

The Adventist Review and Sabbath Herald

"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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"AT EVEN, OR AT THE COCK-CROWING, OR IN THE MORNING"

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant can not shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight, like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhopd-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
The Master is near, the Master is here,
I have only to sit at His feet.

—British Weekly.

Oh, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to
press

On the reluctant soul; even past despair,
Past sin itself—all—all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or rather, know
That God loves us! . . . Accepting the great pledge
Of His concern for all our wants and woe,
We cease to tremble upon danger's edge,
While varying troubles form and burst anew,
Safe in a Father's arms, we smile as infants do!

—Chauncy Hare Townshend.

CANVASSING, A BRANCH OF GOD'S WORK

MRS. E. G. WHITE

INDEXED

THE canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth.

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers.

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak, which will bring light and hope and courage to many souls.

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay

in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

God calls upon us to lift up the standard. As God's standard-bearers, we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory.

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time.

The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?—Through the efforts of the canvasser. Thus the reading-matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world.

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way. For the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books that contain the truth as attends the work of the minister who is educating the people as to what is truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God.

'WHOSO READETH, LET HIM UNDERSTAND'

P. M. HOWE
(Bartonville, Ontario)

IN nearly all, if not in all, our churches there are three classes: (1) Those who take the REVIEW and read it; (2) those who take the REVIEW and do not read it; and (3) those who do not take the REVIEW, and so, of course, can not read it.

Many of those who do take and read the REVIEW, read in a hurried manner, and soon forget its instruction. It really seems to me that all the good that can possibly be gained by the weekly visits of this church paper must be obtained by a careful study and consideration of its pages.

There is an alarming lack of consecration and spiritual life in many Seventh-day Adventist homes. The Bible, and the REVIEW, which is a true guide to Bible study, are both spiritual. These, if heeded, will insure a consecrated, spiritual atmosphere in the home. What is needed is a revival of "home work." Much that is published week by week in the REVIEW alone is, in part, if not altogether, lost upon the REVIEW family because it is not read, and put into practice in the daily life.

If we were converted and followed the leading of the Holy Spirit, there would be no need that the publishers should spend time and money to increase the circulation of the paper. The churches, all scattered abroad, would be the living epistles of the blessedness of the weekly visits of the REVIEW. Every one who reads would say to his brother or sister, "Come and see." It is too bad to spend precious time and money, and take up space in the columns of our church paper, to encourage church-members to subscribe.

Not long ago a brother said to the writer: "The REVIEW is too dear. We have lots of reading-matter, papers, etc., in our home. Why don't they put the paper down as cheap as other papers are?" My answer was, "If you will take the paper for five years, read it prayerfully, and then conscientiously believe it too dear, I will pay the \$7.50, making you a present of the papers."

Dear readers of the REVIEW family, what would you take for your interest in Nos. 50 and 51? What would every live church elder and deacon take for the special letter relative to the canvass for "Christ's Object Lessons" in No. 50? What would you, fathers and mothers who profess belief in the Third Angel's Message, exchange for the timely warning given in the same article to come out and be separate from the world to save your children? and what compares in value with the first-page article, "Words to Parents," in No. 51? Would you allow a thought of a comparison between the blessed REVIEW AND HERALD and some secular weekly or daily sheet for one moment to tarry in your mind, if you sensed the solemnity of these days and the importance of a consecrated life, devoted wholly to God and His cause, for yourselves and your children? Oh, may the Lord help every one of us to awake out of sleep!

You and I are responsible for the increased circulation of the REVIEW. Every English-speaking Seventh-day Adventist family in the world should read this paper for 1901. Why do not the elders see to it that every one is visited and reasoned with until a sense of the need is felt?

No wonder that churches are in trouble or dead. They do not know the truth; they do not discern the signs of the times; they are not looking for Jesus to come soon.

Let us cease to criticise the paper, let us read and believe. Let us pray for the managers and the editors, that Christ may continue to give them the true light. Thus the REVIEW will be the faithful watchman on the walls of Zion, crying out the right hour of this dark world-night of sin, to save us from being surprised and overcome by the enemy. Then will the words of the Lord, "Arise, shine; for thy light is come," be fulfilled

in us. Then will 1901 be a year of advancement in Christian growth and true missionary work; then the message will be carried to regions at home and abroad. What a mighty work may be done if we unitedly go forth in Jesus' name. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Redeeming the time, because the days are evil." "The last shall be first." May we arise to take advantage of our opportunity to hasten the coming of Jesus. He is saying, by the Spirit, "Behold, I come quickly."

In a coat of gleaming armor,
Like a warrior I set forth;
With a snow cloud for my banner,
I march from the frozen North.

The wind is my brazen trumpet,
My spear an icicle bright;
A million courier snowflakes
Ride before me through the night.

