

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

"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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AN APPEAL FOR THE CANVASSING WORK

MRS. E. G. WHITE

INDEXED

THE importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it that were once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people.

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our Conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this work, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience that would enable them to educate the youth for the

canvassing work in such a way that much more would be accomplished than is now being done.

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose; and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work.

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian Church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. To-day the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality.

We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the Great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability God has given them, seeking counsel of Him, and combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons that they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education.

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. The agencies set in operation for its accomplishment need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing this love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Perfect harmony and unity of spirit must exist among the workers who handle the books that are to flood the world with light. Only those

who live the prayer of Christ, working it out practically in their lives, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and success will crown our efforts. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God.

If we only knew what is before us, we should not be so dilatory in doing the work of the Lord. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. These are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This imaginary food that is being prepared for the flock will cause spiritual consumption, decline, and death.

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples.

Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us, and we shall have to give an account of what we have done with His goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give to every man according as His work shall be." He will expect results from every one. Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them.

The Lord desires that the light which He has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for

every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure, to enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance?

God has His workmen in every age. The call of the hour is answered by human agencies. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Let all who work effectually in these lines feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is to break upon the world. We have no time to lose. We must encourage this work. [Who will go forth now with our publications? To every man and woman who will co-operate with divine power, the Lord imparts a fitness for the work. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me."]

ARE YOU A BUSINESS CHRISTIAN?

New York Indicator

THIS is a strange question, isn't it? It is taken these days as a matter of fact that in *business* everybody has a clear field for looking out for himself, for cracking good bargains; in short, everybody is expected to look out for himself, and himself only. But right here true Christianity shines brightest. And the sweet principle Jesus left, of doing unto others as we would they should do unto us, will have in it, when exercised, reacting power for great good, coming back in good will from those about us.

As an illustration how such actions work, we clip the following experience from an exchange:—

"Two neighbors, A. and G., called at the home of J., when substantially the following conversation took place:—

"A. 'Mr. J., I have come to buy potatoes.'

"G. 'Well, so have I.'

"J. 'All right, gentlemen; I have about ten bushels to sell. How many do you each want?'

"A. 'I want at least that many, and have the money to pay for them.'

"J. 'Neighbor G., how many do you want?'

"G. 'Well, I want about ten bushels also, and was intending to ask you to wait on me for the money; but as you can get the cash, you will doubtless not wish to sell to me.'

"J. 'I'm not so sure of that. Mr. A., you have the money; you can buy potatoes anywhere. Neighbor G. has not the cash, and so must buy where he can be trusted. I will let him have the potatoes.'

"This was the beginning. Later, J. called G.'s attention to certain tracts, books, papers, etc., inviting him to read and investigate. This he willingly did, with the happy result that he fully believed and accepted the truth.

"This is no fancy sketch. G. is now dead; but he died rejoicing in the truth of God. J. still lives, and still lets his light shine. A. has passed away, but during his lifetime many times spoke

in the highest terms of his neighbor who refused cash in order to sell to a needy neighbor on credit. From this simple act of Christian courtesy there has gone forth a wave of influence, the complete results of which can not be known till the time when all the acts of our lives are made manifest."

CONSECRATION

MRS. C. W. THAYER

I BRING it all to thee, dear Lord, this tangled web of mine,
That thou mayst straighten out these snarls, and make thine image shine
Within this frail and sinful flesh, that all around may see
That there is help for them in God—since thou art cleansing me.

When morning stars again shall sing, and the redeemed shall come
From every nation, land, and clime, back to their long-lost home,
I would be with them in that day, when sin's dark reign is o'er,
And join the chorus as it swells in praise from shore to shore.

Thy righteousness, O Lord, not mine, must be my robe of white,
And I must wear it now, and shine where lingers still the night.
While I behold thy glorious face, and loving, longing gaze,
Changing, I shall reflect thy light in clear and steady rays.

I bring my heart to thee, dear Lord (too long it has been stone),
That thou mayst melt it with thy love, and make it like thine own.
My neighbor, thou hast said, should be as dear as self to me,
And, loving thus those whom I see, I prove my love for thee.

Lord, I would hear thy voice proclaim, "Behold now all things new!
Come, O ye blessed! to the home my love has made for you."
I would be kneeling at thy feet, and see thy lovely face,
And join redemption's wondrous song—forever saved by grace.

"NOT A CLOUD IN SIGHT"

C. H. KESLAKE
(*New Brunswick, N. J.*)

THE financial world is just now gasping because of the unprecedented rise of stocks, especially of railroad stocks, both as to number and price, which has but recently occurred. The greatest day that Wall Street, New York,—the heart of finances in this country,—ever knew was Friday, Jan. 4, 1901. On that day, in two hours, nearly two million railroad shares were sold, involving in the aggregate, in round numbers, eight hundred million dollars.

Notwithstanding the fact that the highest price ever paid for such shares was paid at this time, a noted operator on the "Street" is reported as saying, "We are far from the top price." Speaking of the cause of this remarkable rise, the same man is reported to have said, "The present advance in stocks, as I view it, is primarily caused by the people of this country, who are beginning to realize the enormous growth of business which has taken place in the United States during the last few years."

The foregoing statements would be of no particular value to the readers of the REVIEW, but for the fact that they are another illustration of the fulfillment of the Scriptures pertaining to the last days, one sign of which was to be the heaping together of wealth, and furnish the significant phrase found at the head of this article.

The deals consummated last week are not only remarkable because of their magnitude, but because of the fact that they place many of the

leading railroads under the control of a few men,—three men, to be specific,—the weight of whose influence has already been often felt, the victims of which have been invariably the poor, and of whom it is said that a person could travel from Southampton, England, to far China, and every foot of his long journey pay money to this triumvirate.

What these deals mean will be realized in a short time by further advances in the price of coal and other things; for the railroads involved penetrate into the richest anthracite regions in the country, and their markets will be absolutely controlled by these three men, only to result ultimately in their further enrichment, although their wealth is now almost beyond computation.

Thus another turn of the wheel of fortune (?), a further opening of the throttle, has brought the great engine of time nearer to that point when the fateful words of James 5:1 will be heard: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." Isa. 2:7.

Of the future of finance the operator already quoted—himself a multi-millionaire—says, "I can not see a cloud in sight."

So engrossed are these men in their heaping together of wealth that they can not see that the very course they are taking is but hastening the great day, which is silently speeding on its way, when, in the glory of His majesty, the Lord "ariseth to shake terribly the earth." Isa. 2:19. And "in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Verse 20.

Not a cloud in sight! Such is man's view of the situation. But long ago it was written, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8. And God's thoughts concerning the future are thus expressed: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1, 2.

In the world of finance, in the world of statecraft, in the world of religion,—in all of these yes, on every hand, the delusive cry is being heard, "Peace and safety." But of such a time of fancied security, it is written, "Sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:1. On every hand Satan is tightening his grip upon the world; the death rattle can be heard.

All is ready for the final collapse. One thing alone staves off the woeful day—the unreadiness of God's people. But the sealing work is going on, and soon such will have been sealed in their foreheads with the seal of the living God. To all the cry comes, "Get ready, get ready, get ready."

"CHRIST is the Rock of ages, to whom a weary, thirsty, wandering souls are invited to come for rest. No floods nor storms can carry away that safe and sure retreat. Amid all the changes and agitations of the world, the Rock of our salvation stands firm. . . . The Rock of ages stands to-day, amid all the wastes and conflict of the world, offering rest to the weary, and the water of life to the perishing."



THE MESSAGE FOR THE NEW CENTURY*

W. P. PEARCE
(Goshen, Ind.)

"THIS is the day that we looked for; we have found it, we have seen it." Lam. 2:16.

Centenary anniversary! we hail this privilege. Providence and circumstance have so united to make us witnesses of a century's death and a century's birth. Sad the one, joyous the other. Play softly Saul's "Dead March" at the obsequies of the one, and sing loudly Handel's "Halleluiah Chorus" at the inauguration of the other. Drape the tomb of the one; and garland the cradle of the other. Eulogize the one for its discoveries and inventions, its humanitarianism and religion; and wish the other greater advancement, greater prosperity, and its termination more stupendous. Farewell, 1900! welcome, 1901! Rest sweetly, thou nineteenth century! activity distinguish thee, thou twentieth! Peace to thy ashes, sixth millennium! blessings crown thee, thou prophetic seventh!

Unlike are the circumstances of the present compared to those of Jeremiah's day, yet the same thing is now true, as then—the point of view is everything. Distance and magnitude can not be estimated and appreciated by lowland observation. "Come up hither" (Rev. 11:12) was the utterance of the great voice in the Apocalypse. Higher on the mountain side and rocks and lochs and sea below sparkle like diamonds or reflect like mirrors; while trees, bathed in the sunlight, shine like shafts of glory or pillars of fire. High on this Mt. Blanc of the centuries, we look backward, forward, upward,—backward, a magnificent panorama of six thousand years; forward, the outlines of beauty, curtained by mists; upward, clouds of purple and vermillion, through which "the glorious lamp of heaven" shines, giving verdure of fields, color of flowers, and youth and beauty.

Look backward! How does the account of weeks and years and decades stand with you? Would to God that all wrongs, all jealousies, all secret and public sins, could be blotted from the past; and all good, all sweet thoughts and acts, shine as the stars in the firmament of heaven. But—

"Past things are past and over,
The tasks are done, the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night
has shed."

Look forward! Right-about face, please. Let there be a look forward.

The wonderful century is no more. Forces have been set in motion that have changed the face of the whole earth, and revolutionized the history of the world. The wonderful transforming power of Aladdin's lamp is being outdone, and millions are gazing into the unknown precinct, and asking: "What will the future bring forth? What?"—I know not, but would exhort you, in Solomon's words: "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."

Good advice, is it not? Let the millions of beings heed it, and what will result?—A transformation. Character will be at its best; vice will disappear, and sickness decline. The highwayman will break his club; the incendiary will extinguish his torch; and the murderer will throw away his dagger. Nations will be a unit in disbanding their armies and dismantling their fortresses and spiking their guns. King Alcohol will be throttled, monopolies crushed, strikes ended, and, in one sentence, it will be "on earth peace, good will to men."

"But will it be?" you ask. I'm afraid not. There will doubtless be a greater increase in knowledge; a multiplicity in invention; accumulation of greater wealth; a bringing of lands and cities together by steam and electric appliances as never before; a means of communication with other planets; the Isthmian canal begun and finished; doubtless a railroad bridge across Bering's Strait, thus connecting Asia and America; ships passing through the air as well as the sea; but with all these things, I am bound to confess, with the dying Gibbon: "When I look forward, all is dark and doubtful."

Where these wars will end, I know not; to what extent these monopolies will run, I can not tell; how much power the rum traffic will wield, I am ignorant; how long some of our cities will be dens of infamy and slaughter, God alone knows; but this I do know, that some day there will be the demolition of empires, and the incineration of the earth; and that before that time, there will be for you and me new experiences. There will be golden to-morrows and stormy to-morrows, prosperous to-morrows and to-morrows of adversity. We shall hear the music of running brooks and singing birds coming from the great organ of nature; and when the *vox humana* stop is pulled out, we shall catch the tremolo of aching hearts and bruised emotions.

May God prepare us for that future. Not knowing it, we should prepare for it. Carefully let us pick our way, let us carry the light of truth along its dark corridors; and should you want a charm which is a preventive of disaster and a sure promoter of happiness, usefulness, and blessedness, take with you Jesus Christ, who is "all, and in all" (Col. 3:11), and "over all, God blessed forever." Rom. 9:5.

But there is a look upward.

It is ascension day. Christ is coronated by the cloud, which throws her mantle around His shoulders, and Father and Son kiss each other. Below, loving eyes are uplifted, when two men "in white apparel" interrupt them. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." True—

"Looking forward strains the eyesight;
Looking upward opens heaven."

It is to man alone that God has given this upward look. Looking backward, sometimes gives pain; looking forward creates worry; but looking upward gives comfort and hope. "Look up, and lift up your heads," cried Jesus, "for your redemption draweth nigh." Luke 21:28.

As we enter upon this century, somehow I feel we are being ushered into the most important epoch of the world's history. Instead of being engrossed with the things of this life, we ought

to look upward, and pray, with Dean Alford:—

"O dawn millennial day! Come, blessed morn!
Appear, Desire of nations! rend thy heavens,
And stand revealed upon thy chosen hill!"

That day is near. Talk of jubilee days and coronation days! why, that day will be a grand holiday. Saints will throw off the infirmities and disabilities incident to this life, for the vigor of immortal youth. Every hot brain will then be cooled, every tearful eye be dried, every breaking heart be healed, and every desert place of the soul made to rejoice and blossom as the rose. Then the dogs of war will be chained; the frightful scars of earth will be effaced; the groans of suffering earth and its noble citizens will give place to hosannas; sin and vice will slink away into the darkness of hell; and God's people will attend the marriage feast of the Lamb, and from that day there will be a sweetness, a blessedness of a Sabbath rest, which shall last forever.

"But, pastor," you say, "why do you think the twentieth century is the seventh millennium, and that this seventh is the age of the coming Christ?" I answer, Because God's word portrays it; and the existing events corroborate it.

Look at the physical signs. Mark and Luke specify those of the heavens, distress of nations, storms and floods, and famines, which "are the beginnings of sorrows." Mark 13:8; Luke 21:25. Are they not now in force?

Look at the intellectual signs. Daniel speaks of the increase in knowledge (Dan. 12:4), and with it "there shall come," said Peter, "in the last days scoffers." 2 Peter 3:3. Has history ever recorded the like in a greater degree?

