

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

H. M. Aldrich
 346 Champion St.

"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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LESSONS FROM THE CHRIST-LIFE

MRS. E. G. WHITE

The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted. He presented God as a loving father, not as an avenging judge. He drew all, high and low, rich and poor, to see God in His true character, leading them to call Him by the endearing name, "Our Father."

By loving words and by works of mercy, Christ bore down old traditions and man-made commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit. He was revealing the image of God mirrored in himself. He presented to His hearers the truths of the prophecies, separating them from the obscure interpretations which the scribes and Pharisees had attached to them. He scattered the heavenly grains of truth wherever He went.

Determined to hear what Christ said to His disciples, the scribes and Pharisees kept spies on His track. These spies noted His words, and reported them to the Jewish authorities, who, when they heard them, were almost beside themselves with ill-concealed rage, which they interpreted to be zeal for God.

As the members of the Sanhedrim counseled together, there were not wanting men with strong, determined prejudices, who advised that this man who claimed so much be at once put down. If He were allowed to go on as He had been going, healing the sick on the Sabbath day, the sacredness of the day would be set at naught.

They saw that Christ's influence over the people was fast becoming greater than theirs. They longed to crush Him for daring to make their

traditions of none effect, but they feared to move openly, because of the people. They thought that if they worked secretly, watching His words and actions, they would soon find such accusations against Him that He could be put on trial for His life. Declaring that the end justified the means, they decided to circulate falsehoods among the people, declaring that Jesus of Nazareth was an impostor, and that He was making of none effect Jewish traditions and customs. They declared that if these traditions were criticised by this man, the whole Jewish economy could be criticised by any crazy enthusiast. The nation would become distracted, and the Romans would come and take away the power they still possessed.

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work."

Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God's unfailing care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding.

Christ, the surety of the human race, works with uninterrupted activity. He speaks of himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God.

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense.

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." My authority for

the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son.

"The Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel." Christ was to do greater things than even the healing of disease. By His power the dead were to be raised to life. Scribes and Pharisees were to see that which would astonish them, at which they would be obliged to marvel, even though their hearts would be too proud and hard to make any acknowledgment.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a statement to make before those whose hearts were already filled with hatred and murder. Christ was giving the rulers of Israel light, which would make them inexcusable. Nothing was left undone that could be done to convince them of their error.

THE RAINBOW

WM. COVERT

AFTER the flood, to assure Noah and his sons of God's love and their safety in dwelling upon the earth, the Lord said to them: "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9:12-16.

The bow in the heavens is made by the shining of the sun through the falling rain; but there must be a dark cloud sufficient to form a background, else no bow can be seen. This transient picture, which seems like a brilliant crescent of the sky created to chase away the storm, is a visible representation of the perfection of graces which illuminate God's throne in the heavens. The pleasing hues of the rainbow behind the departing storm, most gracefully illustrate the wonderful beauty and richness of the righteousness, mercy, and love of God. It is but a reflection of that which the heavenly host constantly behold as they come to the throne. The prophet, in describing the glorious view which was given him of the eternal Presence, said that it was "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze.

1: 28. John in vision was permitted to look upon the same glory; and in writing of the view, he said, "Behold, a throne was set in heaven, and one sat on the throne: . . . and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4: 2, 3. The emerald is one of the most precious stones, and is prized for the pureness and richness of its coloring, being a green, or bluish-green, six-sided prism.

As the brilliant arch which follows the receding storm has a dark background, so does the bow which arches about the great white throne have behind it a cloud sufficient to give a most beautiful appearance to the glory which encircles it. "For," says the Lord, "I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. 44: 22, 23. Another speaker says, "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Isa. 38: 17.

These black sins are as dark clouds, which have spent their fury and are receding. The Lord, with these transgressions behind Him, looks through the bow of promise with gladness upon His children. It is man's privilege to look upon the bow in the cloud, and through it see the glorious bow of eternal peace round about the throne of God. It is to him the bright symbol of the everlasting covenant, and a visible token of his salvation. The rainbow in our visible heaven is the Lord's painted ensign of redemption, hung out in plain view for man to behold with his natural eyes, and study its significance. It announces that the storm has abated, and the sun is again shining. It is the Lord's signal of peace. It is a variegated banner of love, stretching across the sky. Through it the Lord is inviting the sinner to seek and find the perfect righteousness of Christ, and live. It is as a token in the window of heaven, pointing in the direction of home,—a light on the shore, to guide the traveler to the haven of rest.

TRUTH ONLY WITH RIGHT

The Chicago Israelite

THE world believes in the doctrine of numbers, and yet if there be one thing that history teaches by impressive examples, it is that mere numbers and mere bigness have not been the conquering elements in the life of humanity.

And if there be one other thing that history further teaches, it is this, That there has never been one forward step taken in the progress of mankind that has not been achieved under the leadership of the minority. Truth appeals to one, two, ten, a hundred men; these suffer for it, are persecuted for it; gradually it makes its way until finally the large numbers are converted. The world is never saved by mere numbers. Ten men would have been sufficient to save the city of Sodom. Isaiah spoke eternal truth when he enunciated the doctrine of "the saving remnant."

The Maccabean movement was a practical realization of Isaiah's thought. Because it embodies this eternal verity it is of significance for all time. For that reason, time and again in the history of the world, the leaders of protesting movements against entrenched wrong have pointed to Judah Maccabee as the exemplar of the truth that right is might. . . . Truth dwells not with the hosts of numbers, but with the right.

"LET your food be simple, your drink innocent, and learn of wisdom and experience how to prepare them aright."

THE LION OF THE TRIBE OF JUDAH

II

MRS. L. D. AVERY-STUTTLE

'Tis night; I look once more, and see
A garden called Gethsemane;
The chilling dews are falling round
On gnarled oak and sacred ground,
While in the dark recesses deep
Three men are lying fast asleep.
Hark! hear'st thou not that voice of prayer
Borne on the sympathizing air?
That voice hath reached th' eternal throne,
The Christ of Calvary weeps alone.

Look ye! that brow that erst did wear
The light of heaven's resplendent crown
Is ghastly, pale, and seamed with care,
While drops of blood are trickling down.
While to His pallid lips compressed,
The fearful, bitter cup is pressed.

O Earth! and will He drink the cup
To save thy sorrowing sons from hell?
Almost I see thy funeral car,
Almost I hear thy funeral knell.
O Earth, within the balance laid!
Shall blessed Mercy turn the scale?
Say, shall the fearful debt be paid?
Or Justice infinite prevail?

Once more that voice, like music rare,
Is borne upon the ambient air:
"O Father! must I drink the cup?
Thy will be done; I drink it up.
I bear for man this load of guilt,—
Not as I will, but as thou wilt."
And still the powers of hell have failed,
And Judah's Lion hath prevailed.

Again I look. O shameful sight!
Before proud Pilate's pompous throne,
Clad in the mocking robes of might,
The Root of David stands alone,
While priests and elders swell the cry:
"Away with Jesus! Crucify!"

Behold Him bear the rugged cross
Until He sinks beneath the load,
While onward over Calvary's hill
His bloody footprints mark the road.
And 'neath Golgotha's dark'ning skies
The Majesty of heaven dies.
O suffering Christ! and wilt thou give
Thy life that guilty man might live,—
Thou through whose word the worlds were
framed,

And all the starry hosts were named?
Thou, before whom bright seraphs fall
In love and adoration deep,
Didst leave thy many mansions fair
To seek and save the one lost sheep?
O infinite, O gracious love,
As high and vast as heaven above!
Thou canst not know, O heart of mine,
Nor reckon up such love divine.
What wonder that the heavens bent?
What wonder that the rocks were rent,
That Nature gasped and held her breath,
While Christ of Calvary bowed in death?

But ah! death can not hold Him bound
A captive low in Joseph's tomb:
A mighty trembling shakes the ground,
A dazzling light dispels the gloom;
O Earth! thy mighty foe hath failed,
And Judah's Lion hath prevailed.

A WORD IN SEASON

C. T. PARMELEE
(Guthrie, O. T.)

THE wind was keen, and the journey was long. But I felt that the journey must be made before nightfall. And then, I might get a chance to ride. The city was twelve miles away; and as it was Sabbath afternoon, many teams were coming from its busy streets. As mile after mile was passed by, none were found going my way.

Presently my book satchel seemed to grow heavy, and my step to slacken. Passers-by scarcely peered out from their wrappings to utter a feeble greeting. Nine miles was left behind when from a passing carriage came the cheery tones of the driver, "Wish I were going the other way."

In a second I caught his meaning, and responded, "Thank you."

It was only a little act, and cost but one breath; but the effect was magical. My step quickened, and my mind recalled Isa. 50: 4: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." And I asked myself, "Do I always do that for pilgrims bound for the celestial city?"

ORGANIZATION

The Early Church

EARNEST A. RAYMOND

THE manifestations of the Spirit are ever in the most perfect order, and according to the most harmonious and efficient system. "God is not the author of confusion, but of peace, as in all churches of the saints." The apostle says, "Let all things be done decently and in order." And to bring about this efficiency of ministry appears to have been one of Paul's chief labors among the churches. Paul was a great organizer. No one understood better than he the value and necessity of systematic endeavor. On one of his tours he "ordained them elders in every church." To the church at Corinth, after a long exhortation on order and harmony, he wrote, "the rest will I set in order when I come." Titus he left in Crete, to "set in order the things that are wanting, and ordain elders in every city," while his own soul was refreshed while "joying and beholding" the order of the Colossians.

Yet Paul sought to establish no rule of man. He himself, conscious of his direct calling of God, and to escape all hindrance, "conferred not with flesh and blood," as he started out on his early ministry. And he it was who withstood Peter [one of the pillars] to the face, and even "before them all," "because he was to be blamed."

"Take heed therefore unto yourselves," he writes to elders, "and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." "The elders which are among you I exhort, . . . Feed the flock of God which is among you; . . . neither as being lords ["overruling," margin] over God's heritage, but being ensamples to the flock." "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

But, says one, are not "governments" mentioned as one of the gifts of the Spirit? And are not we exhorted in Hebrews to obey them that have the rule over us, and to submit ourselves?—Certainly; and from the original Greek, as is also indicated by the marginal reading, we obtain a clearer understanding of what this governing, this ruling, is. It is to "pilot," to "guide." As we learn from Paul's instructions to Timothy and Titus concerning elders, they were to be men of deep and well-grounded experience in the things of God. Note the prominence given to true personal, family, and social religion; and thus these, above all others, could stand as "ensamples to the flock." Not "as overruling God's heritage," but as skillful pilots, safe guides, "able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Thus could they feed indeed the Church of God, ministering "as every man hath received the gift."

Before one can be helped, he must feel his need of help; he must yield himself to be aided. But we are only stewards of the gifts, the manifold grace of God. Whatever therefore may be our gift,—wealth, wisdom, experience, position, and influence, any endowment of body or mind,—let us not expect, *let us not allow*, our freddy fellow men to submit, to surrender, their individuality to ours in order to obtain its benefits, but

have them submit to the Spirit that "worketh all these." We, on our part, in yielding ourselves to help, submit, surrender, not to their own individuality, but to that same Spirit. Christ has made us debtors to their need, and them to our aid; and both being subject to the same all-supplying Power, a perfect ministry is the result. Thus can all of us be subject one to another, yet enjoy the most perfect liberty, "for one is your Master, even Christ; and all ye are brethren."

From the record of the work and experience of the early Church, we learn something of the methods used for the supplying of its needs. They "had all things common." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, . . . and distribution was made unto every man according as he had need."

Afterward, the Lord having signified by His Spirit that there should be a world-wide dearth, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

"Now concerning the collection for the saints. . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. . . . Beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift. . . . But first gave their own selves to the Lord, and unto us by the will of God."

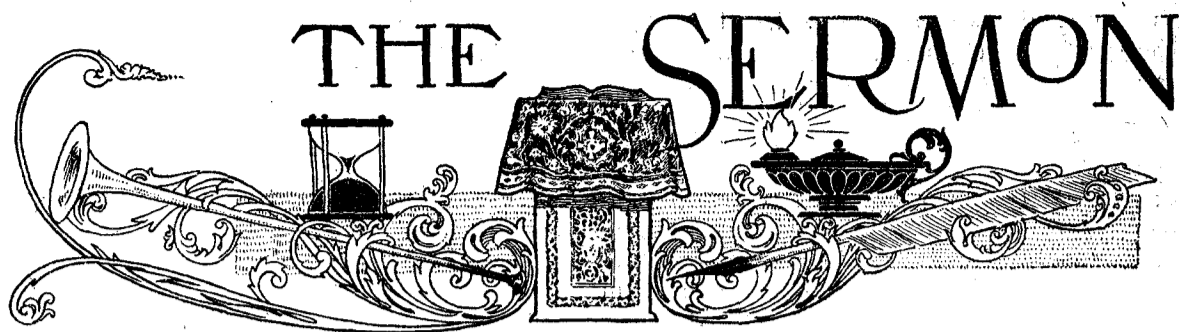
Thus did the members of the body of Christ, as first re-organized, first regenerated, by the "former rain," recognize, and work in accordance with, their mutual dependence. In all lands, in all ages, it is ever the same,—when men realize that they are not their own, that they are "bought with a price," having first given "their own selves to the Lord," they demonstrate His life by life-labor for men. Shall any of us, waiting for the latter rain, say that aught of the things we possess is *our own*? Let us hold them in trust, as stewards, to be used at the Spirit's bidding.

The gift and grace of God, the work of the Spirit, is something beyond our human thought or speech; it is a life,—the only life,—learned only by the experience. Thus shall the Spirit be enabled to work all these, and the result, an "effectual working in the measure of every part."

"Thanks be unto God for His unspeakable gift."

We as a people expect an outpouring of the Holy Spirit, but how are we to recognize it? "Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant the motive." The Holy Spirit will be recognized by all who are seeking to build up the kingdom of God on earth; and he in whose heart this motive is growing stronger may know that it is the effectual working of the Spirit of God? J. WALKER.

"THE only sure foundation for confidence is integrity."



THE DOCTRINE OF BLOOD

WILLIAM P. PEARCE

(Concluded)

I HAVE read of men who went to battle as substitutes for others. I have known of others giving an inch of skin from their arms to graft on the back of a comrade's body. But none ever touched my sympathy as that of Alec Scott, who gave a portion of his blood to save a child that was suffering from chlorosis. Drugs having failed, the physicians held a consultation, and decided to try transfusion of blood. Volunteers were forthwith called for, and unhesitatingly three or four of the professors' clerks stepped forward. The selection was not difficult. Alec Scott stood out from the rest as being the proper subject. His five feet ten inches, his deep, broad chest, his finely developed muscles, his handsome face, and crisp, brown hair, all spoke of vitality at its best. The professor, as he was bound to do, enumerated, without exaggeration but with scientific accuracy, the dangers and risks to which Scott was subjecting himself. For example, he reminded him that so simple an accident as the entrance into the veins of an air-bubble might result in instant death. But, in answer, Scott, amid a profound and solemn silence, declared himself perfectly satisfied, and said that he felt no hesitation whatever.

