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

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THE WARFARE BETWEEN GOOD AND EVIL

MRS. E. G. WHITE

SATAN is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven.

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,—the center of influence.

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be.

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied.

We should find out without doubt on what side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions.

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale.

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged by high and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite.

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry.

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result—look at the world to-day. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, It does not matter what God's law says; the laws of the nations must be obeyed. Despotism shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world, under the solemn names of law and religion.

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. God is looking on, measuring the temple and the worshipers therein. Professed Christians are joining hands with the man of sin, to make void the law of God.

Soon the world is to be called to appear at the bar of God. John writes, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there

was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood.

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savor of life unto life.

The world has broken away from its true center. The churches of to-day have allowed Satan to enter in among them. Under his influence they have made void the law of God. The truths of the Bible are interpreted by religious teachers to mean something entirely different from what they do mean. Is there no remedy for this? Is the chain of dependence which unites the human family henceforth to be used to advance universal disorganization and hostility to God? Is the law of God always to be disobeyed? Is the law of influence to be used by Satan to drag mankind lower and lower? Is it not time that a people stood forth in moral independence, cherishing at the same time a sense of their dependence on God, and realizing that upon them rests the responsibility of declaring that the law of God is not changed and never will be changed? Let those who see the binding claims of the law arise and shine, because the glory of the Lord is risen upon them.

The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void thy law."

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to co-operate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit's power in the lives

of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

In Christ we have an example of patient endurance and unselfish love. The Commander of heaven made His way to our earth through all the ranks of hell, and in the midst of the world erected His cross. He descended from the heights of glory to the depths of humiliation and suffering. We can not fathom the love of the Son of God. To a world that refused to live unto God He presented an amazing sacrifice, turning His whole being into an atoning offering, with which no other sacrifice can be compared. "For your sakes He became poor, that ye through His poverty might be rich."

We see Him in the wilderness, enduring a fast of forty days. We see Him humiliated, despised, rejected, a Man of sorrows, and acquainted with grief. We see Him tempted in all points like as we are. But though the enemy bruised and wounded the Saviour's body, he could not touch His mind. The Son of God remained true to His Father, firm and steadfast in His allegiance and loyalty.

Look upon Christ hanging on the cross of Calvary, sacrificed for us. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As the sinner looks upon the uplifted Saviour, conviction comes to him. He repents of his sin. Under the transforming influence of the Spirit, he is ready to sacrifice himself in the service of the Saviour. He does not live for himself; for from the cross has gone forth the proclamation that no one who lives for self can be benefited by the death of Christ. He who desires to live for himself is not a Christian. He who is truly repentant is created anew in Christ Jesus, and is no longer content to live for selfish enjoyment. His greatest desire is to do something for the Master, to be a faithful servant for his Lord. "Ye are not your own; for ye are bought with a price." A ransom has been paid, even the precious blood of Christ. "Therefore glorify God in your body and in your spirit, which are God's." Every part of the Christian's being, his time, his service, his property, his strength, have been paid for. His all is the Lord's. At the moment he gave himself to Christ, he was recorded as the Redeemer's willing agent, just as if the price of salvation had been paid for him alone. Upon him is laid the duty of revealing Christ in all he does. The life he lives is Christ's; for over the rent sepulcher of Joseph the Saviour proclaimed, "I am the resurrection and the life." He is to use his every power in Christ's service. His talents of reason, of influence, of speech, of means, all are the Lord's. They always were the Lord's, but before his conversion, he did not acknowledge this. He has now become one with Christ. With Paul he may say, "I live; yet not I, but Christ liveth in me." His life is bound up with the life of Christ in the great plan of redemption. His character is to be a reproduction of the character of Christ. Christlike self-denial and self-sacrifice, Christlike patience and gentleness, are to be manifested by him.

Christ has put it out of our power to give Him anything that God has not first given us. All belongs to God; therefore every one is bound by the ransom which has been paid to return to God His own. Those who have witnessed a good confession should now draw together in the bonds of Christian fellowship, consecrating themselves wholly to God. Union is strength. Then let God's people draw in even cords, exerting the influence which Christ by His death has made it possible for them to exert.

FIFTY-FIRST PSALM

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

HAVE mercy, O my God, on me,
Thy loving-kindness is my plea;
Do thou now cleanse me from my sin,
Wash me from all my guilt within.

All my transgressions I confess,
Naught, Lord, have I of righteousness;
Before me ever is my sin;
Now in my heart thy work begin.

With hyssop purged, I shall be pure;
Thy mercies, Lord, are ever sure;
O wash me whiter than the snow;
Of thy salvation make me know.

Thy joy and gladness I would hear,
Wipe from mine eyes the bitter tear,
Thus shall my broken bones rejoice;
Thy name I'll praise with heart and voice.

A clean heart, Lord, create in me,
Uphold me by thy Spirit free,
Salvation's joy to me restore,
And upward let my spirit soar.

Transgressors then I'll teach thy ways,
And sinners thy blest name shall praise;
Toward thy face shall they be turned,
Though oft thy mercies they have spurned.

A broken heart, a soul contrite,
Thou dost regard with pure delight;
Nor ever such wilt thou despise,
Nor close thine ears unto their cries.

Do good in thy good pleasure, Lord,
To Zion, whom thou dost regard;
Thou wilt receive in faithfulness
The sacrifice of righteousness.

LOVE ONE ANOTHER

A. J. BRISTOL
(Battle Creek, Mich.)

"LOVE as brethren." "Let brotherly love continue." How many times are we similarly exhorted in the Scripture! But because the apostle (2 Peter 1:5-7) has placed the grace of love as the topmost round of the ladder, we are wont to leave it out of thought and ideal. We feel that as yet we are on the lower steps, and it will be time to think of this grace when we shall have climbed higher.

But while Peter puts love last, Paul places it first in his enumeration of the fruits of the Spirit. Gal. 5:22. Brethren, our calling is high, and let our ideals include the higher graces. In Rom. 5:5 we read that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." By this question we are ever tested: "Have ye received the Holy Ghost since ye believed?"

It certainly is time that we give careful and prayerful thought to the "bond of perfection;" for, except the hearts of God's people, all things are now ready. While all about us there are marked evidences that the winds are being held, where is the love that impels to earnest activity in warning the world and sealing God's servants? Alas, in how many cases has the enemy succeeded in fastening our eyes on the failings of our fellow workers, causing us to forget the perfection and power of the Master Workman. But are we to be of those whose love grows cold because iniquity abounds? Let us rather put aside all thought and strife for "our rights," and cease our "provoking one another [save by our example of love and good works], envying one another." It goes across the grain of the natural man; but God has said, "My grace is sufficient."

The Saviour's wonderful condescension in himself becoming the way of life for us, was some time ago deeply impressed on my mind. Being daily obliged to cross and recross a bridge over a broad river and deep chasm, at last I fell to musing of the bridge. How little observed and

appreciated by those who enjoyed the blessing it afforded! Yet, uncomplaining, it lay to be daily trodden underfoot of men. So of Christ: "We esteemed Him not," although by His prostrate body He spanned the deepest chasm ever known. So great was His love, that He bore all the slight and abuse of men, that we might pass safely the flood of sin and woe.

"As He is, so are we in this world." My brethren, at our present rate of progress when shall we have advanced to that place where we shall rejoice to be footbridges beside our Lord, and, from love to our brethren, gladly let them walk over us into the kingdom of God?

THEY WHO INFLUENCE US

ELSIE A. BROWN
(Watrousville, Mich.)

SOME one has said—and who has not experienced the truthfulness of the statement?—that "there are some men and some women in whose company we are always at our best." Who are these men and women who thus influence us? Are they possessed of superior educational attainments, wealth, or influence?—No; for one may have almost boundless resources in any or even in all these directions, without any special influence upon us for good. Neither do we yield our treasure of good to those who, with condescending patronage, deign to give us notice. In place of good, these probably elicit from us only a feeling of resentment. And those whom we regard with fear because of their seeming distrust of us, have power to bring out only the worst in us; for "in an atmosphere of suspicion men shrivel up."

Who, then, are the men and women in whose society we are at ease and at our best? "You will find, if you think for a moment, that the people who influence you are the people who believe in you;" and one who ought to know has said that, "as a matter of fact, there is nothing which so draws upon a man's manliness, anyway, as to show confidence in him. Suspicion never helps him." "As in water face answereth to face, so the heart of man to man." And be sure that he who sets himself to the task of searching out the evil in men will find that which he seeks; for when one makes a search with some certain thing in mind, he sees only that sought for, even though things of an entirely different nature and of much greater worth are passed over in the search; and in this instance, at least, it will be passing strange if, as he beholds the thing in mind, he is not changed by beholding; and he who is searched will, almost in spite of himself, apply to the searcher the old saying, "It takes a rogue to catch a rogue," and thus distrust breeds distrust.

At the bottom of the seventy-first page of the book, "Christ's Object Lessons," we find these words: "Often we regard as hopeless subjects the very ones whom Christ is drawing to himself;" and again, on the seventy-second page: "Many will be in heaven who their neighbors supposed would never enter there."

Then, of necessity, many will be there who with safety might have been trusted here; and would it not be better even to run a little risk than thus to pass over Christ in the person of His saints?

We are placed here as instruments through which God can work for the uplifting and saving of men; but "if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them," and it has even been said—and who disputes it?—that "to be trusted is to be saved."

"RIGHTLY understood, nature speaks of her Creator."

HOW

The King's Messenger

WHAT can be done to really bless? How can we be made a real blessing — the channel through which the Comforter can comfort the hearts and homes of the comfortless in palace or in flat, without having the instrument prominent and unpleasantly seen?

In all our plans we have failed, because there has been too much of *us*. We have been *charitable* until the word has become a byword and hissing to those whom we would reach and benefit. We have been patronizing and soft and loving until our words and actions have become disgusting, and Christian charity has caused a nausea and a dislike, so that every one feels that he wants none of it.

How can we elevate, never degrade? How can we develop, never repress, the kindlier feelings, the higher emotions of life? We do not know, we can not tell; our wisdom or experience does not reach. We understand that Jesus, the Man of sorrows and acquainted with grief, received the Holy Ghost, and became a lowly, humble, meek, and gentle man, who went about doing good, unostentatiously, to the rich and the poor without distinction — healing, comforting, and blessing. His were not deeds of pumped-up charity. His were not pharisaical benefactions. His was the work of the Holy Spirit. The blind see, the deaf hear, the dumb speak, the lame walk, the poor have the gospel preached to them.

The Jesus life, the Holy Ghost life, is the only life that wins. Let His life live in you, through you reach others. He only can do this work. *You — we — are a failure.* Our charity is cold, mean, selfish. His love is pure, true, blessed, — His love, unmixed with your cant or profession, — simple love, sweet, unsordid, unselfish love, — the love of God, shed abroad in the heart by the Holy Spirit given to us.

How? — Receive Him and let Him overflow. Don't you do it. He will do it naturally; do it effectually; do it and bring glory to himself and grace to others. Don't organize and do it; organizations have small souls. Be great hearts by giving Him place. The Holy Ghost and us is a good company. Work with Him by letting Him work. Everybody needs Him — the wealthy as well as the indigent, the toiler as well as the invalid, the cultured as well as the illiterate.

The Comforter is the need. We simply need to introduce Him, which is a delightful, easy work, and He will do it all, in His own time, and that is now.

WITNESSES

MRS. M. C. DU BOIS
(Grand Lodge, Mich.)

"A WITNESS is one who can render competent testimony." Christ says, "Ye are my witnesses." What does He mean? Having never seen His face in the flesh, how can we be His witnesses? Sight is not our only sense. We can tell of His power to forgive sin; of His willingness to forgive and cleanse the heart from evil; of His wonderful love revealed to us; of His power to keep, after He has once saved.

The world is waiting, and willing, to hear these testimonies. What it needs to-day is Christ, the perfect Saviour. Who has found Him to be such, and can witness to His completeness? Bear your testimony quickly. Tell to those who are in sorrow Christ's faithfulness in seasons of trial, and how He is a friend that "sticketh closer than a brother."

Speak of His keeping power. "Thou shalt call His name Jesus: for He shall save His people from their sins." Let us each know for ourselves that Jesus does save us *now* from sin.

I am glad there are those who testify to just what they *know*. The speaking of a few cold words in the social meeting is not bearing witness for the world's Redeemer. But one who, out of a full heart, with joyfulness, can bear witness that Jesus is a present, a perfect, a complete Saviour, will always win the attention of sinners.

Again: we can witness for Christ in kind and loving deeds to the poor and needy. We can visit the sick and the imprisoned. A few faithful ones are on the witness stand before the world. Sad thought that some are false witnesses, telling that Christ is a hard master. My brother, my sister, are you a true or a false witness?

WE THANK THEE

CAN a little child like me
Thank the Father fittingly?
Yes, oh, yes; be good and true,
Patient, kind, in all you do;
Love the Lord and do your part;
Learn to say, with all your heart,
Father in heaven, we thank thee.

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty dressed,
Father, mother, and the rest,
For thy precious, loving care,
For thy bounty everywhere,
Father in heaven, we thank thee.

For the sunshine, warm and bright,
For the day and for the night,
For the lessons of our youth,
Honor, gratitude, and truth,
For the love that met us here,
For the home and for the cheer,
Father in heaven, we thank thee.

For our comrades and our plays,
And our happy holidays,
For our lives but just begun,
For the great gift of thy Son,
For the joyful work and true
That a little child may do,
Father in heaven, we thank thee.

—Selected.

