

The Advent Review and Herald And Sabbath

"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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THE DOUBLE LESSON

"Your way is dark," the angel said,
"Because you downward gaze;
Look up; the sun is overhead,
Look up and learn to praise."
I looked; I learned. Who looks above
Will find in heaven both light and love.

"Why upward gaze?" the angel said;
"Have you not learned to know
The light of God shines overhead
That men may work below?"
I learned. Who only looks above
May miss below the work of love.

And thus I learned the lessons twain;
The heart whose treasure is above
Will gladly turn to earth again
Because the heaven is love.
Yea, Love that framed the starry height
Came down to earth, and gave it light.
— The Bishop of Ripon.

LESSONS FROM THE CHRIST-LIFE

MRS. E. G. WHITE

"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of

heaven against any one unless, for the safety of heaven, it is necessary to do so.

Lucifer refused to accept Christ as the Prince of heaven, his Sovereign and Leader. He refused to acknowledge the supremacy of the Son of God. The controversy between the Prince of life and the prince of darkness has been long and fierce. Those who place themselves under Satan's banner, who refuse, as did the Jews, to yield allegiance to God or to obey His laws, can never be members of the heavenly family. They would make war against the law of Jehovah, calling it, as did Satan, a yoke of bondage.

Ever since his fall, Satan has been the leader of rebellion. Ever since that time he has been leading men and women astray. Christ's work began with the beginning of transgression. Then the warfare between good and evil was begun. The Scriptures speak plainly of this warfare, carrying us down to the final triumph of Christ over Satan and his adherents. This conflict never ceases.

As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary.

As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the flood.

It was Christ who kept the ark safe amid the roaring, seething billows, because its inmates had faith in His power to preserve them.

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified, Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. The argument he had brought forward, that self-denial was impossible with God,

and therefore unjustly required from His created intelligences, was forever answered. Satan's claims were forever set aside. The heavenly universe was secured in eternal allegiance.

It was because of the issues at stake that the inhabitants of the unfallen worlds watched with such intense interest the struggle between the Prince of life and the prince of darkness. Those who had not sinned needed not the application of Christ's blood, but they did need to be made secure from Satan's power. The result of the conflict had a bearing on the future of all the worlds, and every step that Christ took in the path of humiliation was watched by them with the deepest interest.

Christ overcame the enemy for every created intelligence. Thus He has secured the salvation of all who will accept the provision made. None who will accept Him need be vanquished. Around all is thrown the protection of His mediation.

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. There is one mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place.

"Verily, verily, I say unto you," Christ continued, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Christ here referred to those occasions upon which He should raise the dead. But His words have a deeper meaning. Not only was He to give life to those who were physically dead, but to raise to spiritual life those who were dead in trespasses and sins. Hearts palsied by transgression were to be roused by the work of the Holy Spirit.

By nature man has no love for God. It is not natural for him to think of heavenly things. Satan has worked against God and His government, leading men to attribute to God the traits which belong to the power of evil. Christ came to this world to reveal the Father. The human family had sinned against God. The terror of a broken law hung over them; and so low had they sunk, that it seemed impossible to infuse them with spiritual life. But in His work Christ was not to fail nor to be discouraged.

The Saviour saw that man has vast powers and capabilities for good, which can be used in the upbuilding of God's kingdom. He came to restore to life those dead in sin. His voice is to be heard saying, "Awake thou that sleepest, and arise from the dead." "As the Father hath life in himself; so hath He given to the Son to have life in himself."

To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death.

It is indeed giving life to the dead to convert the sinner from the error of his ways; but our Deliverer is able to do this; for He came to destroy the works of the enemy. And will He not accomplish that which He has pledged himself to perform?

SOW BESIDE ALL WATERS

D. A. BALL
(Ellicottville, N. Y.)

"IN the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It was my privilege to make the acquaintance of an ex-senator in New York some time ago; and in our conversation, I asked him if he knew anything about our people, and he related to me an experience that he had had.

He said he had business that called him to the Pacific Coast, and being alone, he took along a box of cigars, thinking he would enjoy the trip as best he could. After he had reached Chicago, Bishop Peck and Elder James White and his wife were on the train, bound for the same destination; and just as he got thoroughly engaged with his cigar, Elder White preached a temperance sermon, which made a lasting impression on his mind. The words spoken bore fruit, and the senator has been clear of the cigarette habit for a number of years. And now he speaks of Elder White with great respect, notwithstanding at the time he turned it off with a joke.

I know we are sometimes afraid that we shall cast pearls before swine, but would it not be better to risk throwing a peck of pearls before swine than to withhold a handful of food from one hungry soul?

GIVE THE CHINESE THEIR DUE

Dr. O. T. Logan, Missionary, in Cumberland Presbyterian

THE secular, and too often the religious, press seems only too willing to give the Chinese a kick, but alas! how seldom we see them praised! I desire with tongue and pen to protest against this unfair treatment. The American mob does not represent Americans, neither does the Chinese mob represent the Chinese. No people on earth is more peace-loving than the Chinese. Among the heathen Chinese, as well as among the "heathen" Americans, I have many warm friends, and I am duty bound to tell the good qualities of both.

The atrocities committed and permitted by the governor of Shansi have been heralded to the ends of the world, while the kindnesses shown the fleeing missionaries by the governor of Shansi, in the face of an edict to slay, are almost unknown. This man—not a Christian—lost his position, and perhaps his life, for our brethren, and yet we esteem him not. A recent letter from my friend, Dr. F. A. Keller, of eastern Hunan, relates how the son of an official risked his life to save him. Letters from missionaries tell us how Chinese mothers in different places along the way nursed and kept alive the babe of a fleeing mother, who could no longer nourish it. The one thing that impresses me most in reading accounts of the escapes of missionaries is the aid given them by heathen Chinese.

Some would desert these, and lose the glory of seeking out others like them. Are you, reader, among that class? Give the Chinese their due. The gospel is their due. Dr. Tinnon well says it was given us as a trust, not as a luxury. If the heathen are cruel, it is because they are Christless; and so long as they are Christless, we share their guilt, unless we have delivered our souls by giving them Christ. Thousands have been, and millions can be, transformed, not by might, but by the mighty One. Who will help?

THE LION OF THE TRIBE OF JUDAH III

MRS. L. D. AVERY-STUTTLE

ONCE more I heard that mocking word:
"Oh, yes; thy Christ hath power, I know;
But can He cleanse a heart of sin,
And make it clean and white as snow?
I know the worlds were framed by Him,
I've seen the mighty seraphim
Bow low before Him day and night,
Make known His power and own His might.
The hosts of hell have often heard
And felt the power of His word,
And often, e'en their lawful prey
This MAN hath snatched and borne away.
Death can not hold Him, this I know;
But can He wash as white as snow
A human heart all black as night,
And make its crimson sin-spots white?"

Then quick before my startled gaze,
The while I stood in deep amaze,
A human soul, deformed with sin,
All black and hideous within,
Before my trembling spirit stood,
Devoid of light, devoid of good.

It seemed that in that fearful hour,
To me was granted wondrous power,
And I could see each hidden sin
Which lurked that guilty soul within.
There shameless lust took root and slept,
And crime his reckless orgies kept,
Idolatry, and murder, too,
With bloody hands of crimson hue,
And every vile and nameless sin,
Like raging demons, lurked within.

I looked, and from the cross of Christ
There fell one drop of blood, when, lo!
It touched that soul all black with sin,
And made it whiter than the snow.
And o'er those plague-spots vile and dread,
The righteousness of Christ was spread.
"O miracle of grace!" I cried,
"All praise to Christ the Crucified!"

And then from earth and sea and sky
I heard ten thousand voices cry,
Till from creation's farthest bound
The word went echoing round and round:
"Again the hosts of hell have failed,
AND JUDAH'S LION HATH PREVAILED."

THE HOLY GHOST

Selected

JESUS was a great comforter. He was ever ready to comfort His disciples in their temptations, sorrows, disappointments, and hardships.

He knew what it means to be surrounded with dark clouds, to be buffeted with fierce temptations, to be foot-sore and weary on the journey of life.

He knew how lonely and discouraged they would be when He left them, and how utterly powerless human flesh would be to stand the awful attacks of the combined hosts of the world and the devil, and He resolved to make preparation for their comfort and safety by having an all-powerful One take His place. Hence He said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

This glorious Comforter is the Holy Ghost, whom the Father sends in the name of Jesus.

That prayer has been offered and answered, and the Holy Ghost has come. Glory to God!

This suggests:—

1. *His presence.* Jesus declared to His disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

There are many professed Christians who have no conscious knowledge of the presence of the Holy Ghost. They live without Him. Their lives are gloomy and barren and joyless. They are living under the old dispensation instead of the new. Their great need is to have some one tell them in a practical and impressive manner that the Holy Ghost has come. "Have ye received the Holy Ghost since ye believed?"

2. *His teaching.* "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

How desirable and important that we should have the teaching of the Holy Spirit. There are errors to be guarded against, truths to be revealed, and intricate pathways in life to be opened up. What an utter failure we shall make of it if we go forth blindly, led by mere human wisdom. This accounts for the sad choice of companionships, which brings heart-sorrow and sadness through life; of opportunities and privileges of usefulness neglected and blasted; and of utter darkness in regard to spiritual vision. But when the Holy Ghost has right of way in you, "He shall teach you all things."

The "all things" is modified by the words "whatsoever I have said unto you." Hence His teaching relates to truth—the Holy Ghost does not teach anything additional to, or out of harmony with, *the words of Jesus*. This does not mean that we shall not have, or any more require, pastors, teachers, or evangelists, whom God has set in the churches to spread the knowledge of His will; but in those inner and spiritual experiences, which are wrought in the heart by the Holy Spirit, we shall not require any man to teach us. It necessarily follows that "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

3. *His abiding.* "He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." He comes not to dwell near us as a neighbor or a friend, but to enter the same household, to be one of the family, to share its prosperity or adversity, its successes or reverses. He not only comes to dwell in the household, but to dwell in the heart. Yea, abide in the heart forever. But to have His permanent abiding, we must let Him furnish and manage the heart-home to suit himself. He will purify it until no stain nor dross of sin can be found within its sacred precincts. He will beautify it until it becomes a thing of admiration to saints and angels. He will comfort it until no reverses, adversities, temptation, or sorrow can disturb or destroy its peace. He will keep it so that no enemy can destroy its eternal safety, and with His own presence. He will be its glory and its eternal light forever and ever. O friend, let the Holy Comforter come in and take up His abode as an abiding guest.

4. *His working.* "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The disciples did all the works that Jesus did. They healed the sick; they cast out devils; they raised the dead. Christ's statements were literally fulfilled in their works, but these healings, the demon dethroning, and life from the dead were not greater works than those of Jesus; neither was their aggregate greater. The greater works are put in contrast with those, and are not literal, but spiritual. The saving of souls on the day of Pentecost, and subsequent spiritual results, are evidences of this. These greater works were wrought through believers by the Holy Ghost, and the Holy Ghost came because Jesus went to the right hand of the Father.

The same spiritual results are possible to-day through the anointing of the same Holy Ghost, which Jesus has promised to those who believe on Him. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."



CHRIST OUR EXAMPLE OF SACRIFICE

V. H. LUCAS
(Atlanta, Ga.)

"For even Christ pleased not himself." Rom. 15:3.

These are marvelous words. They express a world of meaning. They reveal a perfect life. They were spoken of the lowly Nazarene.

Christ lived not for himself. He sought not for the high places of this world. He condescended to men of low estate. He went about doing good, mindful of the temporal needs of the sick and the poor.

He came into the world to save the whole man—body, soul, and spirit. He cared for the physical man, having a mission to the bodies of men. He opened the eyes of the blind; unstopped the ears of the deaf, and made the lame to leap for joy. He looked not upon His own needs, but, in His inconceivable glory, in His equality with God the Father, He looked upon the needs of others. With a great heart of sympathy, He beheld man's ruin, his utter helplessness, his need of a Saviour. He showed the dignity of honest human labor by His own willing service at the carpenter's bench. He even scorned not the company of publicans and sinners, and thereby gave a glory to work which had no glory hitherto.

In His choosing, He took the post of a servant—"Not my will, but thine, be done," He prayed. His humility was complete. He sought to redeem fallen man at any cost, and it culminated in His own death—the cruel, lingering, shameful death on the cross, reserved for the vilest of criminals.

When differences arise between individuals, there is a proneness of each to become bitter and overbearing, and to thrust his own convictions and preferences upon the other; in the words of the text the great apostle teaches that the true remedy for this fault is to be found in self-denial and self-sacrifice, and the true inspiration for unselfishness is to be seen in the cross of the Lord Jesus Christ—the sublimest example of self-denial and self-sacrifice the world has ever known. By the child of faith this cross is to be borne all along the pathway of life. To the Roman, and the pagan in general, the word "humility" spoke only meanness; but the Saviour shed a halo of glory around it, and gave it a new meaning, so that now it suggests to the Christian the deepest piety.

In viewing how Christ "pleased not himself," it is necessary to consider for a moment His original glory. Christ was not merely in fashion as God,—that is, in the appearance of God, or resembling God,—He was the very nature and substance of God. He possessed all power and dominion. Yet high as He was exalted, He emptied himself and took upon himself the form of a manservant. His humility was so great that the most abject slavery on earth would not compare with it. He lived a human life, and died a human death: God himself in humanity suffering the wrath of sin.

The word of God teaches us that we should empty ourselves of all pride, vainglory, self-pleasing; that we should deny ourselves, seeking the needs of others, and in humbleness of mind esteeming others better than ourselves; for our Lord has made self-sacrifice our duty. He

not only gives a sublime example of what self-sacrifice is, He enjoins it upon all. He not only shows us how to live, but He commands us so to live.

Pleasing self is natural, even when to do so is injurious to ourselves and displeasing to God. Nothing so separates souls as self-pleasing. Among the followers of Christ, competition, be it ever so generous, can not be tolerated in these closing hours of time, except it be competition for the lowest place and the severest service. That restless battle for the mastery, that unfortunate strife for the chief place among our fellows and in the world's market, and even in our work for the Lord himself, is ever and always prejudicial to the Spirit of Christ, who "pleased not himself."

The worker for God must not put himself first, nor regard his own interest as the all-important thing to be sought; but rather become generously engrossed in the welfare and interest of others for whom his Lord died, if he would find inward joy and peace in his labors of love.

Paul says: "I am crucified with Christ: nevertheless I live." It is an evil day indeed for the people of God when in the last message of warning are to be found those who are self-pleasing, envious of one another, wrapped up in their own advancement, instead of being filled with a love for their fellow beings who have no life in Christ, and who are perishing in their sins.