Look at the commercial signs. Never were nations so concerned in commerce. Germany wants to equal England. Europe wants to stem the progress of the United States. Luke tells us that before "the day when the Son of man is revealed" (Luke 17:30), it shall be as in Lot's day, when "they bought, they sold, they planted, they builded." Verse 28. Was there a fact ever verified more than this to-day?

Look at the political signs. Paul tells us of the cry of peace, which the ambassadors at The Hague sent forth, that when the people cry, "Peace and safety, then sudden destruction cometh" (1 Thess. 5:3); and the isles of the sea and the whole of Europe are realizing this.

Look at the social signs. Paul sounded the warning cry to Timothy when he said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," fierce, and lustful. Any reader of the daily papers will not dare to refute this assertion.

Look at the spiritual signs. Paul declares, "That day shall not come, except there come a falling away first, and that man of sin be revealed" (2 Thess. 2:3); "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1), "unthankful, unholy, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:2-5): so that Christ's question might well be asked: "When the Son of man cometh, shall He find faith on the earth?"

Religiously, we are in a bad state. Nominally, the United States numbers millions of Christians; practically, they can be counted by thousands. Doubt me? Answer me then: Why so much publicity of vice? Why so many divorces? Why so many unholy, dishonest failures in business? Why so many corrupt persons in the Church?

Christ is coming! That's my cry. Christ is coming!

"The times are prophets now,
They preach impending doom;
Let each repentant bow,
And saints prepare for home.
We wait for Jesus from the skies,
Soon shall His glories greet our eyes."

Christ is coming! Lift up your heads. It will aid you to be straight in your character; manly and womanly in your bearing; and lofty in your aspirations. To be enraptured with the earth and earthly things is to be like the Duke of Alva when asked by King Henry IV if he had observed certain eclipses that had occurred that year. "No," was the reply, "I have had so much business to attend to upon earth that I have had no time even to look up to heaven."

Look up, I pray you. He's coming — the King of kings. He's coming — the Friend of friends. He's coming to dry our tears, to heal our hearts, to stop our sighs, to remove our poverty, to take us to himself. Oh that He'd come now! come while I am preaching, come while I may be looking, come while I am hoping, come while the organist prepares to play, and God's people to sing, the doxology, come and —

"Come, quickly come, great King of all;
Reign all around us, and within;
Let sin no more our souls enthrall,
Let pain and sorrow die with sin.
Come, quickly come; for thou alone
Canst make thy scattered people one."

DEAD PEOPLE

"ALL that God is doing in this world in any way, He is doing by dead people." God uses me in proportion as I am dead, — dead to self, dead to pleasure, dead to the world, dead to human praise or blame, dead to personal interest, dead to everything but God, — so dead that there are only two beings in the universe alive, God and myself; and of those one is dead, yet alive. It is no longer I that live, but God that liveth in me. So that self is dead beyond hope of resurrection, and Christ liveth through all the powers of my triple being, and absolutely controls those powers for His own purposes.

Blessed deadness! Glorious living! Happy freedom! "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." I do not care for the world; its pleasures have no power to entice me; its riches I count but dross; its applause is a hollow mockery; its society, its ease, its praise, I have not the faintest desire to enjoy; its persecutions have no power to swerve me from my purpose.

"The world is crucified unto me." It has no use for me. It had no use for my Master; it despised Him; it killed Him. It despises me; it will kill me. Hence there is no love lost between us. Dead! dead to everything but God, to be used by Him as He may wish!

Let no man think this death of self is easily secured. It is the most difficult part of a satisfactory religious experience. Self dies hard. Crucifixion means rough handling, humiliation hard to endure; it means agony and solitude, the assaults of devils and men; it means the piercing spike and the darkening heavens; but, thank God, it also means resurrection, triumph, and God's glory.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." — *Selected.*

"It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

AUTO-INTOXICATION, OR HOW A MAN MAY POISON HIMSELF

(Continued)

SOURCES OF POISON WITHIN AND WITHOUT THE BODY

Indigestion and Fermentation in the Alimentary Canal. — The battle for life does not always have to be waged against substances taken into the body from without. See Diagram 4, in last week's REVIEW. Frequent poisons that seriously threaten life are developed within the body. Sometimes the alimentary canal becomes a paradise for germs, which are an active cause of auto-intoxication. The carbohydrates (starch family) furnish the medium for those particular microbes that produce acid fermentation, which, although more uncomfortable and painful, is less harmful than proteid decomposition. The proteids of the food are seized upon by germs that produce putrefaction and decomposition. In this case, there is not likely to be any acids or gas present, and so the only intimation the person has that he is being thus poisoned, may be a sense of lassitude, dull headache, etc.; and a continuation of this condition will certainly lay the foundation of a long train of physical evils.

One of the first great sources of moral poisoning and spiritual stumbling is moral dyspepsia, or the failure to digest spiritual food.

Undigested Spiritual Food. — Physical food undigested becomes an immediate source of poison to the body; and so divine truth unappropriated, unassimilated, by the soul, becomes at once a source of moral poisoning to the spiritual nature. That which, if received by the soul, would have nourished it and made it strong, if unassimilated becomes a source of present poisoning and future contamination. See branch 2 of Diagram 5, last week. Spiritual food must be masticated and digested. The work of mastication is done by the mind, while the work of digestion is done in the heart by faith — the great spiritual digestive agent. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. The words of God are of no profit to those who fail to mix faith with their hearing. The Christian who undertakes to walk by sight is doomed to the ills and woes of spiritual indigestion. "The just shall live by faith."

Looked at from another standpoint, this question of spiritual indigestion is one of "theory versus practice." The man who has in his mind a theory of truth, but fails to give it a suitable expression in his life, is a man in whose spiritual life truth fails of proper digestion. Theory is but an ingenious apology for our failure to possess that which we profess. On the other hand, the practice of truth constitutes an unerring symptom of the healthy activities of mind and soul in their work of receiving, digesting, assimilating, and expending the nutrition and energy that divine truth has stored in it for the nourishment and activity of man's moral nature. However great the truth recognized by the intellectual man, and received by him intellectually, if unbel-

ief reigns in his heart, that truth, with its divine energy and transforming power, can never become a part of his character. On the other hand, it will remain, with him, a source of moral condemnation, poisoning, and final destruction. Faith is absolutely essential to the reception and appropriation of things divine in human experience. "Without faith it is impossible to please Him."

Tissue Breakdown. — Another active tributary to this stream of poison is broken-down tissue, produced by the normal activities of the body. Every particle of heat that is formed, every movement of a muscle, and, in fact, every thought we think, occasions a certain amount of tissue waste, which, if not properly removed, would soon overwhelm bodily activity (see branch 3, in Diagram 4, last week), even as the ashes of the stove, if allowed to accumulate, invariably tend to smother the fire. One of the most important of these products is carbon dioxide, which is thrown off by the lungs. If respiration is interfered with for only a few moments, human life is greatly endangered by the accumulations of these poisons within the system. Urea, uric acid, and other organic poisons are eliminated by the kidneys in sufficient quantities to occasion death in about thirty hours if their elimination should entirely cease.

Backsliding, and Moral Disintegration, or Failure to Walk in the Light. — On the diagram (No. 5, in last week's issue) the third source of moral poisoning is shown to be failure to walk in the light. "If thine eye be evil, thy whole body shall be full of darkness." Matt. 6:23. If we fail to walk in it, the heavenly light we have received, with its divine power to illuminate the soul, to lead from darkness into light, becomes a veritable source of moral darkness. As the food within the body, undigested, is left to ferment and putrefy, dealing out poisons to the body; just so the light of life, unreceived, not lived up to, by the soul of man, becomes the very source of darkness and death within him. The Creator allows the creature to choose his own course, and form his own destiny. Heaven sheds light upon earth. If light is not wanted, and man loves darkness rather than light (John 3:19), then the unwelcome light becomes to him darkness; and thus sinful man is allowed to have his choice at the expense of the enlightenment of his mind and the salvation of his soul. The consequence of neglecting and rejecting light is spiritual darkness and moral death.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Jesus spoke of the light of life. Both in a physical and in a spiritual sense, light is life, while darkness is death. While the sun shines, the plant manufactures starch; but during the night even the plant itself begins to prey upon the starch it has made during the day. In the light we live, grow, and develop. In darkness, we retrograde, decay, and backslide. Paul said: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." God designed that the Chris-

man should live, and act, as in the noontide blaze of divine light and power from the throne above.

Abnormal Production of Normal Secretions.—Even the very fluids that are secreted by the body for the purpose of transforming the food elements so that they can be properly utilized, as well as those secretions which otherwise assist the body in a variety of ways, sometimes become either so exaggerated in quantity or so perverted in quality that they actually become sources of poison. See branch 4, in Diagram 4, last week. This is well illustrated by the poisonous saliva produced in some of the lower animals when diseased or irritated. The excessive secretion of gastric juice, as in hyperpepsia; the absorption of an excessive quantity of bile, as in jaundice, are examples familiar to all. The pouring out of large quantities of mucus, whether in catarrhal conditions of the nasal cavity or of the stomach, furnishes still another illustration; while the excessive formation of other more obscure secretions, which are manufactured by the thyroid glands, produces some of the most serious conditions of the human body.

Fanaticism, or Perversions of Spiritual Life.—The fourth source of trouble to the soul, as we have noticed, is fanaticism, or perversion of the normal spiritual life. See branch 4, in Diagram 5, last week. When the liver secretes too much bile, although a normal and useful secretion of the body, the patient is said to be suffering from jaundice. The secretion of too much gastric juice in the stomach gives rise to a condition termed hyperpepsia. These fluids of the body are all normal and useful fluids, but when secreted in excessive and abnormal quantities, become a source of mischief and trouble. And so in the spiritual experience. The many fruitful fields of emotion, thought, and exercise of the soul are all useful and helpful, but when perverted, or when the mind is allowed to run at length upon some particular phase of spiritual experience, or some single Bible truth, the result is very often the development of that state of mind and soul so generally known as "fanaticism."

Fanaticism is simply the abnormal production on the part of the soul of what would, under other circumstances, be a normal, helpful, and perhaps useful exercise. The person who has a tendency to extremes is affected with fanaticism in one of its milder forms. These things are sources of great hindrance, and are a detriment to spiritual progress and moral development. Just as the saliva, so useful in normal quantities, becomes poisonous to the body when secreted in abnormal quantities, so the useful exercises of prayer, Bible study, testifying, etc., which are essential and helpful to the development of the soul, if allowed to become abnormal, become deterrents to the soul's progress.

Fanaticism frequently has its origin in some physical cause, mental weakness, or hereditary peculiarity. The confirmed dyspeptic is liable to be a little erratic in his religious experience at some point. Many a one has lost his mind for fear of the unpardonable sin or the burning hell. This mental condition was largely produced by the ever-present burning of a sour stomach, from which no relief was found day or night. Soul and body are closely united, and what influences one reacts upon the other. In a large majority of cases it will be found that the religious eccentric or fanatic has a physical basis for his trouble. Still other instances are no doubt the result of mental weakness, the mind having been undermined by physical disease, excessive worry, or disappointment. Others have hereditary tendencies, which lend their influence readily to fanaticism; and fanaticism on one point exerts a deteriorating influence upon all the hopes, plans, and actions of the soul.

Poisoned Air.—One great source of poison to the body is impure air. See branch 5, Diagram 4, last week. Of all persons in the world,

the Christian should be thoroughly awake to the importance of proper ventilation. There is no other requirement of the body half as imperative as the demand for air. A person may live for weeks entirely deprived of food, and for days without even a drop of water; but life ceases in a few minutes when air is absolutely excluded from the human system. If a person eliminates enough poison through the lungs every few minutes to destroy his life, unless relieved of it, is it not equally dangerous for one in a poorly ventilated room to inhale a large percentage of this same poison-laden air? The day of God alone will reveal how many victims consumption has claimed simply because it found an easy foothold in lungs that were already crippled by constantly breathing contaminated air. The average person throws off enough poison at each breath to contaminate half a barrel of air, to such a degree that it ought not to be breathed again. A proper system of ventilation should provide an inlet and outlet for three thousand cubic feet of air each hour for each person in the room. The prevailing spirit of the age is a demand for labor-saving devices. Why should we not be as anxious to introduce life-saving devices, and do all in our power to add to our comforts on this sin-cursed earth, by promoting and cultivating health?

Worldly Atmosphere.—A worldly atmosphere, or association with unconsecrated men and women, is one of the surest means of producing leanness of soul and darkness of mind. See branch 5, Diagram 5, last week. The Christian who would grow in grace, and maintain a high degree of spiritual resistance, must constantly seek the company of those who fear God and reverence His name. "Be not deceived: evil communications corrupt good manners." 1 Cor. 15:33. The demands of fashion and society, and the general spirit of worldliness, which is gaining ground in the hearts of many professed Christians, constitute an atmosphere that is blighting and making shipwreck of the Christian experience of a large number who have been beguiled into yielding to these temptations to engage in pleasure, amusement, and other digressions that invariably accompany the exposure of one's self to the influence of a worldly atmosphere.

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THE TESTIMONY OF JESUS

K. C. RUSSELL

It is natural to hold the various doctrines of the Bible simply as a system of belief, because they form a part of our creed. All know that a church might accept Christ as a part of their belief, and yet not possess Him at all as their personal Saviour. Also during recent years the truth has been much emphasized that simply to believe in keeping the law of God as one of the tenets of our faith, is not sufficient; the commandments must become our very lives.

It occurs to me that the Spirit of Prophecy is largely regarded as "a gift that we have in the Church;" and that we rest satisfied because that gift is among us, or because we believe in it as one of our doctrines. But is there not a sense in which the Lord teaches that we must "have the testimony of Jesus," that we have not yet experienced?