REST FOR THE WEARY

BELLE BECK GIBSON
(Victoria, British Columbia)

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Oh, wondrous invitation! Who of us have not felt our burden indeed heavy, and we ourselves weak and weary, faint in both soul and body? Then comes this loving, pitiful invitation, "Come unto me." And lest we should fail to take it to ourselves, He designates us by the words "all ye that labor and are heavy laden," followed by the sweet promise, "*I will give you rest.*" Aye, the invitation is to all in every walk and calling in life. The minister, laboring against all the prejudice and traditions of men, seeing little fruits of his labor; the Bible worker, going, Bible in hand, from house to house; the canvasser, trudging over city and country to take orders; the carpenter at his bench; the blacksmith at his forge; the merchant behind the counter; the doctor making his daily rounds of visits; the weary housewife and mother, overburdened and weak; the washerwoman over the tub; the teacher; the school boy or girl; the farmer behind his plow, the "shut-in," the great army of workers in all legitimate employment — *all* may come and receive strength from the same inexhaustible source. Weary, overworked, discouraged one, hear the tender promise of our merciful Saviour. He will bear the heaviest end of the yoke, and thus lighten all your labors.

I think we miss a great deal of the blessing

the Lord intends us to receive through the Scripture, by not taking it literally, just as it reads, failing to realize that it is meant to strengthen us just when we need strength, just when we are weakest. There is physical strength in the Lord for those who are weak and ill in mind and body, borne down with burdens too great for them to bear, who must struggle on and on with no hope of their burdens being lightened. To such the words of the Lord in Isaiah 40 are especially addressed: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might, He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Have you faced your day's duties in the morning, wondering how you were to accomplish so much in one day? There is the promise, "He giveth power to the faint; and to them that have no might He increaseth strength."

I think I can not better express what this renewing of strength means to me, than by relating an incident in my own experience. I had for some time felt my strength insufficient for my duties, and at the close of each day would find myself so exhausted and utterly worn out that I saw I must either drop some of my burdens or find increased strength for them. One morning at the beginning of a particularly trying day's work, as I was reading the morning's lesson to my little ones before engaging in prayer, I opened to the fortieth chapter of Isaiah, and as I read from the twenty-eighth to the thirty-first verses, a sense of the beauty and reality of the promise contained therein filled my soul, and I cried, "That is for me; it means real, physical strength for my daily duties." When we bowed in prayer, I claimed the blessing, and received an earnest of the promise while still on my knees. I arose with my heart swelling with praise and thanksgiving; and during the day I could but sing for very joy. The words that came oftenest to my mind were, "Leaning on the Everlasting Arms," which I realized I was truly doing.

At the close of the day my duties were all performed, and I felt as fresh as at its beginning. I then walked a mile to prayer-meeting, and returned home, feeling every step a pleasure. Since that day I have never faced a difficult task without the knowledge that as my day, so shall my strength be. There is infinite comfort in the thought that the All-father loves and watches over each struggling, burdened child, and whispers, "Cast thy burden upon the Lord, and He shall sustain thee." Then look up and rejoice, weary one, in whatever station in life, "casting all your care upon Him; for he careth for you."

"Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child, I shaped it,
Poised it in mine own hand, made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said:
'I shall be near, and while she leans on me,
This burden shall be mine, not hers:
So shall I keep my child within the circling arms
Of my own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough, I would embrace thy
care,
So I might feel my child reposing on my breast.
Thou lovest me? I knew it. Doubt not then;
But, loving me, lean hard."

"HAPPY is he who grows old with Christ as his portion, for he is ever renewing his youth. He lives, like Moses, upon the mount, in full view of the promised land."



CHRIST OUR HARVEST-BEARER

DAVID PAULSON AND W. S. SADLER

WHEN the sinner recognizes the unprofitableness of transgression and the exceeding sinfulness of sin; when his only disposition toward it is to forsake it and to be delivered from its power; when he can say, from the depths of his heart, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:27) "I have sinned, and perverted that which was right, and it profited me not" (Job 33:27),—when he has thus brought forth fruit meet, for repentance, this is the promise of the Lord to him: "He will deliver his soul from going into the pit, and his life shall see the light." "Then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." Job 33:28, 24.

When man has sincerely repented of his sin, God finds a ransom, even Christ, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. Thus Christ becomes our harvest-bearer. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4. "Himself took our infirmities, and bare our sicknesses." Matt. 8:17. While it is true that Christ is the ransom for the sins of the righteous, it is also true that the Lord says to His chosen people, "In the world ye shall have tribulation." We are also admonished to "think it not strange concerning the fiery trial which is to try" us. Christ suffered—the just for the unjust. He suffered for righteousness' sake, for well-doing, thus leaving us an example. 1 Peter 2:22.

It is only upon the condition that we suffer with Him that we are permitted to reign with Him. 2 Tim. 2:12. As partakers together with Christ of the divine nature, and as co-workers with Him in carrying out the plan of salvation, we shall oftentimes be called upon to be "partakers of His sufferings," to suffer mentally and sometimes even physically, in fellowship with the Master, for the good of our fellow men and the universe at large. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:13. Sickness and death may often be the experience of the sincere followers of Christ, not as the result of their own individual wickedness nor of God's displeasure, but as a part of a great plan that is to work out good—good not only for the one who suffers, but also for those who must witness the suffering and the spirit of patience and resignation thereby produced. Jesus, in speaking of the sickness and death of Lazarus, said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." John 11:4. Upon those who suffer for righteousness' sake, the Lord pronounces a blessing; and even concerning those who die in the Lord it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

GOD'S ETERNAL PURPOSE INCOMPREHENSIBLE

"Canst thou by searching find out God?" Job 11:7. Healing that is divine is infinite, and consequently is incomprehensible to finite beings. To be able *fully* to understand how and why God

heals, would be equivalent to being able completely to understand His eternal purpose. Consequently, it is often difficult in a given case of sickness, death, or affliction, fully to understand why the loving hand of God works in the particular manner observed. It is only the eye of faith that recognizes that all things work together for good, and thus discerns, even in the hour of affliction, that "God is love." The assurance of this confidence leads us to implicitly trust Him, even when we utterly fail to comprehend or understand Him. "Though He slay me, yet will I trust in Him." Job 13:15. We can not explain why some may be healed instantly, and others must suffer much and long. This is for heaven's records to disclose later on. The very fact that divine healing is *divine* is in itself evidence that at no particular point shall we be able to comprehend its nature or fully to understand its workings.

"NOT SPIRITS OF DEAD MEN"

HERBERT FLETCHER

(St. Ann, Jamaica)

LOOKING through my Bible Index, I was impressed with the statement: "Spirits of dead men called angels." And for proof Matt. 18:10 and Acts 12:15 were quoted.

Are angels spirits of dead men? If not, what are they? Let us study the following scriptures:—

1. They are a higher order of beings than man. Ps. 8:5.
2. They were created before the creation of man. Job 38:4-7 (Job 1:6; 2:1; Rev. 5:11).
3. They are real beings. Gen. 18:1-4; 19:1-3, 10; Ps. 78:23-25.
4. They *dwell* with God. Rev. 5:11; Heb. 12:22; Ps. 68:17.
5. They are ministering spirits. Heb. 1:13, 14; Ps. 103:21; Dan. 7:10.
6. They are messengers to execute God's will. Gen. 19:22; Dan. 9:21-23; Luke 1:11, 26, etc.
7. They are guardians of man. Ps. 34:7; 91:11; Eccl. 5:6; Heb. 1:14.
8. They assist in judgment. Dan. 7:10.

From these scriptures it is seen that angels are not spirits of dead men, but an entirely different order of beings. The texts quoted in Matt. 18:10 and Acts 12:15 show that we each have a guardian angel—not "spirits of dead men"—to protect us, and to record our deeds: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 13:10.

On the other hand, what is the state of man at death?—He dieth. Job 14:10.

1. He returneth to his earth. Ps. 146:4.
2. He sleeps in the grave. Job 7:21; 17:13-16.
3. He is unconscious. Ps. 6:4, 5; 146:4; Eccl. 9:5; Job 4:21.
4. He remains in this condition until his reward comes. Job 14:12.

Therefore he does not behold God's face; and not till Christ comes will he be raised. 1 Thess. 4:16, 17. Then shall he see God's face. Rev. 22:4.

"CHRIST did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity."

IT IS VERY EASY TO BE MISTAKEN

* * *

I HAD this lesson impressed upon me in a manner not very pleasant at the time the General Conference was held at College View. Being anxious to have the proceedings of the Conference, I thought to be prompt with my subscription, so in December I put the money in the periodical fund, noted it down in my cash account, and sent it to the State office with the other periodical money.

Having done that, I was at ease; and when repeated admonitions came to be sure to order the *Bulletin* in time, I thought: That does not mean me, I'm all right; and I felt great pity for any one who could be so careless as to wait so long before ordering the *Bulletin*; for of course all Seventh-day Adventists would wish it.

Time rolled along, Conference convened, and several days passed, but no *Bulletin* came to me. I said, It will be all right soon, and never thought of blaming any one; much less myself.

One day I received a business letter from the State secretary, in which he made a remark about studying the *Bulletin* in connection with some other work. I replied that I did not see how I could when I did not receive it, that I had ordered it early, but as yet I had not seen it. I soon received word that he could find no such order on his books. Then I began to look my own order book over, and felt deeply chagrined to find that the fault was all my own; I simply had not ordered the *Bulletin*.

I thought there was a lesson in this—not to be too sure that my case is all right in the books above, just because I know the truth and profess to obey it; because my name is on the church record, I observe the Sabbath, and have paid my tithe. No, I need daily to look over my account to be sure my petitions (orders) are all right, lest at last I find that my name is not on the list when Jesus calls His own sheep by name.

IMPORTANCE OF STUDYING THE WORD OF GOD

MRS. LENNA ISELIN
(Spring Bluff, Wis.)

THE psalmist says, "Thy word have I hid in mine heart [mind], that I might not sin against thee."

Thus we see that it is the word of God stored away, or hidden, in the mind that keeps us from sinning. But how can we have the Word hidden in our minds unless we study it? Jesus, speaking of the Comforter, which is the Holy Ghost, said: He shall "bring all things to your remembrance, whatsoever I have said unto you." Now it is impossible for the Comforter to bring things to our remembrance which we have never known. He does not attempt to do so; for Jesus says, "Whatsoever I have *said* unto you."

The whole Bible is Jesus speaking to us through His servants the prophets; so we see that we must carefully study the Word, and the Holy Spirit will enable us to remember it. We are to eat the Word; it is the bread of life. Just as our natural food builds up the body, so the Word, which is our spiritual food, builds up the character. We could not live on one small meal a week, yet how many give the Sabbath-school lesson a hurried study on Sabbath morning, not having taken time to open the Bible during the week. Can we expect to live the life that Christ lived, and build up a character that will stand the test of the Judgment, by such a careless manner of living?

The Word, hidden in our minds, has power to keep us from sinning. There is creative power in the Word: "The worlds were framed by the word of God." "He spake, and it was done; He

commanded, and it stood fast." Thus the Word has power to create us anew in Christ Jesus, "being born again, . . . by the word of God, which liveth and abideth forever."

Then how important is the study of the Word. Unless we treasure it up in our minds, there is no life in us. Jesus says, "The words that I speak unto you, they are spirit, and they are life."

There is no excuse for ignorance concerning the word of God. We all have our Bibles, and nearly every one has education enough to read it for himself. We have blessed opportunities now, for which we must give an account before God—opportunities which we shall not have in the future. The time is not far distant when our Bibles will be taken from us; for in Amos we read that there shall be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Now while we have the Word with us, let us give it a daily study. We might better neglect some of the trifling duties of the day than to neglect our eternal salvation. Let us economize our time, spending less with fancy work and outward adornment, and more in studying the Word of life, which is a light that shines in a dark place—"a lamp unto my feet, and a light unto my path."

ETERNAL LIFE IN CHRIST

WM. COVERT
(Bethel, Wis.)

THERE can be no character formed in man except as life is made its basis. If the character of Christ is produced in any one, it must stand in the life of Christ. It is the nature and power of Christ's life which works the transformation. "In Him was life; and the life was the light of men."

Righteous works are the works of Christ manifested through the faculties of those in whom Christ dwells. The life which prompts and performs the works, being the life of Christ, must in the very nature of the conditions be eternal life. It can not be otherwise, because it is the life of Christ, and His life is eternal. He can die no more. Jesus says: "He that followeth me shall not walk in darkness, but shall have the light of life."

The life of Christ is a lamp, a guide, a teacher and sustainer. It illuminates the way, and directs the steps on the road. The mind of Christ is connected with the life. It gives wisdom and proper decision. It is the working force of redemption.

Redemption is re-creation. Its working logically begins where creation finished. The Lord first formed man's body, and subsequently added life, and then created thought. But in redemption the work is of necessity performed transversely. Re-creation begins by renewing the mind, and then making the life of Christ, which is eternal, the basis of character.

The apostle, in speaking of the gifts and riches received through Christ, says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. The suffering, dissolving clay is for a time made to contain the priceless treasure of Christ's righteousness and life. Man's individuality must be made to co-operate, and his constancy must be tested, while in mortal flesh. This is needful before being intrusted with an immortal body. Jesus sees His own image shining forth in the character of His children, before their bodies are made into the image of His glorious body. Therefore the last thing in the work of redeeming man is to give him a body that corresponds to the nature of his divine Lord.

But questions will be asked concerning the keeping of this treasure when the earthen vessel falls into decay. The Scripture answer is, "This

life is in His Son." Christ is our life. "Ye are complete in Him." "Your life is hid with Christ in God." "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Col. 3:4, R. V.

