, instead of to torpidity of the liver.

As men have departed from the simplicity of their forefathers in reference to diet, they have also been compelled to leave behind the record for longevity, physical strength, and endurance, as well as comparative freedom from many diseases which are now familiar to all, but which were then practically unknown. To-day, "rich food"

totally indigestible things that are often dropped into the human stomach seems like an insult to the divine energy that is required for this transforming process. The human system requires a large amount of fluid to carry off its waste products, but too often the fluid that is taken into the body already contains a large quantity of poison. The quantity of alcoholic liquor that is every year drained through men who were formed in the image of the divine, is almost incredible when translated into figures. Tea and coffee are simply drugs mixed with water. The mania for soft drinks is increasing every year, until the front end of every first-class drug store has been cleared to make room for the magnificent and costly apparatus necessary to produce these beverages, the flavors of which, although bearing the names of fruits, were nearly all grown in the chemist's test tubes.

Diseased Spiritual Food, Errors of Faith, Doctrine, etc.—Considered either in a physical or in a spiritual sense, healthful foods nourish, while diseased foods tend to stimulate. Therefore, for the very same reason that the people of the world to-day are clamoring for diseased physical food,—foods that will stimulate and stir the body,—

SOURCES OF POISON WITHIN AND WITHOUT THE BODY.

1. Unnatural, Unwholesome, and Diseased Foods.
2. Indigestion and Fermentation in the Alimentary Canal.
3. Tissue Breakdown.
4. Abnormal Production of Normal Secretions.
5. Contaminated Air.

STREAM OF POISON IN THE BODY

DIAGRAM 4

HOW THE BODY PROTECTS ITSELF AGAINST MICROBES AND POISONS.

1. Germ-Destroying Power of the Body's Fluids.
2. Vital Resistance of the Mucous Membrane and other Tissues.
3. Transformation of the Harmful into the Harmless.
4. Normal Elimination.
5. Fevers.

SOURCES OF TROUBLE WITHIN AND WITHOUT THE SOUL.

1. Diseased Spiritual Food; Errors of Faith and Doctrine. 2 Tim. 4: 3.
2. Undigested Spiritual Food. Heb. 4: 2.
3. Backsliding and Moral Disintegration, or Failure to walk in the Light. John 3: 19; 12: 35; Matt. 6: 23.
4. Fanaticism, or Perversions of Spiritual Life.
5. Worldly Atmosphere 1 Cor. 15: 33

STREAM OF MORAL POISONING AND SPIRITUAL DARKNESS

DIAGRAM 5

HOW THE SOUL PROTECTS ITSELF AGAINST ERRORS INACTIVITY, DECEPTION, AND OTHER MORAL POISONS.

1. Prayer, or Spiritual Respiration. 1 Thess. 5: 17.
2. The Ministry of the Holy Spirit, or Spiritual Oxidation. 1 Thess. 5: 19.
3. The Word of God, or Spiritual Illumination. John 15: 3; 17: 17.
4. Working for Others, or Spiritual Exercise. James 1: 27.
5. Trials and Tribulations. Rom. 5: 3, 4, 5.

does not mean *rich* in strength-producing qualities, but a mixture that ordinarily furnishes the necessary combinations for fermentation in the alimentary canal. Concentrated sweets, such as jellies and jams, tend to overwhelm the system with an excessive amount of this food element. Highly flavored and rich foods, instead of promoting a natural flow of gastric juice, stimulate a flow of mucus from the walls of the stomach, which is poured out in self-protection.

Many so-called health reformers, after having renounced the errors just mentioned, immediately go to the opposite extreme: after selecting food substances that are in themselves healthful, they really cause them to become virulent sources of poison in the human system, by improper cooking, or by allowing them to ferment. When food is thoroughly saturated with fat, by a process of frying, the fat itself becomes almost indigestible, and every little particle of starch is inclosed in a coating which neither the saliva nor gastric juice can penetrate, and which would be successfully preserved from all use in the human body if it were not for the special activity of the pancreatic juice and the bile, which digest off this covering of fat, thus allowing the starch to be subjected to a belated process of digestion.

To require the digestive juices to dissolve the

so their spiritual natures are inclining toward diseased spiritual food—doctrines and teachings which will stimulate and fascinate the soul. Bread, the staff of life, is ever simple, and although tasteful, does not possess the demon-like powers of many modern foods, which excite the taste, and temporarily arouse the sluggish digestion of an overworked and tired stomach. And so the people are tired of the simplicity and homeliness of truth, and clamor for teachings fantastic and doctrines diseased, which will both amuse and stimulate the moral powers, and perchance wring from them, by their novelty, an interest in religious things, which the beauties of the everlasting gospel had failed to arouse.

The contamination of truth by modern errors, perversions, and deceptions, is nothing more or less than the adulteration of our moral food. Paul, in looking down the stream of time, gave utterance to this prophetic statement, "The time will come when they will not endure sound doctrine" (2 Tim. 4: 3), or, as Rotherham puts it, "healthy teaching." The world is seeking for diseased moral food, with which to satisfy the longings of the soul, just as it is seeking for diseased meat,—diseased physical food,—with which to satisfy the hunger of the body. The two go hand in hand; and may we not infer that

they are of mutual help to each other? The excitement and stimulation of the soul is sure to react upon the physical nature, while no one will question for a moment that physical contamination has its inevitable rebound in the perversion and deterioration of the moral nature. This is an age of isms and denominations. New religions, novel creeds, unheard-of doctrines, and fantastic interpretations of Scripture are springing up on all sides, like the mushrooms of night, and are serving the enemy's purpose of exciting and stimulating the man's moral emotions, but are uniformly failing to supply him with spiritual food and nourishment for the development and growth of his soul powers.

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LOVE

J. E. EVANS
(Los Angeles, Cal.)

LOVE is the ruling power in heaven, for God is love. This enduring power is displayed in every provision God has made for all animate creation; and peace and joy can dwell only where it is allowed free sway. When it becomes a vital principle in our lives, darkness is swallowed up by God's light and glory.

Before we can love our fellow creatures, we must love that which is the common rule of all creation. "Great peace have they which love thy law, and nothing shall offend them." Ps. 119:165.

To love the law of God is to love God; for His law is simply His character given to us in the written word; and Christ is also God's character, given to us as a living expression of the Father's love. Therefore the Saviour said to the young man inquiring the way to eternal life: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Luke 10:27. This, and this alone, is life. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother *abideth in DEATH.*" 1 John 3:14.

There may be so much of self hidden in our hearts that we see more faults in our neighbor than in ourselves, and therefore, trying to be logical, love ourselves the most. This is self-righteousness, and we shall so see it if we follow on to know the Lord.

Peter admonishes us to add to brotherly kindness charity. 2 Peter 1:7. And Paul says: "Let brotherly love continue." Heb. 13:1. "Follow after charity" (1 Cor. 14:1); "put on charity" (Col. 3:14); and "let all your things be done with charity." 1 Cor. 16:14.

The capabilities with which I may be endowed; the possibilities of earthly or heavenly wisdom; all faith; the giving of all my earthly possessions to feed the poor; even the offering of my body as a sacrifice,—all these "profiteth me nothing" without this benign attribute of God. Yea, more, "I *am* nothing," but "am become as sounding brass, or a tinkling cymbal."

Love is the great thing that fits us as ambassadors for Christ. Without it we can not work successfully for others.

ALL through the New Testament it is constantly reiterated that a real, whole-hearted acceptance of Christ, as God manifest in the flesh, constitutes the only Christian belief; and that without such a belief, which includes not only intellectual recognition and acceptance of, but personal, unreserved surrender to, Christ, no man is or can be a Christian. A general and even devout reverence for God will not save any. The demand is specifically that we believe in, accept of, and surrender to, Christ, as the Son of God and as God manifest in the flesh, reconciling the world unto himself.—*Jerome Paine Bates.*

A MANSION IN HEAVEN

JOHN M. HOPKINS
(Villard, Minn.)

I've a mansion in heaven all glorious and fair,
A home which my Saviour has gone to prepare,
In the city of God, by prophets foretold,
Whose gates are of pearl, and whose streets are of gold.

In weariness often, and sometimes in pain,
I press my way onward: again and again
I long for the rest which my Saviour will give
To all who in faith and obedience live.

But though there are trials and ills here below,
I know I am saved, and rejoicing I go.
Praise God for salvation! This now is my song;
I sing it each morning, yea, all the day long.

Praise God for salvation! My sins are forgiven,
"I'm the child of a King," with a mansion in heaven;
I feast on His goodness, rejoice in His love,
An heir of that glory awaiting above.

And so let afflictions and trials befall,
By the help of the Lord I shall pass through them all;
And praise and rejoice for the grace that is given,
This peace here below, and a mansion in heaven.

BLESSING GOD

H. B. FARNSWORTH, M. D.
(College View, Neb.)

"His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory." Ps. 72:17-19.

"It is more blessed to give than to receive." Acts 20:35.

This must have been the reason that God the Father gave Christ to us, because He really could not withhold Him when He saw our great need; and He experiences a blessed satisfaction when we accept Christ as our Saviour, and show in our subsequent lives that we really desire to copy the heavenly pattern. Christ must also experience a pleasure at seeing us accept the Holy Spirit as our guide; for He sent Him in His stead as a constant companion.

When an earthly gift is proffered, we do not spurn it nor turn from the giver, but give him the pleasure of our appreciation, and tell him our thankfulness. So should it be with our Heavenly Father: while He is continually giving us blessings and privileges of duty, and while He lends to us the aid of the Holy Spirit to guide us, to help in our daily walk, and to plead for us the things our characters most need, ought we not to give to God by grateful praise and heartfelt thanks the blessedness that comes from having His creatures acknowledge Him? How often we read, "Blessed be God;" and yet rarely think that we, too, need to bless God as much as the earlier believers, for the comfort and peace He speaks to our souls, and for the hope of at last having our character in accord with His.

Surely, since He gives us all that comes to us,—and all "work together" for good,—we should not be at all backward in calling Him blessed in return for the blessings He gives us.

Since He has placed within our power "to will and to do," to accept or reject, let us show Him the highest homage and love by giving freely and unreservedly our every impulse, our undivided selves, that in time we may know the fullness of His love toward us, and experience the blessedness that comes from whole-souled and fervent sincerity. Then shall we be blessed with constancy in trusting, in working, and in watching. Let us bless God in our daily lives in contact with men by making our religion more practical.

SALVATION

New York Indicator

THIS question has now been before us in our Sabbath-school lessons for some time. Some may have stopped on the less important points of what law or covenant Paul was referring to. The issue is *salvation*, and the contention is over the *truth* of the gospel, and the objective point, "Christ . . . formed within you."

Those false brethren contended that unless a man should be circumcised, he could not be saved; and of course the conclusion from such a premise was, If men *should* be circumcised, they *would* be saved.

Now all that was shown to be false doctrine by Paul. Over and over again it is shown that it is not *because* we do the things enjoined on us by Christ in His service that we are saved, but because we exercise faith in the powerful life of Jesus Christ, and through this gift of faith Christ's life is formed within us, so that it becomes true of us that "the life which I now live in the flesh I live by the faith of the Son of God;" yea, it is because of all this we can not *but* work, we can not help working, for the salvation of those about us.

But shall we be saved because of works?—No. On the other hand, Shall we be saved, in such a time as this, if we fail to work the works of Christ?—No. Works are the evidence of faith. Faith works, and purifies the soul of the exerciser. Without faith it is impossible to please God.

All this means personal experience. We shall not be saved *because* we have paid tithes, *because* we have been baptized, *because* we have washed the saints' feet. Coming to the higher law of eternity, neither shall we be saved *because* we have outwardly kept the Sabbath, ten, fifteen, or forty years. With Christ left out, that law never will cease to condemn us; for we have transgressed it. We shall be saved *because* we have been justified by God through living faith, as individuals, in our personal Saviour, Jesus Christ. And because of this great gift bestowed upon us through the Holy Ghost, we shall be *used* of our Lord somewhere in the closing scenes of the gospel work.

But until this experience is gained, until we have been endowed with the promised heavenly power through tarrying upon our knees, our working will be profitless. Such will come in on the left hand, *counting on their* imposing works, but the sentence is, Depart; for I "never knew you." The others had accomplished all this work in their Saviour, and were not counting on a single thing they had been used to do; for they say, When saw we thee hungry, thirsty, and sick, etc., and helped thee?