There is an idea extant that those who accept Christ have the testimony of Jesus. To every lover of present truth it must be evident that the sense in which this idea is construed is a perversion of the word of God. Yet I believe that all who constitute the remnant Church must "have the testimony of Jesus"—the Spirit of Prophecy.

In Rev. 12:17 the Lord says: "The dragon was wroth with the woman, and went to make

war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

I do not understand by this scripture that every person in the Church will be blessed with the gift of prophecy; neither do I believe that it means only that the Church will have this gift manifested in it. But I do believe that the Lord plainly teaches that every one will "have the testimony of Jesus"—the Spirit of Prophecy—in the sense that he will receive its divine principles, and practice them in his daily life.

Dear reader, do you have the testimony of Jesus in this respect; that is, have you cheerfully heeded its teachings when it has come to you in counsel and reproof? If so, you have the testimony of Jesus; but if you have not thus received it, you do not meet the qualification of those who compose the remnant Church; and you are of the remnant only in name.

When God's people "have the testimony of Jesus" by practically conforming to its teaching, instead of simply acknowledging its existence as a gift in the Church, it will be found that then the dragon will be wroth indeed.

It is frequently asked whether all the gifts are in the remnant Church in their fullness. We answer, No. The reason is not difficult to determine. Would earthly friends continue to lavish gifts upon those who would slight and disregard them? Thus it is with God. He will not continue to bestow upon His people the precious gifts of the Spirit, until they have ceased to treat indifferently those that have already been given.

In conclusion, I ask again, Have you received the testimony of Jesus?

GOD'S LAW

H. W. REED

THE psalmist says: "Great peace have they which love thy law: and nothing shall offend them."

Great peace can never be obtained by hating the law of God, and employing all our powers in disobeying it.

Christ himself taught the perpetuity of His Father's law, in the eternal and unchangeable words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

A jot is the smallest letter in the Hebrew language; and a tittle is a little point or corner to distinguish one letter from another; so not one of the smallest details of this law can be changed till heaven and earth pass away. This is final and decisive, because it is divine. These are the words of One of whom men now say, "He changed the law." But nothing can be further from the truth than the latter statement; for it contradicts the words of Christ.

May God help us never, in thought, word, or deed, to teach this antinomian doctrine; but by every means possible may we teach the immutability of God's law.

Granite rocks shall melt and crumble
In the great and final day,
And the heavens above shall vanish,
And the earth shall pass away:
But the law of ten commandments
Shall for evermore endure;
Written by the hand eternal,
They shall ever stand secure.

"ANY spiritual blessing is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water with right motives to a humble servant of God, than to have been flattered by a whole generation."



"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

Thou must be true thyself,
 If thou the truth wouldst teach;
 Thy soul must o'erflow, if thou
 Another soul wouldst reach.
 It needs the overflow of heart
 To give the lips full speech.

Think truly, and thy thoughts
 Shall the world's famine feed.
 Speak truly, and each word of thine
 Shall be a faithful seed.
 Live truly, and thy life shall be
 A great and noble creed.
 —Horatius Bonar.

EXPERIENCE

(Concluded)

EARLY one morning in December, 1898, I bade good-by to my many friends at the sanitarium, and started out for my field of labor in southern Mississippi, where I arrived in the midst of the Christmas festival. I felt that I had not come any too soon; for instead of improving, the state of affairs had grown worse during my absence.

I immediately began work. A friend moved a tenant out of an old log cabin, and let me use it for my school. This building was better than none, although full of cracks, and with a poor stick-and-dirt chimney, which would catch fire every time we built sufficient fire to feel the warmth. We managed to get along until summer, when we were glad to have all the air we could get. But I did not forget how we suffered through the winter, and all summer I sought the Lord for help to build a comfortable house, which could be used all the time to glorify Him; and—bless His name, His love never fails—before the summer was over, I had the assurance that I should have even this need supplied.

Through the kindness of a dear friend the needs of my work were presented to the Lord's people in different places in the North, and I solicited aid here; and by, or near the end of, November, 1899, I had finished, except painting, a small frame schoolhouse, well lighted and heated, on a forty-acre lot all my own, to be an industrial school for God and humanity. The Lord put it into the hearts of some to send beautiful, though not expensive, pictures for the walls; and then I took my little flock into our new house, and oh, how delightful it was! With real meaning we could sing, "Praise God from whom all blessings flow." The children appreciate these blessings, and are doing well in all their studies. The school to-day is better than ever before; and although times are hard, all are full of courage, and are taking hold of the work with a zeal that surprises me, although I am praying for it all the time.

As a result of the work done, I have seen many unclean habits put away; faces that were covered with dirt and tobacco juice, washed clean; heads that were seldom combed, well brushed; eyes that never sparkled save with mischief, filled with a new luster; and a new song put into many mouths. Many have been and are being fed with the bread of life both in word and song.

This is only a beginning of what needs to be done. The way is not so easy now as it was

years ago, but I praise the Lord for the Woman's Gospel Work. O sisters, let us not be weary in this work. All this is only a drop of the showers of blessings the Lord is ever willing and anxious to bestow upon us. I am sure my part never would have begun had not another woman done the part that God gave her to do. Courage, my sisters, courage! The goal will soon be reached. Of course the way is rough, and every day I meet with trials and difficulties; but, "He which hath begun a good work in you will perform it until the day of Jesus Christ." Be not weary: we shall reap if we faint not.

Many of you, I know, are praying for me and my work. I thank you for it, and ask you to continue to remember me at the throne of grace, that I may lift the Saviour up before this people in such a way that they may be led to accept Him, and share with us in the new earth.

ANNIE KNIGHT.

EXTRACTS FROM CORRESPONDENCE

A SISTER who is isolated from others of like faith, and seldom has the privilege of attending church, living in a neighborhood of Lutherans, who are quite prejudiced against her, writes of the work she is doing, as follows:—

Last fall I started a reading circle among my neighbors, which meets every Wednesday afternoon in different homes, using the *Signs of the Times* and "Steps to Christ" to read from at first. There are only three or four who attend, but we enjoy meeting together, and I hope that good may be accomplished. I often take one of our papers, and run over to my nearest neighbor's home to read to her. As she has four small children, she gets but little time to read, and enjoys having me read to her. My husband and my son and daughter are not in the truth. My heart is burdened for them, and for my neighbors and friends.

The REVIEW comes to me each week, and I always hasten to see what the Woman's page has for me. I feel sorry for the dear sisters in their trials and perplexities, and a silent prayer arises from my heart, that the Lord will guide and comfort them. Dear sisters, do not try to force things along. Should they not work out just as we had in mind, let us rest assured that all is right. I also have trials. I am the only praying one in a large family. Sometimes Satan comes to me and says, "You are of no use here. You may as well give up trying to do anything for this family." Then I say, "Get thee behind me, Satan," and immediately I am strengthened. You who are troubled in this way, call to mind Micah 7:8 and Isa. 59:19, last part. Although able to get about but little, I have tried to be pleasant in my home, and have been on the watch to do little deeds of kindness. There are no sisters of like faith near me. The Woman's page brings me in touch with many sisters every week, and my heart aches for the dear ones for whom requests for prayer are made. May the Lord comfort them, and give them the desire of their hearts. Let us make sure to get ready, for our Lord will soon come.

Through the circulation of my copy of the REVIEW AND HERALD a dear woman was led to accept the truth. Her husband was a saloon keeper, but he sold his business, and they are now living on a farm not far from me. Of late she has been plunged into almost uncontrollable grief. It seems as if the evil effects of the twelve years of saloon life have been crowded into one short month. They have a

son, who is a handsome young man, a graduate, and an accomplished workman. Soon after leaving the saloon business and going onto the farm, they found that he had formed the habit of drinking. Deprived of the privilege of the saloon, he bought liquor by the bottle, and drank to an alarming excess. With tears his parents begged him to do better, but he became very angry with them, and left home. The father came after me to stay with his wife, fearing she would go crazy. I never shall forget the scene that awaited me. The dear woman paced her handsomely furnished rooms in agony, longing to die. We knelt and prayed to Him who hears the ravens when they cry, and sees the sparrow as it falls to the ground. I stayed with her three days, and she became more calm. The son joined the United States Regulars for three years, was accepted, and mustered into service. He then came to himself, and realizing what he had done, wrote a pitiful letter to his parents, asking their forgiveness, saying that he intended to be a better son, and would trust in "mother's God."

Sisters, seek out the homes where the curse of liquor is resting, comfort the wives and mothers, and manifest a true Christian interest in those who are ensnared, making them feel that you understand the longing of their true nature, and their weakness, and reveal the One who is mighty to save to the uttermost all who come unto God by Him.

REQUESTS FOR PRAYER

"I ASK an interest in your prayers for my dear father, who is getting well along in years, and has heard the truth and believes it, but does not obey. I have been praying for him, but God has not yet answered my prayers."

A dear aged sister in California requests prayer for her son, who had grown careless, but a short time ago manifested sufficient interest to go to our church again. Let us pray that this may prove the beginning of better times.

"I earnestly ask you to pray for my husband and children, that they may turn to the Lord and be converted. My son and daughter are afflicted with lung trouble, and I fear that they may be taken from this world without being reconciled to the Lord."

"Having for several years been afflicted with poor health, and failing to get permanent relief from the different sources to which I have applied, I earnestly request that my case be made a subject of prayer by the people of God. I know there is power in prayer, and believe that I can be freed from this bondage of disease."

"Will you please allow me to ask your prayers for my four children,—three boys and a married daughter, who are none of them in the truth. All but the youngest have left home. I fear he is in bad company. None of my boys will listen to the truth. I am a widow, and my heart is burdened for the salvation of my dear children. I desire that we shall all be ready for the coming of the Lord."

A sister requests prayer for a man and his wife in whom she is deeply interested. They have been active in Christian work, and are now investigating the truth. The woman is in poor health, and would be glad to go to our institution for treatment if the way opens. Pray that this sister may have wisdom in working for them, and that they may become fully established in the Third Angel's Message.

"I request prayer for a young Catholic man who called at my house some time ago, as an agent. We had a good talk concerning the truth. He was strong in his belief, and thought of becoming a monk, so he could live nearer to the Lord. He seemed interested, and was inclined to listen to what I said to him. Pray that the Spirit of the Lord may follow him, and deliver him from the darkness of Catholicism."

A sister who lives twenty miles from others of like faith writes: "I ask prayer for my husband, who seemingly has no interest in his soul's salvation. Pray also for my mother-in-law, who lives with us. She is much opposed to the truth, and will not hear me say anything about it. At present my youngest brother is with me. He is in the truth. Pray that we may keep every Sabbath holy unto the Lord, and plant the truth at home, and all around us."

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.



REVELATION 12

S. N. II.

AS THE moon simply reflects the light received from the sun, so every ceremony of the Jewish economy reflected the light of the gospel of Jesus Christ. This light shone from every sacrifice, from the first lamb offered by Adam at the gate of Eden, until the Lamb of God, the Sun of Righteousness himself, hung upon the cross of Calvary.

The woman, the Church of Christ, standing upon the moon, clothed with the sun, and having upon her head a crown of twelve stars, is an object lesson of the Church in the past, with its twelve patriarchs, and also of the future, when, without spot or wrinkle or any such thing, in all the fullness of the gospel of Christ it will stand "without fault before the throne of God." And even more than this: the mind is carried forward to the city of God. Upon its twelve gates are the "names of the twelve tribes of the children of Israel," and in its twelve foundations, "the names of the twelve apostles of the Lamb." Rev. 21: 12, 14.

Pagan Rome is also an object lesson of every pagan nation, past and future. In it the diabolic character of Satan was more fully exemplified than in any other pagan nation, in the rejection and crucifixion of Him who was God manifest in the flesh, who for thirty-three years walked among men, sending forth the golden rays of light, which "lighteth every man that cometh into the world." Satan, through Herod the Great, a Roman governor, began his crusade against Christ at His birth (Matt. 2: 16-18); and at His death Herod Antipas and Pilate made friends in inflicting the most shameful death possible, even the death of the cross, in order to put out His name forever. God raised Him from the dead, and set Him at His own right hand in the heavenly places. Col. 1: 20.

The dragon had seven heads and ten horns. Although merged in the papal Beast, he is the dragon still. The change from pagan to papal form was simply a change in Satan's tactics to wipe out the people of God from the earth. The light, or power, of the Jewish nation was vested in its kings, Sanhedrin, and priests. Pagan Rome removed these kings, one "third part." This also becomes an object lesson of Satan's being cast out of heaven with one third of the angels. See "Spirit of Prophecy," Vol. I, page 22.

When the papacy arose, the Church entered the wilderness, in 538 A. D., and continued for "a thousand two hundred and threescore days," twelve hundred and sixty years. See also Rev. 11: 2; 13: 5; Dan. 7: 25; 12: 7. For hundreds of years the Church of Christ found refuge in seclusion and obscurity. The establishment of papal power marks the beginning of the Dark Ages. Those were days of peril for the Church of Christ. The faithful standard bearers were few indeed.

It was six thousand years ago that Satan, with his angels, was cast out of the city of God unto this earth. "Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule,

its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority."—"Great Controversy," page 499. In those governments where the greatest light was seen and rejected was the most fully manifested the spirit of his satanic majesty, and it became an object lesson of himself and his character.

"The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."—"Great Controversy," page 438. "At the death of Jesus the soldiers had beheld the earth wrapped in profound darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! 'And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.' The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life."—"Spirit of Prophecy," Vol. III, page 194.

"Satan saw his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken."—"Desire of Ages," trade edition, page 914. In the law of Moses the blood of animals was never permitted to be eaten by man, for with it the atonement was made. Lev. 17: 10-14; 7: 22-27; Acts 15: 29. In Christ's blood alone there is strength and salvation.