Even in Christian experience and Christian living, Christ holds the life within His own power. He applies the eternal principle all the while that man abides in the present state. He also keeps it for him while man sleeps in death. Paul wrote of this, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. That which Christ keeps is the life and everlasting crown. And this the apostle explains further on in the same letter, saying: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

When Lazarus of Bethany had died, Jesus said to His disciples, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that He spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead." John 11:11-14, R. V.

Then the righteous dead man is sleeping; and bringing such a man to life is waking him from his deep repose. Jesus, with His disciples, proceeded to the vicinity of the sleeping man, and found, when they arrived, a large number of persons weeping with the family of the deceased. Inquiring for the tomb, He approached it, and requested that the stone which barred its entrance be removed. To this a sister objected because her brother had been four days dead. But when Jesus made her believe that God would manifest His resurrection power if she would trust Him, the stone was taken away. And there, in front of the open sepulcher, and in the presence of the assembly, the Saviour prayed, and after prayer, with a loud voice He called: "Lazarus, come forth." And Lazarus did come forth, in obedience to that call. There he stood before his wondering neighbors, a living man, wrapped about with burial clothes.

We can imagine how readily Martha and Mary bounded to his side to remove the grave clothes, when Jesus said, "Loose him, and let him go." We can almost imagine ourselves in that Bethany home in the evening after that eventful day, with Jesus in the midst, and Lazarus returned from the dead after having been four days in the tomb.

What an evening of interest and joy that must have been for Lazarus and his company! Four days previously to this he had bidden "Good-by" to his friends; and then had died. His sisters had him buried after he was known to be dead. Four days of dreadful grief had slowly worn away. No hope of meeting their brother in the present life encouraged their hearts or soothed their sorrow. But the coming of Jesus had brought their brother from the dead. He was now at home, and well. But even then the circle was not complete. The parents had not been awakened. Their resurrection in connection with the second coming of Jesus most likely was talked of on that occasion.

Jesus was by His works illustrating the truth that He had been teaching concerning the resurrection and the life.

Soon the voice that called Lazarus from the tomb will again call, and every sleeping saint will bound forth from the grave. The resurrection of Lazarus was but an illustration of what will soon be done in all the world. Broken circles will then be complete. At that time both heaven

and earth will hear the joyful sound of many ten thousands of voices singing the praises of Jesus our King. Eternal life will then imbue the glorified bodies of all saints. It will be the same life then that now gives joy to the heart. The same emotions, only more real and intense, that have guided the Christian's course here will govern him there. The same life that gladdens his soul now, will cause him to shout for joy then.

The same Jesus who came down from heaven is the one who went back to heaven. The same life that He laid down is the life that He took again. "I lay down my life, that I might take it again." John 10:17. This life came from heaven. The same life must lift man up to heaven. The life that enables man to know Him that is true, is the true life, even eternal life. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

IF

If she were dead, how I should grieve
To think she never knew how dear
And sweet her very presence was;
How ever she brought summer near,
And made the hours to music move,
And brightened life with her rich love!

If she were dead, my tears would fall
Above her silent, beauteous clay—
She lives, thank God! shall I not shed
Love's sunshine o'er her patient way,
And daily tell her how I prize
Her voice, her touch, her faithful eyes?
—Margaret E. Sangster.

WHAT TO SAY, AND HOW TO SAY IT

JOHN MC MILLAN
(Rainbow, Cal.)

THE power of speech is a God-given faculty. Its proper use is a means of much good, and its improper use is a potent factor of evil. Some, like the diplomat and the flatterer, use their words to hide their thoughts. Some—the egotist and the self-righteous—use their words to proclaim their own goodness. The happy medium is "for your neighbor's good to edification."

In conversation there are two subjects that should be avoided—ourselves and our neighbors. The frequent use of the "big I" is bad form, in either conversation or writing, and lowers us in the esteem of hearer or reader. There are but two laudable excuses for talking about our neighbor. First, if our neighbor has met with some good fortune, either expected or unexpected; we should heartily comply with his request to rejoice with him. Second, if our neighbor has met with some loss or sorrow, we should know it, and be ready to help or comfort, and thus "bear one another's burdens." But anything bearing a semblance to the work of a busybody in other men's matters is evil, and only evil.

In this age there are plenty of topics for conversation, without talking about persons. The readers of the REVIEW, Signs, Good Health, and other good publications, should be full of matter to cheer one another, and to impart cheer to those less favored.

If we are Bible students, which we all ought to be, the subject of "the sure word of prophecy," which is being fulfilled, is a theme worthy of our attention. Now that we are evidently in the last days of probation, we should use every effort to rescue the erring, and should watch unto prayer against every effort of the enemy to lull us to sleep while passing over the enchanted ground.

Cheerfulness is always in order, but trifling and flippancy are out of place anywhere. We must be redeemed from "our vain conversation," if we ever "see the King in His beauty." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." It is by cultivation, pruning, and grafting, that we obtain acceptable "fruit unto eternal life."



"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

BE not too busy with thy work and care
 To look to God, to clasp thy hand in His;
 Miss thou all else, but fail thou not of this;
 Thou need'st not all alone thy burdens bear;
 Listen and wait, obey and learn His will,
 His love and service all thy life shall fill.
 — Olive E. Dana.

DINAH

MRS. S. N. HASKELL

"DINAH the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Quite an ordinary occurrence! Jacob had moved into a new neighborhood; and when Dinah made the request, I suppose Jacob and Leah talked it over much as modern Jacobs and Leahs do, and decided that it was not best to keep the girl at home, that her life was lonely without any sisters for companions, and that it would be all right for her to enjoy the companionship of the *better class* of Gentiles.

She must have gone among the best class of society as she became acquainted with the prince of the land. But alas! it brought sorrow and anguish of soul, and resulted in the disgrace of Dinah and all the family. We can imagine the sorrow of Leah, and Jacob's state of mind as he waited for his sons to return from the field. When those twelve stalwart brothers heard of the disgrace of their only sister, the record says they were "grieved" and "very wroth." We can picture the scene; for human nature has ever been the same. She was the one ewe lamb of the household, tenderly loved and cared for, the only daughter among twelve brothers. We have the record of the plan to cover up the shame, and adjust the matter in as respectable a manner as possible. But the wrath of Simeon and Levi could not be quenched by this adjustment; and they secretly vowed revenge, and murdered all the men of the city, and brought Dinah home with them.

Poor Jacob is now overwhelmed with sorrow, and tries to remonstrate with his sons; but their wrath still burns hot as they reply, "Should he deal with our sister as with an harlot?" What shall they do? They have Dinah at home, forever disgraced, and the whole country is in an uproar on account of the murder. Their only hope is to take Dinah and move into a new neighborhood, where their disgrace will not be publicly known. Like many modern Jacobs under similar circumstances, they prepare to set out for a different locality.

God did not leave them in their extremity, although their reputation was gone, so that Jacob could say, "Ye have troubled me to make me to stink among the inhabitants of the land." Yet God was their friend, and directed them to go to Beth-el.

Jacob realized there was a work to be done for his household before they entered a new place, or the past would be repeated. He saw that the family had conformed to the world, that the secret of Dinah's downfall was that she had been dressing like the Gentiles. He called his family

around him, and in humility of heart requested them to join with him in a new consecration around the altar he would erect at Beth-el. He asked them to put away the strange gods, be clean, and *change their garments*. To be clean they would need to put on clean garments; but he adds, "*Change your garments*," showing they were to change their manner of dress. They took their ornaments and all offensive things and hid them under an oak in Shechem. They were now ready to start for their new home, living and dressing as God would have them.

Why is all this recorded? Is it not to help parents of this age of the world to escape the same sorrow?

Jacob, poor man! applies the remedy too late to save the disgrace of his daughter. It is written for our admonition.

Fathers and mothers with your daughters around you in their purity, hear the warning now. Say to your daughters, Come, let us consecrate ourselves anew to God. Let us put aside all these useless ornaments that make you like the world, and let us worship the Lord together. If your daughters dress like the world, they will be sought out by worldly companions. Many pious Seventh-day Adventist fathers' hearts have been rent with the same sorrow that Jacob experienced.

Fathers and mothers who are dressing your daughters in the fashion of the world, do not wait, like Jacob, until it is too late to apply the remedy. Strike the blood upon the lintel of your doors, and call your children inside, before the destroying angel of shame visits your home. If Dinah had dressed as a woman professing godliness should dress, the daughters of the land would not have sought her company. Worldly people do not care to associate with those who are plainly dressed.

Profit by Jacob's experience, and apply the remedy before trouble comes. Save your daughters from the snares of the world. The Lord needs them as workers in the closing work of the Third Angel's Message.

EXTRACTS FROM CORRESPONDENCE

You encourage me to go into detail about my work. This is something I have always been afraid to do, lest it should seem like boasting. I visited one poor little sufferer, who all the doctors said must have an operation. And oh, how she dreaded it! I can not tell you how wretched she was. But we knelt together and asked the Lord that she might enjoy good health once more. We wept and prayed together, and then left it all with the dear Lord. After three or four months I saw her again, and she was enjoying perfect health, and was very happy. One of her friends said that her recovery was a miracle. To the Lord be all the glory. The Lord's hand is not shortened, and we shall see greater things than these.

I have sent for a copy of "Easy Steps" and "Best Stories" to use in canvassing. I have twenty-one copies of the *Signs of the Times*, and ten or twelve of the *Good Health*, to sell. I do most of my housework. We have a large house, and a great deal of company. I am not complaining, for I do my work as unto the Lord, knowing that of Him I shall receive my reward; and my light is growing brighter all the time. I never remember of enjoying better

health than I do now. I take a cold shower bath every morning, except Sabbath, and often through the week a warm bath in my bath cabinet. I use sterilized milk and cream, and cook with ko-nut, otherwise I am living the health reform perfectly. I use pink beans, or white ones, and peas, cabbage, and potatoes, all cooked with ko-nut. We have an abundance of fruit, and all is seasoned with thanks to the Lord for the light He has given on health reform.

It is our work to sow the gospel seed by all waters, then let the seed alone. We can not help it by turning it over every day. The Lord knows how to take care of it. He bids us sow and reap. But, you say, I have sown, and now I want to reap. The farmer may wish to reap in a few days after sowing. He may see his family suffering for food, and feel that he can not wait until fall to gather the crop; but he knows better than to expect anything different. He must trust God's rain and sunshine to mature the seed sown. Some sister may say, I have talked purity to my husband, or have talked to him about the Sabbath, and he refuses to listen. Perhaps you have said enough on these subjects, my sister. Do not sow the ground over and over with the same kind of seed.

Consider the farmer again. He plants corn by itself on the north side of the field, and rye on the south, then a patch of millet on the east, and some oats on the west. Now if he had continued to plant nothing but corn, and had planted it over and over, what kind of crop would he have? — It would be no crop at all; for the corn would choke out the corn. So, my sister, if you talk purity, and your husband is not pure, there is another patch in his heart which needs cultivating. Perhaps there is a little corner of his heart grown over with covetousness, which must be plowed with the Word before the seed will be received. There may be a patch of malice, or anger, or murder. These must all be cleared away with the gospel plow. There must be a turning about.

Men have been thinking of Christianity much like the man who tried to build a chimney in the air — he could not find the place for the first brick. Much of the Christianity of to-day is after this fashion. The unskilled workman sows the seed broadcast over the rubbish of the carnal heart. But the seed can not grow until the gospel plow turns all the carnal nature deep down, even to the bottom of the sea.

REQUESTS FOR PRAYER

"I ASK the prayers of the dear sisters in behalf of my husband, that he may see the evil of the use of tobacco, and give it up. Also pray that I may stand firm in all things."

"Please pray for my husband and two sons. They drink, use tobacco, and are fast going down. I have prayed long for them. Pray also for me, that I may live right before them."

A sister has a wayward son who has recently left home, in company with two other boys, and gone to the South. She earnestly desires prayer for the conversion of this dear boy.

"Pray that my life may be a consecrated one, and that I may have strength to overcome. Dear sisters, pray that I may be healed. I have been a sufferer for years, and doctors can not reach my case."

"I ask special prayer for my husband, who assents to the truth, but has never been converted. Pray that he may lose his desire for tobacco. Pray also that my children may see their need of a Saviour, and that I may be faithful."

The sisters of the — church request prayers for the restoration to health of a dear sister who has recently accepted the truth. The circumstances of her case are such that we feel that it would be to the glory of God if she were healed.

"Will you pray that I may so live that the Lord can use me in my home and elsewhere as He sees fit, and that my family may be speedily brought to see the truth as it is in Christ Jesus? I know that nothing is too hard for the Lord."

"I would ask that you remember my invalid cousins in your prayers; also my husband, who is not in the truth, but belongs to the Disciples. Pray that I may be faithful in my work here, and that my prayers may avail in behalf of my husband."

Pray that the three boys of one of our sisters may be converted. One is anxious to stop drinking, but can not; the second one is such a slave to cigarettes that he can not give them up; and the third is a good boy, liked by all, but not a Christian. The mother desires me to ask you to pray especially for their conversion.

"I am the only Sabbath-keeper here, and my husband is very bitter. He has always been so, but is growing more so. I beg of you to unite in special prayer that he may turn to Christ soon, and that he may be a faithful worker in the Lord's vineyard, and that all my children may give their hearts to God."

"My husband is not a Sabbath-keeper, and I do want him saved. He does not oppose me in the least, and is a thoroughly good man, has no bad habits, and is almost a model husband; but there is such a gulf between us, as he does not care to see the times in which we are living. He has always been successful in business, and to secure money seems to be his only aim. I ask prayers that God will give him a new heart, and a desire to know the truth. I do not know of one duty I have left undone to God or to my husband; therefore I feel free to ask you to pray for him."