When instruments become worthless, we cast them aside, and grasp those that will answer our purpose. Brethren and sisters, have we tarried upon our knees until the Spirit of God is bidding us go forth with the words of life? Then let us go. Remember Meroz. A curse will surely follow those who fail in permitting themselves to be *used* in such a time as this. Salvation will arise from another quarter, as far as we individually are concerned, but ponder well the awful results if this becomes true in our cases.

God's closing message will triumph. All the ordinances of the Lord's appointing will continue until the end; the Sabbath will be kept, tithes and offerings will be paid, baptism and other ordinances will be observed; but let us not conclude that salvation will be the result of the outward observance of these things.

HAPPY is the faithful servant who, when his one task is performed with all his might, eagerly awaits the command to another.

S. O. JAMES.



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

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

LABOR IS LIFE

LABOR is life! 'Tis the still water faileth;
 Idleness ever despaireth, bewaileth;
 Keep the watch wound, for the dark rust assaileth;
 Flowers droop and die in the stillness of noon.
 Labor is glory! The flying cloud lightens;
 Only the waving wing changes and brightens;
 Idle hearts only the dark future frightens.
 Play the sweet keys, wouldst thou keep them in
 tune!

Labor is rest from the sorrows that greet us;
 Rest from all petty vexations that meet us;
 Rest from sin promptings that ever entreat us;
 Rest from the world-sirens that lure us to ill;
 Work, and pure slumbers shall wait on thy pillow;
 Work, thou shalt ride over Care's coming billow;
 Lie not down wearied 'neath Woe's weeping willow!
 Work with a stout heart and resolute will!
 —Frances S. Osgood.

EXPERIENCE

I HAVE always had a deep interest in woman's work, and especially since it was by a woman's sending me Seventh-day Adventist literature, and such nice letters, that I was brought into the light of the glorious gospel of our Lord and Saviour Jesus Christ.

The more I think of the way in which papers and letters can work when accompanied with prayer, the more wonderful it seems to me. Thinking it might encourage others to keep on in the good work which the Lord has for each of us to do, I will tell you some of my experiences, and how the Lord used these means to save me.

Nine years ago I awoke to the realization that I was in a very wicked world, surrounded with ignorance, sin, and indifference, and nothing could satisfy the longings of my heart. I resorted to one thing after another, but to no avail. Finally I advertised in a paper for reading-matter and correspondence, not knowing what the result would be. But, to my delight, in a few weeks every mail brought me papers and letters, among which were the *Signs of the Times*, *REVIEW AND HERALD*, health journals, etc., followed by letters. I read them all, and became deeply interested; in fact, they contained just what I had wanted so long.

I was almost a physical wreck, though I am naturally healthy. I had for some time been suffering from indigestion, headache, nervousness, and a hundred ailments. And it was no wonder; for I drank coffee and other poisonous stimulants, besides using tobacco in all its forms. But I did not know any better; for parents here teach their children to use those things to make them strong.

One day I saw an article in one of the health journals, under the heading, "Effects of Coffee Drinking." I read in it my own experience to the letter; so I said, "Good-by, coffee; I shall never touch you again;" and in less than a month I felt like a new person, though not entirely well. One day I received a package of health leaflets—twenty-five, I think. When I began to read them, I found that they were intensely interesting, and said, "How does my friend know so well just what things I need to know in order to be helped?" In them I found that all alcoholic

liquors, condiments, and tobacco, instead of being foods, or in any way beneficial to health, are deadly poisons, or in some way injurious to health. So I took my "pets,"—nay, poisons,—all of them this time, and said good-by to them for good.

Next I saw the Sabbath truth and accepted it. But with this came persecution. The Lord was with me, and in due time He opened the way for me to obtain a good home among His people, and also to attend one of our schools, where I could obtain a better education, and more light in regard to the message for this time. Later the way opened for me to attend the training school at Battle Creek, where I received most excellent instructions for three years.

Then the Lord gave me a double burden for my home field (I had always felt a burden for those who I knew were suffering untold miseries because of ignorance), and I returned to the dark corner that I had left many days before,—not penniless and ignorant as when I left, but rich in grace, and wise in the ways of the Lord in regard to the laws of life.

The burden came to me in the meeting held by Sister Henry when the Woman's Gospel Work was first organized. How well I remember the power of the Spirit manifested in that meeting! I had the burden, but no money with which to carry out my plans; yet, knowing that the Lord had cared for me, and supplied my every need for so long, I did not hesitate to ask Him to give me the things needful to start the work that lay so near my heart. Within two short weeks I had received books, money, charts, and a sufficient supply to begin the work.

(Concluded next week.)

EXTRACTS FROM CORRESPONDENCE

EVER since my conversion I have worked for the Lord in whatever way I could do any good. I try to do anything that is needed where people are sick or overworked. I scrub, wash, bake bread, sew, distribute reading-matter, and try to get subscriptions for our papers. I canvass some for our books. I encourage the people to go to church and camp-meeting; and read to the children who come to visit my little ones. There was no Sabbath-school here until I started one, and now we have two Sabbath-schools and one church, for which I praise the Lord.

A short time ago I used to be always complaining of my lot; and when my husband would reprove me, and, as an example, would hold up others who were cheerful and happy, I would retort that they had things to make them happy, and that if I had the same comforts and conveniences they had, I should be different, and if they were in my place, they would be no better natured than I was. But I thank God that since I have yielded myself fully to Him, He has made these trials a means of discipline and blessing, and I am happy and cheerful, and know I am overcoming my impatience. I am indeed glad that we can take the little cares and vexations to God.

There is nothing much more disheartening to a man than to have the one whom he has chosen to preside in his home discontented with the provision he makes for her, comparing her own lot with that of other women who seem to be more abundantly blessed. Do the very best you can

with what is given you. The smallest amount will go a long way with the blessing of the Lord.

It is within the power of a woman to bring comfort to her family with the most meager and ordinary supplies. The draping and touching of womanly art works wonders in tent or cottage; and when, above all, there is the merry face and cheerful countenance, a loving appreciation of any little thing that the husband and children do, a denial of self for the benefit of all, and an inspiration toward more prosperous circumstances, home will be more delightful to husband and children than any other place on earth—a quiet and happy retreat to which they will love to return from their day's work, the memory of which will never be effaced, though future years may bring wealth and social position.

"Better is a little with the fear of the Lord than great treasure and trouble therewith." Above all, my sister, keep sweet. Nothing fills one with a gloom and dissatisfaction that lead to recklessness so quickly as the atmosphere of a home over which a cross, long-faced woman presides. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones;" and "a merry heart maketh a cheerful countenance." Be content with such things as you have, for He hath said, "I will never leave thee, nor forsake thee."
 MRS. G. A. IRWIN.

REQUESTS FOR PRAYER

AN afflicted sister requests prayer for her father, mother, and son, who are not in the truth.

"Please pray for my unconverted husband, and for me, that I may bring my children up in the right way." This sister lives in the State of Washington, and does not have any church privileges.

"Please pray for a brother in the northwestern part of Michigan, who is afflicted with bladder and kidney trouble, and can not recover without the Lord's help. He is a believer in the Third Angel's Message. Please pray for his recovery."

"I am a widow, and have an adopted son who is out of the ark of safety. He is smoking cigarettes, and going in bad company. Please pray for him, and for me, that I may exert the right influence over him. I am one of the lonely ones, and he is surrounded with worldly things."

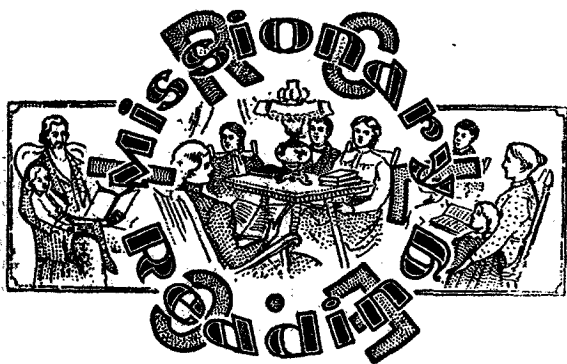
"My mind is burdened for a neighbor who has consumption, and can not live many days. He is almost an infidel, and will not let us talk of the Saviour to him. I am praying for him, and I ask the sisters to pray that he may yet yield to the Lord and be saved. Also pray that my children may yield obedience to God, and that I may be a living example to my family."

"I wish to ask the prayers of the sisters for my husband, that he may return to his family. We have been separated about sixteen months, and many a time I have asked him to come back to his family, but he would not. Pray that he may be brought into the truth, and be saved; also pray that I may be healed, and be made strong and able to raise my children in the fear of the Lord. I also request prayer for my father and brother, who are out of the truth."

NOTICE!

WE should be glad to receive contributions of poetry on the subject of temperance. We wish something short, and right to the point,—not to exceed four stanzas, and poems of two or three stanzas would be preferable,—something that would be appropriate for children to commit to memory and recite.

"God designs that the families on earth shall be samples of the family in heaven, that every member shall be marked with the stamp of heaven. Children should be clad in plain garments, without ruffles or ornament. The time spent in needless sewing, God would have spent in educating them, or in devotional exercises. That garment you are sewing on, that extra dish you think you will prepare, let it be neglected rather than the education of your children."



FOLLOW EVERY DAY

Just to follow every day
Where God leads;
Just to scatter all the way
Sunny deeds;
Just to go, nor question why
Shadows fall,
Ever looking to the sky
Through them all.

Just to live through every day,
Pure and right;
Keeping from the heart away
Cares that blight;
Just to stand with purpose strong
When I'm tried,
Learning thus my very all
To confide.

—L. M. C.

REVELATION II

S. N. H.

THE first two verses of chapter II contain the message given by the people of God when they "prophesy again, before many peoples, and nations, and tongues, and kings." Rev. 10:11. The reed is the ten commandments, God's rule of character in the judgment. Eccl. 12:13, 14. These were seen after the temple of God was opened in heaven at the sounding of the seventh angel, in 1844 A. D. Rev. 11:15, 19. The altar is the golden altar before the throne in the heavenly sanctuary, upon which is offered the incense, the merits and righteousness of Christ, which is added to the prayers and confessions of God's people: Rev. 8:3-5; 1 John 3:4, 5.

The measuring of the temple and its worshipers refers to the work of our great High Priest in the work of atonement as it is closing in the heavenly courts. This work pertains to every soul. "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty. Satan knew this, and was at work in mighty power to keep the minds of as many as he possibly could wavering and unsettled on the truth."—*Early Writings*, page 35.

This is a special message to prepare a people for Christ's second coming, as much as Noah's message was a special message to prepare the world for the flood. Those who can not discern the importance of a special returning to the Lord to be in a condition to be accepted of Him when He comes, will be as veritably lost as were the antediluvians or the Jewish people. Luke 21:20-24. The forty and two months, or twelve hundred and sixty years, of persecution is in the past. The law of God has been taken out of the hands of the power represented by the little horn of Dan. 7:25, and the "son of perdition" of 2 Thess. 2:3, 4; and now the Sabbath reform is to go to the world. Isa. 58:12, 13. This is one of the truths necessary to prepare a people for the coming of the Lord.

The two witnesses, the Old and New Testaments, were taken from the common people during the Dark Ages. The two olive trees are the anointed ones; the people of God become chan-

nels of light, into which the golden oil is communicated, through the golden pipes, to others.

It was the rejection of the light of the Reformation that led to the French Revolution before 1798 A. D. The time of persecution was shortened by the light of the Reformation and by the earth's helping the woman. Matt. 24:22. France rejected this light of the Reformation; and in the French Revolution we have an object lesson of what the results of rejecting light and truth will ever be. "Fire proceedeth out of their mouth, and devoureth their enemies." Men can not with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of this book. Rev. 22:18, 19.

The great city in whose streets the witnesses were slain is spiritually Egypt. Of all nations represented in Bible history, Egypt most boldly denied the existence of the living God, and resisted His commands. No monarch ever ventured a more high-handed rebellion against the authority of heaven than did the king of Egypt. When the message was brought him by Moses in the name of the Lord, Pharaoh proudly answered, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord; neither will I let Israel go." This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God, and would manifest a like spirit of unbelief and defiance.

The "great city" is also compared "spiritually" to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. This sin was also to be a prominent characteristic of the nation that should fulfill the specifications of this scripture. This prophecy has received a most exact and striking fulfillment in France. During the Revolution of A. D. 1793, "the world for the first time heard an assembly of men, born and educated in civilization, assuming the right to govern one of the finest European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of the Deity." France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been and continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and the entire population of the capital, women as well as men, danced and sang with joy in accepting the announcement.