At the appointed hour, in the presence of nearly five hundred students, the physicians announced that they were ready to begin the operation. Their instruments lay gleaming on the tables. The door opened. A stretcher was carried in on which lay the little patient. The sister of the ward walked at its side. The eyes were closed in unconsciousness, the face was waxy and bloodless. He looked already dead. Scott came unconcernedly behind. The surgeon explained the nature of the case, describing the treatment that had failed, and stating what he proposed to do. He then turned to Scott, who was seated in a chair at the right side of the patient, with his left arm bared. An incision was rapidly made in the prominent artery at the bend of the elbow, and a tube inserted. This was connected by India rubber to a bulb, from the other extremity of which another tube led into a vein of the patient's right arm. A series of stop-cocks prevented the entrance of air into the blood of either person.

At last all was ready. The last stop was turned, and the transfusion began. Slowly the blood flowed past the glass section, through which its passage could be observed. All eyes were fixed on the face of the unconscious boy. For several moments there was no alteration in his appearance, but soon the quality of the pulse improved, the tone of the heart-beat grew stronger. Soon the eyes opened, and the lips moved as if about to speak. The sister leaned down, and whispered to him to keep still. He seemed to understand, and lay very quiet. By this time the patient's general appearance showed the most extraordinary improvement, and the surgeon, deeming it advisable to suspend operations at least for that day, stepped forward, amid the profoundest silence, to address the students. He opened his mouth to speak, but checked himself involuntarily as the sweet child's voice, singing slowly and distinctly, issued from the up-till-now unconscious lips:—

"Jesus loves me, this I know,
For the Bible tells me so.
Little ones to Him belong;
I am weak, but He is strong."

What Alec Scott did for that patient, Jesus Christ did for the whole world. Alec Scott gave a few ounces of blood, but Jesus Christ gave His all. Alec Scott's arm was opened, but the forehead, the hands, the feet, and the side of Christ were opened. Alec Scott's blood entered the body of the patient; but the blood of Christ trickled down His face, His cheek, His chin, His hands, His side, and fell on the sod at the foot of the cross. It was blood in drops, blood in rills, blood in pools. Alec Scott gave his blood for a friend; Jesus Christ for His enemies. Alec Scott survived it; Jesus Christ succumbed to it. Alec Scott gave an extension of life to that child; Jesus Christ gives life eternal.

When the English army invaded Afghanistan, one soldier, while doing scout duty, was caught and shot down when none of his comrades were in sight. Weeks afterward his body was found lying before a tall rock, on which he had written, in letters of blood, "I want mother to have all." The war department held the will to be valid, and saw that the proper distribution of the property was made. But Jesus, in making His last will and testament, said, as the heart gave its last beat, and the bosom heaved its last sigh, and the last drop of blood oozed from His wounds: "It is finished." What finished? The will?—Yes, —a will in which is incorporated forgiveness and redemption, as Paul said: "In whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:14),—a will that includes justification; for the apostle says: "Being justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9),—a will that informs us how to overcome the evil one; for in the apocalyptic vision John saw the final triumph of the saints, and a shout went up: "They overcame him by the blood of the Lamb." Rev. 12:11.

But notice again, this blood is said to cleanse; that is, to remove foul matter, to heal, to free from ceremonial pollution, to purify from guilt.

Should you enter one of the large sugar refineries, you would be surprised at the process through which the raw sugar goes. It is first hoisted to the upper story, where it is dissolved in large tanks of hot water, care being taken to use as little water as possible for the purpose. A quantity of bullock's blood is stirred into the solution of sugar, and the heat gradually raised; the albumen of the blood coagulates, and rises to the surface in the form of a thick scum, bringing with it nearly all the mechanical impurities floating in the fluid. In like manner, when the blood of Christ is applied to the heart of saint or sinner, it purifies and cleanses it.

How? you ask. Is it the material blood that flowed nineteen centuries ago?—No. But it is Christ's blood in its moral significance and strength, implying, as nothing else could do, His sufferings as a man, His sacrifice on the tree. In the expression of Channing, "To be redeemed by such blood is to be redeemed by His goodness; and, in the language of Christian theology, it "is the dogma with pathos." Faith in such blood cleanses.

But note the word "cleanseth" is in the pres-

ent tense. It is not "cleansed," nor "hath cleansed," but "cleanseth." Thank God for this. It is a process resorted to in my present condition and for my betterment.

Oh, let us thank God this morning for such blood! In the words of the reformed Nellie Conroy, of the Florence Mission: "It is no ordinary blood." "It is the symbol, the token, the surety, and the seal of the covenant of grace," as Charles Spurgeon used to say. Thank Him also for the thoroughness of it. It "cleanseth from all sin." All! The hard, cold sins of avarice and hypocrisy, the hot impulse-sins of passion and desperation, the secret sins of vice and dishonesty, the sins that glow like scarlet (Isa. 1:18).—ALL shall be washed away. Thank God not only for the cleansing but for the healing properties of the blood. Blood flows to a wound, becomes vascular there, knits the living parts, and the wound heals. Truly, as David said: "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. No, no matter how broken, He will heal. Thank God also that not only will the blood cleanse and heal, but it is the only passport to the royal port of the new kingdom. Paul had this in mind when he said: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:19-22.

View the scene in closing. It is heaven. Never mind the pearly gates, or golden streets, or gorgeous mansions, or the sparkling waters of the river, or the twelve kinds of fruit on the tree of life. See that throne! See that vast host in white! How the faces shine, and the garments sparkle! Here's one of the elders. Elder! Elder! tell me, "What are those which are arrayed in white robes? and whence came they?" Rev. 7:13. Listen, listen to his answer: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Close the scene, stop the discourse. It is enough.

"Thou dying lamb! thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved, to sin no more."

THE POWER THAT DRAWS

The Examiner

"AND I, if I be lifted up," said our Lord a few hours before His death, "will draw all men unto me." We are greatly troubled in these days over the indifference of multitudes to the services of the Church, and many are the devices resorted to for the purpose of persuading the people, and especially men, to attend them. But all these devices—which we need not here particularize, for they are known to all—are ephemeral in effect, because, however ingenious and pleasing at first, they soon pall upon the taste. The only attractive power that has never yet failed, and never can fail, is the uplifted Christ. The preachers who to-day are most faithfully holding up the crucified Lord as the sinner's only hope are those whose ministry is most effective in winning the attention of the people, and in persuading men to be reconciled to God. This is the method prescribed by divine wisdom, and no device of man can improve upon or successfully supersede it.

"GREAT efforts from great motives is the best definition of a happy life. The easiest labor is a burden to him who has no motive for performing it."



CO-OPERATIVE TREATMENTS AND NATURAL REMEDIES

DAVID PAULSON AND W. S. SADLER

A RATIONAL remedy is one that brings to the sick man the aid which he most needs, whether it be physical or spiritual. In general, sickness may be regarded as the result of a violation of nature's laws. Man has wandered into by and forbidden paths, and sickness is sent as a warning voice, bidding him to return. In illness the mind is, in many cases, more or less in a state of discouragement and depression. Very often the poor sufferer, who is unable to interpret this handwriting of disease and affliction, begins to think that God is hiding His face from him; and so, in a double sense, sickness is always a call to prayer, for it is impossible fully to get the invalid back into the divine order as long as his mind is out of tune with the Infinite. In a similar way, every rational remedy has its object; that is, it helps in getting the various tissues of the body out of their unphysiological state into a physiological, or normal, condition. Prayer does not change the mind of God, but it does change the mind of him who prays in sincerity. Rational remedies do not change the laws of nature, but they do change the man, and assist in bringing him into that channel of harmony with nature which makes it possible for nature's Author to cure him.

HOW GOD HEALS

There is no healing apart from God, for He "healeth all thy diseases." Ps. 103:3. God is constantly at work day by day, healing the body through the blood. The blood is the life. It is the power of God that constantly cleanses the blood. Joel 3:21. Every few weeks the entire ten or twelve pounds of blood in the human body is renewed; it has all been re-created. Nature builds up blood from the food we eat; but God does not undertake to make pure blood out of impure food, for the Scriptures plainly declare: "Who can bring a clean thing out of an unclean? not one."

It is presumption to ask God to cleanse our blood when we are daily putting into our stomachs food which would require the Lord to work a direct miracle to prevent its contaminating the blood. The Lord has said, "Whatsoever a man soweth, that shall he also reap," and He can not consistently, without repentance on our part, arbitrarily or miraculously save us from the penalty of disobedience. The sufferer must begin to sow for good blood by eating good, pure food, before the prayer of faith can fully save him. And until he has become willing thus to co-operate with God in His efforts to cleanse the blood and heal the body, the so-called prayer of faith is only the prayer of presumption, and the prayer of presumption will never heal nor save the sick.

EXERCISE

Paul said, "I die daily," and this is just as true in a physical sense as in the spiritual. Physically, we are constantly putting off (to death) the old man, and putting on the new man. There is not a tissue nor a cell in the body that is not constantly being torn down; and this process produces various waste products, which necessitate a constant rebuilding from the nourishment brought to the tissues by the blood. It is of the utmost importance that these broken-down tissues shall be quickly eliminated from the human system; otherwise they will accumulate,

thus saturating the blood with their poisonous properties, and making it a veritable messenger of death, instead of a messenger of life. Vigorous physical exercise quickens the circulation of the blood, and, in addition, helps to transform into a more harmless state many of those harmful products of tissue breakdown.

Thus physical exercise becomes a most potent factor in our co-operation with God in the use of the cleansing and healing properties of the blood. When we refuse to take *spiritual exercise*,—when we neglect to work for the salvation of our fellow men,—then it is that the poisonous products of our carnal natures begin to accumulate in our spiritual experience, and we are ready to exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. And so it is with the man who neglects to take physical exercise; the dingy eye, sallow skin, and contaminated breath, and the disinclination to perform any of life's ordinary duties, are all symptoms which clearly indicate that the invalid could truthfully say of himself, physically, "O wretched man that I am! who shall deliver me from the body of this death?" Such a person's blood needs to be cleansed, and God has promised to cleanse the blood; but the appointed way to accomplish this wonderful work is by means of thoroughgoing physical exercise, and the partaking of proper quantities of pure, wholesome food. And the patient who has strength and opportunity to utilize these heaven-sent agencies, and neglects to do so, is one of whom God is saying, as He did of Ephraim: He "is joined to idols: let him alone." Hosea 4:17.

USE OF WATER

Every organ in the body has a corresponding area upon the surface of the skin, with which it is connected by means of the nervous system and blood vessels. Consequently, whatever happens to this skin area is whispered, as it were, to the internal organ. Who has not, on a hot day, experienced the refreshing effect resulting from bathing the face with cold water? This is because the skin of the face is connected by the nervous system and blood vessels with the brain. When the skin over the liver is bathed, there is practically the same refreshing effect experienced by that organ, although it has no nerves whereby it can convey its sense of satisfaction and appreciation to the brain.

On account of this arrangement it is very easy for us, by means of intelligent applications of water of various temperatures, as well as by means of electricity, massage, etc., to exert a most direct and powerful influence upon the activity of the various vital organs of the body. In a certain sense, the surface of the body bears the same relation to the internal organs that the keyboard of a piano does to its internal mechanism. The skilled musician brings out beautiful harmonies by his intelligent touch upon the keyboard. And it is our privilege to learn how to apply nature's own remedies to the surface of the body so that we shall secure not only an increased but a harmonious action of every organ within the human form divine. If applying cold water to one square foot of skin upon the surface of the face produces such gratifying results, how much more good must result from the free and intelligent application of water to the more than seventeen square feet of body surface?

Just as the musician can produce from the piano almost any sound he may choose, so it is possible by the simple application of water, at proper temperatures, to the surface of the body,

to produce almost any physiological result desired. Is the patient excited, nervous, unstrung? Is his nervous system keyed to the highest tension? Then immerse the body in a full bath, whose temperature is practically that of the skin, from 94° to 96°; in a few minutes the agitated and irritated nerves are relieved of their tension. The whole body becomes conscious of a most delightful sense of repose and restfulness, and often the patient drops asleep in the bath.

If one feels relaxed, and has a sort of instinctive longing for "spring tonics," or some other stimulating patent medicines, which generally owe their delusive virtues to the amount of bad whisky they contain, let him take a cold spray, a cold hand bath, or a momentary plunge into a tubful of cold water, and he will then appreciate how nature has responded to his effort by increasing all the vital activities of mind and body. Is the body, or some part of it, convulsed with pain? Are some of the muscles in contortions with cramps? Then apply water as hot as can be borne, and the pain will in most cases disappear as if by magic.

While it is God himself who converts and transforms the soul, no one for a moment supposes that the working of this remarkable miracle will relieve the converted man of the necessity of daily studying his Bible or engaging in earnest prayer. Likewise, although it is God who always heals the sick, yet the working of this remarkable miracle does not in any wise relieve the person of the responsibility of utilizing every rational and natural remedy, which his judgment and experience have shown him will assist nature in the work of increasing the healing and life-giving possibilities of the body.

What is true of diet, exercise, and the intelligent application of water, is just as true with reference to having an abundance of pure air, of properly attiring the body with suitable clothing, as well as of carefully guarding the mind itself from all sources of contamination and pollution. God works the miracle of growing the potato in the ground, and He has also created the wonderful mechanism of digestion and assimilation, which enables us to convert the potato into blood, and flesh, and thought; but as long as we have the means at our disposal which enables us to take the potato from the ground, we have no right to expect, or to ask, God to miraculously dig our potatoes, just to save us the trouble, annoyance, or expense of digging them ourselves. This is equally true of the miracle of health, which God is so willing to work for the soul who is willing to live in harmony with His laws, but in the working of which it is decreed that man shall act the part of co-operator. This is why so many efforts fail to gain health from the so-called channels of divine healing. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

DOUBTING

The King's Messenger

UNBELIEF is sin; distrust brings death; worrying is disobedience, and—to doubt is to be doomed. Sadness, sorrowing, sickness, and sin are the fruits of doubting. The taproot of trouble is doubt. The source of joy is trust. Belief in God scatters trouble, removes the blues, and brings in the light. The reason of the lack of success of life and power in the Church, in the individual, is simply the lack of faith—not faith in doctrine or dogma, but faith in God. We believe man, but we doubt God, and doubting, we disobey.

"Receive ye the Holy Ghost." Ye shall receive power, the Holy Ghost coming upon you. We doubt. We do not desire Him. We seek joy, happiness, safety, holiness, usefulness—but not Him. We accept legal and moral precepts

and theological beliefs in place of the personal Holy Spirit, and we doubt His presence and abiding power. We ostracize and deny Him. We grieve Him by our distrust of Him, and He is not permitted to enter our hearts to control our lives; and, therefore, we are weakness and not strength; doubt has the supremacy, and sin reigns.

Received by faith, and He will energize our entire being; will turn profession into practice, and make us temples for His indwelling, while we walk in the light as He is in the light; for in Him is no darkness at all. Doubt is dark. Faith is light.