"The apostle John in vision heard a loud voice in heaven exclaiming, 'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble." With Satan it is a war of spite, for he well knows that the death of Christ settled forever the fact that the kingdom would be Christ's. The flood of persecution would have destroyed the Church in the time of the great persecution had not the governments of earth protected it. "One of the noblest testimonies ever uttered for the Reformation, was the protest offered by the Christian princes of Germany at the Diet of Spires, in 1529. The courage, faith, and firmness of those men of God gained for succeeding ages liberty of thought and of conscience. Their protest gave to the reformed Church the name of Protestant; its principles are the very essence of Protestantism. . . . The Diet of Spires, in 1526, had given each state full liberty in matters of religion until the meeting of a general council; but no sooner had the dangers passed which secured this concession, than the emperor summoned a second Diet to convene at Spires, in 1529, for the purpose of crushing heresy."—"Great Controversy," pages 197, 198. But God gave them

courage to defend the principles of liberty, and thus the earth helped the woman.

Toward the remnant, Satan is exceeding wroth, because they keep God's commandments and have the testimony of Jesus Christ. The testimony of Jesus Christ is the Spirit of Prophecy. Rev. 19: 10. The gift of prophecy is given for the Church. 1 Cor. 14: 22. It is those for whom the Spirit of Prophecy brings blessings, who reject the prophecy; and they are the ones who persecute the prophets. Luke 13: 33. So the most dangerous snares Satan has prepared for the Church will come through its own members who do not love God supremely or their neighbor as themselves. See "Testimonies for the Church," Vol. V, page 477. The remnant is the last portion of the Church, as the remnant of cloth is the last portion of the web.

BEREAN LIBRARY STUDY

Revelation 12; "Thoughts on the Revelation,"
Pages 509-519

DAILY READING FOR JANUARY 27 TO FEBRUARY 2

Sunday, "Thoughts on the Revelation," verses 1-6.
Monday, " " " " 7-12.
Tuesday, " " " " 13-17.
Wednesday, the Fall of Satan, in Spiritual Gifts,
"Early Writings," page 17.
Thursday, The Plan of Salvation, in Spiritual Gifts,
"Early Writings," page 21.
Friday, article on Revelation 12, on this page.

QUESTIONS

How many principal actors in this chapter?—The woman, child, and dragon. Who were represented by each of these symbols?

The Woman.—Give Scriptural proof that God uses a symbol of a woman to represent the Church. What period of the Church is referred to in verses 1-5? in verses 6-14? also in verse 16? State how the earth helped the woman. What are the two marked characteristics of the remnant Church? V. 17.

The Child.—Give five facts stated in verse 13 that will identify the child.—(1) Man child—"the MAN Christ Jesus;" (2) rules all nations—"KING of kings;" (3) rules with rod of iron—Son of God will rule with rod of iron. Ps. 2: 7-9; (4) caught up to God—"I ascend unto my Father;" (5) taken to the throne of God—"I . . . am set down with my Father in His throne."

Dragon.—What power ruled the world when Christ was born? Who sought to slay Him while yet an infant? Matt. 2: 16. Who finally condemned Him to death? Acts 4: 26, 27. Who instigated the Roman rulers to do the cruel work? Who is the real dragon that works through earthly powers? How many times is Satan said to be cast down in this chapter?

First Fall of Satan.—Where was he in the beginning? V. 7. Where was he cast? V. 9. Could he ever enter heaven after that? V. 8. When did this fall take place?

Second Fall.—Where did Satan go to accuse our brethren?—To the gate of heaven. What does each loyal angel present at the gate of heaven? See Experience and Views in "Early Writings," page 32. Could it be possible for the evil angels to enter without this token? What did Satan represent in the council at the gate of heaven? Job 1: 7. By what right?—As prince of this world. What was Satan's death knell?—"It was Christ's death on the cross that struck Satan's death knell." Who now represents the earth in the heavenly councils? How did the heavenly universe receive the second casting down of Satan? V. 12. What work did Satan then begin on earth? V. 13.

In Revelation 20 we have an account of a third casting down of Satan, which will be in the future.



BATTLE CREEK, MICH., JANUARY 22, 1901.

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THE FAITH OF JESUS

The Nature of Christ

"AND the Word was made flesh."

"When the fullness of the time was come, God sent forth His Son, made of a woman." Gal. 4:4.

"And the Lord hath laid on Him the iniquity of us all." Isa. 53:6.

We have seen that, in His being made of a woman, Christ reached sin at the very fountain head of its entrance into this world; and that He must be made of a woman to do this.

And thus all the sin of this world, from its origin in the world to the end of it in the world, was laid upon Him: both sin as it is in itself and sin as it is when committed by us; sin in its tendency, and sin in the act; sin as it is hereditary in us, *uncommitted* by us, and sin as it is *committed* by us.

Only thus could it be that there should be laid upon Him the iniquity of *us all*. Only by His subjecting himself to the law of heredity could He reach beyond the generation living in the world while He was here. Without this there could be laid upon Him our sins which have been *actually committed*, with the guilt and condemnation that belong to them. But, beyond this, there is in each person, in many ways, the *liability* to sin, *inherited* from generations back, which has not yet culminated in the act of sinning, but which is ever ready, when occasion offers, to blaze forth in the actual committing of sins. David's great sin is an illustration of this. Ps. 51:5; 2 Sam. 11:2.

In delivering us from sin, it is not enough that we shall be saved from the sins that we have actually committed; we must be saved from committing other sins. And that this may be so, there must be met and subdued this hereditary liability to sin: we must become possessed of power to keep us from sinning—a power to conquer this liability, this hereditary tendency that is in us, to sin.

All our sins which we have actually committed were laid upon Him, were imputed to Him, so that His righteousness may be laid upon us, may be imputed to us. And *also* our *liability to sin* was laid upon Him, in His being made flesh, in His being born of a woman, of the same flesh and blood as we are.

Thus He met sin *in the flesh which He took*, and triumphed over it, as it is written: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin IN THE FLESH." And again: "He is our peace, . . . having abolished in His flesh the enmity."

And thus, just as our sins *actually committed* were imputed to Him, that His righteousness might be imputed to us; so His meeting and conquering, *in the flesh*, the *liability to sin*, and in that *same flesh manifesting righteousness*, enable us in Him, and Him in us, to meet and conquer in the flesh this *same liability to sin*, and to manifest righteousness in the same flesh.

And thus it is that for the sins which we have actually committed, for the sins that are past, His *righteousness* is imputed to us, as our sins are imputed to Him. And to keep us from sinning, His righteousness is *imparted* to us in our flesh, as our flesh, with its liability to sin, was *imparted* to Him.

Thus He is the complete Saviour: He saves from all the sins that we have actually committed, and saves equally from all the sins that we might commit, dwelling apart from Him.

If He took not the same flesh and blood that the children of men have, with its liability to sin, then where could there be any philosophy or reason of any kind whatever in His *genealogy* as given in the Scriptures? He was descended from David; He was descended from Abraham; He was descended from Adam; and, by being made of a woman, He reached even back of Adam, to the beginning of sin in the world.

In that genealogy there are Jehoiakim, who for his wickedness was "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:19); Manasseh, who caused Judah to do "worse than the heathen;" Ahaz, who "made Judah naked, and transgressed sore against the Lord;" Rehoboam, who was born of Solomon after Solomon turned from the Lord; Solomon, who was born of David and Bathsheba; there are also Ruth the Moabitess, and Rahab; as well as Abraham, Isaac, Jesse, Asa, Jehoshaphat, Hezekiah, and Josiah; the worst equally with the best. And the evil deeds of even the best are recorded equally with the good. And there is hardly *one* whose life is written upon at all of whom there is not some wrong act recorded.

Now it was at the end of such a genealogy as that that "the Word was *made flesh*, and *dwelt among us*." It was at the end of such a genealogy as that that he was "made of a woman." It was in such a line of descent as that that God sent "His own Son in the likeness of *sinful flesh*." And such a descent, such a genealogy, meant something to Him, as it does to every other man, under the great law that the iniquities of the fathers are visited upon the children, to the third and fourth generations. It meant everything to Him in the terrible temptations in the wilderness of temptation, as well as all the way through His life in the flesh.

Thus, both by heredity and by imputation, He was "laden with the sins of the world." And, thus laden, at this immense disadvantage, He passed over the ground where, at no shadow of any disadvantage whatever, the first pair failed.

By His death He paid the penalty of all sins *actually committed*, and thus can justly bestow His righteousness upon all who will receive it. And by condemning sin *in the flesh*, by abolishing in His *flesh* the enmity. He delivers from the law of heredity; and so can, in righteousness, impart His divine nature and power to lift above that law, and hold above it, every soul that will receive Him.

And so it is written: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4. And "God sending His own Son in the likeness of sinful flesh, and for [on account of] sin, condemned sin in the flesh: that the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. And "He is our peace, . . . having abolished in His flesh the enmity, . . . for to make in Himself of twain [God and man] one new man, so making peace." Eph. 2:14, 15.

Thus "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."

Whether temptation be from within or from without, He is the perfect shield against it all, and so saves to the uttermost all who come unto God by Him.

The following are the items of the arrangement entered into by Russia and China, concerning the Manchurian province of Shengking, published by Russia a short time ago:—

1. The Tartar general, Tseng, undertakes to protect and pacify the province, and to assist in the construction of the railroad.
2. He must kindly treat, feed, and lodge Russians engaged in the military occupation and in the protection of the railroad.
3. He must disarm and disband the Chinese soldiery, delivering to the Russians all munitions of war in such arsenals as the Russians have not yet occupied.

4. All forts and defenses in the province not occupied by the Russians, and all powder magazines not required by them, must be dismantled in the presence of Russian officials.

5. New Chwang and other places now in Russian occupation shall be restored to the Chinese civil administration, when Russia is satisfied that the pacification of the province is complete.

6. The Chinese shall maintain law and order by local police under a Tartar general.

7. A Russian political resident, with general powers of control, shall be stationed at Mukden, to whom the Tartar General Tseng must give all information respecting any important measures.

8. In the event of the local police being insufficient for the emergency, General Tseng will notify the Russian resident, and invite Russia to send reinforcements.

9. The Russian text shall be the standard.

And Russia assures the United States and the other Powers that she will not take any Chinese territory! And the United States assures the world that "the people of Cuba are, and of right ought to be, free and independent," and that this pledge shall be fulfilled "to the letter"!

SOME MORE ANCIENT AND MODERN HISTORY

OF Rome's assertion of authority over the Greek states, and of her dealings with them whom she had freed from the oppressions of kings, the ancient history records:—

The Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them. . . . They soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. . . .

We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendancy over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct; whether they would be pleased should the Achæans, in their turn, officiously pretend to inquire into their affairs; and whether matters ought not to be on the same footing on both sides. All these reflections were very reasonable, just, and unanswerable; and the Romans had no advantage in the question but *force*.

With that bit of ancient history, now read the following bit of modern history as published in the Manila correspondence of the Hongkong Telegraph, in August, 1900. The Mr. Mabini of the account was formerly minister of foreign affairs and premier of the provisional Filipino government:—

At four o'clock this afternoon Mr. Mabini was taken to the Ayuntamiento, and introduced to the North American commission. There were present President Taft, two other members of the commission, the interpreter, and a shorthand writer. Mr. Mabini asked for this conference in order that it should not be said that he had confined himself to an imperious position without seeking means of approximation and intelligence, according to circumstances.

When the session was opened, he said: "I have been imprisoned since December last, and not allowed to be set free without previous recognition of the American sovereignty. The word 'sovereignty' in international law has not a precise nor fixed definition. So that in the South African trouble England claims to have sovereignty in the two republics, notwithstanding the recognition of their complete independence made by her with respect to their internal administration. My efforts in favor of my country have no other object but to obtain the most solid guarantee for the liberties and rights of the Filipinos. I therefore asked for a conference to find out to what extent American sovereignty will restrain that which naturally belongs to the Filipino people."

Mr. Taft, having heard the remarks of his companions, replied as follows: "The American sovereignty has the object of giving the Filipinos a good government. The sovereignty that the United States of America claims is the same as that which Russia or Turkey would claim if they occupied the Philippines, with the only difference that the exercise of this sovereignty will be inspired by the spirit of the Constitution. The commission will endeavor

to establish in the Philippines a popular government after the style of that adopted for Porto Rico."

To this Mr. Mabini replied that the principles on which the American Constitution rests declare that the sovereignty rests with the people by natural right; that the American government, by not contenting itself with restraining the sovereignty of the Filipino people, but with completely nullifying it, commits an injustice that sooner or later will demand reparation or explanation; that there can not be a popular government where the people are not given a real and effective participation in the constitution and performance of that government.

The commission replied, saying that they were not authorized to discuss abstract matters, as they had orders to make their views prevail by force, when the views of the Filipinos are heard.

Then Mr. Mabini said he considered the conference as closed, for he thought it useless to discuss matters and give his views to those who did not want to listen to the voice of reason.

Mr. Taft asked him if he wanted to help them in the study of the taxes that may be imposed on the people of the Philippines. Mr. Mabini replied that, considering unjust every tax imposed without the consent of the representatives of those who are to pay it, he could not take part in such study without the representation and command of the people.

Mr. Mabini said that he saw the Americans persisted in reducing the Filipinos to the hard alternative of dishonesty or death; and that since this was so, he would prefer to behave himself as an honest man, who puts above all his duties his honor. Between dishonesty and death, it was his duty to prefer the latter.

To what pass has the government of the United States come when by its highest possible representative, the personal representative of its president, the chosen standard of comparison in government is "Russia and Turkey"? Is that the government founded by the Fathers?

And the commission "are not authorized to discuss abstract matters," such as "the principles upon which the American Constitution rests"—"sovereignty rests with the people by natural right," etc., etc.; but have "orders to make their views prevail by force, when the views of the Filipinos are heard?"