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution France visited upon the confessors of the gospel, she crucified Christ in the person of His disciples. "The Beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, waged such a war upon the Bible as the world had never witnessed. The word of God was prohibited by the national assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled under foot. The institutions of the Bible were abolished. The weekly rest-day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the communion were prohibited. Announcements posted conspicuously over the burial places declared death to be an eternal sleep. See "Great Controversy," chapter 15.

Previously to 1792 little attention was given to

the work of foreign missions. In 1804 the British Bible Society was organized. In 1816 the American Bible Society was founded, and they have since printed more than two million copies of the Bible, and have translated the Bible into nearly three hundred languages. In this work the eleventh and twelfth verses have had remarkable fulfillment. The tenth part of the "great city" was one of the ten kings (France) that did this work. The sounding of the seventh angel began in 1844, and covers the entire period of the judgment and the establishment of the kingdom. Heaven beheld all this persecution, and rejoiced when deliverance came. The present condition of the world we see foreshadowed in the eighteenth verse.

BEREAN LIBRARY STUDY

Revelation II; "Thoughts on the Revelation,"

Pages 497-508

DAILY READING FOR JANUARY 20-26

Sunday, "Thoughts on the Revelation," verses 1-5.
Monday, " " " " " 6-12.
Tuesday, " " " " " 12-17.
Wednesday, " " " " " 18, 19.
Thursday, "Great Controversy," chapter 15.
Friday, article on Revelation II, on this page.

QUESTIONS

1. What work did the angel command to be done? V. 1. In what sense could the worshipers be measured? By what standard?
2. To whom was the court given?
3. In what manner were the two witnesses to prophesy during the twelve hundred and sixty years? What is represented by the two witnesses?
4. What other figures are taken to represent the two witnesses?
5. What punishment is inflicted upon those who injure them?
6. What power are they said to have?
7. Who will make war upon them? With what result?
8. What nation is represented in the eighth verse? In what characteristic does this nation resemble Sodom and Egypt?
9. How was the word of God treated in this nation?
10. What part did the other nations act in this work?
11. How did the people of France conduct themselves? In what way had the two prophets tormented them?
12. Give dates of the beginning and ending of the three and one-half days. What position was taken by France, which no other nation has ever taken?
13. In what way has the twelfth verse been fulfilled?
14. Give the historical facts that fulfill verse 13.
15. What was announced from heaven in verse 15 as taking place under the seventh trumpet? When will that be fulfilled?
16. To what place is our mind carried in verse 16?
17. What was said in the heavenly sanctuary by the four and twenty elders?
18. Name five events that will come under the seventh trumpet as given in verse 18. Which take place in heaven? Which upon the earth?
19. Where is the temple of God? When did the opening here referred to take place? What was seen in the temple? What takes place upon the earth? When does the great hail fall?

CHRIST is with us as truly as when, in the days of His humiliation, He moved visibly upon the earth. The lapse of time has wrought no change in His parting promise to His apostles as He was taken up from them into heaven, "Lo, I am with you always, even unto the end of the world."—*Gospel Workers*.



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THE FAITH OF JESUS

"LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery ["a thing to be seized upon and held fast"] to be equal with God: but emptied himself, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2: 5-7.

"And the Word was made flesh."

How was it that He was made flesh? How did He partake of human nature?—Exactly as do all of us, all of the children of men. For it is written: "As the children [of the man] are partakers of flesh and blood, He also himself likewise took part of the same."

Likewise signifies "in the like way," "thus," "in the same way." So He partook of "the same" flesh and blood that men have, in the same way that men partake of it. Men partake of it by birth. So "likewise" did He. Accordingly, it is written, "Unto us a Child is born."

Accordingly, it is further written: "God sent forth His Son, made of a woman." Gal. 4: 4. He, being made of a woman in this world, in the nature of things He was made of the only kind of a woman that this world knows.

But why must He be made of a woman? why not of a man?—For the simple reason that to be made of a man would not bring Him close enough to mankind as mankind is, under sin. He was made of a woman in order that He might come, in the very uttermost, to where human nature is in its sinning.

In order to do this He must be made of a woman; because the woman, not the man, was first, and originally, in the transgression. For "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14.

He was thus made of a woman in order that He might meet the great world of sin at its very fountain head of entrance into this world. To have been made otherwise than of a woman would have been to come short of this, and so would have been only to miss the redemption of men completely from sin.

It was "the Seed of the woman" that was to bruise the serpent's head; and it was only as "the seed of the woman," and "made of a woman," that He could meet the serpent on his own ground, at the very point of the entrance of sin into this world.

To have been made only of the descent of man, would have been to come short of the full breadth of the field of sin; because the woman had sinned, and sin was thus in the world, before the man sinned.

It was the woman who, in this world, was originally in the transgression. It was the woman by whom sin originally entered. Therefore, in the redemption of the children of men from sin, He who would be the Redeemer must go back of the man, to meet the sin that was in the world before the man sinned.

This is why He who came to redeem was "made of a woman." By being made of a woman, He could trace sin to the very fountain head of its original entry into the world by the woman. And thus, in finding sin in the world, and uprooting it from the world, from its original entrance into the world till the last vestige of it shall be swept from the world, in the very nature of things He must partake of human nature as it is since sin entered.

Otherwise, there was no kind of need whatever that He should be "made of a woman." If He were not to come into closest contact with sin as it is in

the world, as it is in human nature; if He were to be removed one single degree from it as it is in human nature,—then He need not have been "made of a woman."

But as He was made of a woman—not of a man; as he was made of the one by whom sin entered in its very origin in the world, and not made of the man, who entered into the sin after the sin had entered into the world,—this demonstrates beyond all possibility of fair question that between Christ and sin in this world, and between Christ and human nature as it is under sin in the world, there is no kind of separation, even to the shadow of a single degree. He was made flesh; He was made to be sin. He was made flesh as flesh is, and only as flesh is in this world.

And this must He do to redeem lost mankind. For Him to be separated a single degree, or a shadow of a single degree, in any sense, from the nature of those whom He came to redeem, would be only to miss everything.

Precisely as He must be "made under the law, to redeem them that were under the law;" and must be "made a curse," to redeem them that are under the curse; and must be made "to be sin," to redeem them that are "sold under sin," so He must be made of a woman, to reach sin at its very root in this world, and must be made flesh, to redeem them that are flesh.

And precisely as He was made "under the law," because they are under the law whom He would redeem; and as He was made a curse, because they are under the curse whom He would redeem; and as He was made sin, because they are sinners, "sold under sin," whom He would redeem,—so He must be made flesh, and "the same" flesh and blood, because they are flesh and blood whom He would redeem; and must be made of a woman, because sin was in the world first by and in the woman.

Consequently, it is true, without any sort of exception, that "in all things it behoved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 17, 18.

If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More than this: since the only flesh that there is in this wide world which He came to redeem, is just the poor, lost, human flesh that all mankind have; if this is not the flesh that He was made, then He never really came to the world which needs to be redeemed. For if He came in a human nature different from that which human nature in this world actually is, then even though He were in the world, yet, for any practical purpose in reaching man and helping him, He was as far from him as if He had never come; for, in that case, in His human nature He was just as far from man and just as much of another world as if He had never come into this world.

It is thoroughly understood that in His birth Christ did partake of the nature of Mary. But the carnal mind is not willing to allow that God in His perfection of holiness could endure to come to men where they are in their sinfulness. Therefore endeavor has been made to escape the consequences of this glorious truth, which is the emptying of self, by inventing a theory that the nature of the virgin Mary was different from the nature of the rest of mankind; that her flesh was not exactly such flesh as is that of all mankind. This invention sets up that, by some special means, Mary was made different from the rest of human beings especially in order that Christ might be becomingly born of her.

This invention has culminated in what is known as the Roman Catholic dogma of the Immaculate Conception. Many Protestants, if not the vast majority of them, as well as other non-Catholics, think that the Immaculate Conception refers to the conception of Jesus by the virgin Mary. But this is altogether a mistake. It refers not at all to the con-

ception of Christ by Mary; but to the conception of Mary herself by her mother.

The official and "infallible" doctrine of the Immaculate Conception as solemnly defined as an article of faith, by Pope Pius IX, speaking *ex cathedra*, on the 8th of December, 1854, is as follows:—

By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of HER conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the Church.—"Catholic Belief," page 214.

This conception is defined by Catholic writers thus:—

The ancient writer, "De Nativitate Christi," found in St. Cyprian's works, says: Because (Mary) being "very different from the rest of mankind, human nature, but not sin, communicated itself to her."

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary "is truly the mother of God, and virgin before and after childbirth; and she was created in a condition more sublime and glorious than that of all natures, whether intellectual or corporeal."—*Id.*, pages 216, 217.

This plainly puts the nature of Mary entirely beyond any real likeness or relationship to mankind or human nature as it is. Having this clearly in mind, let us follow this invention in its next step. Thus it is, as given in the words of Cardinal Gibbons:—

We affirm that the Second Person of the Blessed Trinity, the Word of God, who in His divine nature is, from all eternity, begotten of the Father, consubstantial with Him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb a human nature of the same substance with hers.

As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly His mother.—"Faith of Our Fathers," pages 198, 199.

Now put these two things together. First, we have the nature of Mary defined as being not only "very different from the rest of mankind," but "more sublime and glorious than all natures;" thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the same substance as hers.

From this theory it therefore follows as certainly as two and two make four, that in His human nature the Lord Jesus is "very different" from mankind; indeed, His nature is not human nature at all, but divine.

That is the Roman Catholic doctrine concerning the human nature of Christ. But Catholic faith is not the faith of Christ; it is the faith of Antichrist.

The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine. It is that in His human nature Christ was so far separated from mankind as to be utterly unlike—a nature in which He could have no sort of fellow-feeling with—mankind.

But such is not the faith of Jesus. The faith of Jesus is that "as the children are partakers of flesh and blood, He also himself likewise took part of the same."

The faith of Jesus is that God sent "His own Son in the likeness of sinful flesh."

The faith of Jesus is that "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

The faith of Jesus is that He "himself took our

infirmities," and was touched "with the feeling of our infirmities," being tempted in *all points like as we are*. If He was not like we are, He could not possibly be tempted "like as we are." But He was "in all points tempted like as we are." Therefore He was "in all points" "like as we are."

In the quotations of Catholic faith which in this article we have cited, we have presented the faith of Rome as to the human nature of Christ and of Mary. In the second chapter of Hebrews and kindred texts of Scripture, there is presented, and in these studies we have endeavored to reproduce as there presented, the faith of Jesus as to the human nature of Christ.

In former studies in these columns we considered the *commandments of God*; and in that connection we found that the *commandments of Rome* have been substituted for the commandments of God. In these latter studies we have considered the *faith of Jesus*; and in this connection we find that the *faith of Rome* has been substituted for the faith of Jesus.

But the scripture in God's last message of mercy to the world, the Third Angel's Message, calls to all mankind: "Here are they that keep the *commandments of God*, and the *faith of Jesus*."

Which way do you take—the commandments of God or the commandments of Rome? the faith of Jesus or the faith of Rome?



THE EASTERN QUESTION AND THE SIXTH PLAGUE

In studying any one of the plagues, the living issue is always before us. But in none of these does that deep-moving conflict arise to the surface in so recognizable a form as in the sixth plague. We stand as it were before the dreadful specter which silently points to the world's approaching doom.

The first five angels poured out their vials upon transgressors whose guilty acts lay almost hidden from the human eye. But while these punishments were falling, yes, even before the first came, great movements were astir, whose columns would soon join the scenes of the sixth plague. We behold the terrific energy of demon spirits working on in silence; the restless surges of nations are thrown before our eyes. And then, when all the forces have brought forth the finishing condition, the crowning act is executed by the sixth angel. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

The record of this plague is different from that of the other plagues. It contains what they do not: it contains two scenes. In the first, John sees the angel pouring out his vial upon the river Euphrates; in the second, he beholds the springing forth and the gathering work of three evil spirits. The fact of these two scenes calls forth an important question.