Have faith in God. Faith is the gift of God.

THE CHICKEN'S MISTAKE

A LITTLE chicken one day
Asked leave to go in the water,
Where she saw a duck, with her brood at play,
Swimming and splashing about her.

"Indeed," she began to peep and cry,
When her mother wouldn't let her,
"If the ducks can swim there, why can't I?
Are they any bigger or better?"

Then the old hen answered: "Listen to me,
And hush your foolish talking;
Just look at your feet, and you will see
They were only made for walking."

But Chicky wistfully eyed the brook,
And didn't half believe her;
For she seemed to say, by a knowing look,
Such stories couldn't deceive her.

And, as her mother was scratching the ground,
She muttered lower and lower:
"I know I can go there and not be drowned,
And so I think I'll show her."

Then she made a plunge where the stream was deep,
And saw too late her blunder;
For she had hardly time to peep
When her foolish head went under.

And now I hope her fate will show
The child my story reading,
That those who are older sometimes know
What you will do well for heeding:

That each content in his place should dwell,
And envy not his brother;
And any part that is acted well
Is just as good as another.

For we all have our proper sphere below,
And this is a truth worth knowing:
You will come to grief if you try to go
Where you were never made for going.
—Phoebe Cary.

MANHATTAN A CENTURY AGO

HERE is some condensed history from the New York *World*:—

The city was lighted only "in the dark of the moon," by flickering whale-oil lanterns placed one hundred and fourteen feet apart. Wood was the common fuel.

Along Broadway the houses were built of brick; elsewhere they were made of wood, and painted.

The average merchant lived over his store. Business began at 9 A. M.; and closed at 9 P. M.

Streets were swept by the householders every Saturday morning. Brick sidewalks were general.

Dancing schools were numerous; the cotillion and minuet were the favorite dances.

Pumps supplied all the drinking water. Fires were put out by volunteer "bucket brigades."

There were no bath-rooms, and there was only one public bath, on Chambers Street. Rooms were uncarpeted, and lighted with candles.

Popular amusements were bull-baiting and lotteries.

Hogs and cows roamed through the public streets.

Men wore mustaches, but not beards.

Smoking was regarded as an Indian habit, and was not common.

Sherry was the favorite wine. Whisky was drunk in Baltimore, but not in New York.

Milk was brought from New Jersey, and peddled from door to door by women.

There were but two theaters, and they were poorly supported.

The favorite walk of the young people was to the Battery and back or across to the ferry to Hoboken.

There was not a light to guide vessels from Sandy Hook to the Battery.

Philadelphia was thirteen hours distant by stage, Buffalo four days, and Montreal three days.

Mail was carried by postboys on horseback. One mail a day passed between New York and Washington.

Books were rare. The Bible and "Pilgrim's Progress" were in every home.

Workmen wore leather breeches, coarse shirts, and flannel jackets.

THE RUSSIAN RELIGION

GEO. B. MORRISON
(*Eagle Corners, Wis.*)

VLADIMIR, third son of Svatoslaf, grand prince of Russia, received one third of the kingdom at his father's death, his brothers having received the remainder. In their lust for power, the brothers soon made war upon one another, and the result was that Vladimir, by killing both brothers, became ruler of all the Russias. He then made war upon those around him, thereby greatly enlarging his dominions.

He, being a pagan, supposed, on account of his success, that the gods were on his side, and so he prepared to do them great honor. He ordered splendid memorials to various deities to be erected throughout the country, especially honoring Perune, the father of the gods, for whom he provided a pair of golden whiskers. In one instance he offered a human sacrifice, selecting a Christian youth of the capital, who, together with his father, was slain for that purpose. He also gave large sums of money and rich presents to religious establishments; and for this reason the Jews, Mohammedans, Catholics, and Greeks each sought to win him to their respective Church.

After appointing a commission to look into the merits of each of these religions, he finally decided to become a Greek "Christian." He rejected the Jewish religion because it was a homeless religion; and the Mohammedan religion because it forbade the use of wine; and the Catholic because the pope would be his superior, and this he could not consent to. There was no change of heart in the matter at all; for he was just as thirsty for blood, and delighted in war just as before. This is not strange, however, for the desire of the churches for his conversion proceeded from motives purely selfish.

The first thing Vladimir did after he was baptized was to issue a decree that since he had changed his religion, all his people must do the same. This he compelled them to do.

He became Vladimir the Great, and after his death the Greek Church made him a saint. So it is with the "Christianity" of force to-day. Those who rule by force are great in the eyes of the world, and in the eyes of the world they may be saints; but those whom God calls His saints must be saints before death, and must be made so by the Lord, not by a deluded people. In the eyes of the world the true saints are despised and rejected; but the Lord calls them blessed. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."



"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

"THE deeds we do, the words we say,
 Into still air do seem to fleet;
 We count them ever past;
 But they shall last;
 In the dread Judgment they
 And we shall meet."

TEMPERANCE*

A. M. WINEGAR, M. D.

(Concluded.)

EVERY mother may be a mighty power in bringing about reformation, not by leaving her own home and working for those who have already fallen, but by caring for and properly training the children in her own home.

Not only should the food be of proper quality, but it should be most thoroughly and carefully prepared. Great care should be taken in the training of cooks. They should be trained in cookery as a science, and should have a thorough knowledge of the nutritive values of the various foods, of proper food combinations, and of the best manner in which to prepare foods to make them palatable as well as wholesome. The mothers themselves must take this in hand, and raise the standard of cookery until such work will not be regarded by young women as drudgery.

The mothers of our land, and those who have the guiding of our girls, are largely responsible for the condition of the present day. Young women are seeking other employment, and few are found who are willing to devote their time to cooking. Mothers should take an interest in the preparation of the food in their own homes, and when selecting a cook should choose one who has ability to prepare nourishing foods in a way that is pleasing to the taste, rather than one who can do fancy cooking. The cook should be made to feel that her calling is a high and noble one. There is no calling more noble than that of the cook who prepares the food which is to build up the bodies of those who are most dear to us.

The food taken into the body has not only to do with the development of the physical being, but of the character as well. This organization can have no greater work before it than to train young women to fill this important position, by training them in their own homes, or by organizing cooking schools in different localities, where young women can be trained in scientific cookery, and where they can be taught the importance of the position. It rests with you who are before me to-day to remove the stigma that has so long rested upon cookery in the home, and which has caused many young women to choose a life of shame rather than to engage in the drudgery of the kitchen.

The principles of true temperance should be taught in every community. The dangers of wrong habits of living should be pointed out to the young, and the highest ideals set before them. Instruction should be given in the selec-

tion of proper foods, of food combinations, and the proper preparation of various foods. There are hundreds of girls to-day in our land who would be glad to engage in this work if they could see it in the proper light, if they could feel that they are thus doing a work for humanity, and that the cook has a grander mission than the minister in the pulpit or the teacher in the school.

We trust that the time will soon come when, in every large city, in every town and village, and even in the country places, schools, whether large or small, will be opened, with proper instructors, for the training of young women who are willing to devote their lives to this work. By beginning at the very foundation, those who are deeply interested in the temperance question may see results of their labors, and be led to rejoice that the Lord has opened the way whereby the young may be saved from the dangers that surround them on every hand, and that, having strong bodies, and consequently strong minds, they may be able to meet the great problems of life.

GRANOLA

TAKE 5 cups flour, 2 cups oatmeal, $\frac{1}{2}$ cup corn meal, $\frac{1}{2}$ cup rye meal or flour; mix with water into a stiff dough; roll thin; bake until dry enough to break into pieces, then grind. Coffee mills, peanut mills, or sausage grinders may be used for granola; if baked in long, narrow strips, it will feed a sausage mill best.

GRANOLA PIE CRUST

TAKE $\frac{1}{2}$ cup cream, milk, or water, and $\frac{1}{2}$ cup granola; salt to taste; mix quickly, and spread at once in a pan which has been oiled, using spoon to spread in pan. This crust should be dried in oven a moment or two before filling is added.

A LETTER

—, Feb. 22, 1901.

DEAR SISTER IRWIN: I will send one dollar and a half, with which please have the REVIEW sent to the following-named persons: . . . I will send my copy to another address. I am one of many isolated Sabbath-keepers. My work is wherever I find an opening to do good; but mostly to help the poor or visit the sick. These three names make ten persons to whom I am sending the REVIEW. I also send tracts and other reading. I feel that my efforts are feeble, being alone; and yet we know that it is the Lord's work, who says, Go work in my vineyard. While we can not preach or go out into the world, there are many ways in which we can be a help in spreading this truth. May the Lord work with us in all our gospel work, and may all be done according to His will! Thank you much for the blank pledges and reading-matter. I will try to make the best use of them. May

the gospel workers remember one another at the throne of grace.

Yours in the blessed hope,

EXTRACTS FROM CORRESPONDENCE

IN your letter you mentioned some new school books. I should like to have such a reader for my boy.

You ask me about signing the pledge. I am glad that I can tell you that long ago I gave up the use of coffee, tea, and meats of all kinds. I am indeed glad that Jesus has been so good to me, and has given me help to overcome these things, for I could not have done so alone.

Seeing your request in the REVIEW, I will gladly remail my REVIEW to any sister who is not able to take it. It has been only a few months since I could have it myself, so I can appreciate the needs of others. My mother and I are the only Seventh-day Adventists in this place. We do what missionary work we can, but the harvest is great, and the laborers are few.

I feel that my home is the first place from which to clean out all intemperate things, and then I can tell others how much better I am without the use of them. A dear lady who is in poor health called to see me this morning, and I sold her a copy of *Good Health*, and gave her a glass of peanut meal, and advised her to get granose and use it. I see we must be careful how we put these things before the people.

My husband is good to provide, but he does not want me to have any money to use in the cause. Of course, you know that it is my object to work for the Lord, so I take in washing or some other work to get money for missionary purposes. You ask me if I take the REVIEW. Yes, indeed, I do, and the Woman's page is a great help to me. In fact, the whole paper is almost as good as a visit from a minister.

My heart often aches because I have nothing with which to answer the calls for help which I receive. We live on a small farm, and our neighbors are as poor as ourselves, so there is not much chance to work for others to earn anything. I am sure that I do not have more than twenty-five dollars in money in a year, but I manage to take the REVIEW, the *Instructor*, and the *Life Boat*, and I pay my tithe and give five cents each month to the Worthy Poor fund. Last year I gave a dollar to the school work, and this year I gave a dollar to the college debt, and also made a quilt, which I sent to the Life Boat Mission. Oh, how I wish I had more to give!

Later this sister writes:—

Since I wrote you last, I have been busy. I canvassed for the *Signs* two afternoons, and sold at every place at which I stopped. I even sold a copy to a man I met in the road. I urged those who bought the papers to give them a careful reading. I sold them for ten cents a copy. I have also sent for two copies of "Christ's Object Lessons," and want to go out with them to my neighbors as soon as I study the book enough to present it in an intelligent manner.

REQUESTS FOR PRAYER

"PLEASE remember my dear husband in prayer, that he may overcome the appetite for tobacco."

"I ask your prayers for my husband, who is not a Christian, that he may be brought to the Lord, and for myself and little ones."

"Will you allow me to ask an interest in your prayers for my dear father and brother, who know the truth, but the cares of this life keep them from living it?"

"I ask an interest in your prayers for my husband and two sons, who, though once members of the church, are not now living the truth, and are very careless and indifferent. Pray for me also, that I may live the truth before them. I feel encouraged to believe that the Lord will answer our prayers in their behalf."

"I have three children who are not in the truth, and I earnestly request prayer for them,—a daughter who has never made a profession; one son, who belongs to the church, but uses tobacco; and a younger son, who has an evil temper. Pray that the appetite may be taken away, that the temper may be controlled, and that I may live right before my children."

* Remarks made in the Review and Herald Office chapel, February 3, 1901.

A sister in the South, who has received a knowledge of the truth in a remarkable manner, requests prayer for her husband and two children,—a girl of fourteen and a boy of eleven years. She also requests prayer for herself, that she may have courage to take a bold stand for the truth. She thinks that unless there is a great change in her husband, her stand for the truth will mean a separation from her home and her children. She writes: "This is the greatest cross of my life, but God is able to do all things well if I have faith, and trust in Him. My trials are indeed great, and I feel the need of help. Pray that my husband may be impressed to listen to the truth and may be converted, and that I may have wisdom to guide me, and strength to bear all."



THE RECORDING ANGEL

No transaction 'scapes His eye;
Not one sigh, or groan, or tear,
Not one idle word passed by,—
All must be recorded there.
No one kneels before the throne,
If his heart is far away—
Thus the record is set down,
Thus 'twill read at that great day.

Swearer, pause! that awful name,
Just about to leave thy tongue,
Will appear in words of flame,
When thy soul with fear is wrung.
Ye who to the poor deny
Of the plenty to you given,
Tremble; for that anguished cry
Is recorded high in heaven.

Though great power may here be gained
To defraud, and cheat, and wrong,
Trample on their fellow's claim,
Still that pen is moving on;
Though the action may in part
Screen the thoughts that move them here,
Every motive of the heart
In that record will appear.

Sinner, pause! ah! pause with dread!
Let this question claim your care;
When the judgment books are read,
Will your name be mentioned there?
Solemn warning! solemn thought!
Sinks the heart in deepest gloom.
Mercy then can not be bought;
Fixed for aye the sinner's doom.

—Selected.

REVIEW OF REVELATION 8-14

S. N. H.

THE eighth chapter opens with silence in heaven for the space of half an hour, prophetic time, seven days. But one such time is mentioned when there are no angels in heaven singing praise and glory to God: this is when Christ comes to gather His saints. Verses 3-5 refer to the last work of Christ in the heavenly sanctuary. Four of the seven trumpets are mentioned in this chapter. These trumpets were fulfilled in the breaking up of the Roman Empire, and were judgments of God upon that nation because they rejected light and put to death the Son of God. The northern barbarians formed independent kingdoms in the territory of the Roman kingdom. Some of the leaders of the three tribes made their war almost exclusively upon land, while one was naval in his operations. In 330 A. D. the capital was removed from Rome to Constantinople. In 337, the three sons of Constantine took the three divided portions of the empire, and this explains the expression "third part." The chapter closes by pronouncing three woes on the inhabitants of the earth by

reason of the three voices of the trumpet of the three angels which are yet to sound.

The ninth chapter is the historical account of the downfall of restored Persia and of the Mohammedans to the close of their independence. Their history may be divided into three parts. First, when they had no regular organization, but consisted of tribes and hordes, which made sudden dashes on what was the eastern portion of the Roman Empire, and then as suddenly retired. This history is given in the first four verses. Verses 5-12 give their history under an organized government, yet they were not able to overthrow the Greek Empire. Othman organized and founded what was known as the Ottoman Empire. He first entered the territory of Nicomedia, July 27, 1299. This state of things continued for one hundred and fifty years, during which time they tormented the Greek Empire. The figurative expressions, which speak of their warfare during this time, had their fulfillment both in their effect upon the people and in their mode of warfare. They were properly termed destroyers.