But though we come in the tempest,
Which I and my comrades love,
'Tis not a desolate message
We bear you from above.

The words I shout through my trumpet
Sound not like a battle-cry,
But ring out clear, "A happy new year!"
For January am I!

— Companion.

A PUZZLE SOLVED

J. S. OLIVE
(Battle Creek, Mich.)

DO WE not often meet persons who are so disagreeable that one would rather cross the street than encounter their forbidding frowns and harsh words? They seem to have great power to sting every one they meet. Some are so proud of their humility that you can not live in the same house with them. They snub, and contradict, and mortify one at every turn. And yet they profess to be Christians — to love the Saviour, and to be getting ready for His coming. We dare not conclude that they are not sincere. Why is it, then, that they are so intensely disagreeable? When sad and lonely, and longing for help and sympathy, I am always disappointed if I look to them.

"Things that are equal to the same thing, are equal to each other." So it follows that if we were each like Christ, we should enjoy each other's company. Then comes the solemn question, "Lord, is it I?" And I fear it is all my fault. No doubt part of it is; and yet I know that the more like Christ many seem to be, the better I love them.

Passing under an apple tree in the autumn, I picked up a large, sound, red apple, but as soon as I tasted it, I threw it away. What was the matter? I like apples. This was surely an apple — a good, large, sound one, which had been blown from the tree by a hard wind; and yet it was so hard, so sour, so acrid, so utterly unfit to eat, that one slight taste was enough. What was the matter? It was from a good tree, and was sound to the core. It was simply *unripe*. The thought came to me, Perhaps that is what ails us disagreeable Christians. We are simply *unripe*. We may be Christians, as Peter and John were, when we wish to call down fire from heaven on all who do not think, and say, and do just as we do; but surely we are *unripe* Christians. We may not quite desire to call down fire on others, and yet if we needlessly wound, and hurt, and neglect them, we are still *unripe* Christians, if Christians at all.

May the sunshine and dew of heavenly grace ripen us, till we wholly please the Lord; then we shall surely each please the other "to his good for edification." Then we can say, If our fellowship in Jesus be so sweet now, what heights of rapture shall we know when we meet round His throne!

WHEN WAS GOD'S ETERNAL PURPOSE REVEALED?

H. F. PHELPS

THIS must be a question of great interest to all who would understand the "deep" things of God. And in this study, as in all others pertaining to the study of God's word, we may rest in the assurance that while "the deep and secret things belong to God," "those things which are revealed belong unto us and to our children forever."

There is a purpose in this, too: it is "that we may do all the words of this law." Deut. 29:29. Then whatever is revealed upon this question, or upon any other, may be ours to know; for it belongs "unto us and to our children forever." And so we read: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus [when?] before the world began." 2 Tim. 1:9.

Again: we read concerning the "fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," that this was "according to the eternal purpose which He purposed in Christ Jesus." Eph. 3:9, 11. This makes it plain that the "eternal purpose" of God, though "hid in God," was purposed "in Christ Jesus;" that is, Christ was to be the agent in the hands of the Father, in the revelation and final accomplishment of that purpose. And it was "given [to] us in Christ Jesus [even] before the world began."

Inasmuch as it is said that God "created all things by Jesus Christ," it becomes a self-evident proposition that the creation of all things was embraced in the "eternal purpose" of God. It follows also that the beginning of creation's work was the beginning of the revelation of that purpose which had been "hid in God," through eternal ages, but which was to be made known, or revealed, through Jesus Christ. This must be plain to every thoughtful mind.

But now let the mind enlarge to take in some of the eternity of the past. There must have been a beginning of this revelation, a beginning of the work of creation. And this must have been the very beginning of the revelation of that ~~same~~ eternal purpose. Preceding this beginning, there must have been, according to Rom. 16:25, R. V., "times eternal," when there were no worlds, no created being, not even an angel; in fact, there were only three beings — God the Father, God the Son, and God the Holy Spirit; these three persons in the Godhead.

But this condition of things could not always continue; for the happiness of the Godhead is perfected in making others happy. And so we read, "For thy pleasure they are and were created."

Inasmuch as when God made man in His own image, and then said that it was "not good that the man should be alone," so also it was not best that the Godhead should dwell alone.

More than this, God knew that it would be for the greatest happiness that man should have a home; and so this world was beautified for the abode of man; and the Eden, that beautiful garden in which was found everything that was "pleasant to the sight, and good for food," was given as a home to the man that God had created.

And now methinks there must have been another home, even the home of the Godhead, which was used as the pattern for the Eden home. And we read, again: "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. It is therefore only a reasonable conclusion to say that God created His own home first, and beautified it as His own dwelling-place, even "our sanctuary" above; and that everything that was made to grow in the garden of Eden was patterned after that which was made to grow in the home of the Godhead first of all. That God has a home, a dwelling-place, the Scriptures do certainly teach.