Regardless of the order followed in the Scripture, which scene, in point of time, occurs first? If the angel pours out his vial before the evil spirits begin to gather the kings of the East, then, since that has not yet occurred, much must still be done before Christ's coming. But if the kings of the world are mustered into action before the sixth vial is emptied, then we see that warlike movement in plain progress; then we know that the preparation for the sixth plague is proceeding, and that we are rushing into the scheduled hour for the falling of the first plague. The latter understanding is the truth for the reasons:—

1. I have already explained that the warning to keep the garments lest they be lost, reveals probation as still open. But since there is no probation under *any* of the plagues, the open probation must be before the first; and that therefore for the beginning of the work of the evil spirits we must go back to the time before the first plague.

2. Because the other view would make the sixth plague an unimportant act. It would say that the steps to the disastrous battle of Armageddon were, first, the emptying of the first angel's vial; secondly, the wider work of the evil spirits, since they would gather all kings except those of the East; and, lastly, the great battle. If that were so, then the work of the sixth angel would not be worthy of being called a plague. For then the *evil spirits* would produce the plague. They would do the finishing work, and become the greater cause of the result. But the seventh chapter of this book presents the angels of God as holding in check the *winds of strife*. Just as the pressing air seeks an entrance into a vacuum, so do the raging forces of the nation throw themselves against the barrier of God's angels. Let them but remove the restraint, and as air rushes into an opened vacuum, so would the armies rush together. No; first, the assembling work of the evil spirits brings up the nations around the angels' barrier. Then the second scene follows, in which the work of the sixth angel is to drop the bar, and this is not the *first*, but the *last*, act in bringing on the plague.

3. It will take time to convert the kings of the world into the kings of the East. The little space of time under the sixth plague will not be sufficient for the evil spirits to bring the powerful monarchs of earth to the shores of the East. For long centuries these nations have done like the Jews worshipping in the temple—they have turned their backs on the East. Westward has been the progress. Long after John wrote the Revelation, there lay to the west a great continent, waiting the coming of man to inhabit its empty plains. Over its broad territories there was to arise a monarch as powerful as any of the ten kings who inherited the Roman Empire. God, through His prophet, had declared that these ten kings would be reigning when Jesus returns. Among them, when Christ comes, will be found the universal supremacy formerly possessed by the empires from Babylon to Rome. These ten kings, with the one to arise on the new continent, could only rightfully be called kings of the *West*. Before the record of the sixth plague, Inspiration has never informed us that these same powerful chiefs have reversed their policy, and turned toward the East. So we conclude that it is evidently unreasonable to expect that they will be thus persuaded during the little period of the actual time of the sixth plague. Therefore, in order to accomplish this conversion, the evil spirits must begin their work before the drying up of the Euphrates is introduced, and consequently some time before the first plague.

4. Another reason that the work of the evil spirits must be regarded as preceding the drying up of the Euphrates is the fact that it must necessarily take time for the evil spirits to secure a hearing. When Satan, the chief himself, devised this plan, he well knew that the acceptance of manifestations from the spirit world had largely disappeared from among men, especially from among the kingdoms of the West. For there Christianity held its gracious sway. To present ancient sorcery, even in a new dress, would require time. Men must be tempted to grieve

away the Spirit of God, which enlightens and protects against such snares. The Bible must be neglected, and God's law disregarded. These departures must occur before the whispering communications of demons would be received. But when people, statesmen, even kings, had been won over, then, with free sway, the evil spirits could bring the kings to Eastern alignment, there to take the field upon the removal of the barring Euphrates by the sixth angel.

The battle of Armageddon has not yet occurred, but the work of these evil spirits is before our eyes. Too much can not be said upon that great delusion, Spiritualism. Starting barely half a century ago, Spiritualism has made gigantic conquests. Teaching its hearers belief in manifestations from those who have died, it has opened a door for the entrance of evil spirits. Quietly yet surely it has invaded nearly all the churches of Protestantism; it has completed its former half acceptance by Catholicism, while it was gladly welcomed by its old relatives, the religions of heathendom. It has secured the ears of kings, has strengthened the perplexed souls of statesmen, and has led the common people to accept, in their trials, its offered comforts. To-day its work is about finished. Evil spirits have now gained access to the command of untold millions. Not much more time is needed to make all nations ready for the outpouring of the sixth vial.

Therefore the proofs given show clearly that the scene in which John saw the evil spirits gathering the nations occurs before the actual act of the sixth angel. These very proofs show also that the gathering of the nations is now going on. A closer examination of the record will reveal more definitely who these nations are. The German version, agreeing better in this case with the Greek, translated, reads: "For they are the spirits of devils, who work signs, and proceed forth to the kings over the whole circle of the world." The idea is conveyed a trifle better by the marginal reading of the Revised Version: "The kings of the whole inhabited earth." In the day when John wrote, the emperors of Rome were the kings of the whole inhabited earth. But in the next chapter the aged apostle saw that power hurled from his regal chair; and the Roman domain parceled out to ten kings. These ten kings were to continue until "in the days of these kings shall the God of heaven set up a kingdom." Dan. 2:44. No other kingdom arises strong enough to displace the ten until it is done by the glorious personal reign of Christ's kingdom.

Then surely it is these ten kings whose forces are led to the East by the miracle-working demons. These kings are presented in another form by the ten horns upon the head of the first Beast in chapter 13. But another power, another kingdom, arises. This is the second Beast of the same chapter. In the days of the apostle there lay, further westward, an unknown continent, containing territories larger than those over which Rome ever ruled. In this continent has arisen a nation, the young republic of the West. All statesmen agree in equaling the power of this new nation to any one of the ten kingdoms carved out of the ruins of imperial Rome. Is it possible that God would present the history of the ten kings, and leave unnoticed this great new power?—No; on the contrary, He has made prominent in its career two facts relating to the present issue: First, that it is the second Beast of Revelation 13, and therefore it shares the world-power with the ten kings; and secondly, that it takes great part in the gathering of the nations.

One feature alone is sufficient to pin down the American Republic as this second Beast. In coming up, that animal, the prophet saw, "had two horns like a lamb." The reference to the lamb is sure. Though worldly nations, in the Scriptures, have been likened to different beasts, God has never spoiled the figure of the Lamb. That is Christ. Before this text there goes this statement: "Whose names are not written in the book of life of the Lamb"—the Lamb here we know means Christ. After comes a similar, in Rev. 14:1: "And I looked, and, lo, a Lamb stood on the Mount Zion," evidently

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

Christ. So set in between these two statements where Christ is the Lamb, to say that the Beast, when coming up, "had two horns like a lamb" can only mean that it is a nation which arose having a government like Christianity. Now we know that the United States is the only nation that had such a Christian beginning, and otherwise could answer to the prophecy.

But the prominent part it plays in the gathering of the kings: It is the false prophet, the last of the three beasts, from whose mouth come forth the three evil spirits; because in Rev. 19:20 it says: "And the Beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast." The power that wrought these miracles to deceive is none other than the second Beast of chapter 13. His early Christian advantages had availed him nothing. These God-given opportunities are used to deceive the people, and to seduce them back into papal darkness. And when the departure from Christianity is complete, this favored nation becomes a black region, from whose depths issue forth the dark demons to fill the earth with fatal strife. The evidences of this work are before us. Those who witnessed the Spanish-American war, then saw the American Republic become complicated in the circle of world-ruling monarchs; and by taking possession of the Philippines, she became a king of the East, and so enters China and abides as one of the most prominent of these. Let no one doubt that prophecy has little left of earthly history to be fulfilled.

The manifest preparation for the sixth plague is a settled fact. We could only wish that God's people were as surely prepared. The appointed hour for the falling of the first plague is almost here. When that occurs, in rapid succession the vial angels will deliver their punishments upon a guilty world. When the sixth is reached, the river Euphrates will be dried up, and the nations will consume one another in disastrous conflict.

What is the river Euphrates? It can not be a literal river; for John saw that its "waters were dried up." Now these can not be literal waters, as the plague of the third angel had turned the rivers into blood. Then they must be symbolical waters. The use of waters as a symbol is explained in Rev. 17:15: "The waters which thou sawest . . . are people, and multitudes, and nations, and tongues." Furnished with this Bible interpretation, one can readily see that the waters of the Euphrates would be the peoples and nations filling the territories of that river. A glance on the map will fix the attention upon the Turk as occupying those territories now. But not much longer will he be tenant of those lands. The decree of God has gone forth. The Turk, with all others who bar the path, will be wiped away before the invading hosts as they draw toward the plains of Armageddon. And as surely as Cyrus dried up the literal waters of this river, that through its territory he might march under the city's walls to overthrow Babylon, so surely will the sixth angel dry up the symbolical Euphrates, that the kings of the East may meet to consume one another in the battle of that great day of God. And thus will modern Babylon, the mother of iniquity, be destroyed. May present events deliver this sure warning to all who are now within Babylon: "Up, get you out of this place; for the Lord will destroy this city." B. G. WILKINSON.

That New York State Federation of Churches is actively pushing its work. The executive board met in Syracuse, December 11. "The morning session was taken up with a discussion of the general work of the federation, and plans were perfected for the establishing of local federations throughout the State. It was stated that at Schenectady a local federation had been effected. The counties of Broome and Tioga have had a federation for a year and a half.

"The clergymen present at to-day's meeting said the work of the Federation of Churches and Chris-

tian Workers is meeting with hearty co-operation throughout the State, and the outlook for the prosecution of the plans of the new association in the opening of the new century are exceedingly encouraging."

In the evening a meeting was held for the purpose of forming a city federation.

THE CROP THAT NEVER FAILS

"BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. Couched in these words is a tremendous truth, an overwhelming lesson. Who can measure the length to which the import of the text might be extended, and the area which it might be expanded to cover? Where is there any end to it? These lines are not intended as an attempt to bring out any new thoughts on this much-treated theme, but only to offer a few timely reflections on a subject of unsurpassed importance.

But does not the apostle contradict the great volume of facts patent to our eyes in the world around us? for he says that God is not mocked; but is not God mocked always and everywhere?—From the standpoint of human appearances, Yes; but here is the declaration, "God is not mocked." Then what is mocked? for there is mockery in the world. John Trapp says, "They that would mock God, mock themselves much more." This reveals the whole secret. By taking a course which, from one point of view, seems like mocking God, we are only mocking ourselves. We mock our own souls, our own eternal interests, the hope and glory of the heavenly world.

True, there is no *being* to whom so much mockery is *offered* as to God. Men walk on His earth, sustained by His power, supported by His bounty, and yet deny His existence; others acknowledge His existence, but by their lives defy His power. Men come to His house of prayer, and there, amid the rising accents of supplication and praise, and the descending message of His word, think of their farms or merchandise, or follow in fancy their worldly desires. They go hence, and not a word of that which they have asked is remembered with a view to its answer. Many conceive the soul-paralyzing notion that there will be no rewards or punishments hereafter. They imagine that bare profession will suffice to save them. Some flatter themselves that they will somehow escape in the crowd; or they rely on their acceptance of a supposed orthodox creed, or a spurious conversion, or a presumptuous faith, or a little almsgiving, or a few outward acts of religion. Is not all this mocking God?

But is He to be trifled with, by supposing that He will be satisfied with any such service as this? "God is not mocked." And the apostle prefaces this with the warning, "Be not deceived." God dwells in light unapproachable, far above any danger of pollution or insult from us, the creatures of His will. In all these things we are to consider that God is not the subject of any effectual mockery on our part; but we are mocking ourselves, and tampering with our own best and dearest interests. We are not deceiving God, but exposing ourselves to shame and everlasting contempt.

The same principle applies to the laws of God's government, which can not be set aside. The laws of nature are inexorable, and they can not be trifled with except to our own hurt. A man may try to interfere with the law of gravitation, and he may make a mock of it; but the result is that he will be crushed by it. It is so in providence. Evil results follow social wrongs. Sin must be punished. The word of God is exceedingly clear upon this point. To alter these laws would disarrange the universe; and every infraction of them must be settled with. Think of the great God watching every kind of a hypocrite, as he tries to deceive his fellow men by sham and empty show. He thinks the secret is known only to himself. But does he ever think of

One whose eyes run to and fro in the earth, discerning both the evil and the good? Does he think how men would abhor such a character as his own, if they only knew, and then forget how God, who does know every secret thing, must regard him? And could he once open his eyes on the glory of the Lord, and take in the fact that there is one immortal Witness against him, who sees all, and knows all, and remembers all, could he do less than humble himself in dust and ashes before the King, ere He comes in to see the guests?