Verses 13-21 contain an account of the sixth trumpet, which began to sound at the expiration of the fifth trumpet, July 27, 1449 A. D. It continued until Aug. 11, 1840. Their independency as an empire continued three hundred and ninety-one years and fifteen days. This brings us to the time referred to in chapter 10, when the mighty angel came down from heaven clothed with a cloud, having in his hand a little book opened. He bore the special message that time would be no more. This message was the prophecy of Daniel that had been sealed until the time of the end. Daniel 12. It went by land and sea. After the prophetic period passed, as they supposed, in the spring of 1844, there came the fulfillment of the experience recorded in Rev. 10:9, 10. Upon the re-examination of the prophetic period, they found that it continued six months into the following year; and while they looked forward to the tenth day of the seventh month, they enjoyed the sweetness of expecting their Lord; and when it passed, they experienced the bitterness.

At this time in the autumn of 1844 the seventh angel sounded, and the temple of God was opened in heaven, and there was seen in the temple the ark of His testament. Rev. 11:19. In this ark were the Ten Commandments, which are compared to the reed in chapter 11. This is to measure the temple of God and the altar, and those who worship therein. As the people applied it to their own character, they saw that they were breaking the Fourth Commandment. Upon examining the Scriptures, they found there was no foundation for First-day observance. This led them to confess their sins, which lodged upon this altar, and were forgiven by Christ in His last mediatorial work. The court is this world, which was not measured at the time the worshippers were measured.

There was now a resetting of the gospel truths to prepare the people for the second coming of Christ. The apostle then takes up the two witnesses, the Old and the New Testament. France, one of the ten kingdoms, rejected the light of the Reformation. The result was the French Revolution just before 1798. The period of time referred to by that terrible condition of things was three and one-half years. In the beginning of the nineteenth century, Bible societies were organized, liberty of conscience was granted, and the light of the Bible has gone throughout the world. The seventh angel's trumpet covers the entire period from the beginning of the investigative judgment until the establishment of the kingdom of God.

Chapters 12, 13, and 14 are intimately connected. These three chapters bring to view the dragon, the Beast, and the two-horned Beast, and the warning of the Third Angel's Message

against the worship of these powers. The first four verses of chapter 14 tell of the triumph of the people of God as they come out of this conflict and stand upon Mount Zion. The dragon, which is said to be Satan, was pagan Rome, which sought to destroy Christ: it was Satan who moved upon Herod to put Christ to death. Paganism was the chief agent to make war upon Christ and His people through the first centuries of the Christian era. Then it assumed the form of the papacy, and the work was carried forward. The Beast with the lamblike horns also spoke like a dragon; he was seen coming up when the Beast went into captivity in 1798. He says to them that dwell on the earth that they should make an image to the Beast that had a wound by a sword and did live. In enforcing this worship they not only worship the Beast before it, but they worship the dragon, which was merged in the first Beast. This worship is sun-worship. At a very early date, Satan began to turn the minds of the people to worship the sun, and for nearly six thousand years the sun has been worshiped in some form. But the message warns against the worship of the sun. Whether it be the worship of the Parsee, praying with his face toward the sun; the idolatry of paganism; or the worship of the Image representing the papacy, in observing the first day of the week as a day of worship in its honor,—all is forbidden. God's people will keep His commandments and the faith of Jesus. Those who reject this warning will drink of the unmixed wrath of God.

BEREAN LIBRARY STUDY

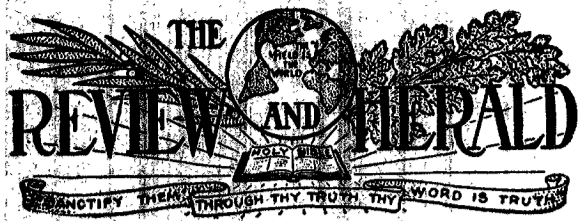
Review of Revelation 8-14

- DAILY READING FOR MARCH 10-16
- Sunday, A Firm Platform, "Early Writings," pages 121-124.
 - Monday, Spiritualism, "Early Writings," pages 124-128.
 - Tuesday, The Sins of Babylon, "Early Writings," pages 134-137.
 - Wednesday, Mark of the Beast, "Early Writings," pages 54-57 of Experience and Views.
 - Thursday, The Second Angel's Message, "Early Writings," pages 101-103.
 - Friday, article, Review of Revelation 8-14, on this page.

We trust that none will fail to read carefully the preceding selections from "Early Writings." They contain valuable instruction.

QUESTIONS

1. Describe the closing work in the heavenly sanctuary, as given in Rev. 8:1-5.
2. Give an outline of the first four trumpets. What did they accomplish?
3. What are the three last trumpets called?
4. Give the work of the first woe; the second; the third.
5. Show the connection between Revelation 10 and Rev. 14:6, 7.
6. With what work does chapter 11 open?
7. How is the character of France portrayed in Revelation 11?
8. Give proof that France is the nation referred to.
9. Who is the "child" of Revelation 12? Give proof.
10. Who is the dragon in a primary sense? in a secondary sense? See "Great Controversy," page 438.
11. Describe "the Beast" of Revelation 13. Give his character and work.
12. Prove that the two-horned Beast of Revelation 13 is the United States of America. Id., page 578.
13. Show that Spiritualism is the miracle-working power of Rev. 13:13, 14.
14. What is said of the one hundred and forty-four thousand in Rev. 14:1-5?
15. Repeat the First Angel's Message; the second; the third.
16. Describe the second coming of Christ, as foretold in Rev. 14:14-20.



BATTLE CREEK, MICH., MARCH 5, 1901.

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THE KEEPING OF THE COMMANDMENTS The First Commandment

"I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me." Ex. 20: 2, 3.

The second of the three forms under which "the world" is embraced, and idolatry manifested, is — "The lust of the eyes."

The lust of the eyes can be summed up in one word, vanity; and vanity is simply love of display. Something is put on ourselves, or that which is ours, merely for display, to attract the attention and excite the lust of the eyes of others, and cause them to envy our condition.

Further, on our own part, this idolatry is indulged in our seeing something that somebody else has, and not being content until we have imitated him by obtaining for ourselves a like thing.

That which we see with others may be perfectly proper, and strictly becoming, to them; yet, when imitated by us, it may be altogether improper, and unbecoming in itself, besides our indulging idolatry in the use of it. Because, if our eyes had not seen that particular thing, no thought of our own, and no need of our life, would ever have suggested that we should have it. The only reason of our having it being solely that our eyes saw it in possession of some other one, the possession of it by us is sheer idolatry in the lust of the eyes.

This principle of idolatry is expressed in the one word, the worldly word, "fashion." The world spends time in inventing particular styles of dress, or whatever else may be a part of the living. The world is expected to follow, and expects to follow, the fashion set by the world.

But we are studying how to serve God. We are studying how to be *separate* from the world; how to be "not of the world;" how to be completely divorced from the love of the world, or of the things that are in the world. And in this we are studying how to be separated from this lust of the eyes which follows the world, which accepts the dictates of the world, and which itself is "of the world."

God has made no two persons alike. He has made each person with characteristics which single him out distinctly from all others in the universe. This is for a purpose. We are created for the glory of God; that is, the purpose of our creation is that each one, in the characteristics which make him himself alone, distinct from all others in the universe, shall be a means of making God manifest,—of reflecting a ray of the light of God, in a way that no other can possibly do, that by each one God shall be manifested as not by any other one. And, in order that this shall be so, it is essential that each one shall be joined *only to God*, and this with all his heart, and all his soul, and all his mind, and all his strength—the whole being.

This principle is expressed in the parable of the talents, in Matthew 25. When the master took his journey into a far country, and delivered to his servants his goods,—to one five talents, to another two, and to another one, he gave "to every man according to his several [individual; not common

to two or more; separate, particular] ability." And from the master, at His returning and reckoning, each one receives according as he has used the gift of God, according to this "several ability."

No one is to use, indeed no one can use, this gift of God in *imitation of others*. To attempt to use it in imitation of others is to separate from God, and put others in His place; it is to have other gods before the Lord; it is idolatry.

There are desires of the flesh which are not lusts of the flesh, in the wrong sense. While we are in this world, it will be necessary for us to eat and to drink—not to make a god of the belly, not for the satisfaction of appetite, not for the lust of the flesh, but for *the glory of God*. Those who serve God in the keeping of the First Commandment eat and drink that which, in every respect, enables them best to discern what is the will of God, and how best to serve Him according to that will.

While we are in the world, it will be essential to clothe ourselves—not to please the world; not to conform to some silly style that our eyes see, which is altogether of the world, and which we ourselves would never think of if our eyes had not seen it as displayed by the world—not that; but the *glory of God*.

It is proper, indeed it is essential, to our glorifying God, that we shall dress neatly; that we shall wear as good clothing as we honestly can; that it shall be made to fit us becomingly, that is, that it shall conform strictly to our own individuality; that it shall be a proper expression of our own several selves, as God has made us. But to imitate the dress of others, to put something on ourselves simply because we have seen it on others, to adopt a style for ourselves which we have seen adopted by others,—all this is of the lust of the eyes; all this is not of the Father, but is of the world: it is idolatry.

A long coat is strictly becoming to a long man, but not at all so to a short man. A high collar is entirely proper for a man who has a long neck; but for a man with a short neck to wear a collar so high that it throws up his head as if he were constantly gazing at the moon, is not at all proper. A blue dress, or one of some other color, may be exactly becoming to the one whom you saw wearing it; but it may be the last color in the world that you should wear in a dress.

Now, all this imitating of others, all following of fashion, is but the lust of the eyes, is of the world, and is idolatry.

Ask God what He will have *you* do. It can never be a proper question with you, as to whether anybody else in the wide universe does it. You are to glorify God, not others.

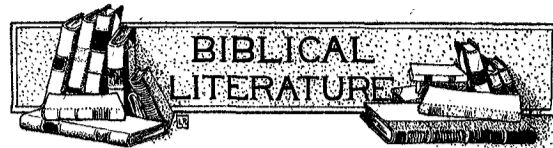
Study, in the fear of God, your own self as the workmanship of God; and study, in the fear of God, asking *Him only* what you shall wear, what you shall eat, what you shall drink, what you shall do, that shall most fully glorify Him, that shall most fully represent the talent which He has given you to be used for Him only, according to *your* "several ability."

In every way it means much to love God with all the heart and all the soul and all the mind and all the strength. It means much to be not of the world; to love not the world, neither the things that are in the world. Yet that which it means is simply the keeping of the First Commandment.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Out of Egypt have I called my son." "Thou shalt have no other gods before me." "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Here are they that keep the Commandments of God, and the faith of Jesus."

A petition, "signed by 2,005 peaceable Filipinos, residents of Manila," has been presented to Congress, in which it is declared that "the only admissible solution of the present difficulties is the recognition by America of the independence of the Fili-

pinos. In saying this, we do not consider either the nullity or the legality of the Paris Treaty on our country, but the well-known doctrine of the immortal Washington, and of the sons of the United States of America, worthy champions of oppressed people." The petition was denounced in the United States Senate by Senator Hawley as "a treasonable document."



INTELLECTUAL IDOLATRY



ONLY a great mind can conceive great thoughts, and great themes can come only from great minds. In fact, a mind must be judged by the themes or thoughts on which it dwells, and which it presents to others, even as a tree is known by its fruit. Realizing this, we are able to behold the greatness of the mind of God, its nobility and glory, to the extent that we comprehend and appreciate the literature that presents it—and that literature is the literature of the Bible.

And yet there are those, even among professed Christians, who study the themes of the world's literature, and live in almost total ignorance of the great thoughts that have come directly out of the wondrous mind and throbbing heart of God. They live in the atmosphere of other men's minds, of other men's thoughts and ideas, and these become the impulse of their lives. They become absorbed in hero-worship and intellectual idolatry, and have no place for God's thoughts in their minds, consequently no place for His acts in their lives; for as a man thinks, so is he.

God calls this committing two evils; it is a double sin. It is worse than the heathen do. "For pass over the isles of Chittim and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

There are many ways in which we may forsake God, and there are many things to which we can go; but in literature itself, since it deals with the minds of the authors, we have the direct way of forsaking God, and the direct way of going to other minds than His.

Consider it for a moment. Our salvation and our worship of God depend upon true *knowledge*; for idolaters worship they *know* not what (John 4: 22), but true worshipers are saved by a *knowledge* of the true God. John 17: 3. And with this mind which thus *knows*, they *serve* the law of God. Rom. 7: 25. If they lack this *knowledge*, they are destroyed; and because they reject this *knowledge*, God also rejects them. Hosea 4: 6.

Now in Biblical literature we deal directly with God's mind; and when we reject Biblical literature and its study and training, we reject the mind of God itself, and its study and its training. And since in other literature we deal directly with other minds, when we choose this literature we choose directly these minds, in preference to the mind of God. It is committing two evils. We turn from God's mind, the fountain of living waters—that is bad enough, that is one evil. Then we fix our attention on the minds of others, their thoughts and teachings, and thus hew out for ourselves cisterns; and, worst of all, these are broken cisterns that hold no water—and this is the second evil.

God calls it a horrible thing. And truly such it is.

L. A. REED.

SUNDAY-LAW HEARING IN MASSACHUSETTS

BEFORE a committee of the Massachusetts Legislature, February 7, there was held a hearing on "a bill to provide a weekly rest-day for employees of transportation companies." As always, the petitioners for the bill, and those who pleaded for it before the committee, were preachers.

From the employees of transportation companies there were present more, it would seem, to oppose the bill, than there were of the preachers to advocate it. Yet the preachers insisted to the committee that "although the railroad men present were against the bill, it should be passed, as it is best for them." But, "as most of the petitioners were ministers and representatives of organizations in no way connected with railroading, the conductors, brakemen, and engineers who were present demanded the privilege of running their own affairs, and claimed to know what they wanted as well as anybody else."

One of the advocates of the bill, as usual, took pains to explain that the bill had "no relations to Sabbath-day observance. There is no objection to running trains on Sunday, but the bill attempts to make up to transportation employees for their loss of Sunday. The proposed law will furnish work for one-seventh more men. Mr. Buttrick then went on to show the great increase of Sunday travel, and the growing number of men who are compelled to work seven days in the week. He said that the continuous toil is causing men to deteriorate in many ways. General Bancroft told him that the motorman and conductors of the Boston elevated are better paid than the average clergyman. From this Mr. Buttrick concluded that they could better afford to give up a day than mill hands and others who can not work seven days if they want to.

"After several railroad men had tried to cross-examine Mr. Buttrick, he refused to answer questions, and Rev. G. G. Farwell was called. He said that for five years the committee of the Congregational general association had tried to get the bill. He stated that conductors and motormen of the Boston elevated do not dare to come and petition for a day of rest; moreover, they do not dare even to frequently ask for a day off, as, if they do, they will lose their places. The opposition to the bill, he said, came from steam-railroad men, who have a day off each week.