We live in a world that must be warned, and this warning work has been intrusted to us who are God's servants. The true people of God stand in this hour face to face with great problems. There are mutterings of discontent, there are threatenings of upheaval, in all the earth; evil is enthroned in high places; war and wickedness are on every hand; intemperance is mowing down great squadrons, and vice and corruption are surging in the hedges and highways. To fulfill the commission of Christ, we must be as He is in the world. In prophecy, parable, and prayer, in the clear, positive utterances of Christ, the world—the whole world—is embraced in the warning commission. From out the ruins of the fall, prophecy, scanning the coming ages, proclaims ultimate and complete victory through an incarnate Redeemer. Thus was given the keynote of prophecy, and the resounding prophetic harmonies, to which the true Church has marched through all the ages, have never fallen below this pitch. The Abrahamic promise rose from the individual to the nation, and from the chosen nation to all the families of the earth. The dying Jacob, through prophetic vision, looking past the waving scepter of Judah, saw the gathering of the people of God. In the parable of the leaven we read: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The Master taught His disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Through His servants Christ operates on this sinking world. "As my Father has sent me, even so send I you." Our mission is to warn this dying world of its rapid dissolution and impending doom, that out of its sinking multitudes a people may be gathered, from every kindred and tongue and nation, for Christ and eternity. How many professors of Christ there are whose

one aim is to be saved themselves, to get to heaven. They love to sing the songs of salvation, and talk of the golden harps and the glittering crowns. They seem to expect to recline on the banks of the river of life, under the shade of the tree of life, and rest forever. What will they rest from? What have they ever done? Working with Christ for the salvation of our fellow beings who are perishing in their sins, is better than trying to get to heaven. The man who is not trying with Christ to save his brother is not saved himself.

Several years ago during a heavy storm off the coast of Spain, a dismantled merchant ship was observed by a British frigate, drifting before the gale. Every eye and glass on the frigate was fixed upon the helpless ship. A canvas shelter on the deck, almost level with the sea, suggested that there might yet be life on board. Instantly the order sounded to put the ship about, and a boat, manned by gallant men at the risk of their lives, put off over the mountain billows after the drifting wreck. Reaching it, they cry aloud, and from the canvas screen creeps out what proves to be the body of a man, so shriveled and wasted as to be easily lifted on board. In tender pity the rough sailors rub the chilled and wasted form. About to pull away, the saved man moves and moans and whispers, and as they listen they catch the muttered words, "There is another man." The saved would save his fellow man, though himself almost in the throes of death.

To do the work of God and live out the self-sacrificing life of Christ, in saving those around us, is the supreme mission of the disciple. Getting to heaven is easy when the time comes to go. Elijah had no trouble in getting to heaven. The Lord provided the chariot and the horseman. Elijah's trouble was with Ahab and Jezebel. To do God's will requires faith, courage, and self-denial. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Our whole life is to be religious. In every walk we are to follow in the steps of Him who in His life glorified our common pathway, by pleasing not himself.

In the labor of these remnant hours of time the follower of Christ must be no echo, no creature of public sentiment, but a man who makes and molds Christian sentiment by his connection with Christ. He must know peoples, and manners, and customs—but more, he must know God, and know his fellow men by a conscious fellowship with Christ. He must revere the teachings of the word of God, and love the man who lives next door, even him who is cursed with sin. He will be alive to the value of the souls of men, whether clad in robes or rags. He will have a genuine love for humanity, and, like Paul, he can say: "I could wish that myself were accursed from Christ for my brethren." He will see God in everything. To Christ God *was everything*. To His followers this is so also.

"The heavens declare the glory of God; and the firmament showeth His handiwork." So also the earth: the mountains, flinging from their gleaming crests the dawn; the sea, sleeping in delicious calm, or chafed by tempests, plunging in wild grandeur on the echoing shores; the lily of the valley, blossoming in quiet beauty,—all these declare the perfection of God. All these things speak for God to hearts of *faith*. But the *world's eyes* are blind. Their ears are heavy. Their hearts are hard. Their understanding is darkened. God must speak by a plainer word in these last days. He must speak "unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." That form, divinely fair, moving through the walks of men as a man, giving sight to the blind, feeding the hungry, and all the time speaking words of truth, is the example for our following.

The great Captain of our salvation has led the way. He has gone out before us. His heart of

love and humility has gone into the highways and hedges, wherever humanity sins, suffers, and dies. The disciple is not above his Lord. "Who-soever will be chief among you, let him be your servant."

The sacrifice, the toil, the patient waiting, the victories of the disciple of Christ in these solemn hours of closing probation, will be recounted with joy, and hearts will thrill and be profoundly moved when the welcome "Well done" is accorded to the worker for lost souls! But to be successful in this winning work we must be men and women of action. The man of God to-day is a man of faith—the faith of Jesus; he has a sweep of vision that takes in the world that now is, and the world which is to come. Sin, death, the doom of the impenitent sinner, are terrible and awful verities—the dark background he must portray to the world of to-day; but in the foreground is Christ, salvation, eternal life, and glory, shedding their inspiring light. He is in touch, and has fellowship, with the One who, beginning at Moses and all the prophets, expounded unto the disciples the things concerning himself. He believes that though heaven and earth pass away, God's word will not pass away.

Shall we not all search our own hearts and lives to see if the Spirit of the Lord be in us or no? If with any one it be not so, in vain for him did Christ refuse to please himself; in vain was the costly ransom paid; in vain was that body broken and that blood poured out on the cross; in vain is the sacrifice unto death made for us. Unless we possess this Spirit, we must not think that we are among the sheep which Jesus will truly know as His own when He comes to gather them into the eternal fold. "Be ye holy; for I am holy."

THE ABIDING COMFORTER

The King's Messenger

"He dwelleth with you, and shall be in you." John 14:17.

Beloved, for you has that loving prayer of the Lord Jesus been answered? "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, . . . for He dwelleth with you, and shall be in you."

Has He indeed come in to abide in our hearts, to take entire charge of our life? It is the abiding, indwelling presence of the Comforter that makes all the difference in our lives; for He makes God real to us in everything. God's promise is that when He comes in to abide, He will teach us all things. He will bring all things to our remembrance that Jesus has said to us. John 14:26. He will testify of Jesus. Verse 26. He will guide us into all truth. He will show us things to come. He will glorify Jesus; for He shall take of His, and shall show it unto us. John 16:13, 14. If not, let us ask and receive this gentle Teacher, this loving Guide, who will so gladly and entirely take charge of our yielded lives. So shall we be "taught of God," "led of the Spirit," "kept by the power of God"—God himself working in us to will and to do of His good pleasure. We shall be no more alone; for to each loving, longing heart that simply asks the Father, that prayer of Jesus will be answered, and the Comforter will come in to abide.

Beloved, let us believe God, let us ask and receive now this abiding Comforter, and let us thank God that He has, for Jesus' sake, come in to abide in our hearts now and for evermore.

"AFFRONT none—but forgive. In making friends, consider well first, and when you are fixed, be true, not wavering by reports, nor deserting in affliction."



PRAY TO BE HEALED OF THE CAUSE AS WELL AS OF THE EFFECT

DAVID PAULSON AND W. S. SADLER

CAUSES may be *wrong*, but *effects* are *always right*. Our sowing may be either right or wrong; but the reaping, being in God's hands, is always for the best. Prayer for the sick, like all rational treatments, should be directed toward the removing and healing of the cause of the sickness. Prayer should not only be offered for the removal of the present visible effects, but also for the removal of the disposition to do those things which have made it necessary for God to speak to us in the language of disease.

To illustrate: When a person has a long-continued fever, he soon loses his appetite. This is a wise provision of nature; for his system is in no condition to digest and assimilate food. What folly, then, it would be to pray to have the appetite restored. This would be asking God to work against himself; for it was He who took away the appetite, and thus saved the patient from inflicting further injury upon himself. Fever is nature at work burning up the rubbish which has been introduced into the system, and has there accumulated in larger quantities than the eliminative organs can dispose of, thus necessitating the kindling of these fires within the body.

The proper thing for us to do, in both our praying and working, is to co-operate with the divine intelligence, by assisting nature in her efforts to rid the system of this poison. "But," asks one, "why do anything? Why not let the fever go on and burn it all up, if it is God at work?" This is the answer: If all the rubbish is left to be burned up, in many cases the fires of the fever may burn so long and so furiously as to consume the man himself. We should (1) cease to take poison and rubbish into the system; (2) stimulate the elimination of poisons through the natural eliminative organs; and (3), by the intelligent use of water internally and externally, and other rational remedies and remedial agents, seek to rid the system of a portion of these waste products, and thus enable the dross-consuming fires to subside at an earlier date than they would if they were allowed to run their course. By thus removing a portion of the poison within the system, we are co-operating with God, who by the fever is endeavoring to destroy and burn it up. We should not only pray to be healed of the effects of our transgression; but the prayer of genuine faith is a *supplication so flavored with the spirit of obedience* that it will ever be directed toward the removal of the disposition to transgress the laws of God, which transgression is the cause of the various afflictions from which the sufferer seeks deliverance.

HEALING FAITH IS ACCOMPANIED BY WORKS OF OBEDIENCE

There is no healing that is divine without a reform in those habits of transgression which have separated man from the divine Healer. The true faith that brings true healing is the faith that gives birth to the spirit of true obedience. That so-called faith, however enthusiastic or demonstrative it may be, that is unaccompanied by the spirit of conscientious obedience, is a faith that can only deceive and disappoint those who think they have thereby obtained divine healing. Says the Lord to these victims of deceptive healing, which promises peace when there is no peace: "Ask for the old paths, where is the good way, and walk therein." Jer. 6:16. But the disobedient answer: "We will not walk therein."

It is of this class, who claim to be healed, and yet refuse to walk in the paths of obedience; it is of those who commit abominations in the full blaze of heaven's enlightenment, and yet do not blush, that the Lord has said: "They shall fall among them that fall." All so-called divine healing, notwithstanding the signs and wonders and boastful claims, that ignores the necessity of removing the cause of disease and of reforming the wrong habits of the man, is *not* divine. These persons will look for permanent health, but will not find it. Sooner or later they must wake up to the sad realization that they have been deceived, that their much-boasted divine healing was a deception. Read Jer. 8:15: "We looked for peace, but no good came; and for a time of health, and behold trouble." Those who look for, and profess to have found, a healing that heals without the co-operation of man's obedience to the laws of health will find, instead of health, a time of trouble.

"THE PRAYER OF FAITH SHALL SAVE THE SICK"

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

The prayer of presumption is not the prayer of faith, and we have no promise that presumption's prayer will save the sick. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The prayer that has power to save the sick is the prayer of faith. Those who can pray the prayer of faith are the ones who have the faith of Jesus. And those who have the faith of Jesus, the Scriptures declare, "keep the commandments of God." Therefore, the prayer that has power to save the sick is a prayer of *obedience* as well as of faith.

The one who has the faith of Jesus—who keeps the commandments of God—is controlled by that mind which was also in Christ Jesus; and therefore his requests of the eternal Father would be only those which the mind of the Son within him had recognized as right and consistent for the Father to grant. The prayer of genuine faith has in it saving power; because it is but the expression of what the Saviour himself knows to be both right and possible for the Father to do. The prayer that will save the sick is the prayer that comes from a mind and heart in tune with the mind of Christ—a mind that pleased the Father in all things, and offended not in one point.

THE PRAYERS OF RIGHTEOUS MEN AVAIL ONLY AS THEY INSPIRE OBEDIENCE

To-day the world is sowing broadcast for physical suffering, mental sorrow, and moral anguish. Messengers of God in the earth are seeking to disseminate rays of light and truth, obedience to which would bring health and healing to body and soul. But the world passes on, wedded to its sins, hardly blushing at its disobedience. And now, would it be reasonable to expect that holy men of God can step in and simply by their prayers save earth's guilty inhabitants from reaping the harvest for which they are so persistently sowing? "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God: How much more when I send my four sore judgments

upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Eze. 14: 19-21.

Here the Lord tells us that even Noah, Daniel, and Job, if they were here, could not by their prayers divert the consequences of persistent disobedience. And yet, while it is true that the prayers of the righteous can not be made a scapegoat, as it were, to bear the sins of the wicked, we must not forget that the Scriptures say that "the effectual fervent prayer of a righteous man availeth much." James 5: 16. Prayer does not accomplish the purpose of changing the mind of God (Mal. 3: 6); but it may be a most powerful factor in changing the will of man, in changing his disposition from one of disobedience to one of obedience. Repentance of physical sin or moral transgression removes the *cause*; but the removal of the *effect* is in the hands of God, and will take place in such a manner and at such a time as the infinite One recognizes will be for the honor and glory of His name, the best good of the individual, and the accomplishment of God's eternal purpose.

NONESSENTIALS

JOHN M. HOPKINS
(West Port, Minn.)

WHEN we urge a strict conformity to the plain teaching of God's word,—the observance of the seventh day instead of the first as the Sabbath; baptism by immersion instead of the man-made substitutes, sprinkling and pouring; or obedience to the teaching of Jesus in the matter of feet-washing, as found in John 13,—we are often told that these questions are "nonessential." "It is not necessary to be so particular in these matters. The Lord is not particular."

We are shocked at the idea that men, teachers of the Word, and ministers of the gospel, will take such positions. To say that a thing is "nonessential," is equivalent to saying that it is not important, and is of little or no consequence. We wonder how any man can be so presumptuous, how any man can dare so to trifle with the word of God; for it is written, "Thou hast magnified thy word above all thy name." Ps. 138: 2.

We ask, Has the Lord spoken foolishly? Shall we, dare we, charge the Lord with folly? Has He not declared, "Add thou not unto His words, lest He reprove thee, and thou be found a liar"? Prov. 30: 6. And again, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19. It is dangerous to trifle with the Lord. He has not spoken in vain. He said just what He meant, and He meant just what He said. Every command, and admonition, and promise of His word is sure and sacred.

Do we regard any word of the Lord as nonessential? Does not the Lord speak to us plainly in regard to paying an honest tithe? Do we not act as if we thought this a "nonessential"? "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by His actions are weighed." 1 Sam. 2: 3. By neglect in this matter we treat that part of the Bible and the Testimonies as "nonessential."

And how about the matter of diet, bathing, ventilation, prayer, the study of the Word—are these "nonessentials"? The Bible and the Testimonies speak expressly on these points.

How about dress, jewels, finger rings, gold vest chains, etc.? Think about these things, and

remember that "happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

THE CONCEITED COINS

"I'm just as good as silver!"
The Nickel proudly cried;
"The head of Madam Liberty
Is stamped upon my side.
I am as white and shining
As any dime can be—
He needn't put on any airs,
I'm twice as thick as he!"

"I'm every bit as good as gold!"
The Penny blustered loud;
"That tiny, thin gold dollar—
He needn't feel so proud;
For all his airs and graces
I do not give a fig;
I'm burnished just as bright as he,
And half again as big!"

But when the Cent and Nickel
Went out upon their way,
Alas! the world still held them cheap,
Whatever they might say.
The Double Eagle smiled, "You'll find,"
He said, "that par is par;
It doesn't matter how you boast,
But what you really are!"
—Priscilla Leonard, in the Outlook.

"A RIGHTEOUS MAN REGARDETH THE LIFE OF HIS BEAST"

MRS. B. J. CADY
(Papeete, Tahiti, Society Islands)

It is painful to see the indifference with which many parents allow their children to tease and torment domestic animals. Animals have feelings, and suffer pain in the flesh just as we do. Notice how a bird or a cat will often cringe when you reach out your hand to touch it. If your touch is always gentle, it soon learns not to fear you, but it will always shrink from a rough hand.