The reason for all these results is given in the text: "For whatsoever a man soweth, that shall he also reap." Those who till the literal soil of earth are often uncertain whether they will have a crop or not; whether some calamity may not sweep away the fruitage of their toil, or storm or drought may not blight the labor of the husbandman, or a short season prevent the maturing of the fruit of the earth. But this harvest of which the apostle speaks is subject to no such contingency. The crop never fails; and the harvest will be just what we have sown.

We are intrusted with the formation of our own characters. Such as we make ourselves, that we must remain. "He that soweth to his flesh shall of the flesh reap corruption." We do not need to irrigate this field nor to enrich the soil to secure this crop. Neither drought nor flood will prevent the harvest. The planets are not more surely fixed in their orbits, nor the earth more sure to revolve on its axis, than it is sure that what we sow that we shall also reap. If we sow good seed, we shall get good seed; if we sow evil seed, the produce will be evil. No arbitrary interference will relieve us of the dire results; and we shall have no one to blame but ourselves, who did the sowing. Nature and providence have no forgiveness; Revelation forgives, but only on conditions.

It can be of no possible use to us, here or hereafter, to mock God by attempting to practice deception upon ourselves. We must take God as He reveals himself to us in His word. Christ was full of mercy; His mission was one of love. But nowhere else in the Bible can we find more terrific representations of the hopeless misery of the wicked, in the future life, than those ascribed to Christ, in the first three Gospels. There is a form of modern infidelity that is most dangerous because so attractive. It is that which, while pretending to exalt the beneficence and love of the Deity, degrades them into a reckless infinitude of mercy, and blind obliteration of the work of sin. This is one phase of Universalism; and the scheme is based chiefly on the manifold appearances of God's kindness in the works of creation. Such kindness is indeed always and everywhere visible, but not alone. Wrath and threatening are invariably mingled with the love. And in the utmost solitudes of nature, the existence of a place of retribution seems to be as legibly declared as the existence of heaven. We may look at the evil appearances, and try to escape their teaching by reasonings about the good that is wrought out of all evil. But it is vain sophistry. The good succeeds to the evil, as the day succeeds to the night; but so also the evil to the good.

Ruskin says, "Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his futurity."

But there is a good side to this question—the sowing to the Spirit, and reaping everlasting life—as well as an evil side—the sowing to the flesh, and reaping corruption. While they who sow to the flesh reap corruption, which is decay, loss, and death, they who sow to the Spirit reap life everlasting. And this incomprehensible and eternal good is just as sure to those who sow for it as the corruption is sure to those who sow to the flesh.

It is not an open question, then, whether we shall sow to-day or not, but the question is whether we shall sow good seed or evil. We are sowing every day; there is no avoiding that; but the question is, What is the seed we are sowing? and what shall the harvest be? To the sowers to the Spirit, the eternal life is just as sure as the corruption is to the sowers to the flesh.

This is our sowing time. Every day we are casting in the seed. The harvest is to be in eternity. We shall reap in kind as we sow. There is no cessation. As long as probation continues, our life record is going upon the books above. The crop never fails. The harvest is sure to follow. There is to be no evasion, and no deception. God is not mocked into holding us in any other light than that which shows our true colors. Sow to the Spirit, and reap life everlasting. Study what it is to sow to the Spirit. Bring forth His fruits here, and then you shall see and share in His eternal fruits in the kingdom of heaven.

U. S.

CHURCH FEDERATION IN JAPAN

If it had been the aim of the third General Conference of Protestant Missionaries to guide the great majority of its followers to a proper observance of the Sabbath, and to secure for the Church the purity, the blessing, and the power of which it is now robbed by its open and flagrant desecration, this, in itself, and to them, would have been an important epoch in their work. But when it became necessary for them to put forth a united and earnest effort to secure a general observance of the same by both the church-members and the general public, in a land of confessed heathenism, it at once divests itself of every local characteristic, and assumes a position that entitles it to a place among the events of the world.

Recognizing the fact that, under the present "unscriptural divisions," they could not accomplish their great purpose, they have sent forth the following proclamation and resolution:—

This conference of missionaries, assembled in the city of Tokio, proclaims its belief that all who are one with Christ by faith, are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth, to pray and to labor for the full realization of *such a corporate oneness* as the Master himself prayed for on the night in which He was betrayed.

Whereas, While this Conference gratefully recognizes the high degree of harmony and cordial co-operation which has marked the history of Protestant missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in the smaller fields, and by the duplication of machinery which our present arrangements involve: Therefore,—

Resolved, That this Conference elect, upon the nomination of the President and Vice-Presidents, a Promoting Committee of *ten*, whose duty it shall be to prepare a plan for the formation of a Representative Standing Committee of the Missions; such plan to be submitted to the various missions for their approval, and to go into operation as soon as approved by such a number of missions as include in their membership not less than two thirds of the Protestant missionaries in Japan.

In the interpretation of this proclamation and resolution, we have the mind of the Conference itself. The Rt. Rev. Bishop Awry, of the Church of England, in objecting to the word "corporate," stated that should the Conference take any steps that would in any way discriminate against those members of Christ who constitute the great body of Christians in Japan, represented by the Roman and Greek churches, he could not act with them. The writer of the proclamation then interpreted it by saying that although he wrote it as an expression of his own mind, yet he was willing to write anything necessary to meet the demand. It was further stated by numerous members of this "Protestant" Conference, that *their belief, from childhood*, in the validity of the *Roman Catholic Church's* claim to oneness with God was unshaken; that they had desired that the bishops of the Roman and Greek Catholic churches might have joined with them in council; and that they regretted that the time had not arrived when it was possible. How easily is the line of distinction swept away, and the priceless jewel of a free conscience set at naught!

These men are not unmindful of the conditions upon which Rome based her proposition for this desired union. A former extract from an official organ of the Catholic Church will be in place here:—

To apply the terms "liberal," "progressive," and "conservative," to Christian sects and parties sounds very grand; but it smacks of medicine-puffing advertisements. The more ineffectual the thing, the more noise is made about it. This principle of liberty of conscience, of which the Protestants make so much, has proved a snare and a delusion to them. Unitarianism is its natural result. In making freedom of belief the foundation of the Church, the Protestants have built upon sand. Men who have given up all the chief articles of the Christian faith, and who have nothing but unoccupied building ground to offer, are soliciting Buddhists and Shintoists to provide them with material to erect a structure to take the place of the building that has fallen to pieces over their heads. They fail to distinguish between pearls and pebbles, truth and error. And this kind of action they call progress. To us it looks much like retrogression. This talk of union among Protestants is mere idle prating. What have they to unite them? Do they not all advocate independence of judgment? Is it not a case of there being no standard to which all will alike bow? This cry for union shows that they are ill at ease, and well they may be. What elements of union are there in the whole system? We are united because our Church is founded on the teaching of Christ as transmitted by St. Peter. Our Church distinguishes between truth and error, and we all obey her. But it is of the very essence of Protestantism to split up into a hundred sects. Each man is free to set up a sect of his own if he disagrees with his fellow Christians; and so we see disorganization on every hand. The foundation of the whole system is shaky, and hence the superstructure is constantly tumbling. There are Protestant sects that seem to have nothing more to hold them together except the name that they bear, which is no more useful for this purpose than a signboard.

It is evident that the terms are not liberal, yet some sorrow that the union can not be effected at once. All desire it, and with one exception are ready to do anything in order to effect co-operation.

In view of these things it is not a strange thing that one year ago a bill for the regulation of religion in Japan was introduced into the diet. The bill provided for the organization, power, and procedure of a religious council, in which all religious controversies not amenable to the jurisdiction of civil courts would be adjudged. The present conditions demand such a council; and the people are prepared to meet the demand; for when the promoting committee shall have formulated its union-laws, they will simply be dead letters unless backed by an authoritative voice.

Persecution under Diocletian against Christianity as a profession developed a union whose falsity was clearly shown when Constantine tossed to them the prize box of imperial favor. A false union to-day will meet the same fate. It sounds well to talk union, but the natural heart has not yet learned the Christian virtue: "in honor preferring one another." Rome is too much Rome to effect any union in which the harvest will be for others than "the legitimate and most holy Catholic religion." "The records of the past clearly teach us the real enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that those scenes are to be repeated as papists and Protestants unite for the exaltation of Sunday. Protestants do not know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation.

"As the work of Sabbath reform extends, this rejection of divine law will become well-nigh universal. The Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. We shall soon see and feel what the purpose of the Roman element is."

Is the world ready for this? Are Seventh-day Adventists ready for it?

B. O. WADE.

Tokio, Japan.

COUNT HENRY DE LA VAULX, who recently ascended in a balloon from Vincennes, France, for the purpose of traversing Europe as far as possible, has returned to Paris, a holder of the world's record for long-distance ballooning. The feat accomplished by the aeronaut was a trip of two thousand kilometers, from France to Kiew, Russia, one thousand three hundred kilometers (812½ miles) of which was made in exactly twenty-four hours.—*Scientific American*.

BRIEF REPORT OF THE WEEK OF PRAYER

ONLY scattering reports have come in thus far, but all have been of an encouraging nature. At Battle Creek, meetings were held in the various institutions each morning, sometimes as a whole, and at other times in small companies; and in the evening a general public meeting was held in the Tabernacle. As the people came, they were directed into the different vestries, some going into the main auditorium, thus making four divisions of the audience. Two persons were assigned to each division as leaders. In this way forty-five minutes was devoted to prayer and singing. At the close of this time, the vestries were opened, and the congregation united in one to listen to the reading. At the close of the reading, some time was devoted to personal testimonies.

On Friday evening the Spirit of the Lord accompanied the reading in a marked manner, resulting in a revival service that lasted till after eleven o'clock. Fully one hundred and fifty persons came forward to seek the Lord when a call was made. Quite a large proportion of these were young persons who had never given their hearts to God. Others had made a profession, but realized their lack of faith to appropriate the promises of God in the forgiveness of their sins. These persons were separated into small companies, and labored with personally by the ministers present, till all were free in the Lord.

The offering taken up in the Tabernacle on Sabbath amounted to sixteen hundred dollars. To this should be added over twelve hundred dollars that had been previously taken up at the sanitarium for the work at Skodsborg.

Meetings were continued each night in the Tabernacle during the week following. As a result of the spiritual interest created by the Week of Prayer and after-meetings, there was the largest attendance at the quarterly meeting held in the Tabernacle, Sabbath afternoon, January 5, to celebrate the ordinances, that has ever been known in the history of the Battle Creek church.

A private letter from California states that good meetings were held with the churches in San Francisco, Oakland, and Napa; but no report was made of the amount of the contributions. One president writes: "I have visited two churches during the Week of Prayer, and have heard from a number of others, and I believe our offering will be more than double that of last year." Another one says: "I think our offering will be three times that of last year."

A brother, writing from Hildebran, N. C., says: "Last week I baptized fifteen, and took twenty into the church at this place. Most of them were children from ten to fifteen years of age, who gave their hearts to the Lord during the Week of Prayer."

A sister, who is carrying on a school for the colored people at Juniata, Ala., writes: "We had much of the blessing of the Lord with us during the Week of Prayer. Nine of the students of the school have been baptized, and others desire baptism. Our offering was \$49.40, and probably more will come in from the absent ones."

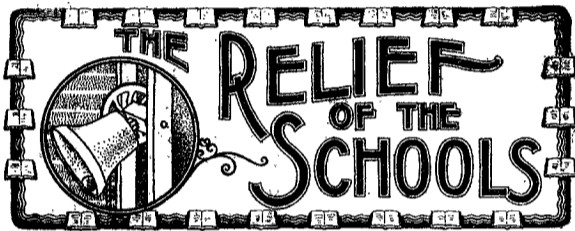
A brother, writing from Graysville, Tenn., says: "I am anxious to hear from the Christmas offerings. Our church here gave nearly one hundred and eighty dollars. Don't you think that pretty good for them?" A brother writes as follows, from Ithaca, Mich.: "Thinking you would like to know that the truth is having a good effect on some hearts, I take the liberty to say that I have been a member of this church for seventeen years, and this Week of Prayer has been the best we ever had. For this we are truly thankful to God."

Under date of January 6, the treasurer of the Minnesota Conference reported nine hundred and twenty-five dollars received thus far. From a private letter from the Oakwood (Ala.) Industrial School for colored people, I take the following: "We have had a good interest in the meetings during the Week of Prayer, and nearly all the students are having a good Christian experience. Our contribution was one hundred and thirty dollars."