SCRIPTURE STUDY

C. P. WHITFORD
(Orlando, Fla.)

A SERIES of meetings was begun in Memorial Chapel, Jacksonville, Fla., November 16, conducted by Elder L. H. Crisler, assisted by the writer. The number in attendance has not exceeded fifty at any time, but the few who do attend pay respectful attention to the word spoken. Four First-day Adventist ministers have attended, one evening each. They have an organized company of believers here, numbering one hundred and fourteen.

Up to the time of writing we have held eighteen services, and have said nothing specially about the law or the Sabbath; but our First-day Adventist friends are discussing the question quite vigorously. At a meeting recently held, the pastor conducted a Bible study, considering the question, "Does the law of ten commandments, as given to Moses, apply to modern Christians?" Many texts supposed to prove that Christians are no longer under obligation to keep the law of God as expressed in the ten commandments were read, and commented upon. The pastor said that he had received a letter from a brother, saying that if any one would take the affirmative side on one or all of three propositions relating to the law and the Sabbath, he would take the negative. The challenge was evidently intended for us. But we are not here to engage in strife and contention, but rather to preach the gospel of peace. Therefore we shall continue to heed the injunction of Holy Writ, "Preach the Word." 2 Tim. 4:2. And the Word says: "All His commandments are sure. They stand fast forever and ever" (Ps. 111:7, 8); "all His commandments are righteousness" (Ps. 119:172); and "my righteousness shall not be abolished." Isa. 51:6.

In the fifth chapter of Matthew, Jesus says, "Think." He says, further, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." All will not be fulfilled as long as the heavens and earth remain, for it is declared, "The heavens shall pass away." 2 Peter 3:10. Heaven and earth have not yet passed away, therefore every jot and tittle of the law is for Christians now. Remember "it is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16:17. In other words, it is easier for the heavens and the earth to be removed and pass away, than for one jot or tittle of the law of God to cease to be as obligatory to-day as it was the day it was given.

The Scripture says: "Every one of thy righteous judgments [commandments] endureth forever." Ps. 119:160. Then how long will the law of God remain unchanged?—Forever. But, says one, can't we except the Sabbath commandment? Well, I do not presume to know, but the Lord *does* know, and He says, "All thy commandments are truth." Ps. 119:151. And "His truth endureth to all generations." Ps. 100:5. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." Eccl. 3:14.

Great and good men—Christians—of the past have acknowledged the truth of these clear

and direct statements of Scripture. John Wesley said: "It was not the design of Christ to revoke any part of the law. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change." The Methodist discipline says: "No Christian whatever is free from obedience to the commandments which are called moral."—Article VI. Mr. Spurgeon, of England, said: "The law of God is a divine law, holy, heavenly, perfect. There is not a command too many: there is not one too few."

We are glad to be in company with these great and good men on so important a question as the one under consideration. "Sin is the transgression of the law." 1 John 3:4. "All have sinned." Rom. 3:23. Therefore I have sinned. Have you sinned?—No; not if the law is done away; for "where no law is, there is no transgression." Rom. 4:15. But if you have not sinned, what becomes of the text that says "all have sinned"? Does not *all* include you?

How will our no-law friends show the harmony between the texts cited and those read by them in support of the theory that Christians are no longer under obligation to keep the ten commandments?

The charge of God to all His servants is, "Preach the word." The Word says, "Here are they that keep the commandments of God." Rev. 14:12. But those who do have the courage of their convictions, and keep the commandments of God, including the fourth, which says, "The seventh day IS [not *was*] the Sabbath," are beginning to realize the fulfillment of Rev. 12:17, which says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." If the remnant Church "keep the commandments of God," then the commandments of God have not been abolished.

Many who suppose they are opposing positions taken by Seventh-day Adventists on the law and Sabbath question, labor under a misapprehension as to just what we do believe and teach. Consequently they set up before the people a man of straw, and then combat it with a zeal worthy of a better cause.

It is assumed that Seventh-day Adventists teach that men must keep the ten commandments in order to be saved. A greater mistake was never made. We do not so believe nor teach. We do, however, believe in keeping the commandments, not as a means of salvation, but *because of salvation* from sin. It is not the unsaved man that keeps the commandments. It is the saved man. It is the man who has the spirit of obedience in his heart. Such a person will obey every known requirement of God. He will delight to do God's will, because the law of God is in his heart. Ps. 40:7, 8. Surely we can not save ourselves by keeping the commandments. The Saviour says, "Without me ye can do nothing." John 15:5. Without Him we can not keep the commandments. The mission of Christ to this world was not only to pay the penalty for our having transgressed the holy law of God, but to save us from transgressing it in the future. Titus 2:11-14.