"The next witness for the petitioners was Rev. Doremus Scudder, of Woburn. Dr. Scudder went on to explain how, although they work seven days in a week, lawyers, doctors, and ministers can get recreation by a very long vacation or by the variety of their work. He thought workingmen who do the same thing day after day should be compelled to rest.

"Rev. W. H. Allbright pictured a horrible future for labor which must work seven days in order to live, and claimed that it is the duty of the State to compel the transportation men to do what is good for them, whether they wish to or not.

"The principle of the State legislating for the good of the man, whether by his consent or not, was laid down by the next speaker, Rev. A. A. Beale, of Brighton.

"Rev. Daniel Evans, of Cambridge, stated that all great reforms do not come from the people to be benefited, but from those outside who are able to see what they need better than the beneficiaries themselves.

"H. M. Sweeney, representing the building trades council of Boston, said that the bill looks toward one great principle of organized labor; namely, to lessen the hours of labor. Men should not be allowed to work seven days a week, because they thereby prevent other men from getting any work. It is also necessary that a man shall not work too long, as thereby the public is endangered, as the motorman, engineer, or conductor is not alert and at his best if he has no rest.

"George E. McNeil told how he was grieved at this time, when the century is just beginning, to find intelligent men opposing the bill in question. Then Mr. McNeil brought up the old question of

leisure promoting efficiency, and thereby increasing payment. 'Wherever the Sabbath day is invaded by labor,' said Mr. McNeil, 'there civilization has deteriorated.' We want not the religious seventh day, but a labor sabbath. We always find men willing to follow the boss wherever he may lead. Of ten thousand people employed on street railways, eight thousand are compelled to work seven days a week. The extra men make about two dollars and a half or three dollars a week. Make the regular men work one day less a week, and these extra men will have a larger income, because they will get more work. The American Federation of Labor stands for one day's rest in seven, but railroad men think they are too good for association with carpenters and painters. As Mr. McNeil was generalizing to a considerable extent, the chairman of the committee, Senator Butler, reminded him of the subject at hand.

"Rev. M. D. Kneeland, secretary of the New England Sabbath Protective League, said he considered that the proposed bill would make a wise law.

"Rev. Carey, of the Methodist preachers' meeting, said the bill would serve the workingmen, the community, and the commonwealth.

"A representative of the Presbyterian ministers' meeting also appeared in favor of the bill.

"C. D. Baker, president of the legislative board of railway employees, opened the opposition to the bill. He said that, except in emergencies, men of the steam railroads are not compelled to work on Sunday. If the bill were passed, Sunday would be cheapened and brought down like other days. Mr. Baker stated that it is fitting that clergymen should come here to try to get a day off for railroad men, as he was sure that the man who first agitated a Sunday train on the Boston and Albany railroad was a minister who wanted to get into town to his church. Regarding the employment of extra men, Mr. Baker said that extra men can not be employed indiscriminately on a steam railroad, as they are unable to protect the public. He said he knew that steam-railroad employees do not want legislation on this subject.

"J. Johnson said that for about fifty years he has worked seven days a week, six days for the railroad and one for the church, singing in the choir and being paid for it.

"J. H. Parant said that the railway conductors' association is against the bill. It would not call for the employment of extra men, and to the twenty-five thousand employees of the Boston and Maine not more than a handful would be added, but the regular men would have to lengthen their hours of work. About the only men who work Sunday are those who do it to get extra money. Not three per cent of the railroad employees in Massachusetts would want this bill. 'We are not directed by any officials,' said he, 'but we have no trouble in approaching the president, and without a committee. We know very well that all these clergymen want is Sunday observance, and that the present bill is only an entering wedge. We can now get off almost any time, and are sure of it; under the proposed law, we should never know when we should have any time to ourselves.'

"Chairman Butler then asked all the remonstrants to rise, and forty-three stood up, representing every division of the Boston and Maine, the New York, New Haven and Hartford, and Boston and Albany railroads.

"J. B. O'Connell quoted statistics showing that the railroad men are the second longest-lived class of people, and doctors last.

"A. H. Brown said that on the Fitchburg division of the Boston and Maine a few men work twelve days and lay off two; most of them have Sunday.

"Mr. Stone, an engineer and member of the Congregational Church, said that the bill would take forty-three men out of his church. He had never worked Sundays, because he had scruples, and the trainmaster respected them.

"J. H. McDonald said he had worked for eighteen years at railroading, and many Sundays, and did not

feel deteriorated. When he asked to be relieved of Sunday work, the request was granted.

"The hearing then adjourned."

It has been observed that "where ambition can be so happy as to cover its enterprises, even to the person himself, under the appearance of principle, it is the most incurable and inflexible of all human passions." And it is equally true that where professed leaders in morals have deliberately deluded themselves into maintaining a confessedly false issue upon false pretenses, "for righteousness' sake," they have committed themselves to the control of a passion that is as blind and cruel as that other is incurable and inflexible.

Every one of those preachers knows full well that to ask for legislation in behalf of "the Sabbath" or of enforcing Sabbath observance is unconstitutional, un-American, un-Protestant, and un-Christian. This is clearly shown by their being careful to disavow all intention of asking legislation enforcing a religious sabbath: "we want not the religious seventh day, but a labor sabbath." Yet every one of them knows that there is no sabbath but a religious sabbath; and that their so-called "labor sabbath" which they demand is identically to the very minute the religious sabbath that they profess to exclude. Thus they shift the issue, and boldly demand the very thing which at the outset they profess to exclude, and so commit themselves to an utterly false issue.

Then, the easier to maintain their false issue, they put themselves forward as the champions of the "poor oppressed laboring man."

Then when it is demonstrated that the "poor oppressed" ones whom they have championed "are better paid than the average clergyman,"—that is, that the "poor oppressed" whom they have assumed to champion are neither so "poor" nor so "oppressed" as are the average of the class who put themselves forward as the champions,—the fact is deftly turned in their own favor by the additional cool assumption that those can so much the better afford to have these as their champions, and submit to their will.

Then, further, when the ones whom they have especially championed appear, and openly and decidedly repudiate these self-constituted champions, and assert their ability to know what they themselves want as well as anybody else, and demand to be let alone to exercise the privilege of running their own affairs,—then they are met with the enormous proposition that "those outside are able to see what they need better than the beneficiaries themselves:" that "the State must compel these persons to do what is good for them, whether they wish to or not"!

All of this is the very philosophy and argument of the Inquisition. And in it all there is a terrible danger, though this danger is unperceived by those who are so zealously pursuing the dangerous course. Yet this great danger is especially to those who are so zealously pursuing that course. It has been presented by another, as follows:—

"No real supporter of these laws can persuade himself, even by trying to persuade others, that either he or his fellow Brownists of the past or present time care in the least for the physical benefits which may or may not result from the enforcement of the idle and cheerless Sunday. All Brownists know perfectly well that their idle and cheerless Sunday was originally established in England as a theological institution, and without any reference whatever to physical considerations; that wherever it is established in the United States, the motive of its establishment is a religious motive, the stimulus of its enforcement is a religious stimulus, and no regard for social and sanitary results inspires its advocates. They know that if it were demonstrated that their idle and cheerless Sunday is a positive injury to the bodies of men, and a disorganizing social influence, their zeal for 'the day' would not in the least abate, and that they would simply regard whatever inconvenience it might entail on the in-

dividual or the body politic, as 'a suffering for righteousness' sake.'

"They will prate of the 'secular sabbath,' 'the overworked laboring man,' 'police regulations,' etc., etc., being all the while perfectly aware that they are guilty of false pretenses, and are throwing a mask on this dogma of Brownism, and seeking to keep it in the statute book by imposition, and by making it appear to others that it is a certain thing, and has a certain purpose, when they know that it is no such thing, and has no such purpose; and that, if it were any such thing or had any such purpose, they would not care in the least either for the passage or the enforcement of a Sunday law.

"Knowing all this, are they not clearly guilty of a high and execrable degree of intellectual dishonesty when they pretend that the object of Sunday laws is the physical betterment of the race, and that they are supporters of these laws for any such reason? Cato wondered how one augur could look another in the face without laughing. It is difficult to understand how any intelligent Brownist can use this secular argument for the idle and cheerless Sunday without blushing at his own insincerity.

"But whether the red signal flag of the blush is flown or not, the corruption exists within. The man is false to himself. He has prostituted his intelligence. He has sold his soul. He has done evil that good may come. He has undertaken to obtain under false pretenses the 'goods' of idleness and cheerlessness on the first day of the week. And a soul that has once been bartered is ever thereafter in the market. A clergyman who is compelled in defense of a dogma or tenet of his sect to be intellectually dishonest, ought to resign; for nowhere does *falsus in uno, falsus in omnibus* [false in one, false in all] apply more absolutely than to such a case. If he once plays fast and loose with his own spirit, at the dictation of tradition or convention, he will do it again at the command of interest or desire. The consciousness of his own degradation will never leave him; no second baseness will lower him any further in his own esteem. He has lost his bearings on the ocean of morals. How is he safely to steer any longer, either for himself or others?"

Such is the beginning of a course which easily and inevitably leads to the office of the actual inquisitor, in the workings of the Inquisition itself.

WHY NOT USE SENSE, INSTEAD?

We have received a booklet, and a circular letter calling attention to the booklet and its value, hoping that we will accept it. This booklet advertises a patent-medicine—a grand cure—"a perfect remedy for headache arising from the following causes:—

"Headache resulting from protracted mental effort and close confinement; nervous headache occasioned by excitement, excessive grief, or other causes; headache due to loss of sleep and rest; headache from indigestion and overindulgence."

From this it is perfectly plain that, if ever there was a medicine invented as a sheer imposition upon the ignorance and thoughtlessness of the people, and to encourage dissipation and injurious practices, this must be the one. For it distinctly identifies certain causes of headache, and then recommends this drug, or whatever it may be, as a cure for the headache produced by these distinctly named causes; when the simplest thing in the world, and the only sensible thing, is for the individual to stop the causes.

Imagine the perfect thoughtlessness and the non-sense of taking a drug to cure a "headache resulting from protracted mental effort and close confinement"! All in the world that is needed in that case is for the sufferer to stop his protracted mental effort, and go out into the open air.

For headache that is "occasioned by excitement, excessive grief, or other causes," all that is needed is to stop the excitement, to tone down the grief, and to put away whatever "other causes" there may be.

For headache that is "due to loss of sleep and

rest," why should it be thought that anything is needed but to take sleep and rest?

And for headache caused by "indigestion," the thing to do is to eat only what will digest. And for headache from "overindulgence," the sensible thing would seem to be to stop the overindulgence.

Yet this circular is a fair exposition of the present-day ideas of cure—continue causes, and then administer drugs to kill the effects! And, in all reason, what can the end be of such a course, but to kill the person?

FEET WELL SHOD

In the task assigned us of wrestling against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, journeying to the heavenly Canaan, and running with patience the race set before us, there are no members more essential to success, and hence to be more scrupulously cared for and protected, than the feet; therefore the Bible has much to say about the feet.

The apostle Paul tells what provision should be made for them. He says: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace." Eph. 6:11-15.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace." Isa. 52:7. How often, in describing departures from God, and wanderings into ways of wickedness, the feet are referred to. We have such expressions as these: "Their feet run to evil, and they make haste to shed innocent blood." In setting forth the expanding mercies of God that were upon him, David says, "Thou hast set my feet in a large room;" and, He hath "set my feet upon a rock, and established my goings." Ps. 31:8; 40:2. He also says, "He maketh my feet like hind's feet, and setteth me upon my high places." Ps. 18:33.

The snares that are set, are set for the feet; the by and forbidden paths of sin are designed to turn the feet from the right way. It is therefore necessary that the feet should be well equipped, and guarded against all dangers to which they are exposed.

What is said concerning the feet shows that the Christian is designed to be a determined, moving, progressive, active being; the feet are of themselves weak and exposed members. Hence they need to be shod with that which will protect and strengthen them. The road is rough, and cumbered with sharp-pointed stones and piercing thorns; hence the feet need the shoes which grace alone can provide.

Whence come these shoes for Christian feet?—They come alone from Him who provides the whole armor of God. He himself journeyed through life, in its roughest and most dangerous ways, and is well acquainted with the roughest and most severe and perilous stages of the journey. He therefore knows just what we need, and can supply our wants.

The material of which these shoes are made is worthy of attention. They are made of "the preparation of the gospel of peace." This is most excellent material. It is easy to wear, and marvelously durable. It will wear as long as we have a desire to seek peace and pursue it, and to win the blessing pronounced upon peacemakers. Such an article will be to us the antitype of that of the children of Israel, of whom it is said: "Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." Neh. 9:21.

This passage in Eph. 6:15 has been paraphrased thus: "Shod with the firm footing of the knowledge of the gospel." The word "preparation" signifies "preparedness," or "readiness." 2 Tim. 4:2. "Instant in season, out of season." So Paul says, in

Rom. 1:15: "I am ready to preach the gospel." This preparedness is well-pleasing to God. "How beautiful are thy feet, with shoes, O prince's daughter!" Cant. 7:1.

And what is embraced in this peace with which our feet are to be shod?

Peace with God, who is the God of peace, and from whom all peace comes.

Peace as to the past, our sins all being forgiven.

Peace as to the present; for the promise is, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Such a person can rest quietly in the Lord, in the spirit of perfect assurance expressed in the last stanza of a beautiful hymn of trust, as follows:—

"At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break."

Peace for the future; for they look forward to the time when their last enemy, death, shall be destroyed, and they stand on Mount Zion with the Lamb, who will feed them, and lead them to fountains of living waters, and wipe away all tears from their eyes. Here is peace, sure to come, in the presence of which the confused noise of the keenest strife and the loudest and most boisterous carnage of earth sink into insignificance.

In this peace with which our feet are to be shod, there is the peace that accompanies complete submission to the divine mind and will. No feelings of aversion or rebellion rise up against anything that may come to us with conclusive evidence that it is the mind and will of God. We move out cheerfully in harmony with it. But on this point let this precaution be taken, that every one should be convinced of duty in his own mind, for himself, not fall under the control of the convictions of any other mind. It is when one tries to follow the path that others may mark out as duty, while he has no sense of duty on his own part, nor feelings of responsibility of his own, that antagonisms of views and feelings are liable to come in, and trouble and discouragement arise. Know what the mind and will of the Lord is for yourself; then follow your own enlightened convictions of duty.

One shod with the preparation of the gospel of peace will moreover be in perfect harmony with the Word, and in full accord with all its teachings. He will have peace with his own inner self, his conscience, his fears, and his desires; and if he is at peace with all these, if there are no antagonisms here, no troubled conscience, no disturbing fears, no unlawful desires, then his feet are well shod to press on, with cheerfulness and comfort, in the Christian pathway.

This peace will extend to and govern our relation with our brethren, and we shall find ourselves ever inclined to obey the injunction of the apostle to "keep the unity of the Spirit in the bond of peace." It will extend to our relation with all mankind: "As much as lieth in you, live peaceably with all men." Rom. 12:18. Those thus shod will find themselves equipped for marching, and for all daily duties; and our whole experience is described as "a battle and a march."