BEAN AND POTATO SOUP

SOAK half a pint of dry white beans overnight; in the morning drain, and put to cook in boiling water. When tender, rub through a colander. Slice sufficient potato to make one quart, cook in as small a quantity of water as possible, rub through a colander, and add to the beans. Add sufficient milk or water to make two quarts, and as much prepared thyme as can be taken on the point of a penknife, with salt to season. Boil for a few minutes, add a teacup of thin cream, and serve.



REVELATION 19

S. N. H.

THE nineteenth chapter is a continuation of the subject of the eighteenth, which is the vindication of God in the judgments that come upon this world and upon Babylon the great, with her daughters. "I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."

The first six verses embrace the vindication of God's judgment before every intelligent being in the universe. The seventh verse is an announcement of rejoicing because of the event that has taken place in the heavenly sanctuary, the marriage of the Lamb. The marriage represents the reception of the kingdom by Christ. Dan. 7:13, 14. The holy city, the New Jerusalem, which is the capital and metropolis of the kingdom, is called "the bride, the Lamb's wife." The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." See "Great Controversy," page 426.

The bride is arrayed in fine linen, clean and white, which is the righteousness of saints. The marriage supper is prepared, and blessed is every soul that is called unto it. The tenth verse tells how the prophet was affected when he saw all this; he fell at the angel's feet to worship him, but the angel said: Do it not: I am thy fellow servant; I am the fellow servant of thy brethren that have the testimony of Jesus. The testimony of Jesus is the Spirit of Prophecy. The final war will be made with the remnant that keep God's

commandments, and have the testimony of Jesus Christ.

The eleventh verse and onward tells of the marshaling of the nations against Christ as He appears in this world. The battle with the truth and the word of God, which is lived out by the Lord's people, becomes personal. The armies of heaven, the angels, the inhabitants of unfallen worlds, and God himself, are witnesses of this final conflict between truth and error.

An angel stands in the sun, and cries with a loud voice to the fowls that fly in the midst of heaven, to gather themselves unto the supper of the great God. Note the wide contrast between this and the marriage supper. There, a table, miles in length, is spread with fruit of the heavenly kingdom, and blessed are they that are called to that supper. Here, behold the slain from one end of the earth even to the other end of the earth. The birds of the air eat the flesh of kings, and the flesh of captains, and the flesh of the mighty men, and the flesh of horses, and of them that sat on them, and the flesh of all men, both free and bond, both small and great; for in the final conflict the whole world is led under the generalship of the Beast and the false prophet, which is the United States. They deceived those that worshiped the Beast and his Image by means of those miracles which they had power to do. These two powers, leading the world, were cast alive into the lake of fire burning with brimstone. This is the first taste of what they will fully receive at the second resurrection.

"The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth,—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His glory. Christ takes His people to the city of God, and the earth is emptied of its inhabitants. "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned."

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

Now the event foreshadowed in the last solemn service of the great day of atonement, takes place. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat

was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." In like manner, when the work of atonement in the heavenly sanctuary has been completed, then, in the presence of God and heavenly angels and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. See "Great Controversy," pages 656-658.

"To God's people, the captivity of Satan will bring gladness and rejoicing. Says the prophet: 'It shall come to pass in that day that the Lord shall give thee rest from sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon [here representing Satan], and say, How hath the oppressor ceased! . . . The Lord hath broken the staff of the wicked, the scepters of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained.'"—"Great Controversy," page 660.

BEREAN LIBRARY STUDY

Revelation 19; "Thoughts on the Revelation,"

Pages 680-686

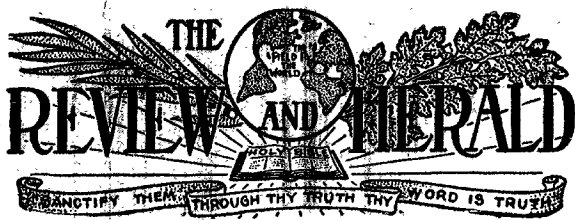
DAILY READING FOR APRIL 21-27

Sunday, Read critically Revelation 19.
Monday, "Thoughts on the Revelation," verses 1-8.
Tuesday, "Thoughts on the Revelation," verses 9-21.
Wednesday, Deliverance of the Saints, "Early Writings," page 145.
Thursday, The Earth Desolated, "Early Writings," page 149.
Friday, article on Revelation 19, this page.

QUESTIONS

1. Where are the voices? What is said? Who join in the praise? V. 4.
2. Whence comes another voice? Who then join? V. 6. What reason is given for special rejoicing? V. 7. Who is the bride? How is she attired?
3. What command was given? V. 9. What is the marriage supper of the Lamb? When and where does it take place?
4. What did John then do? Why was he forbidden? What is the testimony of Jesus?
5. How is the coming of Christ described? Vs. 11-16. How many and what names are given Christ in this connection?
6. What vesture is He now wearing? What is the significance of the sword going out of His mouth?
7. What supper is mentioned in verse 17? Where will it be spread? Jer. 25:33. Who will be food for the fowls?
8. What two powers go alive into the fire? What earthly powers are represented by the Beast and the false prophet? How are they slain? How will the remnant be slain?

"We are living amid the perils of the last days, and should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities which God has given them. Darkness comes upon them; and they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil."



BATTLE CREEK, MICH., APRIL 16, 1901.

ALONZO T. JONES
URIAH SMITH

EDITORS

SPECIAL CONTRIBUTORS

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,

WM. W. PRESCOTT, HENRY P. HOLSER

ITEMS FROM GENERAL CONFERENCE

Mrs. E. G. WHITE: Every soul in every Conference, in every part of the Lord's vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is truth to you only when you live it in the daily life, showing the world what those people must be who are at last saved.

God help us to restrain our tongues. The voice is a precious talent, and it is to be used to a purpose. It is not lent to you that you may swear; but every one who gives way to an unholy temper might just as well swear. God help us to submit to Jesus Christ, and to have His power right here and now.

The word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ; that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and His word, you are eating the leaves of the tree of life, which are for the healing of the nations.

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work.

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord's vineyard.

"Slow to speak, slow to wrath." It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before we have finished, we shall know whether or not God is handling this Conference.

God calls for a straight testimony to be given to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve Him not. God calls upon His people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, His power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interests, and of the Conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to

consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.

I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to enter the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature." After Christ's baptism He preached the gospel to the cities that were round about. He was working and healing—the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest missionary the world ever saw.

You may say, "Why not, then, take hold of the work, and heal the sick as Christ did?" I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick.

We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense, or God can not co-operate with us. "We are laborers together with God."

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority, he would receive no help. God means that His workers shall have help. If a hundred should start out on a mission to destitute fields, crying unto God, He would open the way before them.

Let us tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people: if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you.

If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first; but the God of heaven lives.

In every age those men who were a power in gospel work were the men who studied the Bible, and applied it to the issues of their time. They studied the Bible from Genesis to Revelation. Wyclif put the whole Bible before the people; but between his time and that of Luther, the Reformers were students of Daniel and the Revelation. And the man to-day who studies Daniel and the Revelation, and gives this knowledge to the world, stands out just as clearly as a reformer, and his work will stand forever.

As the closing hymn was announced Thursday evening, there was much confusion caused by many getting up and going out. Then the following word was spoken, which is good for all places where God is worshiped: "There is another word that I must say. Please all wait to hear it: One of the first fruits of that brooding Spirit is reverence for the house of God, and for the service of God that is conducted in His name and by His word. Therefore let us each one be sure to establish such a local self-government as shall keep each one in his seat and place until the services are completely closed, and the benediction pronounced."

"And if each one shall find established in himself such a degree of local self-government as shall enable him reverently to bow his head, and say, Amen, after the benediction shall have been pronounced, it will be only so much the better."

A. F. Harrison: One thing has burdened my mind. I have thought and prayed over it more than over any other one thing. It is this: Just as soon as an individual is born into this world, upon whom rests the responsibility of training and educating that child? Every one here would say that it rests upon the father and mother. Then when an individual is born into this truth, who should train him? Does his training not devolve upon the one who brought him into the truth? Our churches are living out the education they have received. The churches everywhere are, every one of them, living up to the instruction they have received. And who educated them?—We ourselves, brethren, have educated them.

I feel deeply over this subject. I want to speak to you of another thought that has been pressing itself upon my mind also; and it is this: We have overlooked a certain class of people that are in our ranks to-day. If they were pressed into service, they would solve the problem of our publishing houses everywhere.

I wish to read a few selections from first-page articles of the REVIEW AND HERALD, some of them dated as long ago as 1895: "The work of God is retarded by criminal unbelief in His power to use the common people."

Every one should receive that in his heart to-day. Now let me read another expression: "No one who desires to labor for the Master is to be refused a place in this work if he is a true follower of Christ. But let no one feel that because he is not educated, he can not be expected to take a part in the work of God."

I well remember when the message of truth came to me, fifteen years ago in March. While I had no education whatever, there immediately arose in my heart a burden to carry this message to those in darkness. I expressed that desire to my wife, being too timid myself to express it to the minister; and so she carried it to him. With a long-drawn face, he said: "Sister Harrison, it takes an educated man to become a canvasser or a colporteur." When she brought that news to me, I sank into a slough of despondency, and remained in that condition for twelve months. So I went back to my farming, perfectly discouraged. But thank God for a church elder whose heart burned for this message! It took weeks and months under his prompting, before I could rise to the courage of thinking that I would sell our literature. But, praise the Lord, I found that I could sell one book. I felt so good over that that I have never stopped selling books from that day to this. I thank God for a humble part in this work.

As I said before, our churches everywhere are living out the instruction you have given them, whether you believe it or not. God wants His Spirit to take hold of our hearts, so that we shall wake up, not only to this line of work, but to all the different kinds of work that God has for His people to do.

W. H. Thurston (Brazil): I want to tell you a little incident that took place: Brother Stauffer began work in a section that I had been through. Three of the brethren went there, and held meetings about two or three weeks, raised up a company, organized a church, got everything in good condition, and started away. When they were taking their departure, they were overtaken by a mob, armed with clubs and sticks, who surrounded them, and demanded them to give an account of themselves, for coming there and teaching a false doctrine, etc.

They had not spoken many words before one of the men stepped up behind Brother Stauffer, and with a club struck him over the ear. He fell to the ground, apparently dead. The brethren rolled him in a blanket, and carried him to the house of a friend. After reaching the house, he rallied, and they treated him the best they could. He recovered somewhat, but could not get up, could not walk, and

did not have his right mind, really; so they went on, and left him in the care of friends.

About three weeks later, the officers came there, and wanted him to appear before the court, to answer for what he had been doing. He said he could not walk. They dragged him out of bed; but when they found that he could not walk, but fell to the floor, they put him back in bed, but with the promise that he would appear before the court as soon as he was able. As soon as he could, he took his small satchel and Bible, and presented himself before the court. They began questioning him; and he answered every question right from the Bible, reading to them the word of God. The man who struck Brother Stauffer confessed, and was converted; but during this examination, another man arose and bore a false testimony to what Brother Stauffer was saying; and right then and there, that man's tongue was paralyzed, and he has never spoken from that day to this. That is another experience that shows us that God will stand by His people, and will vindicate His truth. [Voices: Amen! Praise the Lord!]

A brother and two helpers went into the northern part of a small state where there was a little interest, and a few accepted the truth. Some of the people became vexed over the matter. A mob seized the brother and his helpers, gave them a thrashing, and struck him several times with a knife, so that the blood ran from his body; then dragged him off, and put him in jail. Afterward the brethren were sent away with the understanding that if they ever returned to that district, they would be killed. The brother soon got well, and that very thing spread the truth more than he could have done if he had stayed there all the time he was home getting well.

Brother Spies, in one of his trips, was called to a halt, and surrounded by men armed with clubs, who asked him to give an account of himself. He talked with them a little while, and laughed with them his sociable, good-natured laugh; and they finally made up their minds that they had nothing against him, and let him go. He went on his way rejoicing, and kept on preaching the truth.

It has been hard to get a laborer to come and help us. Our hearts were pained when the response came to our pleas, from the Foreign Mission Board, saying, We do not want to come. Brethren, why is that? Why should that be so? Why should any Seventh-day Adventist, when he is called, or when he is asked, to go to a foreign field, say that he does not want to go?

I admit that there is a possibility of our not being in calling distance; but I hope and pray that the time has come when every Seventh-day Adventist will not only get in calling distance, but will forever remain there. God is calling for His people to spread out over the world, and give the message to the people. So I hope and pray that from this Conference we shall go forth with greater power, with greater missionary spirit, and greater desire and zeal for the salvation of souls, than ever before.

I wish to relate some experiences. They are rich to us, and I believe they will be of interest to you. Although I am not in the habit of relating incidents regarding myself, I must speak of one, simply to show you how God works, and what blessings we receive when we walk out in His fear.

For some time my wife and I felt that the Lord wanted us to go elsewhere to labor. We talked it over together, and when we came here to the Conference Bible School about eight years ago, we resolved that if the Lord wanted us to labor elsewhere, we would simply say, "Here we are, Lord; send us." Before the school had closed, one of the brethren asked us if we wanted to go abroad. We told him we had no plans, no desire, any further than what God had for us. Whatever was God's will was our pleasure. Before the school closed, we were called before the Foreign Mission Board, and asked if we would go to Brazil to open the tract society, and start the depository. We told them, "Yes, if it is the will of the Lord." We made it a subject of prayer, and asked the Lord to guide us. It seemed that we should go, and so we planned to do so. Arrangements were all made. We felt that

it was the will of the Lord that we should go. A few days before we were ready to start, my wife was taken sick. I took her to the Sanitarium, and after a little treatment she appeared some better. But the time was hastening on for us to go. Our tickets were bought, everything arranged, the baggage all ready; and the day before we were to start, my wife had a hemorrhage. "Well," said one of the brethren, "you are not going now, are you?" I said, "Yes, for anything I know of, we are going."