We should take a kindly interest in all the live members of our household, and see that they are properly cared for, and not ill-treated. Children who really love animals, often treat them unkindly, having never been taught why it is wrong to do so. We ourselves should have a regard for the feelings of the helpless, dumb animals, and should help the children to understand why these creatures should receive kind and gentle treatment.

The kitten should not be given to the baby for a plaything, to be squeezed and choked till it cries out with pain. There is no better way to teach a child to be cruel and hard-hearted than to let him abuse the cat as he may see fit. When he cries for it, then is the time to begin to teach him that animals are not to be ill-treated, but handled tenderly, that they may not be hurt. The baby can easily be taught to be kind and tender toward his pets, if the older ones set a right example before him, and take a little pains to teach him.

Children often have a sort of mania for pets, and are sometimes permitted to keep quite a number. When they first get one, they take the best care of it; but after the novelty wears off, they usually become quite careless and negligent. Their minds are occupied with other things, and they do not notice that the water cup in the canary's cage is quite empty. Perhaps the bird is allowed to suffer thirst for several days, and also hunger, and its cage is seldom cleaned. The children are at last brought to a sense of their carelessness by finding their little pet lying dead in the bottom of the cage.

The cat and dog also often suffer from hunger and thirst, as well as from cold, but especially from lack of food. The responsibility should not be laid entirely upon the children; for they are inexperienced and thoughtless, and do not realize how much their pets may suffer. It is the parents' duty to help the children to under-

stand why their pets need food and drink and kind treatment, and that without it they suffer just as we should.

If the parents are unkind to the domestic animals, and regardless of their comfort, the children will be the same. But if the parents are kind to these creatures, and careful to see that they are properly fed, the children will readily learn to take an interest in them, and will enjoy caring for them. Children are quick to notice and imitate the habits of their elders.

Household pets afford the parent an opportunity to teach children lessons of kindness and thoughtfulness. And if parents will not take the trouble to see that their children care for their pets and treat them kindly, they had better not allow the children to keep any pets; for in doing so, the parents would be teaching cruelty and unkindness.

There is a great deal of unnecessary suffering among animals, caused by the hardness of men's hearts. As Christ's followers, we should seek to alleviate the sufferings of the dumb animals as well as those of mankind. We read about Jesus as a child, that "the little creatures of the grove, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird."

Let it be so with us and with our children,—let us so treat every creature that it will be happier for our presence. When the animals confide in and love us, it gives us a sense of satisfaction and joy that we can not feel when they fear the sound of our voice and flee from our presence.

CHRIST MAGNIFIED THE LAW

H. W. REED
(Neenah, Wis.)

CHRIST's relation to the law of God is told by the prophet Isaiah, in these words: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable."

Christ was to magnify the law of God, not to minify it. These words are too emphatic to admit of the idea that Christ, in the least degree, changed the law. He put a magnifying glass over it: not that more could thus be seen than was there, but that more of what was there could be seen.

This law He magnified during His entire life: not that He might destroy it at His death, but that it might ever live to condemn sinners, and hold them guilty of death who do not accept Christ. His life is our example. He kept the law, and Christians should keep it. In living our example, He kept the seventh-day Sabbath; and in following His example, we must do as He did.

In respect to this thought, a quotation or two from Peloubet's "Select Notes on the International Lessons," 1882, will be in place: "We follow Christ when we imitate His example, obey His words, walk in His footsteps toward heaven and God."—Page 26. On page 27 we find the following words: "Jesus was accustomed to spend the Sabbath religiously."—Whedon. This note follows the words, "Sabbath day, our Saturday, their Sabbath," showing that the seventh day is meant. Now as "Jesus was accustomed to spend the Sabbath religiously," that was His example in this matter. Then as "we follow Christ when we imitate His example," we shall keep the Sabbath religiously.

If we do not do as He did, we are not following His example, and, therefore, are not His followers. Then let us follow His example, and thus be His followers. As He magnified the law, by precept and living example, let all who pretend to be His followers do the same thing in the same way. And as Christ made the law honorable, so should those who profess to be Christians—Christlike—make the law honorable.



"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

O FATHER, haste the promised hour,
 When at His feet shall lie
 All rule, authority, and power
 Beneath the ample sky;
 When He shall reign from pole to pole,
 The Lord of every human soul;

When all shall heed the words He said
 Amid their daily cares,
 And by the loving life He led
 Shall seek to pattern theirs.
 And He who conquered death shall win
 The nobler conquest over sin.

—William Cullen Bryant.

PRAYER*

Secret Prayer

THE "hour of prayer" must have a place on the schedule of the most crowded life if that life is not doomed to make a spiritual failure. I speak to busy women and busy men. Sometimes we feel that we owe so much to our immediate duties and surroundings, that we must curtail the hour of prayer. Friends, it is a failure.

We shall pay in sadness and weakness for all that we cut off from the hour of prayer; and when we have once come to realize what the hour of prayer can do for us, how it can lift us from weakness into strength, who that hath known the full power of that hour would give it up at any price? It is the hour of growth, the hour of vision; it is the hour of trust, of happiness, of peace. It is the hour of refreshing and the renewing of powers and faculties taxed and exhausted by the drive of our work. Most marvelously, it is the hour of renewing.

"Lord, what a change within us
 One short hour spent in thy presence will avail to make!

What burdens lighten, what temptations slake,
 What parched grounds refresh as with a shower!
 We kneel, and all around us seems to lower,
 We rise, and all the distant and the near
 Shines forth in sunny outline brave and clear.
 We kneel, how weak!
 We rise, how full of power!

Why, then, should we do ourselves this wrong,
 And others, that we are not always strong?
 That we are ever overborne with care,
 That we should ever weak or faithless be,
 Anxious or troubled, when with us is prayer;
 And strength and joy and courage are with Thee."

As Paul says to us, in Philippians, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Take God into your closest friendship and fellowship. Make Him your confidant in everything; have no secrets from Him; tell Him every thought; and what then? "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

(To be continued.)

"SAY not, my soul, From whence
 Can God relieve my care?"
 Remember that Omnipotence
 Hath servants everywhere."

* Arranged extracts from a sermon based on Acts 3:1-8 and Phil. 4:6, 7, and printed in the Evangel.

A MISSIONARY INCIDENT

A WORKER in a sailors' mission relates the following experience:—

A few days ago, after attending the meeting at the mission, on my way home I passed the home of a man who receives good wages, but wastes his money, instead of supporting his family. As I passed the house, I heard this man abusing his wife, but instead of going in to interfere, I hurried home, and spread the man's case before the Lord, praying to Him for deliverance for the one so bound by sin. Before night came, that same day, the man came to my house and begged me to go home with him. I did so, and he asked me, as well as his wife and daughter, to go down town to witness his signing the pledge. The poor wife had been so often and so bitterly disappointed, that she had lost faith in him, and declined to go. But the daughter and I went, and the man signed the pledge as strongly as he could make any contract, and had it legally recorded. It seemed as if he wished to burn the bridges behind him by making the matter public. There are earnest hearts burdened over this case, praying that he may be led to the Saviour, who can set him free indeed from the strong fetters that have heretofore bound him.

The worker also says that this experience has cheered him greatly, and that he would rather have such an experience than to be pastor in the finest and richest church of the land.

EXTRACTS FROM CORRESPONDENCE

I HAVE had two reading racks in two depots. I took ten copies of "Christ's Object Lessons" to sell, and have sold nine of them, and I shall sell more if God wills.

Was pleased to receive your letter of December 30. Have not had a letter from my son since, but have learned from others that there has been a forward move on his part. Let us pray that the work may still go on.

I have thought of writing to you for some time to ask prayers for two wayward boys, that they may be converted. I read the Woman's page with interest as soon as received, and pray for all who have asked for prayers.

I will remail my REVIEW to any address you may send. For some time I have been wishing for an opportunity to do good with my REVIEWS. It seems a pity to have them lying around, doing no good after we have read them. I am a poor woman, but believe the Lord will provide if I have a willing spirit to do my part.

We never want to do without the REVIEW, and expect always to take it. An invalid sister lives about eight miles from our church, with an opposing family. Although she can get around only in a wheel-chair, she has many callers. This affords her an opportunity to do a great deal of missionary work, which is well improved.

One Sunday, about six years ago, I went into a neighbor's house, and asked if she had any good reading for Sunday. She loaned me a book called "Bible Readings," saying she did not know what was in it herself. I brought it home, and my husband and I began studying the Sabbath question; and in due course of time, we became convinced that Saturday is the Sabbath.

I kept the book about six or seven months, and then had to part with it. It seemed as if some dear one was torn from me when it went. I could not

find out where the book was published, and did not know how to get another. Soon after this, we moved to another place, and I searched diligently for the followers of the doctrine taught in the book, but failed to find them.

One year ago last summer, while taking a walk with my little boy, I saw a gospel tent being put up, and that evening I told my husband that I was going to the meetings to see if these were not the people who taught the truths set forth in the book. Every night we became more convinced that they were, and the fourth night my husband asked the ministers, and we greatly rejoiced to know that this was true, and that we could get the book from them. At the time the truth found me, I was in the world, driven into Spiritualism. I was seeking for light, but I could not find what I wished in the churches; and I am indeed thankful that the Lord sent the truth to me in this way.

The preceding is only one of many instances which show what our publications do. Let us be diligent in scattering them, and we may be sure that God will care for every seed of truth sown, and that it will not be without result.

REQUESTS FOR PRAYER

"I WISH you all to pray for me, that I may have better health, so that I can serve God better."

"Please remember my three sisters and their families at the hour of prayer, that they may be converted to the Lord; also my brother and his family."

"My son is not in the truth, and I ask for the prayers of my dear sisters that he and his wife may receive the love of the truth and be among God's waiting ones for Jesus' sake; for He alone is worthy."

"I have been reading the requests for prayer in the REVIEW. I am glad our sisters pray, and I wish our brethren would pray too. My wife suffers terribly with stomach trouble, and I am suffering much from catarrh and chest trouble. Will you please pray God to heal us?"

"I request an interest in your prayers for my aged and invalid husband. He has been an invalid nearly two years, and there seems to be no hope for him only as help is obtained from the great Physician. Pray that he may be restored to comfortable health again if it is the Lord's will."

A sister in South Dakota requests prayer for her daughter who is not favorable to the truth. She at one time belonged to the Baptist Church, but has withdrawn her membership. Pray for her and for her husband and little boy, that they may see and accept the truth. This sister also requests prayer for her husband, who is indifferent to religious things.

"Will you please pray especially for my husband? He is very indifferent, and given to using strong drink and tobacco. Pray that the dear Lord will take away the appetite for these things, and that he will not have a desire for the company of those who use them. I long to take him in my arms and carry him to Christ, but I know it is only by the Spirit of God that he can be drawn to Him."

An aged sister in California requests prayer for two unconverted sons, for two sons in the truth, one of whom has become discouraged, and for the restoration to health of a daughter who has been in the work; also for two married daughters and for daughters-in-law and sons-in-law and grandchildren, and also for herself that she may cease worrying, and may meet all her dear ones in the kingdom. Let us help by the strength of prayer to lift the burden on this dear sister's heart.

PIE CRUST

1 cup cream,
 2 cups flour,
 a little salt.

If cream is thin, or milk be used instead of cream, it will require two and one-half cups of flour for one cup of liquid.

Drip liquid into sifted flour with one hand; shaking the flour and liquid up with spoon with other hand, gather out a few crumbs on board, and roll out thin. Work fast, and never work the dough. Bake bottom crust slightly before filling is added. Scatter a part of the sugar over the top of crust, and then bake the pie on top first, and then set in bottom of oven to finish baking. The crust will not soak up and become leathery if made and baked in this way.



TO THE READING CIRCLE MEMBERS

MRS. L. FLORA PLUMMER

UPON whom is the Lord depending to carry on the work of the gospel?—Upon you and me. He calls us His ambassadors, and He has intrusted to us the great ministry of reconciling the world to God through Christ. Every one who has heard the message may repeat it to others. "Let him that heareth say, Come." The Reading Circle members have spent a number of weeks in carefully "hearing" the message, and the question now is, Are we saying, "Come"? The only essential qualification is that we shall have truly heard. We may not be wise, or rich, or great; we may even be unlearned, poor, and of no esteem in the eyes of men, yet the Master of the vineyard has apportioned us our work. No other servant can take from us the privilege of doing that which He has given us to do, neither can we place our responsibility upon another, and so excuse ourselves. In the Lord's army of workers there are none who are there as substitutes, and none have been drafted into service. It is God who has given "to every man his work." And it is God who will "reward every man according to his works."

When it is once settled that "I" am to work, the next question is, Where shall I begin? Much perplexity might be cleared away by remembering what God has said to us upon this point. He does not ask us to do all that we see should be done; for we can see much farther than we can reach. He does say, "Whatsoever thy hand findeth to do, do it with thy might." The work our hands can reach is what God would have us do. He has scattered His people, that the knowledge of Him might be revealed to all the world. When I work out in every direction as far as my hands can reach, I shall feel the tips of other fingers in the same blessed ministry; and on and on these outstretched hands will work, in love and unity, until the hands encircle the earth, and the everlasting gospel has been given "to every nation, and kindred, and tongue, and people."

REVELATION 15

S. N. H.

THE fifteenth chapter of Revelation is an introduction to the sixteenth. In the hands of the seven angels are the seven vials containing wrath, and nothing but wrath. Mercy has taken her flight from the earth, and these angels are given their work. But before the plagues are described, the prophet sets before the people of God the reward of the hundred and forty-four thousand, who have obtained the victory over the Beast and over his Image by heeding the warning of the third angel. "Upon the crystal sea before the throne, that sea of glass, as it were mingled with fire, so resplendent is it with the glory of God, are gathered the company that have 'gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his name.' With the Lamb upon Mount Zion [sea of glass], 'having the harps of God,' they stand, the hundred and forty and four thousand that were redeemed from among

men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.' And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty and four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had."—*"Great Controversy,"* pages 648, 649.

As with Christ, their Creator and Redeemer, they visit worlds upon worlds and behold His handiwork, they exclaim: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." In verse 5 the prophet's mind is carried back to the ending of probation; he saw the temple of the tabernacle of the testimony in heaven open, and seven angels come out to do their work. Their clothing was a full representative of Christ's. Compare verse 6 with chapter 1:13. They were delegated to pour out God's wrath when there was no more mercy. Christ had laid aside His priestly attire, clothed himself with the garments of vengeance, and come forth as "King of kings, and Lord of lords." See Rev. 19:11-19; Isa. 59:16-18.

Two things worthy of notice are mentioned in the eighth verse: "The temple was filled with smoke," and "no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

As when Moses had erected the first tabernacle, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, and Moses was not able to enter the tent of the congregation" (Ex. 40:34-36); and as at the dedication of Solomon's temple the glory of the Lord "filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1 Kings 8:10, 11),—so now when the ministration for mercy is over, the glory of God filled the temple, and no man was able to enter the temple to officiate as priest for the human family. "Then ceases His [Christ's] intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Rev. 22:11. Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins. The number of His subjects is made up; 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords."—*"Great Controversy,"* pages 613, 614. It will be noticed that it is Christ who says, "It is done," when He finishes His intercession in behalf of the human family.