But from whom did the commission get such "orders" as these? Bear in mind that that commission was not created by Congress; it is the "personal representative of the President." The commission, not being created by Congress, has not from Congress any "orders" of any kind, nor any instruction of any kind. Being the "personal representative of the President," all the "orders" the commission could receive, could be only from the President himself. Then from whom did the commission receive "orders" to make their views "prevail by force"? And this without any authority, and instead of any authority, to discuss the principles upon which the American Constitution rests: making these only "abstract matters"—the metaphysical; and "their views prevail by force" the concrete—the practical.

That commission, not being the creation of Congress, and so having no instructions or directions from Congress, is not a creature of law. The Constitution being held not of its own force to extend to the Philippines, and it not having been extended there by Congress, the commission is not a creature of law, either statutory or Constitutional. The commission being only the "personal representative of the President," receiving its "orders" only from him, —and that not from him as commander-in-chief of the armies and navies of the United States, but only as civil executive; because the commission is entirely civil, not military,—this makes the commission only a creature of will, and its government only a government of will, and not of law.

And will anybody say that this is not a repudiation by the United States of the principles of its Constitution as a Protestant and republican government? As a matter of fact it is the repudiation of all Constitutional principle clear back to Magna Charta, and even of the principle of Magna Charta itself, which at the time was repudiated by the pope, and repudiated by the king. So that, as we have before seen in these columns, the present colonial course of the United States is not merely a going back from American principles to British, it is a leap over and back of all Anglo-Saxon history and principle to

the times beyond Magna Charta, and to the Roman only.

The issue that brought forth Magna Charta was simply that "a king should rule in England by law, and not by force, or rule not at all." And this principle written out and signed by the king, in Magna Charta, King John, of England, had to accept, or not be crowned. True, the pope repudiated it, and released the king from his oath and the binding obligation of his signature; but against pope and king, the kingdom of England held the principle, and the Charter.

John's son, Henry III, also rejected the Charter, and thought to repudiate the principle, declaring: "Whosoever, and wheresoever, and as often as it may be our pleasure, we may declare, interpret, enlarge, or diminish, the aforesaid statutes, and their several parts, by our own free will, and as to us shall seem expedient for the security of us and our land." But he, as John, was firmly met by the kingdom's insistence upon the right of the people and the supremacy of the law. In answer to the king's pronouncement, an English judge, Bracton, set the voice of English law in words that are important to be remembered to-day, and by all generations. He declared: "The king must not be subject to any man, but to God and the law, for the law makes him king. Let the king, therefore, give to the law what the law gives to him, dominion and power; for there is no king where will, and not law, bears rule." Again: "The king can do nothing on earth, being the minister of God, but what he can do BY LAW: . . . so that, if the king were without a bridle,—that is, the law,—they ought to put a bridle upon him."

Upon this it has been well observed: "Let no Englishman, who lives under the rule of law, and not of will, forget that this privilege has been derived from a long line of forefathers; and that, although the eternal principles of justice depend not upon the precedents of ages, but may be asserted some day by any community with whom a continued despotism has made them 'native, and to the manner born,' we have the security that the old tree of liberty stands in the old earth, and that a short-lived trunk has not been thrust into a new soil, to bear a green leaf or two and then to die."

THE following special dispatch from Washington to the New York Times, published in the Times, Jan. 10, 1901, is of special interest in connection with the foregoing:—

AN AMERICAN ST. HELENA

WASHINGTON, January 9.—The island of Guam is to be the American St. Helena. The action of General MacArthur, recently reported from Manila, in exiling twenty-six Filipino generals and civilians to Guam, is simply the first step. If it should prove a success, other leading Filipinos will be banished also. It is all a part of the vigorous and severe campaign which it was announced last November that General MacArthur was about to wage.

Some time ago General MacArthur proposed this plan of dealing with the Filipino leaders to the Secretary of War, who gave it his approval. General MacArthur asked for a blanket authorization to deport all prominent prisoners whom he should select. The authorization was given, and the twenty-six now selected are the first batch. It is declared at the War Department that the men were picked out by General MacArthur, and not by the department, and that it is not known who they are, except that, according to the newspapers, Ricarte, Mabini, and Pio Del Pilar are among them.

Mabini is the famous lawyer whom Senator Hoar eulogized, in his remarkable speech in the Senate last May, as a great statesman, whose state papers were worthy to rank among those famous in history. Del Pilar is a brother of General Gregorio Del Pilar, the young officer who was killed while holding Tilad Pass with a little force of sixty men to cover the escape of Aguinaldo a year ago.

There is no surprise that Mabini is one of the first to go. It is an open secret that the disposition of Mabini is one of the most annoying problems that has perplexed the military administration of the Philippines. He has been liberated several times, but would never give his promise not to re-engage in seditious proceedings, and was always kept under surveillance and promptly rearrested.

General Otis has officially reported a conversation which he had with Mabini, when he had the lawyer brought before him, and endeavored to get from him a promise that he would employ his talents on the American side. Mabini outargued the general, and was sent back to jail. His influence over his people is so great that both Otis and MacArthur have desired to avoid extreme measures, which might still further alienate the Tagals. The same difficulty has been found in treating him that would be the case if Aguinaldo were a prisoner. A way has now been found, and if Aguinaldo is now captured, there is no doubt what will be done with him.



EXPERIENCE OF GOD'S PEOPLE UNDER THE PLAGUES

I HAVE a word to say to those who now profess to be the children of God. The close of probation is just before us. With great swiftness the seven last plagues are surely coming. But there is one lesson that must be learned before we are prepared to pass as victors through those closing scenes. That lesson is willingness to submit to the providences of God. We must now learn to believe that scripture which promises that "all things work together for good to them that love God."

Many are those Christians who now are leading unhappy lives because they will not submit to God's dealings. Death removes a loved one from us, and rebellion against this providence brings a blight upon the Christian experience. Perhaps disease afflicts the body; perchance an extra burden of labor has been thrown upon us. To different persons the test is different. But do you not know that submission breaks the force of the blow? The same wind can tear the rigging into shreds, or it can blow the ship safely into harbor. When we rebelliously place ourselves against the coming of trials, the storm may crush us in our rashness. But by trustfully bowing to the unexpected dealings of the Lord, our eyes will be opened to see the blessings in His visitations.

Learn now to have patience until you see the end of this present perplexity. Seek God for strength to abide in Him until He has finished working. Those who will learn this great lesson of submission will pass safely through the raging hours that immediately precede the Saviour's coming. They shall triumphantly endure the last plagues, and of them it shall be said: "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

It is not God's desire that any should suffer the falling of the plagues. For that reason He has given ample warning of their approach. He has pointed out the transgressions that call them down; the severity of their coming He has inescapably disclosed. He foreshadowed the end of Rome, should she mistreat the gospel; and Rome has passed away. He revealed the retribution that would overtake the papacy for her martyring the saints; and for some time the papacy has sat dispossessed and bereaved. Just as surely as these prophecies have become petrified into history, so surely will the prophecy of the Beast's enforcing his mark receive its complete fulfillment in the castigating plagues.

Just now, then, is the time to study the plagues. The events that carry them in their folds are here, and the contents must soon be emptied out. This record was written to be studied, that by becoming acquainted with what the plagues will be, men might

EDITORS' NOTE: This is the eighth and last in the series of eight studies on The Plagues. Your friend should read these articles. Invest twenty-five cents in the eight papers containing the series. We can furnish all the back numbers. You may pay in postage stamps if you wish.

be warned in time. What good would it do to know of them only when they were falling all around? The clearest exposition of these judgments would then seem but mockery, when we could only exclaim, "Why was not this shown us before?" If we listen to God now, He will listen to us then. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

It would be very difficult for an army to bombard a city with shot and shell when they have friends within its walls. But no such difficulty will hamper the Lord when He pours out the vials of His wrath. He has children on the earth during the falling of the plagues. As wheat among tares, it would seem that they too must perish. But with marvelous precision the sickles of His wrath cut down the guilty, while the godly stand securely. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Those who have held fast the truth will then behold the reward of their integrity.

The position of God's people will be like a castle in a storm. The winds may beat upon it, the elements may rage around it; but when these have passed away, there the building stands, as grand as before. They will be like a rock in the billows of the ocean. Though they stand alone, they stand unharmed; for they are precious in the sight of God. They are His new creation. In this they had escaped the deception of the false prophet. Of him it is written, "He had power to give life unto the Image of the Beast;" that is, he was permitted to counterfeit creative power. All the world stood astonished at this miracle; this wonder ensnared them into disobedience to God. But not so with God's people. They were enraptured by another miracle. They were living in joyful admiration of God's transforming power in themselves; for of them it could be said, "You hath He quickened [made alive], who were dead in trespasses and sins." From their deep distress over their sinful condition, they had risen to wonder at God's power, which had raised them from the dead. And as Adam came forth new from the hand of His Creator, so in character each of these had been made a new man. Forerunners were they of that beautiful world which shall arise from the ruins produced by the devastating plagues. While all the world, which had been deceived by the miracle counterfeiting the raising from the dead, were falling thick before the plagues, God's people, those new creations so precious, stood unharmed.

Yet their experience under the plagues will be largely measured by their experience before the plagues. These terrible judgments will afflict them in proportion as God's warnings have failed to affect them. In proportion as they have neglected to heed His instructions and passed on unprepared, just so much will they feel the surrounding plagues. If they neglect now to learn the lessons of faith, then those lessons must be learned under severer circumstances. If before, they have exercised a wise regard for the care of the body, they will be less affected by the pestilential conditions resulting from the first three plagues.

But under the fiery heat of the fourth plague, how great will be their triumph! When Joel saw the withered fields, the parched crops, and the perplexed, wandering herds, he exclaimed: "Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." Joel 1:11, 12. Thus it was with the worldly; no joy was left to them while witnessing this desolated condition of the earth. But not so with God's people. The prophet Habakkuk saw this same scene. He beheld the ruined state of the world, and amid all he saw the trusting righteous; and as if their spokesman, he thus proclaims the feelings of these who had learned

the faith of Jesus: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will REJOICE in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18. At the terrible results of the fourth plague, joy will be withered away from the wicked; but from the righteous, joyful expressions of holy trust will faith produce.

To the experience of God's children gained by passing through the plagues, there can be found nothing similar in the experience of saints who have lived, up to that time. Through the conflicts of the sixth they pass, and when in the midst of the crashing scenes of the seventh, Jesus appears, to translate them to immortality. They will afterward stand unique among the redeemed hosts. In Rev. 7:9 John beheld in heaven "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." But after this his attention was directed to another company. So prominent did this special company appear that one of the twenty-four elders spoke out to John the questions that were passing through the apostle's mind: "What are these which are arrayed in white robes? and whence came they?" John could only reply to the elder, "Sir, thou knowest." Then came the answer, "These are they which came out of great tribulation. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Who was this special company?—Even those who had passed through that trying period, the space of the seven last plagues. Then how appropriate the expression, "They shall hunger no more, neither thirst any more." Though they were not called to endure what the wicked endured, yet they were not wholly free from the pangs resulting from the withered fields and the blood-flowing streams. "Neither shall the sun light on them." The Greek word for "light" here means to "fall upon." That is, the sun would not pursue them with its burning, fiery rays—such as could only be found in the plague of the fourth angel.

But why did one of the elders describe this special company?—Ah! because he had heard them sing. They had sung a song in which he could not join—a song the like of which had never before made heaven's arches ring. In Rev. 5:8, 9, John had heard the elders sing: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps. . . . And they sung a new song." This was the first new song. But afterward John was privileged to hear what this elder had heard—the second new song—a song in which the elder and none other could join but this special company, the one hundred and forty-four thousand. Rev. 14:1, 3: "And I looked, and, lo, a Lamb stood on the Mount Zion and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And they sung as it were a new song before the throne, and before the four beasts, and [before] THE ELDERS: and NO MAN COULD LEARN THAT SONG but the hundred and forty and four thousand, which were redeemed from the earth."

Those who, faithfully holding to God, pass through the seven last plagues will secure a priceless experience. Though their faith shall be severely tried, yet the cost incurred in standing firm to principle will be immeasurably repaid; for this experience will enable them to sing as can no others of all the redeemed host. Let me illustrate: A cultivated English nobleman, accompanied by a friend, went, on one occasion, to hear a famous singer. During the performance the friend turned to the nobleman and inquired how he liked the singing. In reply the nobleman said: "That young lady has a fine voice. She has a splendid training, and her execution is perfect; but she lacks one thing: she lacks spirit. Do you know what I would do if I were a young man again? I would seek to win the affections of that young lady. I would marry her. Then after

I had married her, I would mistreat her. I would insult her; I would abuse her; I would break her heart: and then I would send her out to sing. And oh, how she would sing!" So it will be with the saints of God in the last great struggle before us. They will pass through scenes the like of which man never before has undergone. But the matchless experience with God, which they will thus obtain, will qualify them to sing in heaven's courts the praise of God as no other redeemed ones can.

But a further reward awaits them. To them, as to all the world, two futures have been offered. For the picture of these two futures we are indebted to two of the angels of the seven plagues. These saints had turned away their eyes from the first, with all its dazzling appearance, and had suffered privations, even unto death, that they might gain the second. The picture of the first is given in Rev. 17:1-6: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: . . . So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And I saw the woman drunken with the blood of the saints." Arrayed in all the pomp of the world, decked with gold and precious stones, this woman had offered to the saints a worldly religion sweetened with earthly honors and riches, or a grave in which to bury their faith. For a season she seemed to prosper, queenly in her pride, and selfish in her popularity. But when she had exhausted the limits of God's patience, one of the seven angels raised the veil, and showed her torn from her regal chair and laid desolate forever from the presence of God.