While on the way to the train, one of our good brethren, an official here, called me one side, and took the privilege to give me a little advice. "Now, Brother Thurston," he said, "they may think it is time to begin work in Brazil; but I do not think so. If you want to go there and start a depository and a tract society on your own responsibility, all right; but I do not think the time has come to do so. If the undertaking proves a success, then we will father it." I said, "All right; we are going." He said, "All right," turned around, and went back. I was about half-way to the depot, to get on the train. The train was coming. Another brother met me in the depot, who had an inkling of this, and said to me, "I would not go a step." I said: "We are going. We believe the Lord has called us to this field, and we believe He will care for us, and that He will help us all the way along; and we are going." The train came in, and we started. And my wife kept getting better all the way.

I did not start out on a salary. I was sent to Brazil as a self-supporting missionary. I did not speak German, and did not know a word of Portuguese. And with a little handful of American people in Brazil, you can well know that I could not support myself selling books in English.

We did not know a word of Portuguese when we got off the boat in Rio de Janeiro. We stood on the street corner by the docks about an hour, and the Brazilian porters would come up to us, talk as fast as they could, with all the gestures they could get into their talk; but I would say, "Thank you; but I do not know anything you have said." Finally, one took hold of my arm, and made signs to me, "Come here, come with me," talking to me in Portuguese. He took hold of my arm, and pulled me along. He put my baggage together, and motioned that he would tie our packages all up, and put them on his head, and for us to follow him, and he would take us somewhere. I said, "All right; go ahead! it is better than staying here." So he did, and motioned to us to come on, and we followed him. He took us a short distance to the street-car.

I had an address with me, but no one knew where to find the place; but he thought he could put me on the street-car, as he knew it went in that direction. Brother Stauffer was to meet me in Rio de Janeiro; but when I got there, he was in a colony about a thousand miles away, and I did not see him until three or four months later.

We stayed on the corner about two hours. We could not get on the street-car, as the cars were so crowded at that time of day. When the porter saw the situation, he put our things on his head again, and away he went, tramping through the streets — some of them such as would almost scare a man to go into. They look like some of the narrow alleys in New York and Chicago. But we followed him, and he finally brought us to a place where we felt quite at home. It was a sailors' mission home; and as we went in, my wife saw a motto which read, "The Lord Will Provide." The porter was as greatly pleased as we were, and rejoiced that he had brought us to somebody to whom we could speak.

We went into the mission, and the missionary was happy to see us. But he told us that it was no place for us there. He said he would take us to an English boarding-house, a good place, a little ways from there. So after a short visit, he sent us to this English boarding-house, where we stayed two weeks. Then we found rooms, and began housekeeping on a very small scale. I began work the best I could. Everything was very high, and it was not long before our money was all gone. I did sell one or two books, but traveling through the great city to find here and there an Englishman was rather slow work.

The time came when we had nothing to eat in the house, and no money. I do not think I have ever told that before, and I tell it now to show how God will work for those who put their trust in Him. So the next morning I told my wife I would go to the post-office to see if there was anything there. There was nothing. On my way back I met the missionary of the sailors' home (this was Sunday morning), and he invited me to come over to the mission and speak that night. I told him I should be pleased to do so, and went home. That evening I spoke to the sailors on the love of God, and our dependence upon Him; but I made no reference whatever to our condition. At the close of the services, a man came to the desk, and said, "See here, come to my room," and turned squarely around and started off. He was a missionary who had a room in the mission building. I followed him to his room, and he said, "Here is a little money. I want you to take it and use it until I call for it," and he handed me a little sack of money, — about seven or eight dollars. "Well," I said, "I did not ask you for money." "I know it," he replied; "but every day I am gathering this in, and it is in my way. I want you to take this and use it; you may need it." Then I told him we did need it, and thanked him for it. I told him we were out of money, and had nothing to eat, and it was just what we did need. We had a very enjoyable little season there, and my wife and I went home and thanked the Lord.

From time to time, as I met this man on the street, he would hand me from five to twenty dollars, and say, "Here, take this; I have no use for it; I do not need it; take it and use it; you may need it. Keep it until I call for it." It ran up to something like one hundred or one hundred and fifty dollars; and when I sent the money to this man, he said, "I never did such a thing before in my life as to hand money out, and not have a scratch of the pen to show for it; but," he said, "I know how it came; God told me to give you that money because you needed it." [Voices: Amen! Amen!] Well, we thanked God for this experience, and took courage. I believe God permitted us to go through these experiences to try our faith, to see how persevering we were, and to teach us to go forward, trusting Him implicitly at all times, and in all things.

THE KEEPING OF THE COMMANDMENTS

The Second 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 not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

We have seen that from the days of Constantine to the end of the sixth century image worship had become universally established in the Catholic Church.

Thus stood Catholic idolatry when, early in the seventh century, the Mohammedans swarmed up from the deserts of Arabia, executing judgment upon the "idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." Rev. 9:20.

"The triumphant Mussulmans, who reigned at Damascus and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt had been fortified with the images of Christ, His mother, and His saints; and each city presumed on the hope or promise of miraculous defense.

"In the rapid contest of ten years, the Arabs subdued those cities and these images; and, in their opinion, the Lord of hosts pronounced a decisive

judgment between the adoration and contempt of these mute and inanimate idols. In this season of distress and dismay the eloquence of the monks was exercised in the defense of images."

Under the influence of the charge of idolatry, which the Mohammedans incessantly urged against the Catholics, some began to awake to the thought that perhaps the charge was true, and strongly desired the reformation of the Church. Besides these there were scattered throughout Christendom true Christians who constantly opposed, with the word of God and the example of primitive times, the worship of images.

In a hundred years these influences had become so strong that Emperor Leo the Isaurian, in 727, took his stand, and issued an edict, against the worship of images. Opposition to this movement of the emperor's caused the famous Iconoclastic Controversy, between the worshipers and the breakers of the images, which continued with bloody and unabated fury for one hundred and twenty years,—726-846,—and which finally resulted in the triumph of the worship of images, and the "religion of Constantine."

The emperor ordered the images to be broken to pieces, the walls of the churches to be whitewashed, and prosecuted with honest but imprudent vigor his design of extirpating idolatry. But a fierce dissension at once raged throughout all Christendom: the monks and the people arose in defense of their images and pictures, and the emperor, even in his own capital, was denounced as a heretic and a tyrant.

There was an image of the Saviour, renowned for its miraculous powers, over the gate of the imperial palace called the Brazen Gate, from the rich tiles of gilt bronze that covered its magnificent vestibule. The emperor ordered the sacred figure to be taken down and broken to pieces. But the people from all parts of the city flew to the defense of their favorite idol, fell upon the officers, and put many of them to death.

"The women were even more violent than the men. Like furies they rushed to the spot, and, finding one of the soldiers engaged in the unhallowed labor at the top of the ladder, they pulled it down, and tore him to pieces as he lay bruised upon the ground. 'Thus,' exclaims the pious annalist, 'did the minister of the emperor's injustice fall at once from the top of the ladder to the bottom of hell.'

"The women next flew to the great church, and finding the iconoclastic patriarch officiating at the altar, overwhelmed him with a shower of stones and a thousand opprobrious names. He escaped, bruised and fainting, from the building. The guards were now called out, and the female insurrection was suppressed; but not until several of the women had perished in the fray."

"The execution of the imperial edicts was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power."

In 728 the edict of the Eastern emperor abolishing the worship of images was published in Italy. The pope defended the images, of course, and "the Italians swore to live and die in defense of the pope and the holy images." And thus there was begun a war which, in its nature and consequences, was in every sense characteristic of the papacy. It established the worship of images, as an article of Catholic faith; it developed the supremacy of the pope in temporal affairs.

When Leo's decree against the worship of images was published in the West, "the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches in Italy;" and the emperor threatened the pope that if he did not comply with the decree, he should be degraded and sent into exile. But the pope—Gregory II—stood firmly for the worship of images, and sent pastoral letters throughout Italy, exhorting the faithful to do the same.

"At this signal, Ravenna, Venice, and the cities of

the exarchate and Pentapolis adhered to the cause of religious images; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defense of the pope and the holy images. . . . The Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims."

At Ravenna, A. D. 729, the riot and bloody strife was so great that even the exarch, the personal representative of the emperor, was slain. "To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic Gulf. After suffering from the winds and the waves much loss and delay, the Greeks made their descent in the neighborhood of Ravenna. . . . In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous seacoast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the Catholic arms, the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the traditions of the Fathers and the images of the saints."

The establishment of the worship of images as an article of Catholic faith, will be related next week.



LOVING IS GIVING

THE word "love" is a common one. It is much used. Its meanings are many and various. Sometimes it implies nothing more than admiration. Often it indicates only greed. It may denote personal sentiment and individual affection between men and women. Frequently it is indicative of the most supreme type of selfishness. It often signifies gross immorality and base passion.

In brief, our ideas of love have become so narrow and so low that if the word be analyzed in relation to the emotions, passions, and actions, to which it is for the most part applied, it will be found to express two of the worst traits of human life—selfishness and lust.

Even at best, human love is often but little better than a form of selfishness. A man loves a woman—why?—Because of his desire to draw her to himself, to possess her,—to have her for his life companion,—to gain her to be *exclusively* his own.

But the love of God is the absolute opposite of all these things. "God so loved . . . that He GAVE. With God loving is giving. "God is love." With the Eternal One to love is to give. "God is love." His life is nothing but love. With Him to live is to love, and to love is to give—living is loving, and loving is giving.

Now, therefore, the supreme idea in the love of God is this—It is a love which gives. Any love which does not give is not the love of God at all. It is only human. It is earthly, sensual, devilish. Common affection is not true love. The test of all genuine love is that it has in it the element of giving—yea, that its very essence is self-sacrificial giving. In this, when a man loves a woman it is that he may give to her all human devotion.

"God so loved . . . that He gave."

The word translated "love" signifies "benevolent." The word "benevolent" comes from two Latin

words—*bene*, which means "rightly" or "well," and *volens*, meaning "wishing." The word "benevolent" is therefore defined as follows: "Having a disposition to do good; possessing or manifesting love to mankind, and a desire to promote their prosperity and happiness; disposed to give to good objects." Etymologically considered, *benevolent* implies wishing well to others, and *beneficent*, doing well. But by degrees the word "benevolent" has been widened to include not only feelings but actions.

From these definitions it is clear that the love of the Bible is a love that manifests itself in giving. More than this, right giving—the giving of the Bible—springs from right willing or wishing.

There are many in the world who make expensive presents or gifts to others. There are wealthy men who give millions of dollars to different enterprises. Yet much of this giving is pure selfishness. God frowns upon it, because it does not proceed from right wishes, from noble desires of the heart. A gift may be made with the idea of gaining the favor of some one else. Such gifts, whether made to Christ's cause or to men, are displeasing to God. Many times lavish gifts are bestowed upon great enterprises because the giver desires to become well known and well thought of. This is naught but pharisaism. It is written: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

The love of God therefore is a love which gives—gives because of love and loyalty to the cause and object upon which it is bestowed. This *giving* love, and it alone, is the love of God.

How many times has this and similar testimony been borne in a public social meeting: "I am very happy; I feel so much of the *love of God* in my heart; this faith grows more and more precious to me day by day."

And yet many who utter such words have absolutely no idea of the responsibilities of the love of God—the responsibility to give. He who does not feel the burden upon him to give of his life, to give of his God-trusted talents, and to give of his property, of his money, to the suffering cause of God, does not know the love of God, for—

God so Loved

THAT HE GAVE.

My brother, my sister, when you and I kneel down to pray that God will bless the Third Angel's Message and hasten on its work with power in the earth, how can we have faith that the Lord will be pleased with that prayer when we are withholding the money so necessary to make the work go?

It is useless for men to pray to God to bless the work and to tell the Lord how much they love the work when they do not support it by their offerings. Such prayers are an abomination in the sight of heaven.

What good does it do to pray for the success of the Third Angel's Message if we do not freely give the strength and money necessary to forward it in the earth? Any one who does this simply does not believe the Third Angel's Message at all.

Statesmen and army officers have a saying that "money is the sinews of war." The same is to a great extent true in the warfare now being waged on earth between Christ and His followers on the one side and Satan and his followers on the other side.

It is not well-worded testimonies that count. Long prayers may or may not reveal loyalty and devotion to the cause of God.

In the Bible it is written: "My little children, let us not love in word, neither in tongue; but in *deed* and in truth." Loving in word and in tongue,—

merely talking about the love of God,—making a profession of love,—is a very different thing from possessing the real love of God. The real love of God is a thing of *deed*, not of word. It is a love which *does*; it is a love which *gives*.

And now, my dear brethren and sisters, one and all, is God calling upon us to love His cause? Oh, yes; we know He is, and we must hasten to manifest that love in the same way that God himself manifests it—by giving. He has said that financial ruin and disgrace are staring His schools in America and the institutions in Scandinavia in the face. He is calling for gifts, both large and small, to succor these instrumentalities and save them to His cause.

Here is an opportunity to manifest the love of God in “deed and in truth,” and the Lord has confidence that His flock will heed His voice and manifest their love. If He did not have this confidence, He would not make the call.