God the Father alone is left in the sanctuary. He remains there during the outpouring of the seven last plagues. It is under the sixth plague that "streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear place of indescribable glory, whence comes the voice of God [not Christ] like the sound of many waters, saying, 'It is done.'"—*"Great Controversy,"* page 636. Let the reader carefully study the two chapters of "Great Controversy," The Time of Trouble, and God's People Delivered, and there will be no confusion over the ending of probation before the seven plagues are poured out.

It is one of the "four beasts" that give unto the seven angels the vials full of the wrath of God. They are with Christ as He offers the prayers of the saints on the earth, and even they also have vials full of odors. Rev. 5:8-10.

It is humanity in behalf of humanity that says there are no more prayers to be offered. The last prayers have been offered for others, the last tear has been shed. The last effort has been made for the salvation of souls because they have refused the offer of pardon, and turned their ears away from the call of mercy. It is then that Christ takes the censer, and fills it with fire of the altar, and casts it into the earth, and there are voices, and thunderings, and lightnings, and an earthquake. Rev. 8:5. It is then Christ says, "It is done." That time is near to come. May the Lord help us all to get ready; for it will come as a thief in the night.

BEREAN LIBRARY STUDY

Revelation 15; "Thoughts on the Revelation,"
Pages 638-640

DAILY READING FOR MARCH 17-23

Sunday, "Thoughts on the Revelation," pages 638-640.

Monday, "Great Controversy," chap. 39, The Time of Trouble.

Tuesday, *Id.*

Wednesday, *Id.*

Thursday, *Id.*

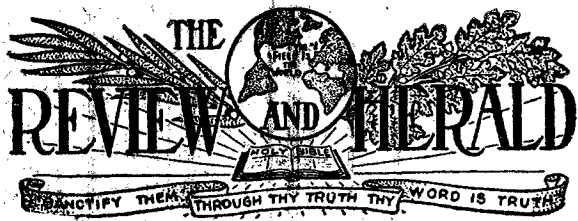
Friday, article on Revelation 15, this page.

QUESTIONS

1. What sign did the prophet see? Of what were the seven angels a sign? What are the seven last plagues?
2. Locate the sea of glass. Give Scripture proof. Identify this company with the 144,000 of Rev. 14:1.
3. What is meant by victory over the Beast? the Image? the mark? the number of his name?
4. Under what circumstances did Moses sing a song of deliverance? What is united with the song of Moses? Why will the 144,000 be able to sing this song? Give the song.
5. After receiving a view of the triumph of the remnant, what change did the prophet see in the temple in heaven? Who came out? What did they have?
6. From whom had they received the golden vials? With what was the temple filled when the golden vials were given the angels?
7. Was any man able to enter the temple at this time? Would this exclude "the man Christ Jesus"? Would it also exclude the four and twenty elders, who officiated, as they are redeemed humanity?
8. For how long a time were they excluded from the temple?

SISTER SADIE BAKER, a Bible worker at Springfield, Ohio, writes: "Our Reading Circle class meets on Sunday afternoons. The church-members here take a lively interest in the studies. It is a pleasure to study with them. Some, at least, are learning to study the Bible for themselves. The Circle lessons are to the church a real training school. It is remarkable how much better the friends here understand the message and the different points of our faith since we have begun these studies. The third, fourth, and fifth chapters of Revelation were of special interest to us. These Bible studies are of practical help in enabling all to get such a hold of the message that they can give it to others. Of what use is our knowledge if we can not impart it to others?"

CHRIST continually pointed His disciples to the "great object of His mission. It was that that He kept ever before Him." And the quenchless zeal of the same mighty purpose has burned its way down through the centuries, and will never cease to fire the hearts of man.



BATTLE CREEK, MICH., MARCH 12, 1901.

ALONZO T. JONES
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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 third of the three forms under which "the world" is embraced, and idolatry manifested, is — "The pride of life."

The word here used to express the thought of "life" is a form of the Greek word *βίος*, and signifies *not* animal life; *not* the breath of life; *not* spiritual life; *not* life itself, the life which comes from God; *but* "the life which we live; the life led; hence, manner of life, course of life."

The word used to express the thought of "pride" is *ἀλαζονεία* ("alazonēia"), "the character of an *ἀλαζών* ("alazon"). And an *ἀλαζών* is literally "a wanderer about the country;" hence, literally, "a false pretender, imposter, quack; hence, swaggering, boastful, braggart; and by implication, ostentation, arrogance, pride." It is the same word that is used in 1 Tim. 3:6: "Being *lifted up with pride*."

The closest equivalent English word is "ambition," which signifies, literally, "a going about, as of a candidate soliciting votes;" again, "the act of going about to solicit or obtain an office or other object of desire;" a "desire for some object that confers distinction;" "desire to distinguish one's self from other men;" "desirous of obtaining power, superiority, or distinction."

Another word that corresponds to this "pride of life" and "ambition," is "self-exaltation," self-aggrandizement. The Latin word that corresponds to the Greek word used to express "pride of life," is *gloriosus*, and expresses the idea of worldly glory.

In the light of these definitions, it is easier to see the real nature of the temptation of Jesus, when "the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." And then all the fires of ambition, of worldly glory, that were ever manifested in human flesh—in Alexander, Napoleon, and all others like—poured like a driving storm upon Jesus, to entice Him to the desire of that which was before Him.

But by the Spirit of God, Jesus knew that none of all that "glory" which He saw was "of the Father," but all "of the world." He knew that it was only a false, fleeting glory. He knew that true glory lies not in "the pride of life," not in ambition, not in self-exaltation; but in self-emptying, self-renunciation. And, therefore, He promptly answered: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

As pointed out in a previous study, the divine account of this temptation reveals the fact that worldly glory, the glory of the kingdoms of this world; the glory of rulership, of overlordship; the glory of position, of office,—all this, or any of it, can be had only by idolatry, only by the worship of "the god of this world."

Christianity, the true keeping of the command-

ments of God, is not rulership, but *service*. The liberty wherewith Christ makes men free, the liberty in which Christians stand fast, is the liberty by love to serve one another; as it is written, and as it has been studied only lately, in the Sabbath-school lessons all over the world: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5:13, 14. And to love our neighbor as ourselves is to do good to him always, in all things, and by whatsoever means. In "all things whatsoever ye would that men should do to you, do ye even so to them."

And when, in this same "pride of life," this spirit of ambition, the disciples were striving among themselves as to who should be the greatest, or who should be counted the greatest, "Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:25-28.

Thus, all desire for place or for position; all exercise of dominion or of authority in place or position; all national distinctions, all racial distinctions, all aristocratic distinctions, all class distinctions, all place or official distinctions, are only of the pride of life, are not of the Father, but of the world, and are idolatry. They are all vanity, which is only idolatry.

The greatest curse that has ever come upon the earth since the original curse itself, has been, and is, in men, in the world and in the Church, occupying places of authority, and exercising authority, who have no true authority. What has been the greatest curse that all history has known among men in the world, as they have existed in nations or organizations? What organization has been the most oppressive, and the most far-reaching in its oppression? Everybody can answer in a moment and in a word—the papacy. And what is the papacy?—It is summed up in a man in place of authority, who has no true authority. It is simply a man, having seized authority over men, and the means of enforcing it, and demanding respect and subjection to that authority, who yet has no authority at all except that which he has seized by unlawful means. And the Scripture description of the papacy is that he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This is the extremity to which man can possibly go in the violation of the First Commandment. And yet it is all simply the desire for place, position, and to exercise authority.

But the papacy has no true authority, because it has no truth. Truth is the only source of authority. He who has the truth has authority. And he who has the most truth has the most authority. This is why it is that Jesus had all authority in heaven and in earth: He had all authority because He had all the truth—He is the Truth itself. "All authority hath been given unto me in heaven and on earth." "I am the Way, the Truth." Those two sentences belong together. Each explains the other.

And yet Jesus had no position: He occupied no place. And that simply expresses the eternal truth that position never gives true authority. And that is simply to say that, in the Church and work of God, position never gives authority to anybody. Authority may qualify a person for a position that he has not. But position never can give to a person authority that he has not without the position. Position entails responsibility, but never gives authority.

Jesus taught "as one having authority." And that authority was readily recognized by those who heard. This was because the authority was in *what He taught*. The authority was in the truth that He had. And whosoever in the world has the truth as it is in Jesus, in that he has also authority in

heaven and on earth—not to exercise authority, but to speak with authority. "The princes of the Gentiles exercise . . . authority," "but it shall not be so among you." God does give authority; but He gives it in the truth which He gives: and he who receives the truth of God as it is, as it is in Jesus, in that receives authority. The authority which he has is in the truth which he has, in the message which he bears.

Where, then, is the true position of greatness, and the position of true greatness? Here is the answer: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." The greatest position is that of servant; and the greatest work is that of service. "Even as the Son of man came not to be ministered unto, but to minister." "I am among you as He that serveth."

In Christ and the way of Christ is the keeping of the First Commandment. In the papacy and in the way of the papacy is the breaking 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."

A BRIEF REVIEW OF PASSING EVENTS

THOSE who have been readers of the REVIEW for three years past know that, from the day that Cuba fell under the power of the United States, by the defeat of Spain, we have never had a particle of confidence in any representation that was made by the United States respecting the declared right of Cuba to be free and independent. The declaration of war against Spain by the United States was made April 18, 1898. That same day the Congress of the United States officially declared, in a joint-resolution, that "the people of the Island of Cuba are, and of right ought to be, free and independent." In the declaration of war that day made by the United States, it was also declared "that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said islands, except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

Yet, for all this, all the readers of the REVIEW for these last three years know that we have never believed for a moment that these promises would be kept, that Cuba ever would be free and independent. Before the war between the United States and Spain was ended, under the heading of "Passing Events," we called attention, July 12, 1898, to the "New World-Power" that was arising in the prospect of a world-career that was opening to the United States, through her victories so far over Spain. Among other things, we then said: "The only republic that ever went over this ground before was the republic of Rome. And when Rome once became imperial in territory, it was but a little while before she became both imperial and imperious in spirit, and then it was but a little while before she became imperial in government."

July 19, 1898, touching further the same subject of "Imperial America," we said: "All these things are worthy of thoughtful consideration; for no one knows what 'manifest destiny' may produce. And if we mark events as they pass, we shall be able better to understand each new phase that may open to the world. These are times in which the world moves rapidly, and much may occur in a day. And all these events are laden with solemn meaning to every one who is waiting and watching for the coming of the Lord. 'Blessed is he that watcheth, and keepeth his garments.'"

In the REVIEW of Aug. 2, 1898, under the general heading of "Passing Events," we cited "A Little Ancient History, Which Is Also Modern." In that article we said: "In considering the new and 'imperial' career that is opening before the United States, and being sanctioned by so many in high

positions, we have remarked that there was one republic that passed over this ground once before in the history of the world. That republic was Rome. It is interesting to read the statements made to-day concerning this 'colonial policy' and 'colonial career' that is opening up before 'Imperial America,' and compare it with what has long been written of the course of Rome as she passed over the same ground."

We referred to the pretensions that the United States was making, of extending "the blessings of liberty" to the peoples in the Philippines, San Juan, and Cuba, who had hitherto been oppressed by Spain. Then we said: "All this is precisely what Rome proposed to do. Rome claimed that she never wished to make any conquests of any people, nor to control any territory, outside of her own boundaries of Italy. All that she ever did outside of Italy was altogether out of pure benevolence, and solely to extend to oppressed peoples the blessings of liberty, of which the Romans were the exemplars before the world, and in behalf of the world, and which they so sincerely loved that they couldn't be content at all so long as any other people were not enjoying this wonderful liberty. Therefore they would man fleets and raise armies, send them over seas at great sacrifice and immense expense, to fight battles for strange peoples, only that those peoples might have the blessing of liberty, of which Rome was the world's conservator."

We then cited the ancient history of the decree of liberty to the Grecian States, which the Roman Republic proclaimed in 196 B. C., as follows:—

"The senate and people of Rome, and Titus Quintius, their general, having overcome Philip and the Macedonians, ease and deliver from all garrisons, taxes, and imposts, the Corinthians, the Locrians, the Phocians, the Eubœans, the Phthiot Achæans, the Magnesians, the Thessalians, and the Perrhœbians; declare them free, and ordain that they shall be governed by their respective laws and usages."

We then quoted the history that followed that proclamation, in which were the following two paragraphs:—

"The remembrance of so delightful a day and of the invaluable blessing then bestowed, was forever renewing, and for a long time the only subject of conversation at all times and in all places. Every one cried, in the highest transports of admiration and a kind of enthusiasm, that there was a people in the world who, at their own expense and the hazard of their lives, engage in a war for the liberty of other nations; and that not for their neighbors, or people situated on the same continent, but who crossed seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish, universally, law, equity, and justice: that by a single word and the voice of a herald, liberty had been restored to all the cities of Greece and Asia: that only a great soul could have formed such a design; but to execute it was the effect at once of the highest good fortune and the most consummate virtue."

"They called to mind all the great battles which Greece had fought for the sake of liberty. 'After sustaining so many wars,' said they, 'never was its valor crowned with so blessed a reward as when strangers came and took up arms in its defense. It was then that, almost without shedding a drop of blood or losing one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Valor and prudence are rare at all times; but of all virtues, justice is most rare. Agesilaus, Lysander, Nicias, and Alcibiades had great abilities for carrying on war, and gained battles by both sea and land; but it was for themselves and for their country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans.'"

Then we asked: "When two things are so precisely alike in their beginnings as are this course of Rome and that proposed for the United States, can there be much likelihood that the endings will be any less alike?"

In the REVIEW of Aug. 23, 1898, under the heading of "Passing Events," we gave again "A Little Ancient History, Which Is Also Modern." We said: "The conquests of the Roman Republic were made in the name of liberty, to deliver peoples from oppression. But after these conquests had been made, and the immediate question settled, there was a different story to tell." We then cited, word for word, another portion of that "Ancient History" of the liberty proclaimed by the Roman Republic to the Greek States, whom she had freed from the oppressive rule of kings, prefacing it with these words: "Honest old Rollin's 'reflections' upon the course of the Roman Republic are important to-day, as the republic of the United States has started in this identical path."

Two paragraphs from the "Ancient History" then printed in the REVIEW run as follows:—

"The Romans declared loudly in favor of those republics [of Greece]; made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and further to attach them by a still stronger tie, they hung out to them a specious bait, as a reward for their fidelity—I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them."

"The bait was artfully prepared, and was eagerly swallowed by the generality of the Greeks, whose views penetrated no further. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait; and, accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the west; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads to their utter destruction."

Then we closed the article with these words: "This extract will be good to keep, and to read along with much spread-eagleism that has been, and that will be, manifested upon 'Imperial America,' 'our colonial policy,' and 'our obligations to extend the blessings of liberty to oppressed peoples' and 'to all the world.'"