But "there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Rev. 21:9-11. From that wicked and worldly woman the saints had turned, and now God rewards them with the fellowship of the Lamb's bride, pure and white. One of the seven angels is commissioned to show that beautiful home, the everlasting abode of the saints. Executor of wrath upon the wicked, to the righteous he becomes the guide to heavenly palaces.

It is now the privilege of all so to live that when that angel goes forth on the mission of wrath they may not receive the contents of his vial, but rather the approving glance of his eye. And then when the time of wrath is passed, he shall gather them to that city of their God, the new Jerusalem, which comes down from God out of heaven.

B. G. WILKINSON

COMFORT FOR GOD'S PEOPLE

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40:1, 2. In this case, as in all other inflictions of calamity, the cause may be traced back to the practice and guilt of sin. This is so, because before "comfort" can be declared, "iniquity" must be pardoned. The comfortable words, "Thy warfare is accomplished," suggest the severe conflict through which the people of God are called to pass. But the time comes a length when they are all accomplished.

Whatever secondary or subsidiary scenes of oppression and rescue this language may refer to, such as the deliverance from Egypt; the restoration from the captivity of Babylon, etc., it certainly reaches over to the end of the last conflict the believer has with the world, the flesh, and the devil, the final blotting out of sin, and the opening of that auspicious hour when he can look back upon the whole host of

his enemies, all vanquished by the blood of the Lamb and the word of his testimony, and he can change the helmet, shield, and breastplate of the Church militant, for the white robes and waving palm plumes of the Church triumphant. So this promise stands a rallying-point of courage and good cheer, all the way along his pilgrimage to the holy city, till the victory is won. Yea, we may even now, to some extent, anticipate the hour of triumph; for our great Captain has ascended a conqueror from the ramparts of death; and this is the word He hands back to us: "Be of good cheer; I have overcome the world."

The last clause of verse 2 can hardly be taken as a literal declaration, indicating that the Lord has suffered His Church to remain in the furnace of affliction till double the amount of trial necessary for her chastisement and purification had been endured; but rather that this experience had been endured in ample measure to accomplish all its designs, and had been successfully borne, so that nothing more in that line need be expected. Verses 3 and 4 are applied, in the New Testament, to the proclamation of the gospel, and bring to view the influence and agencies made use of by the Church to facilitate the advancement of the work of the Lord in the earth, and by the Lord to prepare the way for the advancements and triumphs of His cause over the obstacles thrown up by men to hinder or overthrow its progress. Verse 5 carries us forward again to the ultimate results of the gospel and its work, when all flesh shall see the glory of the Lord.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Verses 6-8.

These are commonplace truths—that all flesh is grass, and that the grass withereth, and the flower fadeth. Nobody thinks of denying them; and we may wonder why there is such a solemn summons to the proclamation of something that is so well understood, and so readily and universally admitted. But it often happens that what we best know and most readily admit is most apt to be forgotten. If the shortness and uncertainty of life could be, and should be, *really* and universally felt in our world, a revolution would sweep over society. Vast multitudes would be driven to give attention to their eternal religious interests. But we apprehend that the chief point in the verses is the striking contrast between the frailty, feebleness, and brevity of all human instrumentalities, and the word of God, which abides forever. "Heaven and earth shall pass away," said Christ; "but my words shall not pass away."

The whole object of this grand gospel discourse by the prophet, is to comfort and encourage the child of God, by setting forth in vivid terms the power, grandeur, glory, and wisdom of Christ, who sets forth these all-involving promises in his behalf.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Verses 9, 10.

Here the Church is called upon to bear to other people the good tidings she had received. The time has come for the Church to heed this injunction. It is a present duty, in the present stage of the message. Mark the intensity of the language: "Get thee up into the high mountain!" "Lift up thy voice with strength!" "Be not afraid!" Other scriptures enjoin upon the Church this very thing, at this same time. "Arise, shine; for thy light is come," says the same prophet. Isa. 60: 1. Again he says: "Cry aloud; spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Chap. 58: 1. Joel takes up the refrain: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel 2: 1. Passing from the exclamatory to the historical form, setting forth the same movement, we read, in Rev. 14: 9. "And the third angel followed them, saying

with a loud voice," etc. The Lord will come to, the help of His people at this time, and work for them with a strong hand, as says verse 10.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Verse 11.

No figure could more beautifully describe the character of the Redeemer than that of a shepherd leading his flock, with the tender care and solicitude adapted to their condition. This is the first application of this figure to the Messiah, so often used in the New Testament. It shows that the Lord feels a particular interest in the young, leading them, and even carrying them in His bosom, to help them along safely and tenderly in the way. Our Lord appropriates the title to himself, saying, not merely, I am a shepherd, or even *the* shepherd; but, I am *the good* Shepherd.

Having given us a picture of His gentle and beneficent nature, He now enforces it with a declaration of His power: "Who hath measured the water in the hollow of His hand? and meted out heaven with the span? and comprehended the dust of the earth in a measure? and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being His counselor, hath taught Him?" Verses 12, 13.

This sudden transition, couched in such sublime figures, is heart-stirring and impressive. How tender, how wise, and how powerful is this Shepherd, who has promised to take us into His arms, that His care and protection may ever be round about us! The message opens with a charge to "comfort," and ends with the declaration and promise of strength sufficient to supply all our need. Nothing can exceed the grandeur of the thoughts of holding the waters in the hollow of His hand, comprehending the dust in a measure, and weighing the mountains and the hills in scales and balances. The questions carry with them their own answer. Who can do all these things? The answer tacitly implied is, *None* but God, the great Shepherd of Israel. It comes with resistless force. What conceptions are presented of the vastness of His power, and the ease with which he governs and controls the material universe! Astronomers have computed that there are no less than seventy-five millions of suns in this universe; for all the fixed stars are well known to be suns, each one supposed to have in its train a system of planets, like those in our own solar system. But Sirius, the nearest fixed star, is twenty-two thousand millions of miles away from our sun. Now if all the fixed stars are as distant from one another as Sirius is from our sun, what mind can form any conception of the extent of the field occupied by these works of the Creator? And if the solar system is to be taken as the average in size, of the seventy-five millions of systems, who would not be lost in any attempt to comprehend the vastness of this work? But such is the mighty power of God that He is represented as meting out the heavens with a *span*.

But more than this, let us take a glimpse of a little of the Creator's work from another side. Professor Faraday is said to have demonstrated that it takes as much electricity to decompose a drop of water, as would be sufficient to charge a thunder cloud. In every drop of water, then, there is a constant striving of the elements to escape. The power they exert can be measured only by the power of concentrated thunderbolts. And yet this force is kept in check, and so evenly balanced by an equal force, that not the slightest disturbance can occur. Well may man be overwhelmed by the mystery of nature. But here, as elsewhere, it ever points upward to the infinite, and thus silently teaches that the mighty influence that binds the atoms of the raindrop together is merely the manifestation of the Creator's power, who holds the water "in the hollow of His hand."

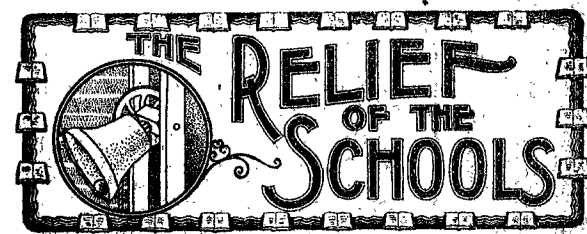
Inasmuch as a consideration of the whole chapter (Isaiah 40) would extend this paper to a greater length than would be suitable, remarks on the concluding portion are deferred to next week. U. S.

WILL YOUR CHURCH ACT?

As a people we are being tested to see if we love God more than the world. We have been told that He is testing us over "Christ's Object Lessons." These words are full of meaning: "Have faith in God. He gave me the idea of giving 'Christ's Object Lessons' for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated."

He has told every member of the Church that he would receive a blessing if he would take this book and present it to the people. It is present truth. The Lord has also said that some should receive special preparation, in order that they may carry the truth to the people. "If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and to go out into the field."

The Battle Creek College, realizing that the time to act is just now, will begin a course of study, January 29, extending to April 23, for those who wish to receive a preparation that will enable them to help their home churches, and to carry the book intelligently to a large class of people who are waiting to receive it. Is your church preparing to send some one to receive this special training? *If not, why not?* Write at once, for special announcement, to the president of Battle Creek College.



AN EXPERIENCE WHICH MUST NOT BE REPEATED

J. N. Loughborough, in "Rise and Progress of Seventh-day Adventists."

UNDER the stirring proclamation of the Advent doctrine, many disposed of their worldly possessions, using their substance in sustaining the public speakers in their labor, or scattering the printed papers and tracts, or supplying the wants of the needy, thus giving to the world the best evidences of their sincerity and earnestness; while those who clung to their earthly possessions, and who made no special sacrifice for the work, were marked by the worldling as not really believing what they professed.

Upon this point I will cite a case that occurred in my own place of residence. It was that of a church-member who had much to say in meeting about the Lord's coming in the fall of 1844. He was a man of considerable property, and among other things, he had a lot of hogs at just the right age for keeping over for the spring market. An uncle of mine, who made no religious pretensions, and whose business was the buying and selling of stock, went to this professed Adventist to buy his hogs, but learned from him that he did not wish to sell them, as he was going to keep them over till next spring for "store hogs." Uncle came to my grandfather, who was an Advent believer, and said, "That man does not believe what he professes." "Why?" asked grandfather. "Because," said uncle, "he says the Lord is coming, and the world is coming to an end this fall, but he wants to keep his hogs till next spring. He need not talk to me; he doesn't believe a word of it."

There were, however, men who held onto their means, struggling all the while under the conviction that they should use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the message, urging them with tears to accept their money, but the reply was, "You are too late! we have paid for all the printing matter

we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money." An eye-witness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the *Voice of Truth*, and in anguish of spirit beg him to take it and use it. The reply was, "You are too late! We don't want your money now! We can't use it." Then they asked, "Can not it be given to the poor?" The answer was the same, "We have made provision for the immediate wants of all such that we can reach." In distress of mind, the men took away their money, declaring that the frown of God was upon them for their lack of faith and for the covetousness which led them to withhold means from the cause of God when it was needed and would have been gladly used.

In the early part of the season, some of our brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July, which was the evening of the midnight of the Jewish day-year (evening-morning, reckoning from the new moon of April, the commencement of this Jewish year), others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

The character and principles of those who left their crops standing unharvested, and their shops desolated, to scatter the printed page, or to talk and pray with the people from house to house, were beyond criticism. The people questioned not that such men and women believed every word they said, and withal, such a power attended them that the honest-hearted could not gainsay nor resist their words. Thousands were by this means led to believe the truth, and sought and found God's mercy.

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

The following contributions were received from Dec. 13, 1900, to Jan. 7, 1901:—

A friend	\$ 4 10
A friend	7 50
W. O. James	25 00
H. Johnson	25 00
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Mrs. Wm. Sevy	5 00
H. E. Miller	10 00
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O. G. Blaisdell	2 00
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P. T. Magan (collections)	125 00
Sister in Camden, N. J.	10 00
Sarah J. Charles	1 00
D. A. Chapman	75
Kate G. Boone	25 00
D. M. Fish	2 00
Mr. and Mrs. J. F. Newby	25 00
E. C. Boylan	55



— Germany has sent 900 more men to China as re-enforcements.

— Senator Hoar, of Massachusetts, has again been elected United States Senator.

— England is hastening heavy re-enforcements to General Kitchener in South Africa.

— The University of Wisconsin, at Madison, is closed "on account of a smallpox scare."

— An oil well was recently struck near Sabine Pass, Tex., giving 15,000 barrels a day.

— Many trains are snow-bound in Russia, and 4,000 men are clearing the tracks near Odessa.

— Odessa, Russia, has just had a blizzard, which lasted 100 hours, in which 120 persons perished.

— Townsend Saxton, inventor of one of the first American bicycles, died at Babylon, L. I., the 16th inst., aged seventy.

— The city of Liège, Belgium, has taken charge of its street-car lines, "to test the advisability of municipal ownership of public utilities."

— The price of cats has risen in Germany, because of "an order for 10,000 fur-lined coats for troops in China, and an equal number of fur-lined gloves and gaiters."

— By means of the X-rays, Bishop Potter, of New York, recently discovered that he had been going about for the last twenty-five years with two broken bones near his right ankle.

— The United States Senate recently declared itself in favor of abolishing the army canteen, "the amendment for continuing it being tabled by a vote of thirty-four to fifteen."

— James A. Mount died suddenly of heart-disease, at Indianapolis, January 16, just two days after he had finished his term as governor of Indiana. He was stricken while reading a newspaper.

— The Marconi system of wireless telegraphy recently "stood a successful test during a severe storm in the English Channel," and the Belgian government has recommended its adoption.

— W. A. Clark, of Montana, was elected United States Senator, January 16, at Helena, receiving fifty-seven votes out of ninety-three cast on the first ballot. This time, Congress will be obliged to admit him.

— Mrs. Carrie Nation, the saloon-wrecker of Wichita, Kan., was released from jail the 15th inst., on \$200 bonds, and all of the saloons in the town have "hired men to stand at their doors," to guard against her attacks.

— January 15 Matthew S. Quay was elected United States Senator, at Harrisburg, Pa., receiving from the Legislature a majority of twelve votes, two from the Senate and ten from the House of Representatives of Pennsylvania.

— Professor Ross was recently dismissed from the Leland Stanford University (Cal.) because he said things that did not please Mrs. Stanford. Now Professor Howard, head of the department of history, and one of the oldest members of the faculty, has resigned, because of the dismissal of Professor Ross.