Giving on this wise is in itself the gift of God. It is so written in the Scriptures:—

“Moreover, brethren, we do you to wit [we want you to understand] of the grace of God bestowed on the churches of Macedonia. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive *the gift*, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace [“gift,” margin] also. Therefore, as ye abound in everything [or gift] in [the gift of] faith, and [in the gift of] utterance, and [in the gift of] knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [gift] also. I speak not by commandment, but by occasion of the forwardness of others, and to *prove the sincerity of your love*.”

The desire to give manifesting itself in the act of giving is in itself a gift of God. He who rightly gives to the cause of God is exercising a spiritual gift bestowed on him by the Master. This gift God freely bestows upon all who open their hearts and hands liberally to perform it.

Giving is a gift. The exercise of this gift is just as surely the exercise of a gift of God as is the exercise of the gift of faith, or of utterance, or of knowledge, or of prophecy, or of teaching, or of tongues. It is a gift of ministry, and he who exercises it is a minister of the gospel.

The gift of giving is the gift which proves the sincerity of our love. To all men and women who wish to prove that they possess the love of God, the great apostle commends this gift. By the exercise of the gift of giving, the redeemed of God can prove to all the world and to themselves that they have the love of God abounding in their hearts in deed and in truth.

So therefore, in the language of Paul, I say: “Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. . . . But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: **FOR GOD LOVETH A CHEERFUL GIVER.**”

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.” “Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.”

THE TEN CENTS-A-WEEK PLAN

THE apostle Paul, when communicating with the Gentiles concerning their obligation to administer of their “carnal things” to those who had imparted to them of “their spiritual things,”—the gospel,—said: “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality.” Rom. 15:27; 2 Cor. 8:12-14.

Concerning the question of liberality we read in “Testimonies for the Church,” Vol. I, page 190: “I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He counseled His people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things.”

The Scriptures clearly set forth the importance of recognizing the claims the Lord has upon us, and the danger of yielding to the natural, selfish tendency of the human heart. Paul said of Timotheus, “I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s.” Phil. 2:20, 21.

Knowing the liability to love earthly above heavenly things, Moses gave a warning to Israel just before his death, in these words: Beware “lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, . . . thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers as it is this day.” Deut. 8:12-18.

Mind, Moses did not say that the Lord gave the children of Israel power to get wealth that they might consume it upon their pleasures, but, while they should remember that all the power they possessed was from God, and that therefore this power which had been used in collecting this substance was God’s power loaned to them, the substance thus gathered was given them that they might use it to His glory, in the establishment of His covenant—in advancing His truth in the earth.

In the days of Haggai the prophet, we see that Israel had gone in just the way Moses cautioned them not to go; for the word of the Lord to them was: “Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.” Haggai 1:6, 9.

As an aid to keep continually in the mind the Lord’s claims upon them, the Israelites were told that “the first of the first-fruits of thy land thou shalt bring into the house of the Lord.” Ex. 23:19. The blessed results of thus keeping the Lord’s cause in mind are emphasized in the Proverbs of Solomon, where it is said: “Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Prov. 3:9, 10.

Our Saviour, in His wonderful discourse upon the mount, emphasized the same idea, when He said: “Seek ye first the kingdom of God, and His righteousness; and all these things [food, drink, clothing—things the world seek after] shall be added unto you.” Matt. 6:33.

So in the words of Malachi, in the Lord’s address to His people just before His second coming, He

says: “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.” Mal. 3:8-11.

Speaking of gifts for the support of the Lord’s cause, the apostle Paul said: “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” 2 Cor. 9:6-8.

“If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open,”—“Testimonies for the Church,” Vol. IV, page 474.

“Whenever God’s people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honoring Him with their substance, their barns were filled with plenty.”—*Id.*, Vol. III, page 395.

“If those who profess to love the truth are holding on to their riches, and, failing to obey the word of God, do not seek opportunities to do good with that which He has intrusted to them, He will come closer, and will scatter their means. He will come near to them with judgments. He will in various ways scatter their idols. Many losses will be sustained. The souls of the selfish shall be unblessed, but the liberal soul shall be made fat. Those who honor God, He will honor.”—*Id.*, Vol. II, page 661.

“Those who have thought to increase their gains by withholding from God, or by bringing Him an inferior offering,—the lame, the blind, or the diseased,—have been sure to suffer loss.”—*Id.*, Vol. III, page 546.

“While such unhesitatingly gratify their supposed wants, and withhold from God the offering they ought to make, He will no more accept the little pittance they hand into the treasury than He accepted the offerings of Ananias and his wife Sapphira, who purposed to rob Him in their offerings.”—*Id.*, Vol. II, page 128.

Concerning the Lord’s plan of working, we read: “God, in His wise plans, has made the advancement of His cause dependent upon the personal efforts of His people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, He has placed a signal honor upon him.”—*Id.*, Vol. IV, page 464.

As to the way in which this work may be done, we read: “They are not to bring a yearly gift merely, but should also freely present a *weekly* and *monthly* offering before the Lord. This work is left to the people, for it is to be to them a weekly, monthly, living test.”—*Id.*, Vol. I, page 237.

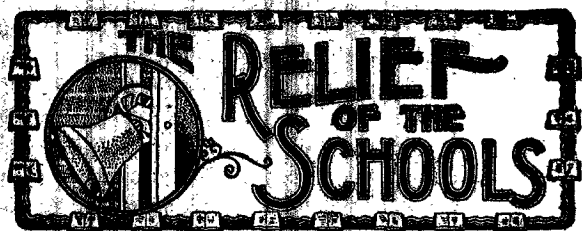
We see from 1 Cor. 16:2 that the apostle Paul recommended a system for gathering *weekly* offerings for sustaining the cause: “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

After the plan of tithing all our income had been thoroughly presented to our people, there was considered a system of first-day offerings for the support of our missionaries in the “regions beyond” the bounds of our local Conferences. This plan was presented to the General Conference by Elder Geo. I.

Butler, in November, 1887. It was shown what would be the result in raising money for this purpose if even a small sum each week was paid by each individual. Some adopted and carried out this plan from the first. Different schemes have been presented from time to time to stimulate this mode of raising missionary funds. Boxes with appropriate mottoes and various devices have been constructed to serve as reminders for contributions for this purpose. It is true that some money has been obtained in this way, but the amount given has not exceeded two cents a week for each member of the denomination.

About three years ago the plan was recommended of contributing ten cents a week for each member. This has brought a good increase in contributions from the churches where the plan has been adopted. Any one can figure readily that ten cents a week for sixty thousand Seventh-day Adventists means a grand result for the support of missions. The sum of three hundred and twelve thousand dollars a year is not small by any means, and this is what it would be if all the members would enter into it.

There are comparatively few of our members who could not give ten cents a week. But there are hundreds who should never be satisfied with doing less than five or ten times that amount each week for the support of foreign missions. I am personally acquainted with those who, on the old plan proposed by Elder Butler, have given one dollar each week for "first-day offerings," paying it at the end of each quarter as regularly as they have paid their rent, store bill, or any other debt. It has seemed to me, as the Lord has said, we "should make weekly offerings," that each church should say, "That is right, and as a church we will pay what will amount to ten cents a week for each member." Then let sums be pledged by individuals, till sufficient, at least, is made up for what would be the quota for the whole church. And if the sum is more, it will help swell the bill in behalf of the poorer ones in other churches. Why not make one grand effort in this direction, so that it can for once be said, "The treasury of the mission fund is not crippled for money;" and when once said, *keep* the ball rolling. May the good Lord so infuse all our hearts that this may be the case, and that soon. J. N. LOUGHBOROUGH.



A KIND gift of one hundred dollars has been made this week to the Battle Creek College, by Brother and Sister Charles Smith, of Ruscomb, Ontario. We feel very thankful for this gift. Union College, College View, Neb., has also received several gifts of a similar character, from those to whom the college owed money on notes.

WHAT A BROTHER IN MARYLAND ACCOMPLISHED

WRITING under date of January 31, Elder C. D. Zirkle says: "We had a man go out the other day in one of our Bay churches, and in a short time he took twenty-five orders for this book. It had been thought that nothing could be done in that particular field, as the people are oystermen, and not very intelligent. Personally, I find that the book sells well—as well as any book I have handled."

THE president of the Oklahoma Conference says:—

One of our brethren, Elder D. F. Sturgeon, has sold "Christ's Object Lessons" remarkably fast for the time spent. He has not spent one fourth of his time in that work. He had to settle his family on his new place in the West; but he is far on his second hundred, and last Sunday his wife told me

that he had sold the book to every one to whom he had presented it. That is truly wonderful. I wrote him at once to do nothing but sell the book. Some others of our workers are doing fairly well.

May the Lord be with you and all others engaged in this work.

ELDER J. F. BAHLER writes, from Texas:—

P. T. Magan.

DEAR BROTHER: Your letter of the 17th is received. I understand that one thousand dollars has been paid on the Keene Academy indebtedness. Nearly every minister and worker has "Christ's Object Lessons" on the brain. Our people are certainly presenting a united front in the sale of this book. We read with great interest those articles pertaining to it in the REVIEW.

We shall be glad to hear from you at any time.

I hope that we shall have one of the best, if not the best, General Conferences ever held by our people.

May the Lord bless you in the work He has given you to do.

"CHRIST'S OBJECT LESSONS" WINS SOULS TO CHRIST

I AM not strong, and can not expose my health much in bad weather, but my wife and I took sixteen books to sell. I said that if we would consecrate ourselves to God, we could sell them. I worked hard all one afternoon, but did not succeed in selling a book. I could not understand it; but I said to myself, I will sell one before I go home; in a short time I sold four, and went home rejoicing. My wife's sister is very bitter against us, and so is her husband, but my wife managed to sell her a book, and she has sold two others for us. People of the world say that it is a grand book, and that no household should be without it.

A GIFT WHICH MEANT MUCH TO THE GIVER

THE following story comes from Iowa. The letter is written by one of our ministering brethren, and the story impressed us so deeply that we thought the readers of the REVIEW would like to have it:—

DEAR BROTHER: Your kind letters to hand. We appreciate news of the progress of the work. I have sold over fifty copies of "Christ's Object Lessons," besides the number taken in hundred-pound lots in the various churches where I have been.

Please find inclosed a draft for five dollars. This money is out of a ten-dollar gold piece, which was a special treasure—a keepsake. It had been in the family for years, handed down from father to son; but the giver, after debating the question in his mind for some time, said, "The Bible says where your treasure is, there your heart will be also; so take the treasure, and put it in the bank of heaven." Five dollars is for books, and five for the material fund. God is blessing His willing, earnest, faithful children.

My wife has sold her six books, and more.

DEAR BROTHER: Inclosed please find ten dollars for the relief of the schools. This has a history. In June, at the South Dakota camp-meeting, I made a contribution of ten dollars (just one tenth of my income), to relieve the schools. I had been sorely tried because our leaders had incurred the debt, as I think debts are wrong. We are instructed to "owe no man anything." I helped nearly all our institutions to get started, and had used much self-denial to do so, and I felt discouraged; but when I saw that those who rebuilt Jerusalem were not to blame for its ruin, I felt it a privilege to help roll away this reproach. Well, then my trouble over the debt was past. I had done what I could, and was happy; but in November I received a box containing ten copies of "Christ's Object Lessons." I also received a letter, saying, "We send you the ten copies you paid for." I was amazed—I had bought no books—not a word about books. I am seventy-seven years old, and too feeble to walk one block, let alone carrying a book. What to do I did not know; but I said, If I could sell those, I would send the money back again, so I spoke to all whom I saw, and friends sold the books, till I had \$9.25, so I concluded to add the seventy-five cents, as I like round numbers, and send it to you, and see if it will stay. "In some way or other, the Lord will provide." He will help us if we do our part; and if He wishes the books sold, we can sell them. I have one copy left, and shall send that by mail, as a present.



— M. Waldeck-Rousseau, premier of France, is seriously ill.

— The bubonic plague is spreading in Cape Town, South Africa.

— There are over 160,000 church edifices in the United States.

— Cecil Rhodes, of South Africa, is reported to be seriously ill.

— Botha, the Boer general, declares that General De Wet is insane.

— France is arranging to resume diplomatic relations with Venezuela.

— A \$6,000,000 glass lamp trust has just been formed in Pittsburg, Pa.

— Louisville, Ky., has an anti-cigarette league composed of over 500 boys.

— The largest vessel ever built (680 feet long) has been launched at Belfast.

— J. Pierpont Morgan has obtained control of New York City's largest retail dry-goods stores.

— About one week ago a white man was taken from the jail at Osceola, Ark., and lynched.

— The recent election in Denmark resulted in "an overwhelming defeat of the government party."

— Wayne County, N. Y., is said to have oil wells which equal the best to be found in Pennsylvania.

— The Supreme Court has decided that Countess Castellane is to receive her full income of \$800,000 per annum.

— The Russian and Italian consulates in Geneva, Switzerland, were mobbed the 6th inst., by anarchist sympathizers.

— There are in Scotland 30,000 idle miners at the present time. They are striking for an eight-hour working day.

— M. Veniselos, foreign minister of Crete, has been dismissed, because he said the island should be independent.

— One hundred and fifty-five municipal physicians of Leipsic, Germany, have struck for higher pay and better treatment.

— Sir George Murray Smith, an English publisher, and founder of the *Cornhill Magazine*, died in London the 10th inst.

— The Cuban Constitutional Convention rejected the Platt amendment the 6th inst., by a vote of twenty-four to two.

— A firm in Hoboken, N. J., has cornered the peanut market, advancing the price seventy-five cents on the bushel.

— The rebels in Colombia have won in several engagements with the government troops, and are about to move on Panama.

— The International Kindergarten Union, embracing seventy organizations, is holding its eighth annual convention in Chicago.