This same thought we have followed up from time to time ever since, because there has been abundance of occasion for it.

It was for these reasons that we never had a particle of confidence in the professions of the extending, by the United States, of "the blessings of liberty to oppressed peoples." We knew that ancient Rome, and her character, are cited in the book of Daniel especially for the last days. We knew that this history was not thus cited in the word of God in vain. We had studied that history, to know what the real character of that ancient republic was. And, knowing that it was thus cited in the word of God as instruction to the people of the last days,—these present times,—and knowing that the only great republic that there is in the world is the United States, it was easy to know where to look for the events concerning which the career of this ancient great republic was so especially instructive. And, knowing that the blessings of liberty promised by that ancient great republic were delusions; and, knowing that that republic is cited in the word of God as instruction for "the last days," we could not possibly have any confidence in "the blessings of liberty" promised by the modern great republic.

Still, that great benevolence was being loudly proclaimed by the government of the United States. June 20, 1900, the convention of the National Party, in their platform, declared that "to Cuba independence and self-government were assured in the same voice by which war was declared, and to the letter this pledge shall be performed." Yet, for all this, we knew that it would not be so; because, in addition to the warnings which the Scripture gives upon the subject, there were constantly appearing evidences, on the part of the government itself, that the promises to Cuba were never to be kept, either in spirit or in letter.

When the directions of the United States were

given for the creation and the holding of a convention to frame a constitution for Cuba, the instructions plainly showed that there was no such thing to be allowed as Cuban independence. A newspaper correspondent in Washington who plainly had access to the innermost circles of information of the administration, was constantly writing in the magazines, as well as in his regular newspaper, facts and information concerning the purposes of the administration, which showed conclusively that, on the part of the administration, there was no intention of recognizing any such thing as the independence of Cuba.

However, it was first decided to communicate to the Cuban Convention that, when the convention had framed and adopted a constitution for Cuba, then the convention was "to formulate what, in your opinion, ought to be the relations between Cuba and the United States." And when the convention had formulated their relations, then "the government of the United States will doubtless take such action on its part as shall lead to a final and authoritative agreement between the people of the two countries to the promotion of their common interests."

The Cuban Convention framed a constitution for Cuba; but this other arrangement, dictated by the United States, was not carried out. Then the convention was informed that unless they did make such arrangements, the President of the United States could not present to Congress their constitution, with his approval. Still the Cuban Convention delayed. Then, Feb. 27, 1901, the Senate of the United States, and Thursday, February 28, the House of Representatives, passed legislation by which, on the part of the United States, the power of the United States is extended over Cuba forever, and by which is established forever "the right" of the United States "to intervene for . . . the maintenance of a government" in Cuba. And, with all this, the government of the United States declares "that the government of Cuba consents that the United States may exercise the right to intervene," etc.

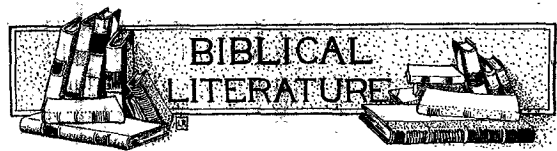
Cuba had not consented, nor has she yet consented, except with the mere consent of silence in the presence of the overwhelming power of one of the mightiest world Powers. But the United States has declared "that the government of Cuba consents that the United States may exercise the right to intervene for . . . the maintenance of a government" in Cuba "adequate . . . for discharging the obligations with respect to Cuba, imposed by the Treaty of Paris on the United States, now to be assumed and undertaken by the government of Cuba."

Thus, on her own initiative, the United States government has swept away her own official promise of freedom and independence to Cuba, and her promise not "to exercise jurisdiction, sovereignty, or control over said islands, except for the pacification thereof," and has established forever her power over Cuba, and her "right" forever, at any moment, "to intervene" in the affairs of the government of Cuba. And thus, in principle and in practice, in spirit and in the letter, the republic of the United States has repeated the crafty policy of the republic of Rome.

Of the republic of Rome, and of Rome of all time, it is written: "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." Dan. 8: 25. Out of Rome was formed the Beast. The republic of the United States is walking, step after step, in the way of the republic of Rome. Under the pretensions of a peaceful, lamb-like disposition, this republic, too, "through his policy also, shall cause craft to prosper in his hand; . . . and by peace shall destroy many." From that thing anciently came the Beast. From that same thing, repeated in these last times, comes the Image of the Beast.

And now, with an emphasis that it never had before, the Third Angel's Message speaks with its "loud voice:" "If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the

wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."



WHAT IS BEST?

BEFORE God finally chose what themes He should present to men in the literature of the Bible, He called into council with Him His only Son. And "that which in the councils of heaven the Father and the Son deemed essential for the salvation of man, was defined from eternity by infinite truths [themes] which finite beings can not fail to comprehend."—"Special Testimony on Education," pages 6, 7.

"He who came forth from God to our world gave instruction on every subject [theme] about which it is essential that man should know in order to find the pathway to heaven. To Him, truth was an ever-present, self-evident reality; He uttered no suggestions, notions, or opinions; but presented only solid, saving truth."—*Id.*, page 4.

What are the great themes of Biblical literature, and of what do they treat? It is evident that if we study these themes, and abandon our minds to them, they will absorb all our thoughts and become the stimulus of our lives. I read that "eternal interest should be the great theme of teachers and students."

Therefore, I take it, that whatever these themes of Biblical literature may be of themselves, and however many of them there may be, they all relate to eternal interest; and eternal interest should be our one great theme.

Why not? All other themes must eventually get out of date. But all that God does in thought and act is done in the light of eternity, with a purpose that is eternal, and with a meaning, therefore, that is infinite.

But some will say, "Very well, in Biblical literature we study that which will save our souls, and in the world's literature we learn things helpful in other ways." But with God there are no ways but eternal ways; and so it is impossible to find things helpful in other ways. Everything we do, whether we eat or drink, or whatsoever we do, should be done for eternity.

We can learn nothing but that it will in some way affect our salvation. It must be either for or against our eternal life. Every thought that we think is a help or a hindrance to our walk with God, for as a man thinketh, so is he.

If the thoughts of other men are not positively harmful, yet in order to think their thoughts, we must for the time being fail to think God's thoughts; and for us to go one moment without thinking with Him is for us to go for so long a time without God; it is for us to walk alone. But Enoch walked with God, and he had this assurance that he pleased God, and God took him, and so he still walks with God.

Furthermore, for every moment that we leave God's thoughts out of our minds, we are weakened in the combat with sin. Ah, if we knew what we have to do yet in order to remove the marring effects of sin, we should not fritter away one precious moment in anything that would not be for our direct advancement heavenward. "Eternal interest should be the great theme of teachers and students."

All the noble themes worth consideration are in the literature of the Bible. For, "from God; the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain." What do you care then for other knowledge, when all that is of value to you comes in His word from God? And how much more than "all that the intellect can grasp or retain" do you expect to get into this mind of yours? L. A. REED.

IN THE MIDDLE OF THE WEEK

A CORRESPONDENT sends us a query about the meaning of the phrase "the midst [or middle] of the week." Every reader of the REVIEW will recognize it as belonging to the subject of the 70 weeks of Dan. 9:24, which is a branch of the 2300 days, of Dan. 8:14, an important and essential link in the prophecy. We are happy to receive queries on this subject; for we are glad to know that the minds of Bible students are being turned to the study of the prophetic periods, of which there are no more important ones than the 2300 days and the 70 weeks. These are, and ever will be, timely and current topics in our study of the chart of the current of probation, especially in its closing stages. They are topics of immediate importance and lasting value, to guard against errors and wrong views continually pressing upon us, and to guide us through the future. They are like the pillars for which Sampson inquired in the temple of the Philistines when he was about to be avenged of his enemies. To the lad who held him by the hand he said, "Suffer me that I may feel the pillars whereupon the house standeth."

So the 2300 days and the 70 weeks are the pillars whereon the whole scheme of the Third Angel's Message rests, so far as prophetic periods are concerned; that is to say, If these can be set aside or overthrown, the whole superstructure falls to the ground. The period of the 2300 days is the great landmark by which we can take our bearings in reference to every other prophetic date. How is this or that date related to the 2300 days?—and having settled this, we know where we are. It strikes all branches of the work in its history. When great crises are upon the world, and especially at that point where its computation comes to an end, its extensive and important bearing is seen. At that time, when this period ended, the truth of God had reached a great crisis in its religious development, and the world a great crisis in its religious experience. The veil was lifted which opened a view into eternal scenes—the doings of the great court of assize in the heavenly temple, which has to do with the world from the time of its fall to the day of its redemption, and with all the millions of men who have to do with its checkered scenes. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." That scene is opened in the development of the gospel which shall not close till all things are finished.

In the early days of the message the themes of the 2300 days and the 70 weeks were more prominent subjects than they have been in later years, because they were then a more newly developed collateral evidence of a truth which Adventists were trying to enforce upon the attention of the people; and everywhere were seen and heard, in articles and discourses on the prophecies, the announcements, "The prophetic era of the world has come; The 2300 days demand an explanation; At the end of the days the sanctuary shall be cleansed; These days end in our times. Come and learn duty, and be prepared for the future." Men listened; the world was stirred. A religious revival was aroused greater than any that has been seen since the great Reformation.

Fifty-six years have passed since that division of the threefold message for these last days reached its culmination. But has a jot or tittle of the great truth of the 2300 days been erased from the record, or fallen under a cloud, or been taken away?—Not one jot or tittle. The thrilling propositions, and the arguments upon which they rest, stand full and complete, and as firm as ever.

The remarks thus far are not intended as an answer to the queries which have been sent in for consideration, and which will be noticed later. What is here said is designed only as a reminder of the great themes, worthy of profound meditation and study, which cluster around this subject.

Our correspondent is no novice on the subject of the 2300 days. It is only on one point that a query arises, which he would like explained, as will hereafter appear. He understands when the days

began; that is, that they date from the beginning of the work authorized by the going forth of a commandment to restore and to build Jerusalem; and this commandment was issued to Ezra, by Artaxerxes Longimanus, the king of Persia, in the seventh year of his reign, B. C. 457. Ezra 7. This decree to Ezra is the only one which meets the specifications of the prophecy (Dan. 9:25) wherein the true decree is set forth. The decree of Cyrus, B. C. 336 (Ezra 1:1-4), did not meet the conditions: it was too limited. The same may be said of the decree of Darius, B. C. 519. Passing over the decree of Artaxerxes, to the commission to Nehemiah (Neh. 2:1-8), we find that that was not a decree at all, and is not so called. These are all that can be found, except that given to Ezra; but that contained ample provision to do all that was intended; namely, to restore and to build Jerusalem. It was drawn up in due form, and is fully recorded in Ezra 7. It restored to the Jews their civil polity, their religious ritual, and all else necessary to the existence of the nation as a theocracy. This was in the seventh year of the King Artaxerxes; and that year was 457 B. C., one of the best-established dates of all history. Thus do we have the important question, When did the 2300 days begin? answered beyond all dispute or question. The subsequent dates, as brought to view in Dan. 9:25, follow in the simplicity of arithmetical figures, and the accuracy of mathematics. The "seven weeks," or the forty-nine years, allotted to the building of the city, extended to the last act of reformation by Nehemiah in the fifteenth year of Darius Nothus, B. C. 408. In this the events are found accurately fulfilling the prophecy; and the decree to Ezra is the only one from which to reckon, to find these results. We have the satisfaction of knowing when this decree, filling so important a place, was issued, by whom and to whom issued, under what conditions it was issued, the provisions it contained, and everything about it that needs to be known. All this is fully set forth.

Ezra and his company did not reach Jerusalem till the fifth month (Ezra 7:8); and it would be a trifle later than that, or well into the autumn, according to the Jewish calendar, before the actual beginning of the work, which, according to the prophecy, must be the point from which to begin to reckon. From that point the "sixty-nine weeks," or 483 years, to the Messiah the Prince, would end in a corresponding season of the year, A. D. 27; and in that very year Christ was anointed with the Holy Ghost and with power, and was manifested as the Messiah to the people. One week more, or seven additional years, remain to complete the whole period of seventy weeks. Tracing this along by years to its conclusion, we find ourselves in the autumn of the year A. D. 34, and at the end of that section of the great period of 2300 days which was cut off, or set apart, to mark the time during which the Jews should be nominally accounted the house of Israel, or the people of God.

This last week that we have passed over takes us beyond the ministry of Christ, and of course covers the date of His crucifixion. And here is where the difficulty of our correspondent comes in. The prophecy brings to view the crucifixion of Christ in this manner: "And after three-score and two weeks shall Messiah be cut off, but not for himself." Dan. 9:26. This must refer to the crucifixion of Christ; for that was the way in which He was cut off. And the next verse tells us how long it was after the three-score and two weeks that this took place: "And He [the Messiah] shall confirm the covenant with many for one week: and in the midst [middle] of the week He shall cause the sacrifice and the oblation [the Jewish sacrificial services] to cease." Christ did this by offering himself, the antitype of all their offerings, upon the cross. This was to be in the middle of this last week.

Remember that the prophet is not speaking of the ordinary week of seven days, but of a *prophetical* week of seven years. Hence those who take this passage to prove that the crucifixion of Christ must have taken place on Wednesday, because that is the middle of the ordinary week, show that they are en-

tirely off the subject. The middle of this week of years would be three years and a half from the beginning of this week, at the baptism of Christ. Three and one-half years from the autumn of A. D. 27 would bring us to the spring of A. D. 31; and here, according to the prophecy, the crucifixion should have taken place; and here it must have taken place; for the scriptures can not be broken.

But the compilers of the New Testament have given as the date of the crucifixion A. D. 33. And now our correspondent wants to know how to adjust these statements. If all were from the Bible, it would be difficult; but some of them being from men, they are easy to correct. The date of the baptism of Christ in A. D. 27, is correctly given in the margin of Mark 1:10; also the date of the martyrdom of Stephen, just previously to the conversion of Paul, is correctly given as A. D. 34, in the marginal chronology of Acts 8:1. The death of Stephen, and the soon-following conversion of the apostle Paul, and his dedication to the carrying of the gospel to the Gentiles, impressively signalized the end of the seventy weeks; and if the true date of the crucifixion had been given, as the others named were given, there would be no difficulty. Our correspondent says that if the expression "in the midst of the week," may mean any time *during* the week, then it can be explained; but if not, he wishes the evidence that the crucifixion was in the spring of A. D. 31. The expression can not mean "any time during the week." The prophetic periods are far more rigid than that. It must mean the exact middle.