— An electric railroad is soon to be laid between Ann Arbor, Mich., and Battle Creek. When that is done, it will be possible to travel from Detroit to Kalamazoo in electric cars. Ten cars have already been ordered for the new line. They will cost \$10,000 each, and are built for a maximum speed of fifty-five miles an hour.

— Dr. Michael I. Pupin, professor of electrical engineering at Columbia University, has invented an apparatus "whereby telephone communication will be established between Europe and America." The Bell Telephone Company has paid him \$500,000 for the invention, in addition to which he will also receive \$15,000 a year as royalty during the life of the patents. Dr. Pupin is only thirty-five years old, and is a friend and pupil of Nikola Tesla. His invention appears a very simple thing, consisting of "putting a coil of wire around the line at short intervals." The object of these coils is to "preserve the energy which was before wasted by being converted into heat and otherwise dissipated." The first experiment will be made between Florida and Cuba.

—The strength of an ordinary railway engine is said to equal that of 900 horses.

—The leading shoe factories of the country have combined, with a capitalization of \$3,500,000.

—A trust of thirty-one plow-manufacturing firms was recently formed at Chicago, with a capitalization of \$65,000,000.

—An exchange informs us that "during the four years which President McKinley served in Congress he purchased and smoked 37,000 cigars."

—The sister of Susan B. Anthony, Rochester, N. Y., has refused to pay her taxes, except under protest, "until she is allowed the right of suffrage."

—It is said that "the king of Saxony is one of the most approachable of European sovereigns," and that "an audience may be had with him at almost any time."

—Those who ought to know, state that "in a hurricane blowing at eighty miles an hour, the pressure on each square foot of surface is thirty-one and one-half pounds."

—Andrew Carnegie has offered Seattle, Wash., \$200,000 for a new library, provided that city will guarantee \$50,000 yearly "for maintenance and improvement."

—The Cramps, of Philadelphia, will erect "an immense plant at Collingwood, Ontario, to rival the Carnegie, which will turn out pig iron, ship and bridge structural iron."

—According to the *Hebrew Standard*, of New York, "the aggregate number of Jews who have served at the front in South Africa, in the different sections of the British forces, is estimated at upward of 700."

—Hiram Stephens Maxim, born an American citizen, in a Maine village, has been made a knight by Queen Victoria. He is the inventor of the rapid-fire automatic guns which bear his name. A few years ago he became a naturalized British subject.

—It is reported from Russia that thirty-two persons were recently arrested, on the charge of high treason. Some of these were Germans and Austrians, and, "with the view to avoiding international complications, all the prisoners were sent immediately to Siberia."

—A Jewish exchange says that "almost everywhere where a large number of Jews reside in this country, the Portuguese and Germans lead in point of social and financial standing, but numerically, religiously, and perhaps also intellectually, the Russians are at the head."

—Dispatches state that "the steamer 'Veva,' which carried all the purchases of the shah of Persia while on his European trip, foundered in the Caspian Sea. The automobiles of Serpollet, which were to be the first in the Orient, are therefore resting on the bottom of the sea."

—Speaking of the return of Archbishop Ireland from Rome, to argue in this country for the sovereignty of the pope, the *Christian Herald* (Baptist), of Detroit, well says that "the reasons he brings forward for the temporal dominion of the pope over Rome, apply as well to all Italy as to Rome, and to all the world as well as to Italy. And when you look into the matter, you will find that the pope claims rule over the planet."

—Fred Alexander, a negro accused of two crimes, was dragged from the county jail at Leavenworth, Kan., the 15th inst., lashed to an iron stake, soaked with oil, and burned alive, the father of one of the victims lighting the fire. He protested his innocence to the last breath. The dispatches state that a wild scramble was made for bits of charred flesh and other "souvenirs." Although Governor Stanley at first decided to offer a reward for the conviction of any of the persons assisting in the burning at the stake, "deliberation on the subject induced him to change his mind." He said: "It would be of absolutely no use to issue the offer. If the guilty persons were arrested, they would necessarily have to undergo the first trial in Leavenworth County; and on account of the present condition of public sentiment, it would be absolutely useless to attempt to prosecute anybody there for the crime." And again: "The *Chronicle*, partially owned and controlled by Mayor S. F. Neely, prints a long editorial defending the mob, and setting up that the killing of Alexander was justifiable. . . . The coroner was unable to secure any witnesses the 16th, to testify about the killing of Alexander, although 5,000 persons saw it."

—What is to be the largest pipe concern in the world will soon be erected on Lake Erie, at Conneaut Harbor, Ohio, by the Carnegie Company. The cost will be \$12,000,000.

—Costa Rica has abandoned the use of silver as a money standard; for, "beginning on July 15, the government undertook to maintain the gold standard on a valuation of about 46½ cents in United States gold for each silver colon. Silver is no longer a legal tender for more than ten dollars in one payment."

—It is interesting to note that "the czarina has the greatest difficulty in speaking her husband's language, and the words come out slowly and laboriously, despite the many lessons given her by the czar." It appears also that "privately the czar and czarina speak frequently in English, but their conversation is generally carried on in French."

—It is announced that "a scientific expedition is to start from St. Petersburg, to examine the immense number of manuscripts discovered at Mukden [Manchuria] by Russian troops. In the collection are a large number of Greek and Roman documents, which are supposed to have been taken by the Mongolians on the retreat from the Occident. It is believed that the manuscripts are of great value."

—It is about decided that Mr. Kruger will come to the United States next month, accompanied by W. T. Stead, who will "make a campaign in behalf of stopping the war" in South Africa. Mr. Stead says: "The time has come for President Kruger boldly to declare his intention to visit President McKinley, in order to plead with him the cause of the independence of the South African republics. Kruger is looked at askance in Germany and Austria, because he is president of a republic, but he thinks this will not be regarded as a disqualification for his reception by the President of the greatest republic in the world."

—It is stated upon good authority that "the punitive expeditions of the Powers prove to have been simply looting parties. Lieutenant-Colonel Wint, of the Sixth United States cavalry, met the Germans at Tanghim, where the latter had taxed the villagers 4,000 taels (\$2,760) and 100 pony loads of furs as punishment for the alleged murder of imaginary Christians. He had express orders from General Chaffee to co-operate with the Germans, but withdrew. General Chaffee has agreed to have no more military operations to exhibit the prowess of his men to the Chinese, and the representatives of the emperor have asked the commanders of the troops of other nations to take similar action."



OUR MESSAGE IN TURKEY

I FEEL urged to write something about our message in Turkey, where the principles of true Christianity and those of heathenism are at war, specially during the last three years. The readers of the *REVIEW* remember how our experience ended in triumph year before last. May 1, 1899, brought us the glad tidings that I was granted by the minister of the interior freedom to preach the gospel. Our meeting-house was reopened after being left shut about six months. You remember that this freedom was granted in answer to my cutting protest against the second prohibiting commandment of the government, by which I was imprisoned in Constantinople jail.

When the freedom was granted, I was already released from the jail, consenting to the proposition of the minister of the police that I should not go out of Constantinople without his consent. So a bail bond was written and signed by three persons. But the commandment of the minister of the interior granting me freedom, made void the bail bond. Then I intended to start on a journey into Asia Minor. But my guaranties, who signed the bail bond, were afraid lest any harm should happen them. So I was obliged to ask the consent of the minister of the police. He could not refuse it, but being in enmity with our message, could try to abolish my freedom. This was the worst step that could be taken by us. He referred the question back to the minister of the interior, with big accusations, as if I was agitating trouble in establishing a new religion. The minister of the interior referred the question back to the director of the religions. This man, being friendly with us, answered in a plausible way, saying that several months ago he had made his mind known about this religion, but the question of traveling was not a matter belonging to his department. Then the minister of the interior referred the question to the prime minister. As soon as I learned about it, we gave a petition to him concerning our civil matters; such as, marriages, passports, etc. The prime minister counseled with the minister of the exterior, and accordingly sent his answer to the minister of the interior. To this point I could follow the proceedings, but just at this point it was kept secret till Oct. 29, 1900, when Brother Conradi and myself called on the minister of the interior to learn further about it. He let us know that the parliament has decided not to acknowledge any new religion. So the Sabbatarian religion must be stopped. When we called on the director of the religions, the same answer was received. So our freedom to preach and to hold meetings was once more taken from us.

Brother Conradi finished his work, and departed in peace. Two days passed, when I was called by the police court, and was told by the president that our

meeting-house would be closed, and that we must stop preaching, because the government does not acknowledge our religion. I told him that we can not leave our faith, but they too are free to do whatever they would. Hardly I could speak, and I was driven out. Now our meeting-house is closed, and we hold our meetings in private houses, which are also forbidden by the same law. We are sure that we shall soon be found out.

We hear that this prohibiting commandment is being sent to all provinces. In Adapazar and vicinity, in the province of Nicomedia, our brethren have met severe opposition. They have strictly been forbidden coming together, even two persons, and a Protestant tax-collector has been appointed as a guardian over them, that whenever they come together he should inform the police.

As you see, this is a time of trial for us. It is just the same time as of three faithful young men of the book of Daniel. Oh, we need the power of God abundantly! The Turkish government pretends to be the judge of religions. It is only by its acknowledgment that a religion can have existence. Now the Lord has brought us just to this time, that we may bear witness to the power of God, even to this nation, at the risk of our lives. Pray for us. Controversy is the same all over the world.

Z. G. BAHARIAN.

CALIFORNIA

SINCE coming to California, I have met with our people on Valencia Street, San Francisco, two Sabbaths, and one Sabbath with the church on Laguna Street. At both these places I was glad to meet those who have become interested in, or have accepted, the truth since I was there about two years ago. In 1875 Sister White said that "San Francisco will ever be a missionary field." And so it proves to be.

From December 15-27, in company with Brother J. W. Bagby, the time was spent with the churches in Lemoore, Grangeville, and Hanford, Kings Co. On the 15th and 16th there was a joint meeting of all three of the companies, at Grangeville. Brother McClure was with us those two days. There was an earnest consecration to God, in preparation for the Week of Prayer. After thirty-five had come forward, there was another move of consecration, in which nearly all in the house surrendered themselves to the Lord's service. This consecration was held, and added to, as the meetings continued. Each church met daily in their home churches. We met with them from place to place on different days. A discourse was given on such occasions, followed immediately by the reading for the day, and a social meeting. It was indeed a profitable

week for that group of churches. Several among the young made a start for the first time in the Lord's service.

Sabbath and First-day, December 29, 30, we were with the large church of believers in Fresno, with whom I had not met for ten years. Several of the older ones had moved away or died. Many then young have grown up. Some of these are taking hold to bear responsibilities; but, alas! with too many there are outward signs of worldly conformity. May the Lord work there in power, that Satan shall not capture the young with his worldly baits.

J. N. LOUGHBOROUGH.

WEEK OF PRAYER

KANKAKEE AND ST. ANNE, ILL.—I was in Kankakee from Friday evening until Thursday morning, December 22-27. The brethren were attentive to the readings, each attending the services as often as he could, and taking part in the meetings. I rejoiced greatly to find still walking in the truth several of my dear brethren and sisters whom I knew years ago, and I earnestly hope and pray that they will continue so to walk and to increase yet more and more in the love of God and the experimental knowledge of the truth as it is in Jesus. The heights thus far gained are still, as it were, the lowlands; for infinitely greater heights of holy living rise before us. Let us press onward and upward for the holiness—whole-in-ness—unto which we are called.

There are those in this company, as in almost every church, who are not free in the Lord. To these dear ones I would say: Courage in the Lord. "Strengthen the things which remain." "Hold that fast which thou hast." O brethren, let us arise and take a still firmer stand than ever before.

From the beginning, the spirit of love and tenderness seemed to be ruling, and earnest responses were given to each reading by those who bore testimony. Having been brought up a Methodist, I perhaps see more importance in each member's taking a prompt and hearty part in the prayer and social meetings than do those who were trained differently; and although I would not insist on others doing as I do, yet I must think and teach that there is too little animation and spirit in all our devotions. Let songs revive and praises resound in the courts of the Lord's house. And in our homes let us all recognize God's goodness daily, thanking Him in song for all He does for us.

My personal entertainment and benefits were most gratefully appreciated. At the home where I stayed at night, the sacred book of God was read morning and evening, in French, the selections being Psalms 27, 19, 103; Romans 5; Psalm 139; Habakkuk 2, and Psalm 91. The last evening of my stay in this home I was delighted to see the six-year-old grandson sitting by the side of his aged grandmother while she taught him of Jesus, and his birth and babyhood in Bethlehem. By seeing them turn the pages of "Christ Our Saviour," and by the occasional mention of Bethlehem, I could tell what grandma was saying to the little lad, and as I saw her raise her hand and point upward at times, I thought, "She is pointing her grandchild to the Lamb of God, which taketh away the sin of the world." It was a pleasant picture.

ST. ANNE.—I arrived in St. Anne, Thursday, December 27, where I remained until Sunday afternoon, December 30. Here, also, I found a kind reception. My dear brethren and sisters of the French language spared no pains to make me feel at home, and received my efforts to help them, with grateful responses. I found them well organized in their meetings for the Week of Prayer, and a spirit of love and harmony was present. I did not allow my coming to break into their plans in any way. Sister Agnes Miller interprets with grace and readiness, and all were pleased to have her take a leading part in the work. I was asked to assist also, and they desired me to hold a special meeting each night, in addition to the regular reading from the *Bulletin* at 3 P. M. Two or three of the English tongue came in. I presented the "second coming" and the "seven churches" in a way to thoroughly reach all. I would make a short statement, which Sister Miller would repeat after me. Thus these subjects were presented clearly and without the least confusion. We were all happy and delighted with the glorious truth. In fact, I never enjoyed these themes more. On Sabbath I was asked to give the regular reading, in English. This I did, not forgetting the hungry souls before me who could not fully understand all I said. Sister Miller again was a great help to her brethren and sisters, by freely and heartily translating into her mother tongue the most important thoughts of the reading. I used a diagram of the twenty-three hundred days and the sanctuary, which helped in conveying the ideas of the great atonement day and its work. A solemn impression was made on the minds of all, and we felt the force of the judgment truth.