A good brother, of Mississippi, writes: "I received and read the tract on Scandinavia's need. Wishing to do something to help, and having no money because I have been trying to help others, I thought to send you my watch. This watch is an old one, which belonged to my father. It cost eighty dollars when new. The case is poor, but the works are good, being full-jeweled; and I trust it may bring a fair price. I can buy a Waterbury watch for eighty-five cents, which will do me hereafter." I have wondered, while transcribing this incident, how many of those who read it would be willing to make a similar or equal sacrifice? This is the same spirit that constrained men in the early history of the Third Angel's Message to sell their farms and give all the proceeds to advance the work, while they rented land to work to support their families. It is just the spirit that will characterize all who will go through to the kingdom; for the Lord has plainly told us, "It will take all to buy the field." Should such a spirit take possession of the remnant Church in general, there would be an abundance to carry forward every enterprise God would have us undertake, yea, more, the message would soon be proclaimed to the ends of the earth.

Although the Week of Prayer is in the past, we trust its spirit and influence may go on, until the same shall thoroughly permeate the entire body, and bring the latter rain in its fullness.

GEO. A. IRWIN.



ANOTHER CONFERENCE AT WORK
Oklahoma Joins the Debt-Destroying Army

AND now Oklahoma has joined the ranks of the Conferences which are actively campaigning for "Christ's Object Lessons" and the Relief of the Schools. The laborers are vitalized for their mission, and are going forth with sanctified energy and much prayer to carry forward "the heaven-born plan." There is a feeling that the King's business demands haste, and many have gone out, "being hastened by the King's commandment."

The Oklahoma Conference recently convened at Oklahoma City. By unanimous vote, its laborers are to spend the time until General Conference in canvassing for "Christ's Object Lessons," and getting the members of the churches everywhere stirred up to engage in this work.

The Oklahoma Conference has decided to conduct the work for "Christ's Object Lessons" on the cash plan. In each church a fund will be raised with which to pay in advance for the books taken from the tract society office. Wealthier brethren will advance money for the poorer ones. In this way all the books taken from the tract society will be paid for in advance.

This is a right move, and one which God will bless. It will inspire our people with confidence in this great work; for all will realize that there is a burden resting upon the leaders to get rid of debt,—the thing itself,—and once and forever to put the denominational work on the pay-as-you-go plan. We must pay our school debts, and not simply transfer them to the tract societies.

The majority of the brethren in Oklahoma are poor. They are a sturdy, hard-working company, who have come to a new country to make homes for themselves and their families, and have settled on land upon which white men have never before dwelt. They are "not slothful in business," neither in their own affairs nor in the Lord's. In the past these brethren have given liberally for the support of the Keene Academy. A beautiful and commodious church, built of stone and brick, with a good basement for church-school purposes, has just been dedicated at Oklahoma City.

Word has been received that the gold prospect at Keene has not materialized. But we thank the Lord that He has a people who are loyal and true to His work in the earth, who will not see His holy name disgraced by debt, and whose pledges to pay gold do materialize. The faithful sons and daughters of God are the best hope for money that the Third Angel's Message has. As with the blessed Master, so let it be with us—we will not fail nor be discouraged.

At the Conference the following sums were paid in cash to the Relief of the Schools fund, and pledges itemized beneath were also made:—

CASH GIFTS	
C. F. Haffner.....	\$ 5 00
S. W. Wilson.....	5 00
F. Riffer.....	2 00
C. Ordner.....	1 00
J. H. Buel.....	1 00
J. J. Schiffner.....	1 00
C. Myer.....	1 00
C. B. Wilson.....	1 00
C. W. Miller.....	1 00
E. C. Graves.....	1 00
James Butka.....	1 00
F. C. McIlvain.....	5 00
C. Uhrig.....	2 00
T. R. Smith.....	1 00
Peter Heinze.....	1 00
Miscellaneous contributions.....	13 00
	<hr/>
	\$42 00

PLEDGES	
Anna L. John.....	\$ 2 00
J. A. Burky.....	5 00
H. E. Bartholomew.....	1 00
J. A. Malone.....	5 00
Jesse S. Fillman.....	2 00
Thos. Baker.....	1 00
Enoch Baker.....	2 00
D. L. Roser.....	90
Carrie W. Roser.....	90
J. D. McCoy.....	5 00
A. S. Combs.....	1 50
C. McReynolds.....	5 00
C. Shafter.....	5 00
S. W. Wilson (conditional).....	50 00
L. R. Waterman.....	1 00
Nora L. Shields.....	5 00
A. J. Faucher.....	2 00
H. A. Phillips.....	1 00
	<hr/>
	\$ 95 30

Cash.....	42 00
Total.....	<hr/>
	\$137 30

ALTONA, O. T., Dec. 2, 1900.

DEAR BROTHER: I received your letter with pleasure last evening. In reply, will say that I am indeed glad that you are having success in the sale of "Christ's Object Lessons." I expect to sell some of the books myself.

Yes, we need unifying as a people. The discord that has existed has turned many a soul back into the world, and now, as the Lord is about to reveal great things to us, we ought to be in a condition to receive them; and if we as a people can not get right now, when can we?

I shall not need any of the circulars now; and if I do when I start out again, I will let you know. I am glad that the Review and Herald is able to run day and night, printing these good books, and I hope that the institutions will soon be lifted up out of disgrace. If all the States in the General Conference would do as well as Iowa and Michigan have done, it would be a grand thing, not only for the schools, but for the advancement of the truth in all parts of the field.

Thanking you for the many favors received, and for those to come, I am,

Yours in truth,
[Signed] R. H. THOMPSON.

ILLINOIS

CHICAGO, ILL., Dec. 7, 1900.

Percy T. Magan,
Battle Creek, Mich.

DEAR BROTHER: Your good letter came to hand yesterday. I surely should have paid you long ago, but I have been very short myself. I have about made up my mind that perhaps the time will never come when I can spare the money just as well as not. So I send you the two hundred dollars this morning, when calls in other directions are greater than for some time, yet I believe your cause is the most worthy, and I leave it with the Lord; for I wish a part in the jubilee song here as well as in the earth made new. Your brother in the faith,

THE WORK IN IOWA

IN Iowa almost all the Conference workers are laboring heart and soul for "Christ's Object Lessons." The State has been divided into six districts; over each district one of the Conference workers has been placed as a superintendent, and with him are associated several other workers. These brethren and sisters are visiting all our churches in their district, and arousing our people to the necessity of circulating "Christ's Object Lessons," according to the word of the Lord. We are sure that the good work will be a blessing to all who engage in it, to those who sell as well as to those who buy, and besides Union College will be relieved from a large portion of its heavy debt.

UNDER date of Dec. 6, 1900, Sister Jessie V. Bosworth, secretary of the Iowa Tract Society, writes:—

"We have been mailing the *Signs of the Times*, *Instructor*, and *Life Boat* to each of our State institutions for about two years, and the workers here in the office have thought of sending a copy of 'Christ's Object Lessons' to each, dividing the expense among us. We receive orders for two or three hundred books each day, on the average, or have since the beginning of this week. I believe this movement in our State will be the beginning of a revival in missionary work."



- Dr. Dowie has returned to America.
- President McKinley is ill with *la grippe*, but not seriously.
- During the year 1900 the output of Colorado gold was \$29,226,000.
- M. Paul Deschanel has just been re-elected president of the French Chamber of Deputies.
- Ignatius Donnelly, known as the "Sage of Nininger," died in Minneapolis, Minn., the 2d inst.
- The *North American Review* is to be published hereafter by the "Harper Brothers'" publishing house.
- Li Hung Chang, who has been ill for some time, has suffered a relapse. His condition is serious.
- Wm. J. Bryan recently went to Tallahassee, Fla., to witness the inauguration of his cousin, W. S. Jennings, as governor of Florida.
- Statisticians inform us that the center of population of the United States is now seven miles southeast of Columbus, Ind.
- It is announced that "the *London Daily News*, a Liberal organ, will change its policy, and demand a cessation of war, and the giving of liberal terms to the Boers."

— Gen. John W. Foster is the newly elected president of the American Bible Society.

— Admiral Cervera, of note during the Spanish-American war, is dangerously ill.

— Petroleum will be adopted as the generative power on all railway locomotives in Russia.

— The first issue of Wm. J. Bryan's new paper, the *Commoner*, will appear about the 20th inst.

— The German coal-mine syndicate will maintain present prices by producing ten per cent less coal.

— On account of smallpox, 3,000 soldiers in the Soldiers' Home at Leavenworth, Kan., are quarantined.

— The Russian authorities recently arrested 300 students in St. Petersburg, "for preaching socialist doctrines."

— Chile has appropriated "\$500,000 for its display at the Pan-American Exposition" soon to be held in Buffalo, N. Y.

— Meat packers of Chicago are supplying the Russian government with 1,500 barrels of meat for the Russian army.

— The gold output of the United States during the year 1900 is estimated, by the Director of the Mint, to have been \$79,322,281, an increase of \$8,000,000 over that of the year 1899.

— At the biennial meeting of the Union of Orthodox Hebrew Congregations, in New York, the 30th ult., "resolutions were adopted petitioning the administration to provide Jewish chaplains in the army and navy, for the soldiers and sailors of their faith."

— Philip D. Armour, one of Chicago's multi-millionaires, died December 7, of heart-disease, aggravated by a recent attack of pneumonia. His wealth is variously estimated at from \$30,000,000 to \$70,000,000. He was known as "the millionaire packer and philanthropist."

— It seems that "in view of the impending debates on the religious associations bill, the French government has caused the real estate belonging to the monastic orders to be valued, with the result that such property is shown to be worth 1,100,000,000 francs—about \$220,000,000."

— During the month of September, 1900, the slaughterhouse at Villette, France, which supplies Paris, "dispatched daily an average of 3,044 oxen, 1,041 cows, 23,384 sheep, 2,725 pigs, and 2,999 calves." It is said that "in ordinary times only 1,210 oxen, 450 cows, 13,929 sheep, 4,828 pigs, and 1,425 calves are required" to feed Paris.

— An Irish setter belonging to a Chicago police officer, was left with his master's friend in Nelson County, North Dakota, last September. His master returned to Chicago, September 28, and one week later, "Sport tired of his new home, and started to reach Chicago by foot." He finished his journey of 1,000 miles Monday night, the 7th inst., or thirteen weeks and three days after starting for home. He was exhausted, emaciated, and covered with scars and wounds. Sport is two and one-half years old. How did he know which way his master had gone?

— According to *Association Men*, the official organ of the Young Men's Christian Associations, there are at present 6,192 branches of the Y. M. C. A., with 521,000 members, among 50 nations, speaking 35 languages. The 1,439 American associations have 252,000 members, of whom 32,000 are college students, 37,000 railroad men, 5,000 soldiers and sailors, 1,650 Indians, 1,000 miners, 5,000 colored men, and 23,000 boys. The annual attendance upon Bible classes exceeds 500,000; and \$40,000 is annually contributed for Y. M. C. A. work in foreign lands. An average of one building for every nine days has been erected during the last year.

— James F. J. Archibald, the war correspondent who has just returned from the Transvaal, says: "The reading public is gathering the opinion that the war is over, but this is really far from the true state of affairs. All the spectacular fighting is over, and great battles are a thing of the past, but the two armies have settled down to a steady, determined struggle that could easily go on for several years. The Boers have more money than they can spend, as they worked the British mines for the first eight months of the war. The war is costing the British Empire over \$400,000 a day, all of which is becoming a debt. It is upon this great debt that the Boer leaders rely to help them gain terms. General Botha said to me that they could keep up the war for seven years, and that if they could win in that period, they would consider the time well spent. The Boers have supplies enough for at least three years, and are continually capturing supplies from the British."

— The people of more than 100 counties in Missouri are afflicted with smallpox in a mild form.

— A race riot recently broke out in Centerville, Ind., the negroes getting drunk and threatening the white residents.

— Reports from Constantinople indicate that the census of the Turkish Empire for 1900 will show a population of 55,000,000.

— The Kansas City, Mo., branch of the Armour Packing Company, recently purchased 25,000 tons of salt in Portugal, "on account of trust prices in this country."

— The United States Rubber Company is about to cut prices twenty-five per cent, in order to force some independent manufacturers out of business, or else into the trust.

— A new use has been found for milk. A process has been discovered whereby skim milk is to be converted into lactoid, out of which buttons, combs, piano keys, telephone receivers, etc., are soon to be made.

— The public schools of St. Petersburg, Russia, are closed, on account of extremely cold weather.