These shoes furnish a sure foothold. With them, we need have no fears of the calamity which David thought had well nigh befallen him when he says, "My steps had well nigh slipped." They are a good protection by the way. None grow footsore or weary who wear these shoes. They render us wonderfully immune from dangers on the road: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." Ps. 91:13. Those who walk with these shoes find that all their ways are ways of pleasantness, and all their paths are peace.

Their fighting qualities are equal to all their other advantages; for they are really a part of the whole armor of God, every part of which we must have on to be able to stand. With this equipment, these gospel shoes, neither flood nor fire can harm us. Isa. 23:2.

But how many in the world around us are bare-footed. Sinners are unshod. In troubles and trials they are obliged to kick against the pricks. The backslider is slipshod; or he wears tight shoes, which pinch his feet, or thin slippers, which soon wear out. And how many, by neglecting the gospel remedy, become, like Asa, diseased in their feet. 1 Kings 15: 23. How many gouty Christians there are in the world! how many with spiritual chilblains! and how many with such troubles as in childhood we used to know as "stone-bruises," or "stone-boils," a source of great discomfort and inconvenience. All these difficulties can be remedied by following the gospel prescription.

To be without shoes was, in Israel, a mark of disgrace, as it indicated a loss of inheritance and a state of penury and dependence. Among the first words of welcome to the returning prodigal was the order, "Put . . . shoes on his feet." The Chinese are said to advertise shoes which enable the wearer to walk on the clouds. What does the gospel promise?—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31. Wm. Gurnal says, "The gospel shoe will not come on thy foot so long as thy foot is swollen with sinful humors (any unrighteous or unholy practices). These must be purged out by repentance, or thou canst not wear the shoe of peace."

The Jews were to eat their passover with their loins girded, their shoes on their feet, and their staff in their hand; and all in haste. Ex. 12: 11. This foreshows the time and condition we are in at the present day. "Out of Egypt have I called my son." The time has come for us, that our loins must be girded about, and our shoes on our feet, and our staff in our hands, and we ready for instant obedience to the order to go forward. The New Testament reiterates the same instruction: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12: 35, 36. u. s.

THAT VALUABLE INFORMATION

In these columns, January 29, we published the following:—

"To our brethren, and through them to suffering humanity everywhere:—

"A physician, a brother in his ninety-third year, who has practiced medicine about seventy years, and has procured most of his remedies from the vegetable kingdom, wishes to say to all suffering from cancer, that the juice of the root of the narrow-leaf yellow dock will promptly relieve all cancer pains. This he has proved by an experience of twelve years.

"For cancer of the stomach, take internally as much and as often as the case requires. For surface cancers, bathe the parts freely in a decoction of the juice.

"The yellow dock is not a poison, and its fresh roots can be obtained in almost every field and garden, and by every roadside.

"This aged physician has done much charitable practice during his life, but is now poor, and others have to do his writing. If you desire further information on this important subject, send self-addressed, stamped envelope for return letter.

"He would be pleased to receive voluntary testimonials from any who prove the virtues of this remedy.

"Address Dr. Joel D. Hough, care of Jno. Wm. Stein, 282 N. Washington Ave., Battle Creek, Mich."

If that is carefully read, it will be seen that there are in it several items:—

First, there is the statement that the juice of the root of the narrow-leaf yellow dock will promptly relieve all cancer pains.

Next, plain directions are given as to how to apply the remedy.

Next, how easy it is to find the root.

It is also stated that the brother who gives this valuable information to cancer sufferers is in his ninety-third year; that he is now poor; that others have to do his writing for him; and that if any want further information, they should send a "self-addressed, stamped envelope for return letter."

Now that is all plain. And in view of the facts

that the brother is in his ninety-third year, and poor, and must have others do all his writing for him, the request for self-addressed, stamped envelopes is altogether fair and reasonable. Yet he has received a great number of letters, as many as forty in a day, asking for further information, some of them calling for what must be a complete prescription and medical advice; but there have been sent no self-addressed, stamped envelope, no stamped envelope, no stamp, nor money to buy stamp and envelope, for reply.

Therefore, in behalf of those whom, for this cause, he can not answer, Brother Hough asks us to say again: If you want a reply, be sure to send self-addressed, stamped envelope, provided your request requires only a simple answer. And if you desire extended information requiring medical directions or a prescription, then inclose one dollar; for he will have to pay for the writing of what you want to know. If, however, any cancer sufferer is too poor to send a dollar, please state it, and Brother Hough will do his best to help him.

Please study and apply carefully the directions already given as to the relief of cancer pains, and it may be you will not need any further information. And, having done that, if you do want further information, then study carefully and follow strictly the other directions here given.

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.

HERE is a big list of jubilee singers, people who have paid money to the big fund for the relief of the schools. It is printed with the prayer that those who read may be provoked to good works of the same kind:—

E. J. Read.....	\$ 5 00
Howard Osborne	10 00
C. F. Haffner.....	5 00
S. W. Wilson.....	5 00
F. Riffer	2 00
Christian Ordner	1 00
J. H. Buel.....	1 00
J. J. Schiffner.....	1 00
C. Myer	1 00
C. B. Wilson.....	1 00
C. W. Miller.....	1 00
E. C. Graves.....	1 00
James Butka.....	1 00
F. C. McIlvain.....	5 00
C. Uhrig	2 00
T. R. Smith.....	1 00
Peter Heinze	1 00
Cash contributions	13 00
Edd. Maxtedd	5 00
S. A. Yates.....	1 00
S. S. Jones.....	50
Topeka (Kan.) Conference, contributions..	13 25
L. Winston	5 00
Mrs. L. Winston.....	1 00
Mrs. Benard	1 00
Estella Secrest	50
N. S. Kemper.....	5 00
J. D. and R. M. Rockey.....	35 00
Belle Emerson	5 00
Tabitha Plant	50
David J. Bidler.....	5 00
Mrs. A. Buchert.....	1 00
Elder J. W. Wilson	5 00
P. A. Haskins.....	5 00
P. S. Shufelt.....	20 00
Boulder Conference, contributions.....	9 50
Anna Jenkins	5 00
Mrs. W. H. Proudft.....	25 00
Ellen M. Towne.....	25 00
J. D. Matthews.....	5 00
W. W. Bulla.....	1 50
J. G. Williamson.....	2 00
C. C. Feek.....	1 00
R. E. Rollins.....	25
R. J. Rollins.....	1 00
G. W. Henderson.....	10 00
J. A. Young.....	50
Mr. and Mrs. J. C. Mosley.....	5 00
M. M. Moore.....	1 00
J. N. Seaman.....	1 00
Mrs. E. J. Hale.....	1 00
Mr. and Mrs. O. Glass.....	5 00
J. Riffel.....	5 00
E. S. Taylor.....	50
Elisha Taylor	1 00

A. S. McCully.....	1 00
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S. L. Culberhouse.....	5 00
W. J. Culberhouse.....	5 00
Elder and Mrs. J. F. Bahler.....	75 00
Elder D. U. Hale.....	25 00
Mrs. Mary King.....	10 00
Charles Kunz.....	10 00
Mrs. L. A. Greer.....	1 00
Mrs. J. C. Seaman.....	75
J. Willis	10 00
Mrs. Sallie Green.....	1 00
H. Woodruff	5 00
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Mrs. Patterson	1 00
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Elder L. E. Johnson.....	10 00
Elder O. S. Ferren.....	25 00
Elder W. O. Johnson.....	25 00
Elder G. A. Kirkle.....	10 00
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Elder J. M. Wheeler.....	25 00
Elder J. W. Boynton.....	10 00
Elder Fred Anderson.....	25 00
Anna Mauk	25 00
J. D. Andrews.....	10 00
Sarah Swartz	10 00
F. F. Hull.....	10 00
Charles Rahn	30 00
John Dunbar	10 00
Mrs. Wm. Young.....	10 00
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J. W. Norwood.....	5 00
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H. L. Shafer.....	5 00
T. Godfrey	10 00
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J. G. Hanhardt.....	25 00
G. W. Berry.....	10 00
H. F. Ketrang.....	5 00
A friend	100 00
Mrs. J. M. Sampson.....	5 00
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Mrs. E. E. Rensberg.....	10 00
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Walter Bradley	25
Cora Bradley	1 00
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W. M. Cubly	5 00
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Rosa Lietzman	500 00
Milo D. Warfle	25 00
C. H. Hinchey	10 00
Mrs. Fannie Wolf	5 00
Brother Mc Brown	2 00
Mrs. C. L. Haskins	10 00
Mrs. E. M. Jackson	1 50



—Wilhelmina, queen of Holland, will receive a \$100,000 crown from her subjects.

—The Baldwin-Zeigler polar expedition will probably leave New York about the middle of June.

—The Filipinos bought \$25,000 worth of American flags for the celebration of Washington's birthday.

—The Methodist church at Manila, Philippine Islands, reports the baptism of 258 converts in one week.

—Governor Stanley, of Kansas, has signed a bill "making saloons a common nuisance, and allowing county officers to confiscate the illegal stock."

—John Knox, white, of Scranton, Miss., was lynched the 26th ult., for having shot his ten-year-old stepson. The sheriff was overpowered by a crowd of 100 men who did the lynching.

— Jules Verne has again declined an appointment to the French Academy of "immortals."

—The "joint smashing" crusades of Kansas are fast disappearing. Mrs. Nation is still in jail.

—Manitoba has killed her prohibition law, finding it "unconstitutional in almost every point."

—The earnings of the American Steel and Wire Company are said to be \$1,000,000 net per month.

—United States Minister Conger will leave Peking, China, soon, for a six-months' vacation in this country.

—The British are gradually wearing out the Boers in South Africa. Dispatches state that General Botha has been captured.

—It is now a settled fact that the United States will "retain its grip on Cuba," notwithstanding her fair promises to allow that island complete freedom.

—Reports indicate that "charges have been brought against the Italian and Uruguayan consuls at Manila, accusing them of aiding the insurgents."

—The crusade now being made by the police of Boston against Sunday labor, is causing "much hardship to the orthodox Jews and other seventh-day Sabbatarians of that city."

—Owing to the fact that Germany has to import \$32,000,000 worth of corn each year, mostly from this country, an effort is to be made by her to raise corn in the German colonies of South Africa.

—The subject of government ownership of railroads is being agitated in Canada just at present. Some Canadians fear that Canada's railroads may be absorbed by the United States railroad combinations.

—Dispatches state that "to protect himself from aspirants to army chaplaincies, at \$1,800 a year, President McKinley states he has a list of eligibles, prepared by dignitaries of the prominent denominations" of the country.

—The gigantic steel trust in this country, of which J. Pierpont Morgan is the head, will have a total capital stock of "over a thousand million dollars—some say double that sum." It is composed of several large companies.

—Another offshoot from the Salvation Army is seeking recognition, under the name of "Christian Comrades." The headquarters of the new society are in New York City. Its members desire to be in closer touch with the Churches.

—It is announced that "in one province of the Philippines, 5,000 Romanists have come, in a body, into the Methodist Church. They bring their meeting-house with them, and claim a right to do so on the ground that it was built from their offerings."

—A Terre Haute (Ind.) mob of 2,000 persons lynched George Ward, a negro, the 26th ult., for his outraging and murdering Ida Finkelstein, a school-teacher, the day before. After hanging him the crowd burned his body. He had cut the school-teacher's throat.

—The Charleston (S. C.) Exposition will open December, 1901, and will close June, 1902. Its object is "to advertise to the world the progress of South Carolina and the neighboring Southern cities, and the advantage Charleston enjoys as a natural seaport for the trade between the West Indies and the United States."

—Harvard University, Cambridge, Mass., though a \$15,000,000 institution, is spending more than its income, the deficit thus far this year amounting to \$40,000. The veterinary and Slavonic departments have both been dropped. The 23d ult. the university received, at the Harvard Club dinner in New York, \$1,000,000 in gifts.

—Mr. Jordan, pilot of the "Rio de Janeiro," the vessel that foundered near San Francisco, the 22d ult., states that Captain Ward was wholly to blame, as it is a rule of the port of San Francisco that "all captains have power supreme to that of the pilot, and that Captain Ward had ordered him to proceed," in spite of the fog.

—President McKinley has recommended to the Senate that Rear-Admiral Sampson be advanced five numbers, and that Rear-Admiral Schley be advanced three numbers, the latter to take rank next after Rear-Admiral Sampson. Both advancements are "in reward for services in the Santiago fight and other engagements in the Cuban blockade."

—The Pension Bureau in Washington is to be used for the inaugural ball. To clear the building for this purpose, and to give the employees a vacation, with pay, during the eight or more days of suspension of the pension business, will cost the government fully \$35,000. Besides this, the use of the building will delay 1,800 pensions for twelve days.

—As stated in the 1901 Catholic directory, the number of Catholics in the United States is 10,774,980.

—In Paris, France, 4,000 tailors have stopped work, in sympathy with the strike of the Paris dress-makers.

—In the presidential election of 1900, there were 277,000 less votes cast than there were in the election of 1896.

—President McKinley has ordered a reduction of the export duties on Cuban tobacco, of 50 per cent after April 1.

—By order of Russia the Finnish reserve troops have been disarmed. Step by step, Russia is absorbing that little country.

—A bill has been introduced into the Illinois Legislature "to establish the whipping post for men who beat their wives or desert their families." The bill is meeting with favor.

—As a result of General Waldersee's threatened expedition, the Chinese officials have yielded somewhat to the ministers of the Powers, decapitating and degrading some high Chinese officials.

—It seems that the permanent Court of Arbitration provided for by the convention signed at The Hague, July 29, 1899, "is now ready to consider any international dispute that may be presented. Fifteen nations, including all the maritime Powers, have appointed their members; and only a few countries, comparatively insignificant as international factors, are unrepresented. These are Bulgaria, Montenegro, Persia, Siam, and Switzerland."

—Strenuous efforts are being made to secure the closing of the gates of the Buffalo Exposition on Sunday, and also to secure the Sunday-closing of the gates of the Charleston (S. C.) Exposition; and of the Louisiana Purchase Exposition, to be held at St. Louis, Mo., in 1903. Some of the large metropolitan dailies are encouraging the Sunday-closing of these fairs, on the ground that the opening of the gates of the World's Fair in Chicago, in 1893, "resulted in financial loss." A clever way, indeed, to excuse poor management!

—Walter Wellman, the Washington correspondent of the Chicago Times-Herald, is authority for the statement that "an ugly scandal lies half concealed in the war tax reduction bill" now before Congress, and that "the great tobacco trust has been made a present of about \$9,000,000 through the favoritism of its friends in the Senate Committee on Finance." It is discovered that "the Senate bill makes a total reduction of about \$18,000,000 on cigars and tobacco of all sorts. Where the House bill reduced these taxes \$3,200,000, all on cigars, the Senate goes them \$15,000,000 better. The power of the tobacco trust in the Senate Committee, is shown in the fact that of the \$15,000,000 of taxes taken off by the Senate, \$11,000,000 is on goods in which the two tobacco companies, the American and the Continental (which are really the same concern, and virtually under the same management) have almost a monopoly. The Senate gives the tobacco and cigar people \$18,000,000, and it gives the brewers \$14,000,000. Here is a total of \$32,000,000 to two industries. The other reductions carried by the Senate bill are estimated at \$18,000,000."