The trouble of our correspondent arises from his taking it for granted that the dates given in the marginal readings of the Gospels are *all* and *always* correct. This, unfortunately, is not the case. On this point we shall be allowed to transcribe a few paragraphs from the work, "Looking unto Jesus," pages 191-193:—

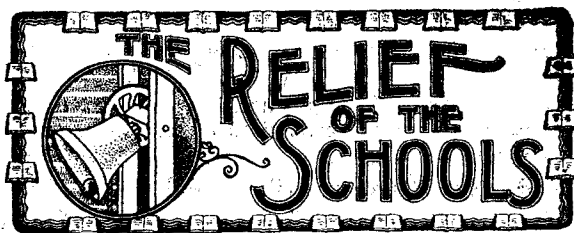
"The date which this gives for the crucifixion, A. D. 31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt. 27:45. 'A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last, in any particular place, above *four minutes*, when the moon is nearest to the earth, and her shadow thickest.'—Hales, Vol. I, page 69. . . . Hence, it appears that the darkness which 'overspread the whole land of Judea at the time of our Lord's crucifixion was preternatural, from the sixth until the ninth hour, or from noon till three in the afternoon, in its *duration*, as also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The *time it happened*, and the *fact itself*, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorus Senator, about A. D. 514. 'In the consulate of Tiberius Cæsar, August 5, and Ælius Sejanus (v. c. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March); when there happened such an eclipse of the sun as was never before nor since.' In this year, and in this day, agree also the Council of Cæsarea, A. D. 196 or 198; the Alexandria Chronicle, Maximus Monachus, Nicephorus, Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius; some reckoning it the 10th of the Calends of April, others the 13th."—*Id.*, pages 69, 70.

"The common Bible chronology, placing the crucifixion in A. D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the thirteenth century, who, finding, by computation, that the paschal full moon fell on Friday, in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion. But this very circumstance Dr. Hales claims as proof that that was *not* the year; for the true paschal full moon should come, not on the day of the crucifixion, but the day before, when Christ ate the passover with His disciples.

"We have thus thirteen credible authorities locating the crucifixion in the spring of A. D. 31. And all the evidence on this point tends also to establish the date of Christ's baptism in the autumn of A. D. 27; for, according to the prophecy, the Messiah was to be cut off after three years and a half from the time of His manifestation; and, according to the evangelists, His ministry continued just that length of time, three years and a half. If, therefore, He was crucified in the spring of A. D. 31, He was baptized and commenced to preach three and a half years before, in the autumn of A. D. 27."

The answer to the query of our correspondent, then, is this; namely, the dating of the crucifixion in A. D. 33 is a mistake, made in the manner already stated. It is inconsistent with the other dates, which fact shows that it is wrong, and should be corrected. The crucifixion was in the spring of A. D. 31, exactly where the prophecy demands it; and this is sustained by a sufficient amount of unimpeachable testimony. Thus the whole argument for the 70 weeks and the 2300 days, and the conclusions upon which we rest concerning them, are as solid as a rock.

U. S.



THE YEAR OF JUBILEE

THE year of jubilee was the happiest of all the years to the people of Israel. No service, no sacrifice, gave as much joy as did this ordinance. So true is this fact, that the very word "jubilee" has come into common use as the expression of the acme of happiness. And now Seventh-day Adventists have been told by the Spirit of Prophecy that "if all will take hold of this work of rolling back the reproach of debt from our schools, in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders." This is not an arbitrary promise. It is a fundamental part of the gospel and the Third Angel's Message.

The twenty-fifth chapter of Leviticus is the chapter of the Bible on the jubilee. Here is what it says:—

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of jubilee ["loud of sounds," margin, Heb.] to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

Let every one notice, first of all, the time when the year of jubilee began. The trumpet of jubilee was to sound on the tenth day of the seventh month, in the day of atonement. It did not begin at the regular time for the beginning of the Jewish year; it began "on the tenth day of the seventh month, in the day of atonement."

The day of atonement was the day when all Israel waited around the tabernacle, afflicting their souls until the descent of the cloud announced that God had blotted out their sins. The day of atonement was a blessed day in Israel; for what can be more blessed than the knowledge that our sins have been blotted out?

The day of atonement came every year; but the year of jubilee came only once in fifty years, and it began on the day of atonement. But the year of jubilee was the year in which EVERY SOUL WENT

FREE FROM DEBT. Then what day could be more of a jubilee day than the one in which all sins were blotted out and all debts were wiped away?

In these closing scenes of time, we are living in the antitypical day of atonement, when Jesus is blotting out the sins of those who seek for pity and for pardon. And, thank God, we are also living in the antitypical year of jubilee, when every debt that stands as a reproach against the cause and name of God is to be wiped out. Israel sang the song of jubilee when her debts were canceled. The same is promised to the remnant Church to-day, that we shall sing the song of jubilee, when, in loyalty to God, we have rolled back the reproach of debt which stands as a disgrace against the institutions that bear His name.

It is written that in the year of jubilee "ye shall return every man unto his possession, and ye shall return every man unto his own family." This also is true to-day; for when all our sins and all our debts are blotted out and washed away, the ransomed of the Lord shall return and come to Zion, the purchased possession, and we shall be infolded in the arms of those dear ones of our family, whom "we have loved long since, and lost awhile."

In the year of jubilee the land reverted to the original owner. It is written: "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me."

And now God calls upon us to free our schools from debt, and let them become once more in deed and in truth dedicated to God himself.

The jubilee is designed to teach every soul that all we have is not our own, but only held in trust for God. By selling and sacrificing our houses and our lands to pay these debts, we shall learn the precious lesson of being "strangers and sojourners" with Christ.

Lastly, Israel was given the year of jubilee that they might remember that they had been BONDMEEN in the land of Egypt, and that God had called them out of that dire captivity.

Jesus, the Lord of heaven, surrendered the hoarded wealth of eternity, the mansions of His Father, the gardens and vineyards of Paradise, and the balmy bowers of the tree of life. He left all, and for our sakes came to earth and became poor, that through His poverty we might roll back the reproach of the debt of sin which bound the human family with the bands of death.

P. T. MAGAN.

IN SOUTH LANCASTER ACADEMY TERRITORY

PROFESSOR GRIGGS, the principal of the South Lancaster Academy, is upbraiding me, good naturedly, for not doing more for the RELIEF OF THE SCHOOLS in his district; but from his own letters and reports, New England does not appear to be asleep, but is hard at work. Here are a few cheery notes from a recent letter from him, and a clipping which he sent:—

"I feel that we have done remarkably well, all things considered, in this district. Two thousand dollars, and I should not wonder if considerable more, has already been received for books. We have paid from a thousand to fifteen hundred dollars on our debt; and are in a condition where we can meet every demand.

"There are some encouraging reports coming in from the workers. I notice you are cracking up the Western work, but I want you to understand that things are going on here without the cracking. I will inclose you a clipping from the report of one brother. This man has sent us over a hundred dollars in money from the sale of books. He writes as follows:—

"I have never so thoroughly enjoyed meeting people as I have the last few days in trying to sell this book ['Christ's Object Lessons']. The Lord has given me a wonderful blessing. I have taken between fifty and sixty orders, in about a week and a half, and have not put in my whole time, nor half the time. I have called upon some prominent business men, and they have manifested a very willing disposition to take the book. I have met persons

on the sidewalk, taken out the book and canvassed them, and sold right there; have met some in the middle of the road, and sold the book there, and received my money; have exchanged books for groceries; have gone out to do business, and in the midst of the business have turned the subject and sold a book, and delivered it on the spot.

"This brother cites a number of instances where he made sales, and adds the following: 'A man to whom I sold a book stopped me on the street and asked me to bring him seven copies for the members of his Sunday-school class. He said that "Christ's Object Lessons" is the best gem he ever saw. And so the work goes.'"

FROM A CHURCH SCHOOL TEACHER WHO THOUGHT SHE AND HER CHILDREN COULD HELP RELIEVE THE SCHOOLS

"MY DEAR BROTHER: Your letter of the fifteenth is at hand, and its sentiments meet an answering chord in my heart. I know that the movement with 'Christ's Object Lessons' is of the Lord, and every one who will put his shoulder to the wheel and lift will receive the blessing of the Lord. As I have read the letters and articles in the REVIEW in regard to the good work, it has seemed to me as if I could not be patient; I must do something at once. I am teaching the church school at this place, which fully occupies my time, and so far I have done little to help the good work along. Some of the older pupils and myself have planned to spend a large portion of our vacation in the interest of South Lancaster Academy.

"There is quite an interest in this section to help lift the burden, but I fear if we do not do something soon, our work will be like that done by the divisions of Reuben—it will go no further than great impressions. I pray that this may not be true in our case.

"Inclosed please find pledge to the fund for material. I wish it were more, and if the Lord will open the way for us to sell, it shall be more.

"I thank you for your letter. It has done us all good; and as I read it to our little company last Sabbath, all seemed to feel as never before the need of action just now.

"Our prayer is that God may fill you with His wisdom for this great and glorious work."

A COLLEGE PROFESSOR WENT OUT CANVASSING

for "Christ's Object Lessons." He felt that the way to get others to work was to go out and sell books himself. While he was canvassing, he met a woman who said that she was not a Christian, but who became deeply convicted that she ought to have "Christ's Object Lessons." She said she had earned a little money, and would buy the book. She talked to the professor about religious things, and they had a season of prayer. Later she wrote him a letter. Here it is, and many other women are hungering for the principles of truth:—

"I like my book, and know I shall find truth that I have not lived up to in the past. For the last year I have felt that if I did not do better, we should never prosper; but I kept right on. I see that I was worse than the heathen, for they do not know the truth, but I did. I had thought that I would pray if I knew how, but every one knows how. But since you called, and talked to me so kindly, I have changed my mind, and I believe I can live a better life, and be more contented with such as I can afford, and I hope the Lord will help me to live a new life. Thank you very much for your kind words, for I sometimes think you were sent to help me take that step."

An exchange says that "a large steamer fastened over the entrance to a saloon in Chicago reads: 'Under new management. Worse than ever.'"



—Pope Leo XIII was ninety-one years old the 2d inst.

—The Russian police are again browbeating students in St. Petersburg.

—President McKinley has renominated all the members of his former cabinet.

—Up to February 25 the cost of the Boer war, to the British, was £130,000,000.

—Two hundred million persons believe in the religion of Brahma, or Brahmanism.

—It is estimated that the expenses of the British army for 1901-02 will be \$439,575,000.

—There is talk of a protective tariff in England, on account of the many government expenses.

—In order to prevent marauding, Turkey has ordered 50,000 troops to the Bulgarian frontier.

—The dock workers at Marseilles, France, are on a strike, preventing the unloading of cargoes.

—On account of the plague in Cape Town, South Africa, Germany has prohibited exports from there to Germany.

—Monday, March 4, William McKinley was inaugurated President of the United States for the second time.

—The latest dispatches from Havana show that Cuba is weakening in her opposition to United States suzerainty.

—"Golden Rule" Jones is a candidate for a third term as mayor of Toledo, Ohio, running on an independent ticket.

—William M. Evarts, famous lawyer and statesman, died the 28th ult., in New York City, of pneumonia, at the age of eighty-three years.

—A workman recently threw a piece of iron into the carriage of Emperor William, at Bremen, Germany, slightly wounding him on the cheek.

—On Monday, the 4th inst., "prominent Cubans presented General Wood a petition to President McKinley, urging absolute independence for Cuba."

—Jose Serapio, uncle of Aguinaldo, and a former Filipino colonel, has been appointed governor of Bulacan Province, Philippine Islands, by Judge Taft.

—King Edward VII has decided that "the proposed memorial to Queen Victoria shall take the form of a monument, to be erected near Westminster Abbey."

—It was recently announced in the British House of Commons that ten officers had been dismissed "for their connection with surrenders of British posts in South Africa."

—In New York City an Anglican "Society for Converts" was recently organized, composed of "about 200 converts from the Roman Catholic communion." Of these 200, forty are said to be former Catholic priests.

—William H. Rublee, a Milwaukee newspaper man, has been chosen by President McKinley to succeed the late Mr. Wildman as United States consul-general at Hong-Kong, China. Mr. Wildman and family went down with the "Rio de Janeiro."

—It is stated that Signor Guiseppe Zanardelli, the new premier of Italy, is an atheist, and that "his advent to power means war to the knife on the Vatican." So-called atheists and infidels have often put to shame so-called Christians, in contending for religious toleration as well as civil and religious liberty.

—A medical journal relates that an Indiana farmer was taken sick, and went to Indianapolis for treatment. "While lying in bed convalescing, he was greatly annoyed early each morning by the man who delivered milk. As soon as he recovered, he had all his milkmen shod with rubber-heeled and rubber-soled shoes, and rubber tires put on all his wagons. He presented each one of his customers a rubber mat upon which to set the milk can by the door, and he had his horses all shod with rubber shoes. Then he began to exploit his noiseless milk; and as a result, his business has quadrupled, and his noiseless milk has gained great popularity."

—All games of chance are now prohibited by law throughout Belgium.

—In the United States 100,000 persons fall into drunkards' graves each year.

—It is rumored that "Russia is negotiating a large loan, for railway construction in China."

—Senator John C. Spooner, of Wisconsin, has refused to be Attorney General of the United States.

—Wu Ting Fang, the Chinese Minister at Washington, is the most popular after-dinner speaker now before the American public.

—Several Irish members of the British House of Commons resented, on the 6th inst., "closure on educational estimates," and a free fight ensued, sixteen being dragged out by the police, and twelve being suspended for one week by Speaker Gully.

—The newspapers state that the United States has "sent a note, almost threatening in its tone, to Copenhagen, warning the government not to dispose of the Danish West Indies to any foreign Power." Yet the United States does not buy them herself.

—It is possible that the recent action of Congress, practically declaring a protectorate of the United States over Cuba, will lead to another Cuban fight for liberty. The United States, in virtually repudiating her pledge of liberty to Cuba, has certainly prepared the way for war.

—A Russian government expert has discovered, by many experiments, that "the electric light is the least injurious to the eyesight of all varieties of artificial illuminants." In his experiments, candle light caused the eyes to close 6.8 times a minute; gas light, 2.8 times a minute; sunlight, 2.2 times; and electric light, 1.8 times.

—Monseigneur Martinelli, the pope's special representative in the United States, although about to be made a cardinal, is to remain in this country until 1902, says the *Sentinel of Liberty*. Dispatches from Rome state that "this is the first time in papal history that a cardinal has remained in charge of an apostolic delegation;" and the Papal Secretary of State states that the reason for this policy is that "the pope desires thus to emphasize the importance which he attaches to maintaining the best possible relations with the United States government." Although greatly in the minority, the Catholics of this country already wield a greater power over the government at Washington than do the Protestants.

—A different version of the lynching of the negro, George Ward, Terre Haute, Ind., is given by the New York *Independent*, as follows: "A negro was hunting with his gun. As he was walking behind a young woman along the golf links, she told him to walk in front of her. As he passed her, she slapped him in the face, and called him a dirty nigger. He then turned and shot her, and pulled out his knife and cut her throat. He was arrested, taken to prison, sure to be punished; but a crowd, not a big or particularly dangerous one, assaulted the jail; the jailer did not care to protect his prisoner, but simply fired over the heads of the crowd. They took out the negro, beat him to insensibility, hanged him, and then burned his body to ashes. The people of the town do not seem to feel that any particular wrong has been done. . . . Justice Brewer warns us that the lynching habit is becoming prevalent in this country; and he is right."