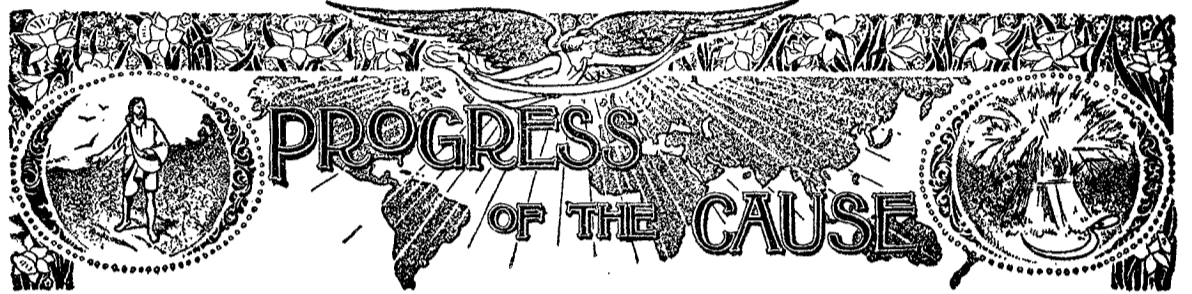
— One hundred prisoners in the jail at White Plains, N. Y., recently failed in their attempt to escape by setting the jail on fire.

— Minister Wu Ting Fang recently lectured in Montclair, N. J., on "The Causes of the Unpopularity of Foreigners in China."

— A letter written by ex-President Cleveland has been made public, declaring that he did not vote for William McKinley in the late election.

— England is buying American butter "at the rate of about 182,000 tons a year, worth \$80,000,000, and every year requires an additional 10,000 tons to supply the steadily increasing demand."

— Esterhazy, one of the accusers of Dreyfus, is almost starving in London, spending his days in public museums, and his nights in the streets. Evidently all compensation for evil doing is not postponed until the judgment day.



THE Y. P. S. C. V.

SEVERAL months ago there appeared in the columns of this paper an article with reference to the organization of the Young People's Society of Christian Volunteers, of Battle Creek. Since the appearance of this article many letters have come from nearly all parts of the country, announcing the formation of similar societies among the young people of our churches. In most of these letters were inquiries as to the basis upon which to organize, plans for work, nature of the meetings to be held, etc. It is practically impossible to answer all these inquiries individually, and it seems best again to utilize our church paper to outline something further with reference to the Battle Creek society, in the hope that it may prove helpful.

First of all, the Battle Creek society wishes to send greeting to all the young people of our churches who have taken hold of this plan, and to bid God-speed in the noble work.

From the first inception of our society, the young people have taken hold with a spirit of earnestness, and as a result of personal effort new faces are seen every Sabbath at the regular service. On one occasion twenty-eight new members were admitted to the society.

The regular service is held Sabbath afternoon, and consists usually of a short talk upon some topic concerning practical Christian living, occupying never more than twenty minutes, followed by a social service, in which as many as possible take part during the time allotted. The entire service is usually brought within the limit of one hour. An occasional song service, of ten or fifteen minutes at the beginning of the hour, adds greatly to the interest of the meetings.

For a short time past, the Berean studies have been used as the topic for consideration at the meetings, and great interest has been awakened among the members for a better knowledge of these most important lessons.

Occasionally almost the entire hour is devoted to a song and testimony service in order to give an opportunity for all to speak, which is practically impossible with so large an attendance when a portion of the hour is given to other phases of worship.

The principles upon which the society is founded, and the policy which governs the organization, as set forth in the constitution and the by-laws, are yet under consideration. It is hoped that at the General Conference soon to be held, time will be devoted to consider in detail the work of these societies, and still further to perfect the organization.

It might not be out of place for the writer to add a few suggestions that have occurred to him as being ways in which we as young people may devote our time to being helpful:—

1. In personal work for those with whom we associate. It adds a wonderful seriousness to life when we consider that we are daily meeting persons whom we see for the first and last time, perhaps; but it is possible to be in such close touch with Heaven that

this single personal contact with them may change the whole course of their lives. This necessitates walking very softly, that we shall never fail to hear the "still small voice" when it shall tell us exactly which way to go, and just what to say.

2. Helping the poor and needy. We may often be the connecting link between those in distress from hunger, cold, or insufficient clothing, and those having much to spare of food, fuel, and wearing apparel. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction."

3. Sickness is increasing on every hand; hence what a wonderful opportunity to relieve pain and distress, in many cases by the application of a few of the simple principles God has given us with which to bless mankind. Most of this suffering is due to ignorance of the laws of life, hence in this there lies a beautiful possibility for teaching such how properly to care for their bodies. No better way presents itself for reaching the souls of men and women than by relieving their physical ailments.

4. Taking an active part in all phases of Church work in the prayer and social meetings; in the sending out of literature; in carrying out the injunction of Paul to Timothy: "Be thou an *example* of the believers."

5. An excellent opportunity is afforded in enthusiastically taking hold of the sale of "Christ's Object Lessons," and in introducing into families the special editions of the *Signs of the Times* and the *Midwinter* and *Midsummer* editions of *Good Health*.

6. There are many isolated and lonely ones who would most heartily appreciate a word of encouragement and good cheer by way of a letter.

These are only a few of the many ways in which it is possible to accomplish much for our Master. If not already, God will soon look to the young people to bear the heavier burdens in the great cause of truth, and the best possible preparation for the work is the development of strong spiritual bone, sinew, and muscle, which can only come gradually, by the improvement of opportunities daily offered us by God himself according to our several ability.

GEO. THOMASON,
Pres. Battle Creek Y. P. S. C. V.

DISTRICT 5

AFTER the council at Battle Creek, I remained at home about one week, when I was called to the bedside of my father, at Washington, Iowa, who was not expected to live. I remained till he rallied, and was again able to sit up, and to stand alone. He is now in the eighty-ninth year of his age.

GOLDSBERRY, Mo.—By invitation of the president of the Conference, Elder J. M. Rees, I labored about one week for the church here. The house was filled at every meeting, and the Lord blessed. The brethren were eager for instruction, and I was happy in giving it. Many of our churches are sadly neglected; the members are willing to do right; but lacking knowledge of the truth, they fail to act the

part God would have them do at this time; spirituality is wanting; worldliness creeps in; alienation, division, and apostasy follow. Sin goes unrebuked, and is suffered in the brethren. The Bible instruction is not followed in dealing with the erring. We must be faithful in this matter.

OKLAHOMA CONFERENCE.—On my way I spent a few days at Kansas City, Mo., also at Topeka, Kan. I enjoyed these visits, and I trust they were not wholly unprofitable to the brethren. The Oklahoma Conference convened at Oklahoma City, December 18-24, with a good delegation present. Separated from the routine of the camp-meeting, ample time and opportunity were afforded to the work of the different departments of the Conference, to give the necessary instruction, and to present principles, which are much needed, and for which our church officers and members and the tract and missionary and Sabbath-school workers are hungering.

The workings of the different departments of this Conference for the last fifteen months are very encouraging. Six new churches have been added to the Conference. Six meeting-houses have been built, and thirteen Sabbath-schools have been organized. The Conference is out of debt, and voted to pay half the salary of a teacher in the Keene Industrial School. The tract society has no debt hanging over it, and reports a gain of over seven hundred dollars. Elder C. McReynolds was re-elected president of the Conference and tract society, and his son William secretary and treasurer of the society. Harry Philips was elected secretary and treasurer of the Conference, and two changes were made on the Conference Committee.

On Sunday, the 23d, the new meeting-house at Oklahoma City was dedicated with appropriate services. It was well filled with our people and the citizens. The building is in the form of an L, with its gables fronting the streets; its entrance is in the corner between them, topped with a modest cupola for a belfry; its pulpit is at the opposite corner in an alcove; this, with the two wings, and the rafter ceiling above, makes the acoustic properties perfect. In the basement are well-lighted, airy rooms, for the tract society office and church school. The building cost about four thousand dollars, which is paid, or provided for.

At the close of the service, Brethren I. G. Knight, D. F. Sturgeon, and C. Sorensen were ordained to the ministry, by the laying on of hands, Elder McReynolds giving the charge.

Prof. P. T. Magan was present the last day of the meeting. He labored in the interests of "Christ's Object Lessons," and assisted in the dedicatory services.

The occasion was a profitable one, and was much appreciated by those present, the majority of whom expressed, by vote, their desire to keep the Conference sessions apart from the camp-meetings.

R. M. KILGORE.

THE WORK AMONG THE SCANDINAVIANS

SINCE my last report, I have labored among the Scandinavians in eleven different States. During the summer I attended ten camp-meetings in seven different States. The work is onward, yet many of our brethren and sisters are not so devoted to the work of God as they ought to be, and some of the young enter the English work. In all our churches there are faithful souls who love their Saviour and His blessed truth more than their lives, and they study continually how they can advance His cause and meet His approval. I believe they are precious in His sight.

The canvassing work goes slow. Most of the young persons who engage in the work are better educated in the English language than they are in their own, and find it easier to sell our literature among the Americans. The result is that even the Scandinavian canvassers sell more books to Americans than to Scandinavians. If our books in the Scandinavian languages were published at the same time that the corresponding English editions are, we should sell more; but when a book comes out in the Scandinavian languages, many of our Scandinavian brethren have already bought a copy of the English edition, and it is hard to find persons who will go and sell the book to the few who desire it in the Scandinavian languages, and yet it is very necessary that these should be supplied.

Our Scandinavian papers are doing a good work, and are read with great interest by many; but while we are thankful that this is so, we find it difficult to secure and retain a list of subscribers sufficiently large to pay for all the expenses of publishing; yet some who can not read English think they could not do without them. Many Scandinavians take our American papers also, and it is right that they should do so; for they are greatly benefited thereby. But they often think that all they can do for their own

paper is to subscribe for it, and yet there are not a sufficient number of Scandinavian Sabbath-keeping families to secure a sufficient number of subscribers for both the Danish and the Swedish paper. If the Scandinavians all had one language, it would be comparatively easy. Some, however, have nobly subscribed for others besides themselves.

I have now been in Minnesota about one month. We have held four general meetings, and the Lord has greatly blessed us. In this State we have more Scandinavian Sabbath-keepers than in any other. Will the readers of the REVIEW please remember the work among the Scandinavians in their prayers.

L. JOHNSON.

ALABAMA

Oakwood Industrial School

AFTER an absence of four years, I visited this school during the recent Week of Prayer. When the institution was first started, I spent six weeks helping in the work of repairing the building. On account of duties in connection with the work among the churches and new fields, I did not find time to again visit the place until now.

The Lord has surely been in this enterprise from the start. One can hardly realize that it is the school that was begun five years ago. The students now number fifty. The young men and women are busily engaged with their studies in the school, on the farm, in the cooking and other departments, fitting themselves as workers in the Master's vineyard. From careful observation, I believe that a solid foundation has been laid in this school for the education and training of church school teachers and workers for the Southern field. At the close of this school term several teachers will be ready to enter the openings that are awaiting them. It will assist the faculty very much if those churches desiring teachers for their schools will open correspondence.

The school is much in need of more room. Several parts of the buildings that have been erected are not yet completed; but must be soon in order to accommodate the students, as a large number will be admitted next term. The management of the school has decided not to create a debt; but to go just as far as the money goes, and there stop. Hence we trust that the brethren will push the sale of the new book, "Christ's Object Lessons," the receipts from which in this district will go to the building up of this institution and the providing of apparatus, which is much needed for the instruction of the students.

The faculty are planning to hold a teachers' normal institute next summer, from six to eight weeks, as the case may demand, for all the teachers of the South. So let our teachers plan to attend. Particulars will be announced later.

The Week of Prayer was a season of blessing to the entire company at Oakwood. The Spirit of God was present at every meeting. Hearts were touched as sins were pointed out; and the sins were put away. We pray that new victory will be gained. Of their poverty all gave an offering. The amount given for the annual offering was one hundred and twenty-five dollars.

As I left, taking with me one of the students to fill a call from the school at Montgomery, the students were deeply affected. She had a place in all their hearts, having been in the school nearly four years. May God bless the work that is being done at Oakwood, and may the people assist with all their power; for here is a work that is moving in the right direction, educating the people to work among their own race.

W. WOODFORD.

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Our "latch string" hangs out, and we trust our people will make our place their headquarters when in New York, if their convenience can thus be served.

We have no storage room for anything beyond our own requirements, so can not accommodate our friends in this respect, as we have sometimes done in the past.