—The new Cuban Constitution was signed, in Havana, the 21st ult. There were two copies, one being handed to General Wood, the other being deposited in the archives. It seems that "Senor Cisneros (formerly president of the revolutionary government) refused to affix his signature, saying that the United States had no right to pass upon the constitution, and should receive no copy of it. When Senor Tamayo remarked: 'We are all Cubans and friends,' he replied: 'Yes; and when the time comes to fight the Americans, we will fight them together. The Americans [shaking his fist at the American correspondents] are like the monkey: When he closes his paw on a thing, he never wants to let go.' Cisneros afterward consented to sign the copy that is to remain in the archives." The Cuban Constitutional Convention failed to "provide for relations with the United States in accordance with the suggestions of the President." Upon receiving one of the copies of the Cuban Constitution, General Wood asked the "Committee of Five" from the Cuban Constitutional Convention to "accompany his messenger bearing the copy of the constitution to Washington." However, "there is a difference of opinion in the convention as to the propriety of such action," and "it is reported that the invitation will be declined." As it now stands, "a majority of the delegates believe that steadfast opposition to all the President's [McKinley's] suggestions will cause them ultimately to be withdrawn;" and "it is reported in Washington that they have been encouraged in this attitude by the agents of European Powers."



RHODESIA, SOUTH AFRICA

Our first baptism in Matabeleland occurred Dec. 1, 1900. "Our Jim" had asked to be baptized, but not wishing to be hasty in the matter, it was delayed until December 1. When asked his reasons for desiring to take such a step, his answer was that he had learned from reading his Bible, in Acts, Romans, and Corinthians, that such a step is right and proper for all who wish to follow the Lord, and as he wanted to obey God in all things, he wished to be baptized.

Our school work is progressing well, and we see brighter prospects ahead. For some time we were perplexed, not knowing where to get books for our students who had learned to read the small primer. We were finally compelled to make the Zulu Bible our text-book. We are now glad for this experience; for we have learned that the Bible alone meets our needs, as no other book, or number of books, can.

We have had to order Zulu Bibles from Cape Town at three different times, and shall have to order again soon. In April, 1900, when the Rhodesian mails were coming via Beira and Salisbury, we ordered a small lot of Bibles from the Cape. We received them in Bulawayo, Jan. 1, 1901.

An exploring party recently spent five weeks looking for desirable openings for out-stations, east and northeast of Bulawayo. Several openings were found, but the most desirable have been secured by other societies.

Two points in the parties' report are of interest to us. One is that, for healthfulness of location, the mission station here compares favorably with any location now available to us in South Rhodesia. The second item is concerning the situation of the natives in Matabeleland. In one section there may be quite a considerable settlement of natives, but one may have to go a long distance before reaching another settlement. In several instances the settlements are fifty, one hundred, and sometimes more than one hundred, miles apart.

A work recently published in Bulawayo is authority for the following: The territory of Rhodesia is seven hundred and fifty thousand square miles, or more than France, Germany, Holland, Belgium, Spain, and Italy, combined; and it has a native population of three hundred and fifty thousand. It can readily be seen that the country is not very thickly settled.

One item of interest to us in our work is the fact that our hymns are being sung much by the natives. Passing through the veldt (prairie), one often hears one or more natives singing a tune learned, or partly learned, at our meetings. We sing mostly Tebele hymns, so the people can learn them in their own language. We give below one stanza of "The Great Physician":—

"I kon' inyafña eñkulu,
Li yazi i fiu Yesu;
U buñazela umuntu,
U lomusa, uYesu."

CHORUS:

"Nant' ibizo elihle,
Ibizo elimnadi.
Eli dlula lenyosi,
Yesu, Yesu Wami!"

Here is also the first stanza of "The Sweet By and By":—

"Li kon' izwe elihle mpela,
Se si bona 'gukanya gwalu,
Lay' uYesu u kona belo,
U si luñise! indawo gulo."

CHORUS:

"Guhlele kona le,
Guhlele kona le,
Guhlele kona le,
So butan' ezweni elihle."

Brother and Sister Anderson will go down country in January for a much-needed vacation. Sister Anderson has been out of the country once since the opening of the mission, five and one-half years ago. Brother Anderson has been here through the various experiences which the mission has had, up to the present time. Brother and Sister Anderson have proved themselves loyal to the work here, and a hearty welcome awaits them on their return.

Personally, I find it difficult to learn the Tebele

language. From observation and experience, I am persuaded that not one in fifty past the age of thirty-five, will be successful in learning this language.

As I become acquainted with missionaries of other denominations who have spent many years in this country, endured many privations, passed through many trying experiences, I find it difficult to express on paper my feelings of respect, and almost reverence, for their devotion and consecration to the cause of the Master.

F. L. MEAD.

ANNIVERSARY MEETING AT THE CHICAGO MEDICAL MISSION*

(Concluded)

ERNESTINE HOAGLAN: "I never before saw such marked instances of the Lord's working as in Joliet. A few weeks ago Brother Sadler spoke in a number of the churches there, and of course that did a great deal toward getting our work started. People began to know about us. Then Sister Sadler spoke in the prison, and became acquainted with some of the W. C. T. U. workers and other prominent ladies. Brother and Sister Sadler were with us two weeks, and since then four of us have been working in Joliet. Three of us have been continually engaged in the work, and the Lord has wonderfully blessed. One nurse has been giving health and gospel talks to the neighbors of her patient, and they frequently go in to ask her questions. The doctor is very much pleased with her work. He told a man a few days ago that he wanted him to get one of our nurses for his sick boy, because our treatments had saved his patient's life. One of the leading physicians under whom one of our nurses is working, told the patient's relatives that he would rather have the good care of the nurse than all the medicines he could give. And there are numerous instances in which the use of tea and coffee and other unwholesome foods has been given up.

"When we first went to Joliet, we did considerable work with the *Life Boat*, *Good Health*, and *Signs of the Times*. I have been visiting these families, and I find many who are interested. Last Sunday I spoke in one of the churches, and told about the work of the mission here. The minister afterward came to me and said, 'We are glad you have come to speak to us. We want you to help us more, and we are going to have revival meetings next week. We want you to tell the people more about your work. We ministers are all the time telling the people what the love of God can do, but you have told us to-day what the love of God has done.'

"Yesterday I had a telephone message from the superintendent of prison work for the W. C. T. U. of this State. She asked me to go to the prison tomorrow to speak. I have had opportunity to lead several young people's meetings, and have talked at a number of prayer-meetings, besides numerous cottage meetings. Ministers seem glad to have us tell their people about our work in Chicago. We have been able to introduce our health foods into many families. There are so many experiences that it would take a long time to tell them. I thank God for the wonderful way in which He has blessed us."

Jessie Counselman: "I have just returned from answering a call for a nurse which came from a suburban town. It was a case of typhoid fever, and I found the doctor somewhat skeptical about our treatments. But the patient began to improve, and the doctor's confidence in hydrotherapy began to grow. Soon the patient became so much better that it was not necessary for me to stay longer, and I planned to return to Chicago. The doctor insisted upon my taking care of another patient, suffering with typhoid pneumonia. He wanted me to go and give him some treatments, and said he would pay the fees himself if I would go. The boy began to improve immediately, and in less than two days the doctor had hopes of his recovery, which he had not had before. He seemed very appreciative of our treatments. He insisted upon my going home with him to rest a day before returning. Here I had an opportunity to give our principles to the family, and to talk with his wife upon the subject of hygienic

* Stenographically reported.

dress, etc. I feel very grateful for the Lord's blessing that rested upon this work."

Fannie Emmel, matron of the Life Boat Rest: "I am very grateful this morning for the privilege of having a share in this work. They tell me that my work is in one of the hardest fields, but I do not seem to appreciate that, only as people call my attention to it, because, in the first place, when the Lord called me to the rescue work, I made up my mind that He knew what He was about, and I accepted the privilege of working for Him in this capacity. I was neither looking for hardships nor for an easy place, but simply to know what He wanted me to do.

"I came to Chicago with the intention of selling the *Life Boat* among the business men. I was engaged in this work for some time before duty called me to the Life Boat Rest, at the time of its establishment on South Clark Street. I had always been a coward, but the Lord gave me assurance, clear and plain, that He would take care of me. The Lord gave me that precious promise in Ps. 121:8: 'The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.' And I said, 'Amen, Lord.' Very often some one in this section of the city asks us if we are not afraid as we go about our work. The pockets of those by my side have been picked, and I have passed along the street by those lying senseless, having been knocked down. And it is a great wonder to some why our workers are never molested. The other day a druggist near by, who has been very kind to us, said, 'Why, Miss Emmel, aren't you afraid to go along these streets as you do?' Then I had the privilege of reciting to him the precious gospel story, and telling him how the Lord had taken away fear from my heart and given me courage. He said, 'You could not hire me to go along South Clark Street without my gun in my pocket, and my hand on it.'

"Our work is supported by the gifts of the people, and the *Life Boats*, which are sold in the saloons and brothels along the line of our work. We go from door to door, not intending to miss a single one. As far as I know, the last year the gospel message in the printed page has been carried into every saloon and brothel in the slums on the south side of this wicked city. We also go into the business houses. It does us good to see the business men, and have an opportunity to bring our work before them. For the last six months the commission merchants on South Water Street have supplied us with fruit, vegetables, etc. The *Life Boat* gives us an opportunity of meeting the unfortunate girls in a way that we should never be able to without it. We tell them how we have helped some other girl, how the Lord has blessed her, how we have secured work for some, and how they have been placed in a home, with good, kind friends. Thus we fasten a chain of influences about these poor souls which often proves the means of helping them. When we speak to these girls, and tell them of our interest in them, they often answer, 'Yes, but you are the only ones who will help us.' Then we invite them to the Life Boat Rest, and there we take them around, and show them how every article and piece of furniture has been supplied in answer to prayer. And they have to acknowledge, whether they wish to or not, that the Lord does bless us. I have learned that we are in our work for two purposes— to save those who want to be saved, and to faithfully witness for God.

"I am thinking just now of a cozy home on Thirty-first Street, with a good husband, where there is a precious girl who has been helped by the Life Boat Rest. She gave her heart to Jesus. Now she is happy. And she is not the only one."

Dr. Francis Wessels: "I am indeed thankful for the privilege of being here this morning and of seeing the practical results of self-sacrifice. As one looks at the bright faces here, and sees the love of God shining forth, he can not help thanking God that this work was ever started. And we know that the influence of the few disciples who followed Christ resulted in the carrying of the gospel to us who were once heathen. What a privilege to engage in such a work, and by our efforts to stimulate others to work! I am sure that many who do not belong to this denomination have been stimulated to engage in similar work through the example that has been given in Chicago. I have been living in London for some time, and, as you all know, it is a very wicked city. There is great need for just this kind of work; and I hope God will raise up some of you to go there and begin the work; I hope it will be my privilege to be here more than once. I hope to be able to see just how this work is done, and how each of you is getting along in it. Let me say, in closing, that God never neglects to answer one prayer, and never fails to give fruit to every effort that is put forth in His name."

Louise Paulson: "I am sorry that the matron of the Children's Christian Home is out of the city. But I can say that the Lord is working on the hearts

of the children. He is blessing the work. We can see the influence of our work on the children's mothers, who come to visit their children from time to time. Several of them have learned the love of God through the work of the Children's Home."

Mrs. Garthofner, matron of the training school: "I thank the Lord every day of my life that He has placed me here. I thank Him for the part He has given me in this great work. I enjoy it thoroughly, every bit of it. I do praise Him for the remarkable way in which He helps us, and I thank Him for intrusting me with a place in His work."

Mrs. Moorman: "I have a letter here from an inmate of Joliet prison. He is what is called a 'lifer'; that is, one who is in prison for life. This letter was written to Mrs. Sadler. Since going to prison, he has given his heart to God. He thinks a great deal of the *Life Boat*, and each month circulates his copy among twenty of his fellow prisoners. He writes as follows:—

"STATE PENITENTIARY, JOLIET,
"Dec. 25, 1900.

"Dear Mrs. Sadler: Yours of the 17th is before me, and you do not know how sorry I am to learn of the misfortune that befell you while on your mission of mercy to us unfortunate men. But I do hope that the fracture is mending; for this I have prayed regularly ever since I learned of the accident. I spoke to several of the boys this morning in the prison chapel, informing them of the sad misfortune; and if you could have heard some of the expressions, I am sure you would have been pleased, and I can assure you that there are many boys behind prison bars praying for your speedy recovery. But I believe, dear sister, it was as great a disappointment to you as it has been to us; and the boys, while somewhat disappointed, appreciate the motive that prompted you and Brother Sadler to make the journey.

"Just say to Brother Sadler that our hearts are ever true, our feet are planted in the narrow way; and do not forget to tell him,—it will please him to know,—we are going home to meet him on the other side. You say you trust the Lord will keep me to the end. You may rest assured that I will never let go my hold on the Man who died on Calvary to ransom me from sin and death. And as I often say to the boys, If the religion of the Lord Jesus Christ is worth anything, it is worth striving for right here, right now, in this very prison. As I sit here and think of you and of my surroundings, it seems as if my very heart would burst with emotion as I think of days gone by. Mine has been a misspent and wasted life. God forgive me for it; for the lessons I have learned have cost me dear. Good-by. God bless you and Brother Sadler.

"Your brother in Christ,
"J. KELLY."

DISTRICT 5

PHOENIX AND FLAGSTAFF, ARIZ.—Our labors at Phoenix were wholly in the interests of the church, and we were glad to join Elder Webster in lifting the burden, which necessarily weighed heavily upon him. A misconception of gospel order and Bible principles caused the enemy to enter the hearts of some, and separation of heart and soul had been the result. But sins were confessed, tears flowed freely, and love came in. Praise rose from many hearts. How important that immediate efforts be made to correct every evil before the enemy steals a march on the unwary! We must bring back the straying ones. Let those who are spiritual restore such before the wicked one can accomplish their destruction. Our object must be to save, and not to destroy those within the fold. The steps to be followed are clearly marked in Matthew 18.

I was pleased to see that their church building is practically finished, and in addition a room for the church school, with but a small debt incurred. If united they stand, better days are before the Phoenix church.

I labored at Flagstaff nearly a week, while a snow-storm swept over us, which, with the deep snow, greatly interrupted our work. All the members could not attend the meetings, which were held from house to house a portion of the time. Those who could attend were hungry, and I enjoyed feeding the flock with the bread of life. Sister W. L. Iles is working here, alone. The Lord is blessing her efforts. She has in hand some interesting cases, and is leading in the church and Sabbath-school. I found here an excellent spirit, and the harmony and love which exist cheered and encouraged me much.