Christ did not come to destroy the law. He came to keep it, to magnify it. Isa. 42:21. If the law could have been destroyed, Christ need not have died. His death was to satisfy the de-

mands of an eternal and unchangeable law. The law demanded death, because of transgression. The law is perfect, holy, just, and good. Sin is anything unlike the law. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. As "sin is the transgression of the law" (1 John 3:4), this is equivalent to saying, He shall save His people from transgressing the law. The law of God is a transcript of the divine will. It is the character of God himself expressed in written form. It would be as reasonable to talk of abolishing God himself, as to talk of abolishing the principles that constitute His very being. It is absurdly ridiculous and ridiculously absurd to talk of changing even a "jot or tittle" of the law of God. To do such a thing would be to dethrone God himself; for the ten commandments are the constitution of the government of heaven.

Seventh-day Adventists have good reasons for believing and teaching as they do, and everybody is invited to come and study with us just what God says. We believe that it would be well pleasing to the Lord if all would do so; for His word says: "Prove all things; hold fast that which is good." 1 Thess. 5:21.

As far as I know, Seventh-day Adventists are the only people that do not teach salvation by the law. We believe and teach that from the time of sin in Eden, until Christ comes, salvation is secured through Christ alone; while others say that before the first advent of Christ, salvation was through the law.

Seventh-day Adventists are blamed for talking about the law. The people are to blame for our talking about it. The law in the old dispensation was, and now is, an epitome of the living law in Christ. And the people try to make out that the one contradicts the other.

Under the covenant of grace, God requires of man just what He required in Eden—*perfect* obedience. The believing sinner, through his divine substitute and surety, renders obedience to the law of God. Christ kept the law perfectly, and through Him the believer shall not perish, but have everlasting life. Mercy granted to man is the reward of the merit of Christ, "who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Through the plan of salvation God can be just, and the justifier of him that believeth in Jesus.

Death will be the reward of every one who is seeking vainly to fashion a righteousness of his own that will fulfill the claims of the law of God. Unless Christ is the ground of our hope, we shall not inherit eternal life. By His word God has bound himself to execute the penalty of the law on all transgressors. Again and again men commit sin, and yet they do not seem to believe that they must suffer the penalty for breaking the law. They parade their good intentions before the Lord, try to make themselves believe that the law is abolished, and soothe their consciences by pleading His mercy! But the only ground of hope for the fallen sons and daughters of Adam is to turn from their sins, and accept the righteousness of Christ, giving up all hope of salvation on the ground of self-righteousness.

We wish it to be distinctly understood by everybody that we do not teach salvation by the works of the law; "for by the works of the law shall no flesh be justified." Gal. 2:16. Therefore the Lord can save no man because of his good works; but when a man is adjudged to be righteous by the Lord because of his faith, obedience, which is the *fruit* of faith, will be manifest in his life. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Set a repast of that which the King furnishes you; and if your guests are of the royal line, they will not complain. S. O. JAMES.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

A COMPREHENSIVE VIEW OF THE DIGESTIVE PROCESS

(Concluded)

A PARALLEL BETWEEN PHYSICAL DIGESTION AND SPIRITUAL TRANSFORMATION BY FAITH

Faith has been termed the great digestive agent of the soul. Each of the digestive juices is connected with a special digestive organ. In carrying out the comparison, let us seek to learn from what place faith exercises its marvelous transforming influence upon the spiritual food of the soul. Rom. 10:10 probably answers our question: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Man believes with the heart, and not merely with the head. Just as the proteid food element can never be digested in the mouth, so man will never be able to lay hold of truth, and prepare it for entering into his character, if it gets no further into his experience than his head—the reason. It must go to the heart, there to be acted upon by faith, before it will in reality become a part of his own experience.

FAITH THE MORAL TRANSFORMING AGENT

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. Faith is to the soul what all the digestive fluids are to the body. The heart is to the moral nature what all the organs of digestion are to the physical man. The persons to whom the word of God was of no profit were those who failed to have faith mixed with it. Their hearts were not right, therefore their faith was either inferior in quality or decreased in quantity, and, as a result of this derangement, the word of God—their moral food—did not profit them. Notwithstanding the fact that they ate, yet they experienced "leanness of soul"—they had moral indigestion. "The just shall live by faith;" and when faith is absent, heaven's most glorious truths and its mightiest providences prove only stumbling stones and rocks of offense.

So powerful is the action of some of the digestive fluids that a very small amount is able to transform almost an unlimited quantity of the particular food element which it acts upon; and so a finite amount of faith—as it were but the size of a mustard seed—is able to transform mountains of difficulties and obstacles into triumph and victory. God himself supplies us with faith. "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. The overcoming faith of the Christian is the faith of Jesus. It is the faith that goes hand in hand with the keeping of the commandments of God. Divine faith in the human heart transforms the character after the divine similitude.