—The bill providing for the reduction of war taxes in the United States is now a law, though not taking effect until July 1. The following are the taxes repealed: "Medicinal proprietary articles and preparations, perfumery, cosmetics, etc., \$3,950,000; bank checks, \$7,000,000; promissory notes, \$3,500,000; money orders, \$600,000; export bills of lading, \$100,000; express receipts, \$800,000; telephone and telegraph messages, \$1,115,000; charter parties, \$100,000; leases and mortgages, \$700,000; custom house entry manifests, \$60,000; powers of attorney, \$100,000; protests, \$25,000; warehouse receipts, \$250,000; certificates of deposit, \$200,000; bonds other than for indemnity, \$25,000; commercial brokers, \$138,000; insurance policies, \$3,000,000. . . . Taxes on legacies of a charitable, religious, literary, or educational character are repealed. Steamship passage tickets below \$50 in value are exempted, and the rate on tickets costing \$50 or more is fixed at 50 cents for each \$50. . . . The present tax on transfers of stock is retained. . . . One half of the tax on foreign bills of exchange is repealed. Conveyances below \$2,500 are exempted, and the rate on those above that sum is reduced one half. The amount taken from the beer tax is nearly \$10,000,000, and the reduction of the revenue from tobacco, cigars, and cigarettes is about \$10,500,000. Estimates of the entire reduction range between \$42,000,000 and \$44,000,000."

— Smallpox has broken out among the troops of the Powers in China.

— Most perfumes are not derived from the vegetable products after which they are named, but are simply chemical mixtures.

— An exciting scene recently occurred in the French Chamber of Deputies, "when one member referred to the execution of Louis XVI as assassination." He has been asked to retract his statement.

— A dispatch from Peking, China, dated the 4th inst., states that "Russia has withdrawn a portion of the Russo-Chinese agreement regarding Manchuria, and China has appealed to the Powers in the matter."

— The enforcement of Sunday observance in the United States is so frequent that, in its issue of the 7th inst., the *Sentinel of Liberty* (Chicago), in one of its regular departments entitled "Sunday Enforcement," mentions twenty-five instances in a page and a half.

— From Manila, Philippine Islands, comes the report that "a large number of priests of the Roman Catholic Church are resolved to refuse the sacraments to those who join the Federal Party, which seeks pacification under United States sovereignty. The refusal is based upon the allegation that the political objects avowed are but a cover for a plan to introduce Protestantism."

— The season of Lent began February 20, and lasts forty days. It seems that its observance "is growing among Christians of almost all denominations;" for the *Christian Work* of February 21 says that "in New York, Philadelphia, Boston, and other cities, some of the least liturgical of the Protestant bodies, such as the Presbyterians, are uniting in holding Lenten services, and the movement extends westward also. The writer believes that these facts are proof that Lent meets a real want." Having followed Rome in Sunday observance, why should it not be expected that Protestants, so-called, will follow her in some of her other customs?

— In New York City there has just been organized a "Converts' League," which is "composed of men and women who have left Protestant bodies for the Roman Catholic Church." Its president is Dr. B. F. DeCosta, late rector of the Protestant Episcopal Church of St. John the Evangelist, New York City. The league numbers several hundred members. The *Central Baptist* (St. Louis) refers to Dr. DeCosta as the one "who recently made the short journey from where he stood in the Episcopal Church, over into Roman Catholic territory," and says that in his recent lecture in St. Louis, he claimed "this country for Catholicism, because it was discovered and named and colonized by Catholics," and "spoke lightly of Anglo-Saxon civilization, and seemed to regret that the Spaniards did not secure first place, and give character to this country." Commenting, the same paper well says: "Nobody is emigrating to Spain. The few who go to the countries south of us which are Spanish in speech and institutions, do not go to enjoy superior or more inviting social privileges."

— The *Literary Digest* is authority for the statement that "many Protestants who hope for the conversion of Italians to their faith, believe that the ancient Waldensian Church possesses the most practicable organization for that purpose." Speaking of this body, the *United Presbyterian* (Pittsburg, Pa.) says: "It is a native Italian church, understanding thoroughly the Italian people, and belonging to the same part of Italy which has given to Italy Victor Emmanuel, Garibaldi, and Cavour. It is a martyr church, and has earned the confidence and respect of the Italian people by its endurance of centuries of persecution for its faith, and not a church whose pastors are made up of 'perverts' and 'converted priests,' from whom Roman Catholics and unbelievers alike are disposed to turn away with distrust. It is a church which, by its loyalty, has secured the favor and friendship of the government, the late King Humbert having knighted several of its pastors, and in many ways shown his admiration and love for the Waldensian people. . . . The Waldensian Church has by far the ablest evangelical ministry in Italy, her theological institutions maintaining the highest standard of excellence, and the greatest care being taken to guard her ministry against the admission of men disqualified as to scholarship or character. It is doing a splendid work in providing, through her eminent scholars and Christian professors, an Italian evangelical literature for the Italian people at home and abroad." According to the *Outlook*, the Waldensian Church has in its communion about 19,000 communicants, and its most rapid growth of recent years has been in the city of Rome itself. In Italy there are about fifty ordained Waldensian pastors, besides "nearly a hundred evangelists, teachers, and colporteurs. Of course the church is strongest in its native Piedmont, in north Italy."



CANADA

ALBERTA, NORTHWEST TERRITORY.—We had appointed our quarterly meeting at the end of the Week of Prayer, at the usual time; but the weather became cold and stormy, so our brethren and sisters could not attend the meeting. We are quite scattered out here, some having to come a great distance. One brother and his family came forty miles with a team, to attend the church ordinances. Another meeting was appointed for February 2, and it also had a good attendance. Elder Block gave the Russian-German brethren a discourse in their language, and the Spirit of the Lord was manifested throughout the meeting, the Lord greatly blessing our brethren and sisters. One brother and one sister were added to our church, by letter. May their light shine brightly in this darkened part of the world. The next day, Sunday, Dr. Mensell gave us a talk on health reform, which was much needed, and quoted a number of passages from the Testimonies, which he had translated into German.

The good work goes on; but we are sorely in need of a minister speaking the English language. The field is large, and there are no laborers. Some canvassing has been done; but much more work needs to be done. May the Lord bless the work in the Northwest.

A. P. JOHNSON.

AN OPEN FIELD

A SHORT time ago the REVIEW called for a detailed description of localities that are in need of missionary help. For those who desire to do a good work without noise or an outlay of money, there is no more inviting field of labor than this Sequachee Valley, which extends from Bridgeport, Ala., to as far north in Tennessee as Pikeville. All along this short branch railroad are numerous mining and manufacturing towns, which contain a large population of wage earners, who seldom attend a church, and who scarcely know the plan of salvation. I have been laboring among these people in South Pittsburg since October 10, and find them a very approachable people. A large majority of them can neither read nor write, and they need the gospel in all its simplicity to teach them right ways of living. There are hundreds of families here whose homes are open for fireside instruction. As the worker reads to them the precious words of the Bible, he should teach them of the coming of Jesus; call their attention to conditions around them which plainly indicate that prophecy is rapidly fulfilling at the present time; then teach them that the earth restored is the final home of the redeemed, etc. These truths find very attentive listeners among these people. If one will seek to be filled with the same Spirit which prompted the Testimonies for the Southern work, and will follow carefully the advice given, success will surely attend the effort; the yoke also will be easy, and the burden light. Otherwise, anxiety, perplexities, persecution, and, perhaps, even loss of life, might be the prominent features in the work.

The great need of these people is for a few families or persons who are deeply consecrated to the cause, to come here and settle among them. Some light canvassing work, as introductory, gives easy access to any of these homes. Any person who has succeeded in maintaining his family by honest labor in the North can do so here. The quarries, the pencil mill, the sawmills, stove works, pipe works, foundries, furnaces, etc., furnish employment to every honest man who makes application. At the city inn unfurnished rooms can generally be secured at twenty-five cents a week. Furnished rooms at one dollar and upward. Stove coal varies from two dollars to two dollars and a half a ton. Other commodities sell about the same as in the North. Health foods can be procured at easy rates from Nashville. This town has an electric light plant and water works. A movement is now on foot to provide for sidewalks. At Whitwell, a few miles north of South Pittsburg, is a large mining population. They need the gospel. So far as I know, no Seventh-day Adventist has ever labored in this valley. Only a few of the better class are at all familiar with the precious truths brought out by the Third Angel's Message.

Who is willing to make a covenant with the Lord by sacrifice? If any, make haste! As we look over these unworked fields, they seem to cry out against those who are at ease in Zion. Shall we hold the truth in unrighteousness, as a treasure hid in a napkin, while the multitudes are perishing for lack of knowledge?

The seventh chapter of Judges applies especially to this time. From the immense crowd now rallying around the standard, the Lord has a chosen few who bow down just sufficiently to lap the water from their hands, while their eyes are vigilantly fixed upon the movements of the enemy. These will go up and take the city. The rest of the army bowed down in an easy position, and drank and refreshed themselves until they were satisfied. Doubtless they claimed to belong to the regular army, but it is written that the Lord shall count when He writeth up the people. Ps. 87:4-6. SARA E. FARMAN.

TEXAS CONFERENCE PROCEEDINGS

THE twenty-third annual session of the Texas Seventh-day Adventist Conference was held at Keene, Tex., Jan. 3-9, 1901. The business of the Conference covered seven meetings, in which the delegates and all present took a lively interest.

Resolutions were passed authorizing the payment of the salary of one of the teachers of Keene Academy from the Conference funds; indorsing the plan and purpose of the Berean Reading Circle, also the movement on foot for the relief of the schools, pledging the efforts of the Conference laborers in selling, and in securing the co-operation of the churches and the scattered brethren and sisters in the sale of, "Christ's Object Lessons," until Texas' quota of these books is disposed of, and requesting the workers to take gifts of money and pledges for the fifty-thousand-dollar material fund, expressing regret but humble submission at the death of one of our licensed ministers, and tendering our sympathies to his family; also deploring the devastation, the loss of life, and the breaking up of some of our churches in the southern part of the state, by the terrible storm and tidal wave of last September, and pledging the unfortunates still left to us our sincere sympathy and material assistance; and expressing special gratitude to God for His blessings upon us the last year as a Conference, and for the marked improvement in our financial condition. Regarding the last item mentioned, the treasurer's financial report showed receipt of tithes for the year to be \$9,541.20—almost double that of the year before.

The number given ministerial credentials is 11; ministerial license, 4; missionary license, 12. Of this latter number, six are actively and regularly engaged in the Bible work. The officers chosen for the ensuing year are as follows: President, E. T. Russell; Secretary, W. A. McCutchen; Treasurer, C. N. Woodward. Executive Committee: E. T. Russell, H. B. French, W. S. Greer, J. B. Beckner, Jacob Riffel. W. A. McCutchen, Sec.

THE CAROLINA MISSION FIELD

IN company with Elder Allee, I have lately visited the principal places of interest in these two States. At Winston Salem, where Brother W. H. Armstrong has been laboring, a church of eight members was organized. At Greensboro we found Elder Sanford at work with "Christ's Object Lessons," and the prospects are that a church can soon be organized there. We expect to hold another camp-meeting there this year. This is quite a large city, and a strong effort will need to be made here, which we hope to do in connection with the camp-meeting. From here we went to Reidsville, where a small but earnest company are trying to hold up the light of present truth. The brethren here greatly desire to have a camp-meeting held at this place.

We next visited Hildebran, where we have a number of important interests. Meetings were held in the new church building, which will soon be ready for dedication. The church here numbers between fifty and sixty, and is continually growing. The mission school has been doing effective work during

the last winter. A sanitarium is soon to be opened at this place, with Dr. Kate Lindsay as medical superintendent. This will be a most important institution, and one that has long been needed in this field.

We then visited Asheville, Spartanburg, and Charleston. At each of these places we have an organized church. At the latter place a school is being conducted by Brother Lawson. It was thought best to give some aid to this work, and Brother W. D. Chapman was asked to take an oversight of the school work, and render what assistance he could to build it up.

At Oakwood we met Brother Gowdy and company, where a school has been started, and a substantial building erected. We trust that the blessing of God may rest upon this plant, and that it may be made the means of holding up the light in this part of the State, where little work has as yet been done.

Elder Allee went from this place to Atlanta, Ga., while I came on to Waynesville, N. C., where Brother Nash is at work. I found him busy selling "Christ's Object Lessons" and *Signs of the Times*. It was a pleasure to spend a few days with this company of the Lord's children. A church of twenty members was organized, thirteen of whom are members of one family. Four were received by baptism, the others by letter. This makes about sixty who have accepted the truth, and been received into church fellowship during the last year.

In these two States there are a little over two hundred church-members, the larger number being in North Carolina. Last year at our camp-meetings over three hundred and twenty-five dollars was pledged for purchasing tents, and for the running expenses of the camp-meetings for the present year.

J. O. JOHNSTON.

AN INCIDENT

RECENTLY, while in Buffalo, I met Sister Simmons, a Sabbath-keeping missionary from the island of St. Lucia, West Indies, who related this incident: "A ship from Calcutta was wrecked near the island of St. Lucia. From the wreck, a book—'Thoughts on Daniel and the Revelation'—was picked up, water-soaked, and nearly ruined. A gentleman read it with intense interest, and began the observance of the Sabbath." God only knows how and by whom this book was placed on board that ship, and will reward accordingly. Let us sow the seed; for we know not which shall prosper, whether this or that.

G. B. THOMPSON.



SPECIAL CLUB RATES

Every Church, Notice!

We are glad to announce that arrangements have been made which enable us to furnish the *Missionary Magazine* in clubs to one address at the following low rates:—

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if the club equals the entire number of resident families in the church.

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who can not order with their church club, the paper will be furnished at *thirty-five cents a year in clubs of five or more*.

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Send all orders through your State Tract Society, or, if this is impossible, direct to the Foreign Mission Board, Rooms 1905-7, 150 Nassau St., New York, N. Y.

ATTENTION!

THE Health Food Bakery at College View is owned and operated by the Nebraska Sanitarium. All orders for foods, also money orders and drafts, should be carefully addressed to Nebraska Sanitarium or Sanitarium Bakery. In the past many orders have come addressed to College View Bakery. Be sure the name SANITARIUM appears on your letter, to insure its safe delivery to us. Send for revised price list. NEBRASKA SANITARIUM.

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1901 will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., April 8, 1901, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees,
W. H. HALL, Sec.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

THE regular annual meeting of the International Medical Missionary and Benevolent Association for the year 1901 will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., April 9, 1901, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees,
J. F. MORSE, Sec.

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:—

Mrs. Lucetta Carter, Correct, Ind.

J. D. Row, Pruitt, Boone Co., Ark., tracts on all subjects of present truth.

Mrs. D. B. Lanchas, Manchester, Tenn., *REVIEW, Signs, Sentinel, Life Boat, Instructor, Little Friend*, tracts.

Monroe Alexander, Springdale, Ark., papers and tracts, especially on coming of the Lord and Sabbath question.

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.—Man or strong boy to work on farm the coming season, and handle team and farm machinery. S. D. A. write at once. Address A. M. Gravelle, Smyrna, Mich.