On my way East I stopped over, one train, at Winslow, to visit Conductor Heady and his wife. She called in some of her neighbors, with whom a good Bible reading was enjoyed.

R. M. KILGORE.

ARIZONA

TUCSON.—The Lord is still working with us, and we praise His holy name day by day. Yesterday I had the pleasure of burying in baptism five more of our Bible readers, which makes ten of our readers who have been added to the church here during the last six months. Several others are deeply interested. I am trying to close up my work here in order to go to some place which has not heard the good news of the Lord's soon coming; but day by day I meet those who are anxious to hear the message, and it is indeed hard to say to them, No; I must not stay to tell you, but hasten on to others who, like you, may be longing for the sweet message of salvation. We have a church of thirty-three members, whom we hope the Lord has won to himself, and sanctified by His blood and His precious words of truth. If each one will become a worker, surely Tucson may be lighted by the Third Angel's Message.

C. D. M. WILLIAMS.



GOOD HEALTH

Everybody wants it who hasn't it, but it is not always easy to get.

Good Health is the leading health journal of the world, and no household should be without it. It is the purpose of this magazine to give scientific instruction to those who are well, whereby they can keep well, and to those who are sick, whereby they may be able to get well. Subscribers are at liberty to ask questions, which are answered in the Correspondence department, by the editor.

A special offer is made to REVIEW subscribers for the next sixty days. Send us a year's subscription to *Good Health*, one dollar, and the names of five persons who ought to be interested in the question of diet, and we will send you *Good Health* for one year, postage prepaid, and our

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N. B.—We do not pay express or freight charges. Have the goods go by freight. One Family Box weighs fourteen pounds. Get six persons to join with you in ordering. Have all shipped to one address, and the expense will be but a few cents each.

GOOD HEALTH PUB. CO.

Battle Creek, Mich.

BUSINESS NOTICES

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

WANTED.—Hygienic cook, who is interested in medical missionary work. Address Hygienic Health Retreat, Montrose, Colo.

WANTED.—Work on farm, by a Sabbath-keeping young man (single). Can give references. Address Chas. Peden, 8th Ward, Johnstown, Pa.

WANTED.—By single man of 40, work for S. D. A., on farm or dairy, or at vegetable-gardening, from March 1 or soon after, during summer, or as long as possible. Has no experience with machinery. Address F. G. Thomas, Fremont, Neb.

WANTED.—Position as cook for S. D. A., but would work for others where I could have full control of kitchen; on large farm with good wages, preferred. Will have a girl of ten with me. References given and required. Address Mrs. Ophe Fetter, Bederwood, Minn.

PUBLICATIONS WANTED

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

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

Joseph Carr, Clarington, Pa.

Mrs. Pate, Hawkinsville, Ga.

Mrs. Della Jorgenson, Holdrege, Neb.

A. C. Ames, 663 W. North St., Galesburg, Ill., Signs, tracts.

Carry Dodge, Eight Mile, Mo., REVIEW, Signs, Instructor, Little Friend.

M. E. Covert, Portsmouth, Va., REVIEW, Signs, Sentinel, Life Boat, Little Friend.

Mrs. E. W. Strode, Antrim, O. T., REVIEW, Signs, Sentinel, Little Friend, and German publications.

Alice H. Robinson, 332 McDermot Ave., Winnipeg, Manitoba, REVIEW, Signs, Sentinel, Life Boat, Little Friend.

Obituaries.

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

KING.—Died near Francesville, Ind., Jan. 23, 1901, Sister Nellie King, wife of Brother Andrew E. King, aged 61 years, 7 months, 14 days. The deceased was a member of the Bethel Seventh-day Adventist church near her home, and lived a consistent godly life. Funeral services were conducted by the writer.

S. G. HUNTINGTON.

ROSSEAU.—Brother John Rosseau, of Topeka, Kan., died at the home of his parents, Jan. 5, 1901, of consumption. Though an extreme sufferer, his closing days were days of patience and peace. We firmly believe that he sleeps in Jesus. He leaves a wife and two children, besides other relatives. Words of comfort were spoken by the writer.

J. W. WESTPHAL.

PARKER.—Died at West Burke, Vt., Jan. 24, 1901, Sister I. Parker, aged 77 years. She was formerly associated with the Baptists; but for more than forty years she has been connected with the Third Angel's Message. She was a light to all who knew her. She sleeps in Jesus. Funeral discourse was given by the writer, from John 11:25.

J. W. WATT.

BECK.—Brother A. J. Beck died at the home of his son in Springdale, Wash., Jan. 28, 1901, of a paralytic stroke. He was born at Chillicothe, Ohio, in 1832. He accepted the Third Angel's Message in 1868 under the labors of Elder J. Bartlett. Even to the latest moments of life he continued to sow the seeds of truth. This death wounds the hearts of a wife, two sons, and five daughters. Funeral sermon was delivered by Rev. A. Chuinard (Congregationalist).

I. C. COLCORD.

FERO.—Died at her home in Catlin, N. Y., Jan. 20, 1901, of pneumonia, Mrs. Diantha Fero, aged 82 years, 7 months, 20 days. She leaves, to mourn the loss of a faithful wife and loving mother, an aged husband, three daughters, and an only son, Elder D. T. Fero, of Portland, Ore. In early life Sister Fero with her companion united with the Baptist church of Moreland, N. Y. About thirty-five years ago she joined the Seventh-day Adventist church of Catlin, N. Y., and had since lived a consistent Christian life. Words of comfort were spoken by Elder Thompson (Baptist), from Ps. 18:2.

JAMES D. KIMBLE.

NETTLEINGHAM.—Died at her home near Sheridan, Ill., Jan. 17, 1901, of dropsy, Elizabeth Jane Nettleingham, nee Middleton. The deceased was born June 29, 1847; and at eighteen years of age received confirmation in the Episcopal church of Ottawa, Ill. One year later, Feb. 20, 1866, she was united in marriage with Alfred Nettleingham. In 1869, in company with her husband, she attended a series of meetings conducted by Elders R. F. Andrews and T. M. Steward, held at Northville, Ill.; and shortly after, they were enrolled among the original members of what has ever since been known as the Sheridan church of Seventh-day Adventists. During all the following years Sister Nettleingham lived a consistent Christian, esteemed by all who knew her. She was an exemplary wife and mother. The funeral services were conducted by the writer, assisted by Elder Wm. Simpson, of Canada.

W. D. CURTIS.

WILL A MAN ROB GOD?

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Every member of the Sabbath-school should obtain a copy of these pamphlets immediately, as they will be a valuable aid in the study of the Sabbath-school lessons for the remainder of the quarter.

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Second Advent.....	.04	.01
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Lost Time Question.....	.02	.01 1/2
End of the Wicked.....	.03	.01 1/2
Christ in the Old Testament.....	.02	.01 1/2
State of the Dead.....	.04	.01
Seventh Part of Time Theory.....	.04	.01
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No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	8.80 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	8.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
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W. C. CUNLIFFE, Agent,
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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1900.

EAST	8	12	3	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....	4.00	8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.40	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	5.55	10.06	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.49		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....				am 5.02		pm 4.13	
Susp. Bridge.....				5.17		4.33	
Niagara Falls.....				5.30		4.40	
Buffalo.....				am 12.20	6.14	5.30	
Rochester.....				3.19	10.00	8.40	
Syracuse.....				5.15	pm 12.15	10.45	
Albany.....				9.05	4.50	4.32	
New York.....				pm 1.30	8.45	am 2.50	
Springfield.....				12.16	6.15	7.40	
Boston.....				3.00	9.00	10.34	

WEST	7	17-21	3	5	23	18	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.00		pm 6.00
New York.....		pm 2.00			3.30		am 12.10
Syracuse.....		4.00			4.00		am 12.25
Rochester.....		11.30			am 2.00		pm 2.25
Buffalo.....		am 1.20			4.05		pm 3.50
Niagara Falls.....		2.20			5.20		pm 4.32
Falls View.....					6.02		6.34
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.26	4.85	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.25	10.00	3.35
Niles.....	3.15	1.22	3.25		6.03		6.05
Michigan City.....	4.26	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.
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... The ... Sanctuary

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* * * of 1901. * *

The present work of Christ, and its relation to every living soul, are too little understood; and to get the most benefit out of the Sabbath-school lessons good helps should be secured. No better help can be obtained than

"LOOKING UNTO JESUS."

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BATTLE CREEK, MICH., MARCH 5, 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.

It is announced that "religious dissensions appear to be increasing in the Philippines."

For that full and excellent report of the "Sunday-Law Hearing in Massachusetts," printed on the second editorial page of this number of the REVIEW, we are indebted to the *Springfield Republican*.

The April number of the *Life Boat* will be the annual Prisoners' Number. The leading article will be "How Criminals Are Made." Let all help to give it the widest possible circulation; for to know how to be kept from making criminals concerns those who are not prisoners as well as those who are.

In the *Independent* of February 14, a writer on "Vatican and Quirinal" says that "the pope desires to have the temporal power guaranteed by the great nations of Europe, holding that the guarantee of Italy would not be sufficient in the future, as it was not sufficient for his protection in the past." He will get this for "an hour," and then these nations will turn and literally devour the whole wicked system. What the pope thinks will be the salvation of the papacy, will be the surest token of her complete and final ruin.

It is found that in the Philippines the Catholic friars, or religious orders,—Franciscan, Dominican, etc.,—hold *four hundred and six thousand* acres of the land. This has been obtained by oppression and robbery of the people. And thousands upon thousands of the people are still oppressed and robbed by these land monopolists. It is from just such a thing as this that France is now trying to free herself. Will the United States keep free from it, or will she support it, in the Philippines? The pope insists that the religious orders are essentially of the Church.

THERE is still an opportunity for those who have not obtained a copy of "The Teachers' Conference Bulletin" to get one. This pamphlet describes the plans for successful church school work, and should be read by teachers and parents, and others interested in this important work, which is attracting so much attention among us. Among other live questions which are discussed, are the following: Should the Regular Tithe Be Used to Support Church Schools? What is Christian Education, and What Does It Mean? There are also addresses from Elders G. A. Irwin and A. J. Breed, Prof. J. E. Tenney, Dr. J. H. Kellogg, and many others, which make it a valuable reference book. Price, fifty cents, post-paid. Address Battle Creek College.

The papacy in the Philippines is now taking positive political strides: "Father Mc Kinnon has declared that "there are eight hundred priests who will not administer the sacraments to members of the Federal party."

TO ALL THE GERMANS

WE are now hard at work translating, type-setting, and making plates on the German "Christ's Object Lessons." There has been an urgent demand for this book from our German brethren. It will take considerable money to get the book out, but "where there's a will, there is always a way." One little church in Kansas subscribed two hundred dollars. The German brethren in Wisconsin are going to do all they can, and so are the brethren in Colorado. And now we appeal to all our German brethren everywhere who have not already helped in this matter, to help us get this book out. It will cost, for the translating, type-setting, and plate-making, two sets of plates being required, one for this country and one for Germany, at least one thousand dollars. Send in gifts and pledges to the treasurer of the General Conference. Mark these gifts, "For the RELIEF OF THE SCHOOLS—German;" then we will know that your money is to get out the book in German.

Brethren, we are paying off the debts, little by little; but just as surely and steadily as our march to the kingdom, we are doing it. February 12 the Battle Creek College paid the Review and Herald over thirty-two hundred dollars on what the college is owing the Review and Herald. This was the payment for December and January. Besides this, Battle Creek College paid over one thousand dollars to other parties, making over forty-two hundred dollars for these two months. Union College is also making payments on its debts.

Now we want a multitude of German voices in the chorus of the jubilee song of freedom, which we are all going to sing so soon. Come on, brethren, let us keep it up until we get done with debt, and let us get done soon. Let us work and pray with all our might till the last debt is swept into the bottom of the sea. Be of good cheer. The book will be ready by the middle of April or by the first of May. P. T. MAGAN.

REDUCED RATES TO THE GENERAL CONFERENCE

A FEW weeks ago we published a notice in the REVIEW stating that each delegation could apply to their nearest transportation agent who is a member of the general committee named in the notice. Since then we have been requested by many to arrange for reduced rates for all. We have accordingly taken the matter up with the Michigan Passenger Association, and they have granted a rate of one and one-third fare for the round trip. They have promised to take the matter up with the other passenger associations. As soon as we hear from them, we will put a notice in the REVIEW. It is a ruling that the passenger association in whose territory the meeting is held must take the initiative step before others will act.

This rate is on conditions that there are one hundred persons who hold regular certificates of tickets purchased not more than three days prior to, nor two later than, April 2.

L. A. HOOPES, *Gen. Trans. Agt.*

NOTICE!

IN harmony with Article V, Section I, of the General Conference Constitution, notice is hereby given that the thirty-fourth session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., U. S. A., April 2-23, 1901. The meetings will be held in the Seventh-day Adventist Tabernacle, beginning Tuesday, April 2, at 9 A. M. The membership of the Conference is defined in Article III of the Constitution, as follows:—

SECTION 1. This Conference shall be composed of such local Conferences of Seventh-day Adventists as are or may be properly organized, in any part of the world, under the direction of the Executive Committee; provided such Conferences shall have been accepted by a vote at a session of the General Conference.

SEC. 2. The legal voters of said Conference shall be such duly accredited delegates from the local Conferences, such members of the General Conference Executive Committee, and such other persons in the employ of the General Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

SEC. 3. Each local Conference shall be entitled to one delegate in the sessions of this Conference, without regard to numbers, and one additional delegate for every five hundred church-members in the Conference. Such delegates shall be elected by the local Conference, or appointed by its Executive Committee.

G. A. IRWIN, *Pres. Gen. Conf.*

VISITORS TO THE GENERAL CONFERENCE

THE Committee on Entertainment, in trying to make provision for all who are making application for rooms during the time of the Conference, find themselves confronted with a number of obstacles; and in order that the situation may be fully understood by all, we have thought best to send out a statement which, after being read, will enable individuals to plan accordingly.

A large majority of those who are writing to us ask that they may have rooms in close proximity to the place of meeting; and while we would be glad to comply with all these requests, yet it will be impossible, as we have four requests for every such place.

From present indications there will be a very large attendance, and arrangements will have to be made by many to bring ticks and bedding, and provide for themselves, the same as at camp-meetings. We have secured some large rooms for this purpose.

Inasmuch as the time of the Conference is drawing near, we would urge all who have not made arrangements to write at once, inclosing a stamp for reply.

J. W. COLLIE,

Chairman of Committee on Entertainment.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION

THE forty-first annual stockholders' meeting of the Seventh-day Adventist Publishing Association (tenth annual session under the new charter) will be held in the Tabernacle, at Battle Creek, Mich., Tuesday, March 26, 1901, at 10 A. M., local time, for the election of two directors for three years, and for the transaction of any other business that may properly come before the meeting.

G. A. IRWIN,
S. H. LANE,
G. W. AMADON,
U. SMITH,
C. M. CHRISTENSEN,
I. H. EVANS,
C. D. RHODES,

Directors.