HOW FAITH IS STIMULATED

1. *By the Flavor of Truth.*—Just as the Creator has arranged characteristic flavors for every food substance, so He has put a flavor into every divine truth; and just as these food substances stimulate the flow of the digestive juices, so the flavor of truth—the spirit of truth—is that

which, above everything else, calls out the exercise of faith and the activities of the soul.

2. *By the Word of God.*—"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Here we learn that hearing the word stimulates the faith by which the word is to be accepted, transformed, and made a part of our moral nature. What a beautiful parallel is here observed between the spiritual and physical world! The saliva, gastric juice, and other of the digestive fluids are especially stimulated by the presence of those food elements which it is their special work to act upon; and so faith is stimulated and strengthened by the presence of that which it must believe and accept—the word of God. The very thing that faith must accept is the very thing that exercises, stimulates, and strengthens it.

3. *By Prayer.*—"But I have prayed for thee, that thy faith fail not." Luke 22:32. Christ, speaking to Peter, says that He prayed for him, that his faith fail not. Constant communion with Heaven is one of the greatest secrets of a strong and active faith.

HOW FAITH IS HINDERED

1. *By Failure to Walk in the Light.*—"Holding the mystery of the faith in a pure conscience." 1 Tim. 3:9. The conscience must be kept pure, or else faith will be greatly hindered in its work of laying hold of spiritual nourishment and transforming it into moral character. Failure to walk in the light is sure, sooner or later, to give rise to symptoms of unbelief, which are sure indications of moral indigestion; that is, a state of spiritual experience in which light and truth are not properly woven into the character, and hence have become matters of profession rather than possession.

2. *By a Bad Conscience.*—"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." 1 Tim. 1:19. Faith must be held in a good conscience, or else it will become so weakened as to lead to its own shipwreck.

A SPIRITUAL LESSON FROM PEPSIN

We have learned that a small quantity of pepsin is able to digest almost an infinite amount of proteids, provided the pepsin is in an acid medium; that is, provided hydrochloric acid is present. And so faith requires a particular medium in which to act, and this we find in James 2:26: "For as the body without the spirit is dead, so faith without works is dead also." Faith, although but the size of a grain of mustard, is able to move mountains when there is present with it the disposition to obey—the commandment-keeping disposition. But when this medium of living works is removed, then faith is dead, it is powerless; and, like the pepsin without the acid medium, it is shorn of its transforming possibilities. A man will never be justified by a faith that is not strong enough to enable him to live up to what he professes. Works do not save us. "The just shall live by faith;" but without works faith is dead. Of those who are about to be translated it is not written, "Here are they that keep the commandments of God," or, "Here are they

which have the faith of Jesus," but, "Here are they that keep the commandments of God, and the faith of Jesus."

Many are endeavoring to have themselves justified by presumption. Nevertheless it sometimes follows that faith may be true, and healthy, and strong, and yet its possessor be unable to put his finger on many of the corresponding works he would expect to see. Digestion, when in a normal condition, is an unconscious process; we never know that we are digesting food unless something goes wrong. We are unconscious of our digestion until it becomes indigestion; and so the soul that is living by faith, humbly trusting in God moment by moment, may not be aware of any great transformation going on within its experience. The process, if normal, is unconscious, but nevertheless genuine.

ELEMENTS OF FAITH

There are three great things that faith must grasp: (1) God's work for us; (2) God's promises to us; (3) God's attitude toward us.

1. *Confidence.*—"But Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. Let faith lose its confidence, and it loses its power. Confidence accepts God's work for us. It believes that He who has begun the work is able to finish it. It is because our faith is confiding that it is possible for us to believe that "all things work together for good," according to the promise in Rom. 8:28. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. The strength of our confidence depends upon our keeping the eye of faith fixed upon Jesus. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:2, 3. We shall not become faint and weary if we continue to look at Him. Then, too, if we have confidence in Him, we shall be free to ask of Him the things we need. "Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:21. Our confidence in God is hindered just to the extent that we have confidence in the flesh. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. To just the extent that we distrust ourselves, we shall have confidence in God; and just to the extent that we doubt Jesus, we shall have confidence in the flesh.

2. *Hope.*—Hope is another of the elements or accompaniments of faith. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Col. 1:23. If we would continue in the faith, we must not be moved away from our hope. Hope has especially to do with having faith in the veracity of God, in accepting His promises, and believing they are for us. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19. Hope is the anchor of the soul.