WANTED.—Boy of 16 or 18 to work on farm and garden for season or by year; good milker. Also woman for general housework in small family. Address D. W. Bolter, Enfield, Mass.

WANTED.—April 1, a young man to work on market garden farm. Also boy from 12 to 15. In writing give age, experience, and wages desired. Address D. E. Dickinson, South Amherst, Mass.

FOR SALE.—Twenty-acre farm near Asheville, N. C. One half in timber; balance under cultivation. Good house and barn. For particulars address F. L. Chaney, care Review and Herald, Battle Creek, Mich.

FOR SALE.—Fruit farm containing 21 acres; 150 peach trees, all bearing; young apple orchard; house, barn, two out-buildings; running spring; two miles from Graysville. Price, \$500. Address John C. Wesner, Graysville, Tenn.

WANTED.—At once, two sisters to work on custom trousers; those having experience preferred. Wages, according to experience, from \$1 to \$1.50. Sabbath free, but must be willing to work Sundays. Work guaranteed all the year around. Address G. T. Rusch, 224½ Washington St., Portland, Ore.

FOR SALE.—Farm of 30 acres, also horses and farming implements, if desired. Good land, all kinds of fruit, fair buildings, within 30 rods of S. D. A. church and church school. One mile to depot. A bargain. For particulars, address W. R. Burrow, Trezevant, Tenn.

Obituaries.

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

McELVAIN.—Helen Capps McElvain, the three-year-old daughter of Frank C. and Jessie Capps McElvain, died at Lincoln, Ill., Jan. 11, 1901, of diphtheria. The bereaved parents find comfort in the hope of a soon-coming Saviour. * * *

SMITH.—Died of consumption, at her home in Selton, Ontario, Sister James Smith, aged 46 years. Nearly seven years ago she began to keep the Sabbath and joined the Selton church. She was a kind and patient mother, and leaves the father and five children to mourn their loss. Words of comfort were spoken from Rev. 14:13. P. M. HOWE.

HYATT.—Died at Gobleville, Mich., Jan. 27, 1901, Mary M. Hyatt, aged 69 years. Sister Hyatt had been a Seventh-day Adventist for many years; and in 1881 she united with the Seventh-day Adventist church in Otsego, Mich. The funeral was held in the Baptist meeting-house in Gobleville, conducted by the writer. Text, Isa. 26:19. M. S. BURNHAM.

MANN.—Died at Vineland, N. J., Nov. 19, 1900, of paralysis, the wife of Martin W. Mann, aged 61 years. Although she was deprived of speech for years before her death, her husband said she understood and loved the Third Angel's Message. Certainly she was a patient, uncomplaining sufferer. Words of comfort were spoken by the writer, from John 14:1-3. I. A. WELLER.

SPENCER.—Died of pneumonia, at Willard, New York, Acell Spencer, in the twenty-seventh year of his age. Brother Spencer, with his parents, received present truth under the labors of Elder H. G. Thurston, and was baptized by the writer, and united with the Black Creek church. His mind became affected, and he was taken to the hospital at Willard, where he died. The funeral was held at Rawson, N. Y.; discourse was given by the writer, from John 14:1-4 by request. D. A. BALL.

LANTZ.—Died near Economy, Ind., Nov. 21, 1900, James Madison Lantz, aged 63 years. He had united with the Methodist Church in 1890. A year or two later he was convinced of present truth, under the preaching of Elder J. M. Rees. He died with a bright hope of a part in the first resurrection. Some of the comforting truths of this time were presented by the writer to a large congregation, most of whom were strangers to the message. A widow and two children are left, but they do not mourn as do those without hope. W. A. YOUNG.

GREEN.—Died at the home of his son in Almena, Van Buren Co., Mich., after a long and painful illness, John H. Green, aged 75 years, 4 months, 6 days. Brother Green was born in Herkimer Co., N. Y., Sept. 25, 1825, and was one of the pioneers of the three angels' messages of Revelation 14, having passed through the disappointment of 1843-4. He accepted the Sabbath in 1845. In 1877 he removed to Michigan, and united with the Seventh-day Adventist church of Otsego, Mich., of which he was a worthy member till his death. He was a pillar in the church, and will be greatly missed. He leaves two children and many friends to mourn. Words of comfort were administered by the writer, based on Ps. 17:15. M. S. BURNHAM.

CASTLE.—Died at Grand Junction, Colo., Jan. 12, 1901, of asthma, Brother H. A. Castle, aged 45 years. Herbert was the husband of my only sister. He was born in New York State, and was brought up in the present truth. At an early age he was baptized, and united with the Battle Creek (Mich.) church. About eighteen years ago he came to the then new county in western Colorado, and for years drifted far from the Lord. In the fall of 1893 he attended the first camp-meeting held in western Colorado, and at that time took a stand for the truth. From that time on he ever loved the truth. In the spring of 1894 while I was holding meetings at Delta he was rebaptized. Three weeks before his death I received a letter from him urging me to come and labor among his neighbors. He left a wife and five children. Funeral services were held at Colbran, where he had lived for years, and were conducted by the Rev. Noble, of the Methodist church. GEO. O. STATES.

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Trains arrive and leave Battle Creek.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	8.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	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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Nos. 4, 6, and 2, daily.	

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"The Niagara Falls Route."

Corrected Nov. 25, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	*Detroit Express.	*Mail & Express.	*N. Y. & *Boston Spt. Express.	*Eastern Express.	*Jackson Ac'm't'n. Express.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.39	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.55	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		8.15
Falls View.....				am 5.02			pm 4.13
Susp. Bridge.....				5.17			4.38
Niagara Falls.....				5.30			4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				5.19	pm 10.00		5.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.05	4.50	am 2.50	
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	7	17-21	8	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Express.	*Pacific Express.
Boston.....		pm 2.00			pm 3.30		pm 6.00
New York.....		4.00			6.00		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.25
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		2.20			5.20		pm 3.30
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.55	11.25
Ann Arbor.....	9.42	9.25	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 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	8.15	1.22	3.25		6.05		6.05
Michigan City.....	4.25	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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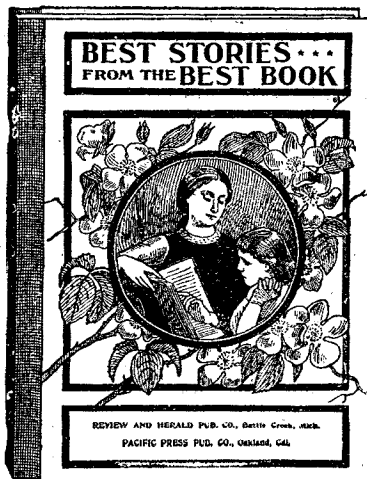
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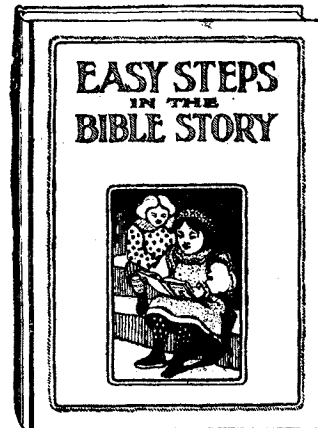
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Editor of the *Youths' Instructor*.

Introduction by ELDER S. N. HASKELL.



Contains the very lesson which God instructed the patriarchs of old to instill into the hearts and minds of their little ones. The Lord commanded them, saying, "Thou shalt write them upon the posts of thy house, and on thy gates," and "thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The illustrations were designed expressly for this book, and are practical. They have been prepared for the special purpose of aiding the child in gaining a correct and intelligent idea of the Bible story—not simply to please the eye.

The Opinion of Those Who Have Read It.

The morning my copy of "Easy Steps" came, I removed the wrapper, and, beginning with the title-page, read every line in the book before laying it down. I found it to be just what its name implies, "Easy Steps in the Bible Story." . . . My little boy, not quite five years old, can not read a word, yet he can give a connected account of almost the whole story by the simple, yet expressive illustrations. I hope that thousands of children will be provided with this book, and will get the instruction and pleasure from it that our little boy has.

ELDER A. G. DANIELS,

President Australasian Union Conference Field,
Oakland, Cal., Jan. 17, 1901.

That best of all the Bible books for the children, "Easy Steps in the Bible Story," gains the unqualified approval of the children themselves. And that is the best possible testimonial in its favor. They are glad to read it more than once. And the book will bear reading more than once; that is its strength.

ELDER A. T. JONES.

My little ten-year-old girl was so eager to read "Easy Steps in the Bible Story" that I could hardly get hold of it at first. It is safe to say that for the child who has read this book, and gazed upon its impressive illustrations, the Bible will possess new attractions. It is alike helpful to parents and teachers.

MRS. VIOLA E. SMITH.

Sergeant Bluff, Iowa.

My copy of "Easy Steps" is at hand, and I have read it with much pleasure. The book arrived before I came home, and my wife read it to our little girl, three-and-one-half years old, and she is completely carried away with it. I brought her home some other books of a like description, but my wife and little girl think "Easy Steps" the most interesting of all. It is a veritable jewel in text and gem in art. I believe that book bids fair to have a large sale.

When the little girl was asleep, I sold the book to a canvasser to use as a sample book; and when she awoke, I had to put her off by telling her that I would find it for her. I made haste to procure another one at once.

S. E. WIGHT.

Bedford, Mich., Dec. 6, 1900.

God would have the story of the creation; of the flood; of his servants, Abraham, Isaac, and Jacob; of Joseph and Moses; and the deliverance of the children of Israel,—of his wonderful dealing with mankind,—repeated in the language of the people. This is what "Easy Steps" does. It gives the story of what God says, and what he has done in his dealings with the children of men.

ELDER S. N. HASKELL.

The book contains 160 pages, table of contents, and list of illustrations. There are more than 150 pen drawings illustrating the text. It also contains many full-page illustrations. Beautiful cover design. Two styles of binding:—

Paper covers.....	25c
Cloth.....	50c

AGENTS WANTED IN EVERY CHURCH

Address your State Tract Society; the Review and Herald Pub. Co., Battle Creek, Mich.; or the Pacific Press Pub. Co., Oakland, Cal.



BATTLE CREEK, MICH., MARCH 12, 1901.

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

THE premier of Britain has declared that "the territorial integrity of China must be preserved at all hazards."

THE *Christian Advocate* expresses its "fear that the value and importance of the American Sabbath Union are not properly appreciated by most of our [Methodist] ministers and congregations." That is good. For the less that thing is appreciated everywhere, the better it will be for both the world and the Church.

It is now announced from Washington that "until they comply heartily, fully, and in detail with the terms of this country, the Cubans can not even have a trial at self-government;" and that "it is not doubted here that as soon as the leaders among the Cubans appreciate fully the terms and mandatory spirit of the Platt amendment, they will realize the utter folly of holding out longer against the inevitable."

AN American editor has been deported from the Philippines. It is said that there is not a state of war there. Then what ground could there be for this abolition of "the freedom of the press" guaranteed by the Constitution? Ah! that need not be asked; because "the Constitution is not of force" in that part of the jurisdiction of the United States. And how long will it be of force in any other part of her jurisdiction?

A CATHOLIC, writing from Rome, says that even if the pope were not the lamented "prisoner in his palace," this would be "the case in any circumstances," because "there is little doubt that if he went about freely, the pope would be assassinated." And this because "the country seems to breed numerous anarchists." How could thirteen hundred years of anarchy under the rule of the popes be expected to breed anything else than anarchy?

A FEW days ago a prominent writer denounced the book, "Uncle Tom's Cabin," as the most "vicious book that ever appeared," "an appalling, an awful, and criminal mistake." As that book was one of the mighty elements that worked to the abolition of slavery, it follows that the abolition of slavery was of the same sort as that book is thus said to be. Of course this man was apologizing for slavery. And that is just the point: as steadily as the days go by, there is growing in the United States a sentiment which can easily crystallize into a *purpose*, to undo all that was done in the emancipation of the slaves.

It is announced from Washington that "Russia's action in Manchuria will not be tolerated by the United States."

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 I. 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.*

REDUCED RATES TO THE GENERAL CONFERENCE

IN the last REVIEW we stated that the Michigan Passenger Association will grant reduced rates to the General Conference, at one and one-third fare for the round trip; and that application had been made to the other associations. The secretary of the Michigan Passenger Association informs me that a concession has been made on all the roads in the lower peninsula of Michigan, of an ironclad signature ticket, of one fare for the round trip, tickets to be sold from March 31 to April 3, inclusive; to be used going on date of purchase, with return limit, April 25.

We have received a telegram from Chicago, stating that the Central and Western Passenger associations will concur in the rate made by the Michigan Passenger Association; namely, one fare for the round trip. The territory covered by these associations is all east of the Rocky Mountains, as far east as Buffalo, Pittsburg, and Ohio River points. States south of and including Kentucky and Tennessee, and east of and including Mississippi, are in the territory of the Southeastern Passenger Association, the officials of which have informed us that they will grant a concession of one fare and a third, on the certificate plan, providing one hundred are in attendance holding certificates. We will explain details next week; have sent notices to the Conference papers. Notice has been received from the Trunk lines, in New York, stating that they can not concur in the plan of the Michigan Association.

L. A. HOOPES.

THE marshalling of the nations in China is still going steadily forward. And "The Marshalling of the Nations" that tells the secret of it, is also still steadily selling wherever it is given a chance. Orders are received almost daily for it; and by the fifties and the hundreds. Keep it a-going; it will never be out of date. Price, ten cents. Address your tract society, or Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

NOTICE!

THE regular meeting of the International Religious Liberty Association, for the election of officers and the transaction of other business connected with the association, will be held in connection with the General Conference at Battle Creek, beginning April 2 and ending April 23.

ALLEN MOON, *Pres.*

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. CHRISTIANSEN,
I. H. EVANS,
C. D. RHODES,

Directors.

IN the Omaha high school there is in use "A Short History of Medieval Europe." The Catholic bishop of that diocese has denounced it in his "Lenten Pastoral Letter," because, in his own words, the author "dwells with some emphasis upon the shortcomings of the popes and other ecclesiastics, and has little to say of their good deeds." He says that "such a book can do much harm to the inexperienced youths." But there can not be any history of medieval Europe that would leave out the popes; because the popes are that history. And there can not be a history of medieval Europe, which is to say, a history of the popes, without noticing their shortcomings; for there is nothing in their history but shortcomings. It is the darkest, bloodiest, and in every way wickedest and most corrupt system and succession of men, that ever was in the world. As for "their good deeds," there are absolutely none. And it is impossible for anybody, inexperienced youth or experienced old man, ever to be harmed by knowing that this is so.

A PART of the indemnity to be laid upon China is made up of a claim by the Presbyterians for \$200,000; by the Methodists for \$240,000; by the American Board—Congregationalist—for \$525,000. The others have not yet been heard from. The *Congregationalist* says that "it is gratifying that our government recognizes the justness of these claims;" and that "it is to be hoped that every dollar of this estimate, which is doubtless a very conservative one [such estimates are always "very conservative"], will in due time be received."