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SPENCER N. CURTISS,
Manager New York Branch.

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WANTED.—A place to work on a farm for a Sabbath-keeper, by a willing young man and his wife. References given. For further information, address REVIEW, Battle Creek, Mich.

FOR SALE.—A small house and lot, in a desirable location near Sanitarium and Tabernacle, at 182 Champion St., Battle Creek, Mich. For terms address L. M. Sheldon, Berlin, Wis.

WANTED.—A good Seventh-day Adventist to come and farm for me. I have team, utensils, feed, and good bottom land. Am too feeble to farm my land. Near to church school and Sabbath-school. Address J. A. Wilson, Springville, Henry Co., Tenn.

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:—

C. L. Kendall, Searcy, Ark.

Ruth Scott, Perrysburg, Ohio.

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W. E. Frederick, Box 342, Red Oak, Iowa, Signs, Sentinel, REVIEW, Life Boat.

Mrs. W. H. Ingle, Amery, Wis., REVIEW, Signs, Sentinel, Instructor, Life Boat.

M. J. Peterson, Whittier, Cal., desires papers, etc., to use in town of two thousand inhabitants.

Obituaries.

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

GREEN.—Died in Canaan Valley, East Canaan, Conn., of chronic bronchitis, Brother Alden Green. For many years he had been a firm believer in the truths of the Third Angel's Message, and tried to do all he could to warn others to prepare to meet Jesus with joy at His coming. * * *

BEACH.—Died Dec. 12, 1899, at her home in Canaan Valley, East Canaan, Conn., of tuberculosis, Sister Sarah Ann Beach, aged 71 years. At the age of fifteen she found peace in Christ; and for thirty-two years has believed the Third Angel's Message, and spent her life in ministering to the sick and suffering. * * *

BRIGGS.—Died at North Jay, Me., Oct. 24, 1900, of convulsions caused by disease of the kidneys, Daniel Briggs, aged 63 years. His short illness of sixteen hours was very severe. He was baptized by Elder J. B. Goodrich about twenty-three years ago, and was a member of the North Deering church. In the absence of a Seventh-day Adventist, words of comfort were spoken by Rev. J. R. Clifford (Methodist), of Livermore Falls. Text, Ps. 30:5.

DELIA M. BRIGGS.



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MR. OTIS WILLIAMSON, Windsor, Ill., care W. S. Proctor, Box 69, desires the address of Felix Conway.

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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.
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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1900.

EAST	8		12		6		10		14		20		36	
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.							
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30							
Michigan City.....	am 12.40		8.45	pm 12.08	4.40		am 1.30							
Niles.....			10.15	12.16	6.47		4.10							
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	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	6.30							
Albion.....	4.00	9.00	1.50	3.30	8.11	7.39	6.52							
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	7.15							
Ann Arbor.....	5.55	11.10	3.47	4.58	9.48		8.15							
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15							
Falls View.....					6.14		4.33							
Busp. Bridge.....					6.17		4.33							
Niagara Falls.....					6.30		4.40							
Buffalo.....				am 12.20	6.14		5.30							
Rochester.....				8.13	10.00		6.40							
Syracuse.....				5.15	pm 12.16		10.45							
Albany.....				9.05	4.50		am 2.50							
New York.....				pm 1.30	8.45		7.00							
Springfield.....				12.16	6.15		7.40							
Boston.....				3.00	9.00		10.31							

WEST	7		17-21		3		5		23		13		37	
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	*Kalam. Accom.	*Pacific Express.							
Boston.....			pm 2.00				pm 3.30					pm 6.00		
New York.....			4.00				6.00					am 12.30		
Syracuse.....			11.30				am 2.00					pm 12.25		
Rochester.....			am 1.20				4.05					pm 2.25		
Buffalo.....			2.20				5.20					pm 3.50		
Niagara Falls.....							6.02					pm 4.32		
Falls View.....							6.34					5.05		
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.35					12.30		
Ann Arbor.....	9.48	9.23	8.40		12.30	5.45	am 12.30					1.35		
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35					3.00		
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00					3.35		
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35					4.05		
Niles.....	3.15	1.20	3.25		6.05		4.05					4.35		
Michigan City.....	4.26	2.20	4.45		7.05		5.05					5.01		
Chicago.....	6.30	4.00	6.40		8.55		7.00					8.01		

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Why the smallest room for the primary department? The largest can be filled with home heathen.

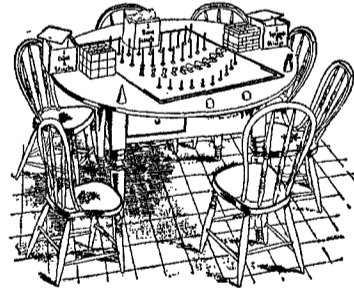
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THE ROUND TABLE

has beautiful hard top, folding legs, and inside cabinet for material. Seats eight children and teacher. Advantages are these: 1. Each child can reach center of table to help build the lesson. 2. Teacher can reach every child. 3. Table is heavy, so material is not easily shaken down. 4. Can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten. 5. Table is varnished, easily cleaned, and lasts a lifetime. Formerly felt top. Hard top is best.

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for the class, and one blue chair for teacher, though not absolutely necessary, are the delight of the children, and add to the convenience of the round table.

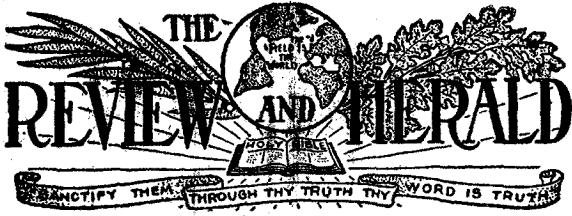
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BATTLE CREEK, MICH., JANUARY 15, 1901.

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.

RUSSIA'S hold on Manchuria is now so complete that Britain has found it best to cede to her the railway there that was built by British capital.

THE latest word on the China situation is that Emperor Kwang Su has withdrawn his assent to the joint note dictated by the Powers. This, of course, deepens the perplexity.

THE missionaries in Peking have held a meeting, in which they discussed the demands presented by the Powers to China. The Powers were criticised because, among the demands, there was not incorporated one touching the Christianization of China; and because the Powers work selfishly for their own advantage in China, rather than for the reform of China.

THE United States Senate, January 9, adopted the House amendment to the army bill, abolishing the army canteen. The dispatch from Washington says: "The canteen is this time knocked out so squarely that no attorney-general can so twist the law as to put it on its feet again." That is sincerely to be hoped, and it was so thought before; but the same man is now attorney-general that was before, and since what he did before, nobody can be certain of what he can not do in interpreting such law.

THE Cuban Constitutional Convention has adopted universal suffrage as the basis of Cuban government. It was immediately announced from Washington that this is a grave mistake; that neither the President nor the Congress of the United States will sanction it; and that if it turns out to be really true, and Cuba means to have it so, then "it is almost certain that all the labors of the Constitutional Convention will come to naught." And of course this action on the part of the United States is in fulfillment "to the letter" of her declaration that "the people of Cuba are, and of right ought to be, free and independent"!

THE *Independent* remarks that by the movements of the Powers in the Eastern question in the last year "the problem of Asiatic partition has been at once complicated and simplified. The entrance of Germany as a positive factor has modified Russian plans, while the general Anglo-German policy has been definitely announced as in favor of local independence and the widest possible trade relations. *West of China, these three governments have a free hand.* So far as China and Corea are concerned, Japan and the United States enter in in support of the Anglo-German alliance, while France offers to Russia a weak indorsement from the south."

WHO SHALL ESCAPE THE PLAGUES? AND HOW?

THESE questions we are sure have a deeper meaning to the readers of the REVIEW AND HERALD since reading those articles on The Plagues, than they had before. We are sure also that all see more clearly than ever before how much these questions mean to all people. Knowledge of what the plagues are will not of itself deliver from them. Who, then, shall escape the plagues? and how? These questions are answered in the Bible in one sentence, with direct reference to this subject. That sentence is, "Here are they that keep the commandments of God, and the faith of Jesus." It is therefore all-important, just now, when the plagues are so near, that all shall know what the keeping of the commandments of God and the faith of Jesus really is. Therefore

TWO WEEKS FROM TO-DAY

we expect to begin in the REVIEW AND HERALD a series of studies on

THE TEN COMMANDMENTS,

one by one from the beginning. All who have read the articles on The Plagues will need to read these studies, that they may know just *how they* may escape the plagues. Therefore you can not afford to allow your subscription to expire. Also you should not allow to expire, if you can prevent it, the subscription of that friend or neighbor of yours to whom by your attention the paper has been going these two months. And remember that only twenty-five cents each two months will keep this paper coming to you forever.

ANOTHER PIONEER PASSED AWAY

THE many readers of the REVIEW AND HERALD will recall the name of Mrs. Betsey Landon as one of the pioneers of the Advent movement in the State of Michigan. She was born in the town of Ashfield, Mass., Aug. 22, 1808. When but a young girl, she, with her parents, moved to Venice, Cayuga Co., N. Y., where, March 28, 1828, she was married to Herman Landon. In September, 1835, they were among the few who went west, and were the third family to settle in the township of Springport, Mich. In early life Sister Landon heard the call of her Master, and united with the M. E. Church. She was a close student of the Word, and when the light of present truth dawned upon her pathway in 1854, it found her ready to receive it.

During the last fifty-seven years of her life she read her Bible through fifty-six times. This qualified her to stand as one of whom it could be said, "The word is nigh thee, even in thy mouth," and thus was she ever ready to give a reason for the hope within her. Her husband died Sept. 14, 1852, and since that time she had trod the pathway of the just alone, save by the leadership of her Master. In 1854 she united with the Seventh-day Adventist Church, remaining a consistent and devoted member until her death.

She fell asleep in Jesus, Jan. 3, 1901, being ninety-two years of age. Her funeral was well attended, four generations of her children being present. Remarks were made by the writer, based upon Job 5:25-27. H. M. LAWSON.

WE are obliged again to ask that those who read the REVIEW AND HERALD shall really read it. In the REVIEW of Dec. 25, 1900, we published a call of Battle Creek College for printers. It was plainly printed, in so many words, that "the Battle Creek College printing office has need of typesetters and pressmen;" and also plainly printed the words: "Address the president of Battle Creek College, Battle Creek, Mich." Yet for all this, from many places there have come letters, and even persons, to the Review and Herald printing office, saying, "In reply to your call for printers," etc. The Review and Herald printing office made no call for printers. Nobody saw any such thing in the REVIEW AND HERALD. And that is why we ask that those who read the REVIEW AND HERALD will really read it. And when you do read it, all that is needed to understand it is simply to look at what it says. If *all* will do that, then *some* will be saved a lot of trouble, and even expense, in their trying to conform to what was never said at all.

NOTICE!

A STENOGRAPHER is wanted at once, at the I. R. L. A. Office, 324 Dearborn St., Chicago, Ill. Must be able to take ordinary dictation and read notes readily and accurately, and be good in the use of the Remington machine.

ALLEN MOON.

TO THE CHURCHES IN DISTRICT 3

WHAT is your church doing in regard to sending one or more of its members to attend the special course to be given by the Battle Creek College, January 29 to April 23, for the purpose of preparing workers to go into the field to canvass for "Christ's Object Lessons"?

The Spirit of the Lord has told us that "now is the time to work," that "the field should be supplied with canvassers who have had a training," and that "the churches should select suitable persons to attend the college, . . . receive a short training, and go out into the work."

The crisis before the world, and the work before us as a people, demand that every avenue be entered now, and the truth be carried to the people before the way is closed up. In view of these things, is it not time that every church in District 3 was heeding the word of the Lord in this matter, and taking active steps to send at least one of its members to receive this special training and engage in the work?

This will be a good opportunity to take up a special study of Bible, English, practical physiology and hygiene, and simple treatments for use in Christian Help work; as classes in all these subjects will be formed for these students.

For information as to board and room or other matters pertaining to the special course, address Battle Creek College, Battle Creek, Mich.

At a recent meeting in Battle Creek relative to moving from the city to other fields of usefulness, a committee was appointed to gather information concerning Idaho and Washington, and especially the Clearwater Valley, in Idaho, in reference to agriculture, stockraising, lumbering getting out telephone poles, railroad ties, etc. Persons who can give any such information will confer a great favor on said committee by writing at once, stating facts concerning markets, climate, rainfall, and other advantages and disadvantages, to H. E. Simkin, Review and Herald, Battle Creek, Mich.