How is our hope strengthened? Read Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Hope is built up through patience and comfort of the Scriptures; in other words, patience and Bible study, or patient Bible study. On the other hand, our hope is greatly weakened and hindered by a desire to walk by sight. "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." Luke 23:8. He did not hope in

the promises of God, but hoped to *see some miracle*. His hope was not linked with faith, but rather was associated with sight. Let us believe, as did Abraham, and hope even against hope, rather than fall into the error of seeking for signs and wonders.

3. *Trust*.—Trust has to do with God's attitude toward us. "He that putteth his trust in the Lord shall be made fat." Prov. 28:25. The trusting soul is the one that has fed itself to fatness upon the things of God. Distrust is one of the sure means of producing leanness of soul. "Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. "If ye know these things, happy are ye if ye do them." John 13:17. If you know God trusts you, it will be a simple matter for you to trust Him. The only way to be sure that you can trust God is constantly to keep yourself in that attitude where God can trust you.

Trust is greatly hindered by fear, and fear is always the offspring of wrongdoing. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." Isa. 12:2. Fear of duty, fear of persecution, fear of answering the call of God, is sure death to trust. The truest trust is born of the greatest fearlessness.

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ORGANIZATION The Science of Life's Development

EARNEST A. RAYMOND

HEAVEN throbbed with earth's pain, and the entire universe sorrowed with sorely afflicted man in his sadness. In the heart of love divine, the great life-center of this vast system of perfect sympathy, was found the healing balm—its own vital force—to strengthen, sustain, and save this stricken member. And then it was that the angels of heaven found a welcome task assigned them; for, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The great work was worthy of Him who undertook it; for sin has benumbing power, and swiftly following in its wake is the lethargy of death. As when a limb, becoming cramped, distorted, causing its life-current to be hindered, deflected, turned back upon itself, becomes benumbed, paralyzed, and finally dead, so the human life in all its manifestations—physical, mental, and moral—is benumbed, as it turns aside and wrongfully uses the current of its life-power.

In the one case the only hope and cure is in restoring the limb to its normal state, by exercise, by giving the life-current the fullest, freest opportunity to do its work; so in the other, the only chance of life, of salvation, lies in God's human member being raised, opened up, energized by the inflowing and outworking of the stream of His own life's current. The one great law of God's life, of His love, is constant outflowing, constant working. Only by outflowing is more room made for the influx, and the channel ever enlarged. Thus life's current is always warm, constantly expanding to life's greater exercise. As the traveler caught in the freezing storm found warmth and life by rousing and helping his fellow, so must all men, by working for men.

Such was the work of God for men; such the example Christ came to give; such was the rescue work of His inauguration; and as its great Demonstrator, He became its head.

Such a system as this Christ calls His Church, living by life inflowing, growing to greater life by working together with Him in outflowing, increasing with "the increase of God" as new elements are constantly being reorganized and

gathered in; and so the whole grows to "an holy temple in the Lord."

"God hath tempered [blended] the body together, having given more abundant honor to that part which lacked; that there should be no schism [or division] in the body; but that the members should have the same care one for another."

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

"Now ye are the body of Christ, and members in particular."

"So we, being many, are one body in Christ, and every one members one of another."

As the members of the human body are united for mutual sympathy and help, so are the human members of "the body of Christ," the Church. As in the one there is a "schism," a division, a sloughing off, when nature's perfect plan of organization is not in operation, so is there in the Church, for the same reason.

Will there be "schisms"—poor, weak, tried members of Christ's body for whom He died, falling behind on the long heavenward march, lying down to die spiritually,—yes, and physically, many a time—if all the members "have the same care one for another?"—By no means; for then would all be perfectly "knit together," bearing common burdens, sharing common joys; they would fall or stand together, saying each to each, as God to Ephraim, "How shall I give thee up?" And would they fall together? Then great indeed the fall; for heaven itself is indissolubly bound by its Spirit, its very life, in such a brotherhood.

Know we of suffering members, any wounded in spirit, perchance by us? Are there any sick from bodily infirmities, for lack of the knowledge of nature's laws which we might give? And, O members of Christ, are there not many slowly failing, gradually sinking into untimely graves, for lack of health-restoring food, the price of which we hold beyond their reach? Shall not professed Christians cease forever to thus tantalize poor, sick, suffering sinners? Has He who "giveth us richly all things to enjoy," condemned the monopolies of the world that the saints might enjoy an unbroken "corner" on His healthful, healing bounties?

Who taught us this knowledge? Who gave us this power over nature's store and treasure-house? "Every good gift and every perfect gift . . . cometh down from the Father of lights." And for what purpose?

"But the manifestation of the Spirit is given to every man to profit *withal*: literally, bearing together, helping to bear it; *mutual profit*."

And shall we murmur to ourselves, The cause, the cause; it is for the cause; and then go on oppressing the hireling in his wages, seeking to bind down, in the iron mold and treadmill activity of institutions, the God-given individuality of thought, of strength, of time and means, belonging to those who should be "workers together with God" instead of men-pleasers?