C. E. STURDEVANT.

SPECIAL NOTICES

CHANGE OF ADDRESS OF NEW YORK BRANCH OF PACIFIC PRESS PUBLISHING COMPANY

The address of the New York Branch of the Pacific Press Publishing Company is 11 West Twentieth St., New York City, instead of 39 Bond St.

Since the establishment of this branch, in October, 1888, it was situated on Bond Street, and familiarly known to many of our people throughout the world as the "Bond Street Office." But a change of conditions and surroundings made it seem advisable to move. We are now in a modern, fireproof, nine-story building, with freight and passenger elevators, and occupy the fifth floor. This location is convenient to express and post offices, as well as to the religious and other book publishers. It is easy of access, being convenient to the various surface and elevated cars.

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Manager New York Branch.

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Mrs. Allie Veitch, Burt, Mich., *Life Boat*.
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A. J. Webber, Ottawa, Minn., *REVIEW*, *Signs*, *Sentinel*, health tracts.

Jas. F. Agard, 1720½ First Ave., Birmingham, Ala., *REVIEW*, *Signs*, *Instructor*.

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G. H. Congor, 62 Dubelbiess St., Rochester, N. Y., papers; also tracts on the nature of man, state of the dead, second advent, and the Sabbath.

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Obituaries.

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

HARVEY.—Mrs. M. A. Harvey, of Ayers Flats, Quebec, died Nov. 29, 1900. The deceased was a subscriber of the *REVIEW*, and died happy in the hope of soon awakening to immortality in the resurrection morn.

MRS. G. W. WOODWARD.

VINCENT.—Died at Palatka, Fla., Nov. 26, 1900, Leland Russell, youngest son of G. E. and Effie Vincent, aged 1 year, 4 months, 10 days. Funeral discourse was given by the writer, using 1 Corinthians 15 and 1 Thess. 4:14, 16.

HENRY IRVING.

SUMMERS.—Died in the faith, at Fords Store, Md., Dec. 4, 1900, Sister Julia Summers, wife of John Summers, aged 45 years. Funeral discourse was given to a large circle of friends by the writer, Elder O. O. Farnsworth assisting.

JOHN F. JONES.

NICOLA.—Died seven miles south of Washington, Iowa, Nov. 26, 1900, Mrs. Sarah Nicola, wife of John Nicola, in the sixtieth year of her age. The cause was paralysis and heart-disease. Funeral service was conducted by the writer.

R. M. KILGORE.

GOOSEY.—Died in Topeka, Kan., Nov. 24, 1900, of consumption, Sister Winnie Arminta Goosey, aged 19 years, 7 months, 7 days. She bore her sickness in the patience and spirit of the message, and died in full hope of a resurrection unto life eternal.

W. W. STEBBINS.

HANSON.—Died Nov. 2, 1900, at Alexander, Iowa, of appendicitis, Lela Hanson, aged 9 years. It was found that the only means of saving her life was an operation, which proved too late. Funeral services were held at the Methodist church, conducted by Rev. Farr.

* * *

DUNKIN.—Died in Reidsville, N. C., Nov. 30, 1900, our beloved sister in Christ, Sister Mary Dunkin, in the seventy-ninth year of her age. She died in bright hope of a part in the first resurrection. Funeral services were conducted by the writer, assisted by W. H. Armstrong.

J. A. WARE.

ALMY.—Died at Portland, Ore., Nov. 17, 1900, William J. Almy, aged 81 years. Brother Almy was born in Rhode Island in 1819. He accepted present truth a few years ago, and died in hope of the resurrection soon to take place. Words of comfort and admonition were given by the writer.

WARREN J. BURDEN.

SOWERS.—Died near Prattville, Mich., Nov. 30, 1900, Hattie A. Sowers. She and her husband united with the Seventh-day Adventist Church in March, 1888, and she has since lived a faithful, consistent Christian life. Elder Baxter (Congregationalist) delivered the funeral discourse.

HANNAH KEISER.

MARTIN.—Died at the Nebraska Sanitarium, Nov. 26, 1900, from injuries sustained from a fall three years ago, our beloved brother, Wellington Martin, aged 63 years. He accepted the Third Angel's Message in 1877, and loved and upheld the truth until death. Words of hope were spoken by the writer.

W. B. HILL.

STILWELL.—Died at College View, Neb., June 28, 1900, of heart-disease, John B. Stilwell, aged 63 years, 6 months, 5 days. Father accepted present truth in 1874, and his love for it ever increased until death called him. An aged companion and an only daughter remain. Words of comfort were spoken by Elder Heart from Rev. 14:13.

E. A. JENKINS.

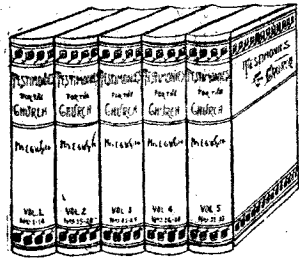
WILSON.—Died at Santa Anna, Tex., Aug. 26, 1900, our beloved little sister, Lula Wilson, daughter of Charles F. and Jennie Wilson, aged 15 years. Through a deeply seated cold, consumption found its way, and did its work quickly. She professed faith in Christ, and joined the Adventist Church at the age of eleven years, and lived a consistent Christian life afterward.

MRS. N. A. ADAMS.

COLE.—Died at Battle Creek, Mich., of rheumatism and other infirmities, Nov. 28, 1900, John S. Cole, aged 86 years, 3 months, 23 days. He was born in Montague, N. J., and in mature life settled in New York State. In 1844 he was married to Samantha A. Maxon. After a number of years he sold his farm, and moved to Michigan. In 1852 Brother Cole joined the Seventh-day Baptist Church, and in 1866 he united with the Seventh-day Adventists, and was faithful and zealous in the Christian life to the day of his death. He leaves a wife, three sons, and one daughter to mourn their loss. Funeral services were conducted by the writer. The sermon was from Heb. 4:9, a text of Brother Cole's own choice.

I. D. VAN HORN.

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Detroit.....	7.15	pm 12.25	6.30	6.00	10.45		8.15
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Niagara Falls.....					6.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	10.00		6.40
Syracuse.....				6.15	pm 12.15		10.45
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New York.....		pm 2.00			pm 8.30		pm 6.00
Syracuse.....		4.00			6.00		am 12.10
Rochester.....		11.30			am 2.00		pm 12.25
Buffalo.....		am 1.23			4.05		2.25
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Ann Arbor.....	9.45	9.23	8.40		1.35	6.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.31	pm 12.25	4.35	3.50	9.08	8.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	8.35
Niles.....	3.15	1.22	8.25		6.08		5.05
Michigan City.....	4.25	2.20	4.45		7.05		6.01
Chi., S.W.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 7.45 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

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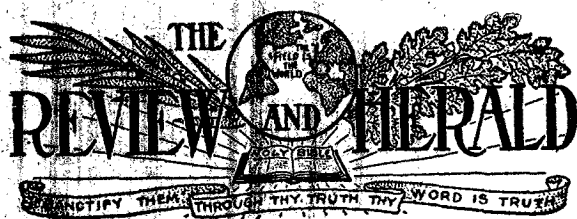
WORDS OF TRUTH SERIES is a publication, issued quarterly, treating on the fundamental principles of the Third Angel's Message. The next issue, No. 28, will be entitled

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BATTLE CREEK, MICH., JANUARY 22, 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.

LAST week the Chinese envoys signed the demands in the joint note dictated by the Powers.

JANUARY 18 the United States Senate passed the House bill, increasing the army to one hundred thousand men.

THE question of Church and State property in the Philippines has been referred by the Philippine Commission to the Philippine Supreme Court, with right of appeal to the United States Supreme Court. Thus Rome is steadily more and more forcing herself and her affairs upon the United States.

By a vote of four hundred and twenty-nine to ninety-five, the French Parliament notified the pope that "the government will not tolerate the organization of resistance against the laws of the country;" and that "no interference on the part of the pope will be allowed in the law of associations, when it is voted upon."

THAT reference to the government of Russia by the United States Philippine Commission, as a standard of comparison, was really apt, as will be seen by the following statement of the *Christian Advocate*, December 6: "In the czar of Russia theoretically the whole legislative, judicial, and executive power of the empire is united."

YOUR church should not forget to see that some one takes the special course at Battle Creek College, which begins January 29 and extends to April 23. This course is intended to give such instruction as will enable its pupils, on returning to their respective churches, successfully to handle "Christ's Object Lessons," and to do general missionary work among their neighbors, who have been long neglected.

THE French government is proposing to abolish the religious orders. They hold about one tenth of the total property of France. The pope has come out with a defense of the orders, of course. He declares that "the excessive wealth of these congregations is exaggerated. The money does not belong to them, but to the poor." That is the same old plea made by the papacy for more than fifteen hundred years. She oppresses and robs people into poverty, that she may pile up untold wealth under the plea that it is for the poor! for the poor! But none of the poor ever have any of the benefit of it; except when her oppressions can be no longer borne, and violence fills the land.

THOSE excellent studies on The Plagues close with this number of the REVIEW. We only hope that each reader of the REVIEW has given them the careful and prayerful attention that is their due. Each seems better than the ones before it; and this last one, very appropriately, seems better than all before it. We thank the REVIEW subscribers for giving to these articles the wide circulation that they have given.

DO NOT FORGET

that next week we expect to begin in the REVIEW AND HERALD the consideration of

THE TEN COMMANDMENTS,

one by one, from the beginning. This subject is all-important now; because only those who keep the commandments of God and the faith of Jesus can

ESCAPE THE PLAGUES.

And all who have read the excellent studies on The Plagues, that close in this week's REVIEW, know that the world is now in the time of the preparation for the pouring out of the plagues. Therefore do not, you simply can not afford to, let your subscription expire, when only twenty-five cents each two months will keep the REVIEW coming to you till these studies shall end, and forever. Also please do not forget the heart's interest of your friend or neighbor: see that he has an opportunity to know how to escape the plagues—let him see what it is to keep the commandments of God and the faith of Jesus.

IN the Philippines there is about to be established a department of public instruction. The bill now being discussed contains a section prohibiting the school-teachers teaching religion, but "permitting priests and ministers to teach religion half an hour three times a week outside of school hours, provided the parents express a written desire for such instruction." The parties for and against it are both Catholic; so Rome will have her way whichever way the question may be decided.

"THE MENTAL ARITHMETIC"

is now ready. It is an arithmetic for the children and other folks in our homes and in our church schools. And please note: It is not simply a mental arithmetic; it is *The Mental Arithmetic*. And it is even more than that; it is a book of interesting and *valuable*, because *useful*, information. The examples are all composed from the practical things of every-day life; and when you have really learned to work the examples, you will know not only how many things are done, but will yourself know *how* to do them. You will also know many practical things about yourself—your heart, your brain, your blood, your lungs, your vitals, etc., etc. The examples are not merely made-up: they are important facts and interesting truths; so that this *mental arithmetic* is in itself an interesting *reading book* for even grown persons. Get it, and see for yourself. It has 240 pages, is nicely bound, and the price is only sixty-five cents. You can order through your tract society, or address directly Battle Creek College, Battle Creek, Mich.

HAVE you a copy of the *Teachers' Conference Bulletin*? If not, you should get one as soon as possible, and especially before the edition is exhausted. There is hardly a question on Christian education, church schools, etc., that is not well answered therein. Get it, and know. Price, fifty cents. Address Battle Creek College, Battle Creek, Mich.

ALL the Michigan people should, as far as possible, avail themselves of the opportunity now offered by the Battle Creek College to gain a special preparation to canvass for "Christ's Object Lessons." If one student could be sent from each church, the number of workers would be greatly increased in this State. We should do all in our power to forward this special work.

S. E. WIGHT.

NEW CANVASSING AGENT IN DISTRICT 4

BROTHER O. E. CUMMINGS, who has been a successful canvasser, and also has a wide experience in the work of a State agent, has been invited to act as general agent in District 4, which comprises the following Conferences: Nebraska, Minnesota, Iowa, North and South Dakota.

Brother Cummings enters upon his new duties at once, and desires to come in touch with the State agents and canvassers in the Conferences already mentioned, at as early a date as possible. All communications in reference to the canvassing work should be addressed to O. E. Cummings, College View, Neb.

A NEW GENERAL CANVASSING AGENT IN DISTRICT 6

BROTHER S. C. OSBORNE, who has had an extensive experience as a canvassing agent in the field, as a State agent, and as district agent in District 5, has, at the invitation of the Pacific Press Pub. Co., gone to take charge of the canvassing work in District 6.

We are sure that Brother Osborne's experience as a canvasser will result in much good to the work in his new field. Brother Osborne is desirous of hearing from the State agents and the tract society secretaries, and will be pleased to hear from all interested in the book work. His permanent address is Pacific Press Pub. Co., Oakland, Cal.

THERE ARE FOUR TUESDAYS

in February, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 5th, 12th, 19th, and 26th of February, respectively:—

AFPinkerton	5 ² / ₂
LVHopkins	12 ³ / ₂
FMMillican	19 ² / ₂
SMButler	26 ² / ₂

If your subscription to the REVIEW expires in February, 1901, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a two-months' subscription for that friend of yours?

REVIEW AND HERALD.

LINOTYPE OPERATORS WANTED

Two first-class linotype operators can find employment at this Office. Do not come until you have written us, stating experience and giving references. Address Review and Herald Pub. Co., Battle Creek, Mich.