— The United States and Canada have arranged to have postal money orders pass at the domestic rate, between the two countries.

— The St. Louis Elevator and Storage Company's elevator (foot of Biddle Street) was destroyed by fire the 8th inst. Loss, \$650,000.

— Members of the Anti-Saloon League, accompanied by the police, recently compelled the closing of all the saloons in Schenectady, N. Y.

— According to the *Paris Figaro*, an attempt is being made, by shop clerks and other employees in that city, to have Sunday observance enforced.

— It is thought that service on the new trolley line between the Michigan cities, Benton Harbor, Paw Paw, and South Haven, will begin the first of July.

— Because the United States is opposed to the dismantling of Chinese forts and the furnishing of troops to garrison points selected for permanent occupation, a number of the Powers in China desire to have her eliminated from the international concert in settling affairs with China. The United States "is determined not to be side-tracked by any such scheme," and will refuse to withdraw from active participation.

—The defection of French Roman Catholic priests to Protestantism is on the increase.

—Owing to their dilapidated condition, a portion of the walls of Avignon, France, will be destroyed.

—After twenty-six years of service, Col. A. K. McClure, the veteran editor of the Philadelphia *Times*, has resigned.

—In the Church of England there are said to be 100,000 converts from Judaism, and 300 ministers who formerly were Jews.

—The Havana (Cuba) newspaper *La Discusion* has been suppressed by Governor-General Wood, "for publishing a cartoon hostile to the United States."

—Emperor William has issued an order that "school children should learn by heart 291 Biblical verses, and 193 verses of hymns, in addition to the catechism."

—China has agreed to permit the island of Ku-Lang-Su, in the harbor of Amoy, to become "a foreign settlement, a valuable concession long desired by the Powers."

—An Italian paper, the *Fischietto*, of Turin, thus summarizes the situation in South Africa: "(1) The Boers repulse the English; (2) the English repulse the Boers."

—The Great Salt Lake of Utah is said to be receding on account of the drain upon it, due to irrigation. It is proposed to connect it with the Snake River, by means of a canal.

—The London Religious Tract Society sends out each year over 50,000,000 copies of its publications, which are issued in over 200 languages, and go to all parts of the world.

—A Roman chariot was recently found near Philippopolis, Bulgaria. It seems that "all the metal parts of the chariot and the harness were found, as well as arms, and human remains."

—Samuel P. Thrasher, of New Haven, Conn., has invented a clock that tells the exact time, to the minute, by means of Arabic figures, on the same principle as the bicycle cyclometer.

—The czar has made Adj.-Gen. P. S. Vannovsky minister of public instruction, and in a rescript addressed to him "announces his intention to renovate and reorganize Russian schools."

—A Jewish exchange says that "the punishment known as the double buckle, to which Captain Alfred Dreyfus was subjected while a prisoner, has been by decree abolished in French convict prisons."

—The leading Protestant paper of Germany bitterly complains that "the so-called Christian science has been imported from America," and that it is making rapid progress among the higher classes.

—The German emperor recently caused to be suppressed a Polish hymn-book "containing revolutionary matter, and advocating Polish freedom." The book had been widely circulated in western Prussia.

—The Supreme Court of Indiana has decided that "a physician is not bound to answer a call for his services, even though he is the physician of the family and a fee for his services is tendered him in advance."

—It is reported that the British have secured "a concession in the provinces of Shansi and Honan, containing China's most valuable mineral land. It includes a coal belt exceeding 3,000 miles, besides great fields of iron and petroleum."

—A new type of five-inch naval gun for United States cruisers was recently tested at the Indian Head proving ground. It developed sufficient power to pierce "seven inches of Krupp armor at the muzzle, and five inches of Krupp armor at 2,000 yards."

—A few days ago a bill was before the Massachusetts Legislature, to "permit such form of recreation on the Lord's day as does not trespass upon private rights or disturb the peace of public worship." The bill was defeated by a vote of fifty-five to ninety-eight.

—Dispatches state that "after mature deliberation, 10,000 Catholic members of the Federal party, citizens of the district of Binondo, in Manila, which is the headquarters of the party, have resolved to separate from the Vatican, believing that the doctrines of Rome are detrimental to the progress of the country."

—Of nearly 7,000 children who have been carefully taught kindness to animals, in one of Scotland's public schools, it was found that "not one has ever been charged with a criminal offense in any court." On the other hand, among about 2,000 convicts in American prisons, but twelve were found who had any pet animal during childhood.

—"The sizes of anthracite coal and the screens through which they are made, are as follows," says *Steam Engineering*: "Coal which runs through a screen having a mesh of 3-16 of an inch is called barley; 3-8, rice; 9-16, buckwheat; 7-8, pea; 1 1-2, chestnut; 2, stove; 2 3-4, egg; 4 1-2, grate; 7, steam. Coal beyond this size is known as lump coal."

—Prof. Frederick Wright, geologist of Oberlin College, and just returned from a trip around the world, "has photographs which he claims will prove beyond doubt that the Biblical account of the escape of the children of Israel through the Red Sea was not only accomplished, but is possible, under certain conditions, to-day." Some will go to great lengths to try to prove that there never were any miracles.

—While passing through Galicia, Austrian Poland, some Jesuit priests "sold to the peasants lots of saints' pictures, printed like postage stamps, and told them to eat them because they were blessed remedies for hunger, colic, and the like. The Polish peasants devoured the Jesuits' stamps by the handfuls, and the fathers pocketed dimes by the handfuls." Such gullibility on the part of ignorant peasants is more than equaled by the blind faith which intelligent Americans place in the curative (?) properties of patent medicines; for the Jesuit stamps are less expensive, and infinitely less injurious.

—King Edward and Queen Alexandra, of England, now reside in Buckingham palace, occupying a suite known as the Belgian. All court functions, however, will be held in the throne-room of St. James' palace. In June, 1902, will occur the coronation ceremonies.

—The British government proposes to furnish King Edward with \$330,000 a year more than Queen Victoria ever received; and "this increase will go into court splendors, which smart society in England yearns for so ardently, and which it had to go without during the years of the late queen's widowhood." It is expected that Edward VII will have the most brilliant court in Europe.

—It is much safer for persons with weak hearts to walk up or down stairs than to make use of the modern swift elevator. Commenting upon what it terms "elevator disease," a London paper says: "Lift [elevator] attendants have died sudden deaths; people with weak hearts have noticed ominous sensations when in the elevator. We are told the sudden transition from the heavier air at the foot, to the lighter air at the top, is extremely trying to the constitution. Most people have experienced singular sensations of internal collapse when the lift floor sinks beneath their feet, but none suspected that the results might be so serious." The matter is certainly worthy of careful consideration.



NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU



MISSIONARIES of experience in China say that ancestor worship is one of the greatest obstacles, if not the greatest, to surmount in bringing converts to realize how fully the disciple of Christ must forsake "all that he hath" in order to follow the meek and lowly Sav-

iour. Ancestor worship truly does so thoroughly permeate the whole life of the Chinese, from childhood up, and is so far-reaching in its effects upon the practical things of experience, that it is almost impossible to sense how greatly it influences every act, every decision, every step taken, until one is thrown in actual contact with it, and sees in what practical and unexpected ways it operates.

An illustration of this may be seen in the case of a young man who has been under our instruction for about two years. He has always exhibited strong preferences for things Chinese, and although favorably inclined toward Christianity, when put to the test, has identified himself a veritable Chinese in his whole make-up. A few days ago while conversing with him on his attitude toward Christianity, he said, in substance: "I like very much to be a Christian, but if I be Christian, my older brother give me no more money come to school. I want come to school two or three years more, but if have no money, how can come? I believe Bible, and want come school few years more and learn be teacher, so I can go back China and teach Chinese people do right. I think I come school now, and by and by finish school, be Christian, go back China, teach. Now if I want to spend only one cent or half a cent, must ask my older brother. If I be Christian, he give me nothing."

So much from a financial point of view. There seems to be no difference in the degree of servitude, whether yielded to parent or to older brother. That the relation of son to parent or to older brother is, in many cases at least, a slavish servitude, and not respect or even honor, is illustrated in the case of this same young man. Not long ago, being detained down town till past the dinner hour, he came about two hours later for permission to go out and buy something to eat. On our urgent invitation, he consented for Mrs. Howell to set him out a lunch; but in spite of all the instruction he has had on wholesome foods, he could not be induced to partake of fruit, either raw or cooked—not because he did not like it, nor because he was not convinced of its dietetic value, but because his older brother told him not to. He is nearly of age. Here is his picture.*

* The smaller picture is the one here referred to. The larger one should have been in last week's article, but by mistake the smaller one was used.



It makes one's heart ache to see young men of promise bound down to such mental slavery, and one's soul yearns to see them set free in the liberty wherewith Christ can make free. Only three days ago, a young man of twenty-five left the school, so much against his own wishes that he could scarcely speak for emotion, because his older brother told him to leave and go to work, although they are well situated financially. I have seen many instances of this kind, but can not recall one where the boy dared to try to dissuade his superior, even though only a brother, from his expressed purpose to send him here or there or have him do this or that. The grace with which the younger brother surrenders his own will is the only commendable feature about it; but there is one encouraging element in it, and that is, if the boy can once be led to see that this place of superiority should be occupied by God, because God made and loves him, he might be expected to yield Him implicit obedience, not from servile fear, but from filial love. Then it is that he can see that his former servility was but a perversion of the true "filial piety" enjoined in the Fifth Commandment.

The same conversation already mentioned, let in a ray of hope for that young man. In common with most Chinese, his love of money is pretty strong; and when in our Bible class, a week or two before our conversation, we read the passage of Scripture, "The love of money is the root of all evil," he immediately took exception to it, saying, "If have no money, how going come school? If get sick and have no money, how going to do?" In our conversation he said, "I am sorry before in our Bible class I made mistake and talked against what the Bible says, because now I know Bible is true, because Ah — showed me some verses in the Bible, and I understand now." Ah — has accepted Christianity, and this little incident in the conversation is doubly encouraging, because it reveals the fact that Ah — is working for his schoolmates. I will speak more fully of Ah — further on.

W. E. HOWELL

WYOMING

SINCE the Week of Prayer I have held two series of meetings. At the first place, on Wolf Creek, northern Wyoming, but little interest was manifested. Closing the meetings, I went to a place near the Big Horn mountains among the foothills, where I found a small log schoolhouse. After corking the holes, and placing gunny sacks at the broken window panes, the meetings began, the people coming from two to six miles over the hills. Almost every one in the neighborhood, from the youth of twelve, to the man of seventy winters, attended. After the first night they began to ask for longer sermons. Under the circumstances, it was thought that a short series would be better than to take any chances on the weather at this season of the year.

Every feature of the Third Angel's Message was presented in three weeks. Flesh, tea, coffee, and spices disappeared from the tables, healthful foods taking their places. Whisky and tobacco were discarded, and gambling and dancing were discontinued. At the close of the meetings nine persons were baptized. Six others are keeping the Sabbath. These accepted all points of present truth, but do not feel clear to go forward in baptism. A leader was elected, and a Sabbath-school of twenty members was organized. Steps were taken for the erection of a building for church and school purposes, work on which will soon begin.

The interest here was created by one of our faithful canvassers, Brother E. L. Cook, who was with me during these meetings, and rendered excellent service in visiting, and otherwise.

O. S. FERREN.

AN EXPERIENCE

INASMUCH as I have received many inquiries with newspaper clippings, asking me for particulars in regard to our recent experience at Berea, W. Va., I will take this opportunity to answer all.

Although the reports in various papers from New York to Chicago were in some instances exaggerated, yet the serious condition of affairs brings us to a realizing sense that "the dragon is wroth with the woman."

Briefly, the events which have led up to the journalistic reports are as follows: Having been challenged to discuss the subjects of conversion and the nature of man, by the Seventh-day Baptists, represented by A. McLearn, D. D., and libelous and false statements having been circulated against the truth and our people, and especially against the Spirit of Prophecy, I accepted the challenge.

Truth prevailed, the enemy suffered a stinging defeat, which was witnessed by the slander heaped upon the servant of God by the opposition. Sunday evening, March 17, the discussion ended, and Tuesday evening, the 19th, as we were going home after a good service, we were attacked, and several were struck with eggs. A sympathizer, but not a member of our church, ran to see who did the deed, and was followed by one of our brethren. They soon overtook the assaulting party, and they in turn were followed by two more of our sympathizers. The attacking party were plainly told that they would not be attacked, as we did not want to fight, but finding themselves liable to be discovered, they drew knives and pistols; and while no one was shot, four were cut—three of them badly. Our friends used no weapons, the assault being entirely on the other side.

The county authorities have taken the matter up, and the three leaders are now under heavy bail to await the action of the grand jury on the charge of felonious assault. While the affair was deplorable, it nevertheless has turned public sentiment in favor of Seventh-day Adventists, and many who are opposed to the doctrine are firmly for us as regards our rights, and are outspoken in our behalf. Our church at Berea is more closely united. Thus the enemy of souls is thwarted in his evil designs. The injured ones are recovering, and we praise God that His care has been over us, and rejoice that we are accounted worthy to suffer for Christ.

W. M. A. WESTWORTH.

DO YOU WISH THE ADVANTAGES OF A
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If so, remember that we are able to give those accommodations. Our school is situated in the northeastern part of Texas, in Cass County, in the pine regions. The land is good, will produce anything that can be raised in the South. It is not a deep sand, but is mixed with sufficient earth for general purposes. One brother, a resident for twenty years, says: "I have not failed to average half a bale of cotton to the acre."

There is an abundance of good water, and fruit of all kinds. The price of land is from five to ten dollars an acre, according to improvements. The brethren can accommodate three or four renters with houses and land if they will apply in time. Land near the school may be rented on easy terms from those not of our faith.