Shall our institutions become indeed mere forms from which the life has fled; little better than empty shells, filled with the roar, the murmur and complaint, of the restless sea, "whose waters cast up mire and dirt"?

Could not Christians reflect with profit on Christ's denunciation of the iniquitous Jewish custom of saying "Corban," meaning that it is a gift for the support of the temple (the cause), over the means, a large part of which rightfully belongs to others? Is this the cause of Christ? Are we wholly sure that the cause of "the loaves and fishes" is not really paramount? May God forgive; man knows not what he does.

The only hope lies in each man rousing to activity. Let no one say, I have no gift; there is

nothing that I can do. The Scripture says: "Every man hath his proper [his own, particular, special, different from all others, and which He alone can exercise] gift from God, *one man after this manner, another after that*."

Are the sacred duties and obligations, the inalienable rights, the glorious possibilities and privileges of harmoniously developed *individuality*, recognized and taught and lived in any adequate sense among us? IT IS THE BASIS OF ORGANIZATION. It is the perfect flower of the human plant. Together they will reflect, like rainbow tints unnumbered, the infinitely varied glory of the great I AM. Without it life has lost its meaning, eternity its charm.

Where are the *educators* among us? Are they indeed banished, or have they fled into unknown solitude?

Shall we, with sphinx-like, immovable gaze, have eyes only for the lead, the iron, the brass, in life, and pass by its true gold and precious stones? Does God's great mine yield naught but flint, that we pass by the diamond, the emerald, the ruby, and the turquoise?

For what do schools exist? What is it to educate? Is it not for this very thing,—to be used of God to recognize, to bring to light, to train, develop, the "proper gifts" of the matchless Giver to His children? Shall Ichabod, that mournful epitaph of glory flown, look down from the portals of all our schools and colleges? God forbid. *It is time for the relief of the schools*. Even now, in trumpet tones the Spirit calls, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, *are necessary*."

Let not the body forget its trust, the treasure for which it lives, the soul. How often has this bit of history repeated itself, and will perchance be repeated, "The stone which the builders rejected, the same is become the head of the corner."

"Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Then the Church of God on earth will never outgrow God's *natural* plan of organization, not indeed till we all stand on time's almost deserted strand, clad in robes of perfect righteousness, waiting for Him who shall bear us to yonder eternal shore.

"There are diversities of gifts, . . . there are differences of administrations, . . . and there are diversities of operations, . . . but all these *WORKETH* that one and the *selfsame Spirit*, dividing to every man *severally* as He will."

Here lies the motive power omnipotent; here the energizing force of the boundless universe; and yet its operations are all in the most perfect harmony. It is the unity of the Spirit. Dividing to every man *severally* as He will, God's Spirit touches the keynote, the basis of all organization, the individual. Thus, and only because of this, can the Spirit alone use, and work to the fullness of their powers, every gift of every man.

"For by one Spirit are we all baptized into one body, . . . and have been all made to *DRINK* into one Spirit."

Then each man, and woman, and child has only to drink that Spirit in, only to receive Him as He comes so freely from God, to find their powers, and place, and work, and go on their heavenward way rejoicing. Praise the Lord!

"LET us keep fresh in our memories all the tender mercies God has shown us."



"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

FAITH that increaseth, walking in light;
 Hope that aboundeth, happy and bright;
 Love that is perfect, casting out fear,—
 These shall insure you a happy new year.
 —Frances Ridley Havergal.

NARCOTICS AS QUIETING MEDICINES

KATE LINDSAY, M. D.

THERE is not a drug more baleful, dangerous, and deadly in its effects on the life and health of infancy, than opium and its preparations; and no other has been so commonly used. In the days of our grandmothers it was a common thing to have in the nursery medicine chest the laudanum and paregoric bottles. When the little one had the colic, or was fretful because of improper food, heat, skin irritation, or any other cause, the paregoric bottle was easy of access; and so the most irresponsible persons were trusted to drop out the one, two, five, or more drops of the stronger opiate; or the quarter, half, or whole spoonful of the paregoric,—no attention being paid to the size of the spoon, or the consistency of the preparation. Often the bottle had been purchased months before at the druggist's, and prepared of a known strength. In the months it has stood on the shelf, a third, or maybe a half, of the volatile fluid used to hold it in solution has evaporated. What if a drop be equal now in strength to four or five of the drops at first! Nobody thinks of danger, until it is found that the baby will not arouse out of its stupor. The physician is sent for, and finds the little one dying from opium poisoning, and is told by the nurse or mother that it had only one or two drops of laudanum. She had often given such a dose to her other children without any bad effects. The little one may die, or it may live, with a damaged brain and nervous system; but, generally, the mother will not believe that she has poisoned her baby, and often goes on with the same reckless use of the narcotics.