The brethren will take in student boarders. We have a large school building, good school, Sabbath-school, and a wide-awake missionary society; are two miles from the post-office, and eight miles from the railroad.

For terms and further particulars, address O. T. Hancock, Marietta, Cass Co., Tex.

L. O. CORWIN.



THE first annual meeting of the Iowa Sanitarium and Benevolent Association will be held in Governor's Square, Des Moines, Iowa, Wednesday, June 5, 1901, at 4 P. M., standard time, for the purpose of electing a board of seven trustees, and for the transaction of such other business as may legally come before the meeting.

By order of the board,

C. F. STEVENS, Sec.

VERMONT, NOTICE!

It has been arranged to have a canvassers' institute at Burlington, Vt., April 24 to May 2. Bible study, a study of the Testimonies, and a study of the books to be handled in the field will be conducted each day. We greatly desire that all who expect to canvass in Vermont shall attend this institute. The Lord has spoken recently with reference to the canvassing work. Come, brethren and sisters, let us spend a few days together studying this work, that we may know how to meet the mind of the Lord.

J. W. WATT.

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 to work on fruit farm by month. Good chance to learn horticulture. Address, stating age and wages wanted, Dana P. Smith, Paw Paw, Mich.

FOR SALE.—Farm of 80 acres in southern Missouri; good climate; large and small fruits, some in bearing; comfortable house; well, cistern, small barn. Situated in good mission field, near railroad. Price, \$600. For further particulars, address Geo. M. Brown, Mountain View, Mo.

WANTED.—A good cook for general and health reform cooking for Chicago, one preferred who is able to take responsibility, and is willing to make herself useful. Apply personally to 67 Manchester St., Battle Creek, Mich., or by letter to N. A. Piazza, 195 41st St., Chicago.

FOR SALE.—At great sacrifice, a farm of 40 acres, 3 miles from Battle Creek P. O.; 5 acres of timber, an orchard of apple, peach, pear, and cherry trees, good house and outbuildings. Land suitable for fruit and truck gardening. For price and terms, address Barton Huff, care of Sanitas Nut Food Co., Battle Creek, Mich.

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or express. Each person pays \$1 and gets *Good Health* for one year, and \$1.50 worth of Sanitarium foods and other articles. Just think of it! Each person gets \$2.50 for \$1. We could not do this only that the manufacturers have made us a present of these articles to use for this purpose. No matter where you live, you can accept this offer of a Free Family Box. We do not pay freight or express.

If you can't get six, get as many as you can. We will accept one subscription and send the box to any address for \$1. Let each subscriber, if convenient, send us five names of persons likely to be interested in *Good Health*.

N. B.—No one should be without *Good Health* and the Family Box. The freight rate to Oregon and Western Washington is about \$3.50 per 100 pounds; to California, eastern Washington, Idaho, Nevada, and Utah, \$2.60 per 100 pounds; Nebraska and Texas, \$1.75; Southern States, \$1.30; Central States, 60c; Eastern States, 75c. We have low express rates when only one box is ordered. Send us your orders at once. You will not be disappointed. Cut out this notice. Address *Good Health* Pub. Co., Battle Creek, Mich.

Obituaries

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

HOWERTON.—Died Nov. 15, 1900, at Hamilton, Mont., of scarlet fever, Tina R. Howerton, aged 10 years, 4 months. Mrs. W. B. HOWERTON.

STATES.—Died at Provo, Utah, Feb. 9, 1901, of membranous croup, Vera Martha, youngest child of Mr. and Mrs. H. L. States, aged 7 months, 17 days. Words of comfort were spoken by Elder Whitehead. H. L. STATES.

WILLIAMS.—Died at Pomona, Cal., Jan. 15, 1901, of pneumonia, Andrew Williams, aged 71 years. He seemed ready to go, and looked forward to a glorious resurrection. Funeral was conducted by the writer. A. M. WAY.

WEST.—Died Nov. 6, 1900, of chronic bowel trouble, Geo. W. West, aged 56 years. He was a faithful and devoted member of the Indianapolis church of Seventh-day Adventists. Services were conducted by the writer. O. S. HADLEY.

BAKER.—Died March 16, 1901, after two days illness, of congestion of the bowels, Sophia Baker, aged 71 years, 7 months, 15 days. She was a member of the Indianapolis (Ind.) church, and a good mother. Funeral sermon was preached by the writer. O. S. HADLEY.

PETERSON.—Died at Deadwood, S. D., Feb. 22, 1901, of diphtheria, after an illness of eight days, our little daughter, Esther Margaret, aged 5 years, 2 months, 1 day. We rejoice in the blessed hope of a soon-coming Saviour.

MR. AND MRS. SWAN PETERSON.

GLOVER.—Loren Leonard Glover was born in Brutus, N. Y., in 1823, and died in Sylvan township, Washtenaw Co., Mich., March 27, 1901. He was baptized by Elder James White in 1853. The aged companion and four daughters remain, fondly to cherish his memory. Words of comfort were spoken to a large audience by Rev. Katterhenry (German Methodist.) C. E. PAUL.

MCCORMICK.—Died Aug. 23, 1900, at Sachse, Tex., Mrs. Martin Burton McCormick, aged 49 years, 4 months, 18 days. She leaves a husband and twelve children. Sister McCormick united with the Adventist church in Rockwall Co., Tex., in 1884. She was a consistent Christian and a kind mother. The services were conducted by E. T. Russell. E. R. MCCORMICK.

KREICHBAUM.—Died in Los Angeles, Cal., of heart-disease, Feb. 1, 1901, Mary L., wife of Dr. G. H. Kreichbaum, aged 39 years, 10 months, 28 days. She leaves a husband, a daughter, a son, and many relatives and friends to mourn their loss. She suffered greatly in her last illness, but was sustained by the presence of her Saviour. She fell asleep, peacefully trusting in His gracious promises. May she and her family meet in that better world. M. C. WILCOX.

SHULTZABURGER.—Died Feb. 22, 1901, at Altoona, Pa., of pneumonia, after an illness of two weeks, Mrs. Barbara Ellen Shultzaburger, aged 52 years. Sister Shultzaburger accepted the Third Angel's Message several years ago, and was a faithful follower of her Lord to the last. She was a kind and affectionate mother and sincere friend. Two children, a son and a daughter, are left to mourn. Remarks at the funeral were made by the writer. CHAS. BAERLE.

An Encouragement

To encourage every Seventh-day Adventist to engage more energetically in the distribution of our smaller works, the REVIEW AND HERALD PUB. CO. will offer the following-named pamphlets at nearly half price. They all contain present truth, and will do an untold amount of good in the hands of the people:—

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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.....	8.00 A. M.
Nos. 9 and 75, daily, except Sunday.	
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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.
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EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*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		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	6.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	6.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				8.18	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.40		am 2.60
New York.....				pm 1.30	6.15		7.40
Springfield.....				12.15	8.00		10.34
Boston.....				8.00			
WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		pm 2.00			pm 8.30		pm 6.00
New York.....		4.00			9.00		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.35
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		2.20			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	9.25	am 7.15		7.40	pm 4.35	11.25
Ann Arbor.....	9.48	9.28	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	8.50	9.08	8.00
Kalamazoo.....	1.40	pm 12.10	1.20	6.15	4.28	10.00	8.35
Niles.....	8.15	1.22	3.25		7.05		5.05
Michigan City.....	4.38	2.23	4.45		7.06		8.01
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BATTLE CREEK, MICH., APRIL 16, 1901.

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DISPATCHES from Paris state that there is "good authority" for the statement that "a secret treaty has been concluded between China and Japan, with regard to Manchuria."

THE Cuban Constitutional Convention is unwilling to accept the legislation of the United States Congress regarding Cuba; but it also realizes the hopelessness of Cuban resistance.

AMONG the latest dispatches from Peking is the following: "The committee of ministers which is considering China's financial resources has reached the conclusion, based upon what information is thus far obtainable, that \$300,000,000 in gold can be raised without injuring China's resources. The examination by the committee into the subject is thus far incomplete, and it will probably subsequently learn that other Chinese resources for indemnities are available." The Powers may be depended upon to take all the means that China will be able to spare, and much more besides.

THE *Christian Advocate* says that "in spite of all that has been done, the Sabbath [Sunday] is less and less regarded. . . . If things go on at the same rate they have done, in less than ten years the American sabbath will hardly be recognizable in the cities; but the Chicago and San Francisco type will become the universal type. For with all the cities giving up the Sabbath practically as a holy day and consenting to its being turned into a holiday, the rural districts will not long retain much respect for it." Why not all "lay hold on" God's holy day, and thus be joined to a winning, instead of an ever-losing, cause?

THE treaties which created the famous "triple alliance" between Germany, Austria, and Italy expire in 1903. In 1870 France reckoned upon the assistance of Italy, but was disappointed. This led to an estrangement between the two countries. Also the French occupation of Tunis twenty years ago was interpreted by Italy as a hostile move. However, time having effaced some of these animosities, the two nations are trying to get together once more, as seen by the recent reception of the Italian fleet at Toulon. By keeping on intimate terms with France, which, by her military aid under Louis Napoleon, about forty years ago, helped to liberate her, Italy will feel free to demand a revision of the terms of the triple alliance in case she decides to renew her part of the same in 1903.

DURING the nineteenth century the British and Foreign Bible Society distributed 165,000,000 copies of the Scriptures. The weight of these books is estimated to be 30,700 tons; and "to transport this mountain of Bibles a train sixteen miles long, drawn by 150 locomotives, would be necessary. The area of the printed pages would furnish standing room for twice as many persons as are now living throughout the world. If all these Bibles were made into a single volume, the book would be 202 feet high, 140 feet wide, and 41 feet thick; each page would weigh 60 tons, and to turn one of them would take the strength of 1,200 men or 40 horses."

THE charter of the city of New York, as recently amended, has been passed by the State legislature, and is now in the hands of the mayor of the city. The *Independent* calls attention to the fact that "one provision, not generally known, and not discussed, introduced by an amendment by somebody at Albany, at somebody's suggestion,—we don't know whose,—is that the city shall be allowed to appropriate money for the support of private as well as public schools. This may be unconstitutional, or it may not be; but it is a reversal of our accepted policy. . . . What is evidently intended is to provide that denominational and parochial schools may be supported by public funds. That would be a re-establishment of the system of union of Church and State. It is just as logical to support the churches with State money, as the schools. We do not believe, despite the frequent declaration of ecclesiastics that parochial schools must be supported by the public funds, that our people will ever consent to it."

UNDER the title of "That Temporal Power," the *Northwestern Christian Advocate* gives utterance to the following significant words regarding the restoration of temporal power to the pope: "With unceasing vigilance the eye of the pope has been looking for the auspicious hour when national and international complications would be such as to indicate the approach of the time when it would be safe and politic to begin the agitation, and, after these years of waiting, the first step has been taken looking to the putting forth of a demand on this behalf in more positive terms than have as yet been employed. It was not an accident that the first note of the proposed agitation should seem to come from an American, and from one supposed to be in sympathy with the national administration. Archbishop Ireland is not a novice in diplomacy, nor have his efforts to catch the popular breezes in this country been without a purpose, any more than have his journeyings through European countries and his lingerings about the Vatican been incidents of personal pleasure. His *North American Review* article on the restoration of temporal power to the pope, so soon after his return from abroad, shows unmistakably the bent of his mind and the topic of his consultations while hobnobbing with the pope and cardinals in Rome, with princes, rulers, and diplomats in Europe, and indicates the burden of his soul. It is that for which he thinks and works with untiring energy, knowing that he echoes the united sentiment of the hierarchy, and believing that other exciting interests will absorb the attention of Protestant peoples so as to permit this agitation to become formidable without arousing any very

serious opposition. . . . He only asks for a little bit of temporal power — just enough to give him independence of the national government and to make him a little potentate! He does not ask the restoration of sovereignty over the Papal States — not yet! Archbishop Ireland has read the story of the 'Camel's Nose.' He desires to have the principle established; then claims and pretexts for expansion can be made and multiplied at will." Neither politicians nor astute diplomats can hope to cope with the papacy: it takes primitive Christianity to do that.

OBITUARY

LAY.—Died in Allegan, Mich., March 13, 1901, of anæmia, George T. Lay, aged 78 years, 4 months, 23 days. He was born in Lockport, N. Y. At the age of twenty-one he came to Allegan, Mich., where he spent the rest of his life. About 1858 he accepted the faith of the Seventh-day Adventists, and joined the church at Monterey at the time of its organization. From this time he maintained a firm belief in the Scriptures and in the truth for our time. The last year and a half of his life, with failing health, he spent much time reading his Bible and books on present truth, especially "Thoughts on Daniel and the Revelation." A few days before his death he had a bright experience, in which he gave assurance of peace with God. He leaves a wife and three children to mourn their loss. The funeral was held at his late home in Allegan, and a brief service at the meeting-house in Monterey, following which the burial service took place in the South Monterey Cemetery.

I. D. VAN HORN.

THE RELIEF OF THE SCHOOLS

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THERE must be no let up until every debt is paid.

For the summer's campaign much money is needed.

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....., April, 1901.

P. T. Magan,
Battle Creek, Mich.

Dear Brother:

Inclosed please find

Dollars for the RELIEF OF
THE SCHOOLS.

(Signed),

NOTICE!

THE second annual session of the Chesapeake Conference of Seventh-day Adventists will be held in Baltimore, Md., May 6-12. All churches in the Conference should elect delegates, sending their credentials to C. D. Zirkle.

O. O. FARNSWORTH, Pres.