There are numerous special opiate preparations known as "soothing sirups," for use among infants. In all of them the special soothing drug is opium, or some of its products. The amount of these drugs used may be imagined by looking over the advertizing columns of any popular paper or magazine. No one takes notes, and there are no statistics, whereby we may learn the number of little ones who have thus been crippled in mental capacity, or soothed to their eternal sleep.

The use of tea and coffee, and the habit of compelling the infant or small child to sleep with his father who is a user of tobacco, or to breathe the air filled with the fumes of the filthy weed, has often a very baneful effect upon the health of the little one. Many parents begin to feed the baby tea and coffee even before it is three months old; not because the little one needs anything more than nature's food, but because the baby seems to enjoy taking the stimulating drink. At this time the child's nervous system is developing very rapidly. In the first six months the head gains three inches in circumference, and the greater part of the brain growth

takes place in the first seven years of life. Damage done to the cell structure of this system at this period can never be repaired in after life.

The paregoric, laudanum, tea, coffee, and tobacco, one and all, create a demand for their continued use; for they damage the delicate organs; and when the stimulus of the drug is gone, one is conscious of a lack of energy, and seeks the enemy again, to silence the outcry made by abused nature. Truly, when pledging against narcotics, one should study to know the many forms under which these drugs abound at the present time.

The child is the father of the man, and should be kept from being injured and debased by these drugs, by having the care of an intelligent mother who knows what will hurt him, and will firmly withhold the dangerous article.

EXTRACTS FROM CORRESPONDENCE

In this department week before last there was noted a request for prayer from a widowed sister, in behalf of her son, who was sadly afflicted, and was not a Christian. We have recently received the following word from her:—

I have glad tidings to send in this letter. My dear afflicted boy has given his heart to the Saviour. He is no better in health, but I trust all to the loving Father, who knows what is best. Sometimes I pray earnestly that his sufferings may not be prolonged. He is quite helpless, and can not see nor hear much, but he is very patient. I pray for wisdom to know how to soothe and comfort him. Pray for my son that he may have courage to endure what is to come, and also for me that I may ever see and know my duty, and be faithful in performing it.

The following from a brother calls for our prayerful interest, and more tangible help if possible:—

I read the Woman's page with much interest, and as I find many cases something like my own, I feel impressed to write to you. My wife has been dead five years. About a year after her death I began, by the help of God, to keep the commandments. I had not made any profession of religion before. I have four children, who are very dear to me. It has been hard all these five years to care for them and keep them from the snares of Satan, and at the same time attend to my daily work. I have to send them to public school, and sometimes my heart almost sinks within me at the thought of the help they need, but the Lord is my hope and stay. Please remember my case to the Lord, that I may never doubt His love to me.

A sister suggests the idea of having texts of Scripture perforated in the window shades, so that at night, when the rooms are lighted, the texts will attract the attention of passers-by. We think this might be a good idea for mission rooms, and possibly would reach discouraged or troubled hearts from any window. It would certainly indicate the homes of the children of God, and if the lives of those in the homes were not a denial of this fact, each home might be a sort of rescue station. If any desire further particulars in regard to this, we shall be glad to put them in correspondence with the sister who presented it to us.

I have lately received written word from one source that reading-racks and everything of that nature would not be permitted in the waiting rooms of railroad depots. This set me to work in another direction, and, to shield the reading-matter from the weather, I have prepared a box, with suitable remarks and Scripture texts outside, to place at the watering-trough near us, where many stop each day.

I know that sometimes objection is made to putting up reading-racks in depots, especially if they are not of pleasing appearance. Your suggestion about placing reading-matter at the watering troughs meets my mind. I think it is appropriate to have the Living Water to quench the spiritual thirst beside the provision for temporal thirst. I hope that our sisters will follow out your suggestion. My mind has traveled on to different places where we might use these reading-racks,—in street-car depots, parks, etc.
 MRS. G. A. IRWIN.

REQUESTS FOR PRAYER

"WILL the sisters earnestly pray for a young lady who is not expected to live, that she may accept Christ as her Saviour?"

"My husband opposes the truth, and refuses to let my dear little boy go to church with me. I request prayer for him, that he may see the error of his ways, and be saved."

"Will you please pray that my husband may return to his family? I do not know where he is; I have not heard a word from him since he left. Please make this a subject of prayer immediately."

"I request prayer for a dear woman who is very sick; we believe it to be cancer of the stomach. She has five children, the oldest only sixteen, is a devoted Christian, and requests prayers in her own behalf."

"I am all alone in my efforts to keep the Sabbath, for my husband has given it up, and has yielded to his appetite for tobacco. I ask you to earnestly pray that he may return to the Lord, that my children may receive the truth, and that I may be faithful."

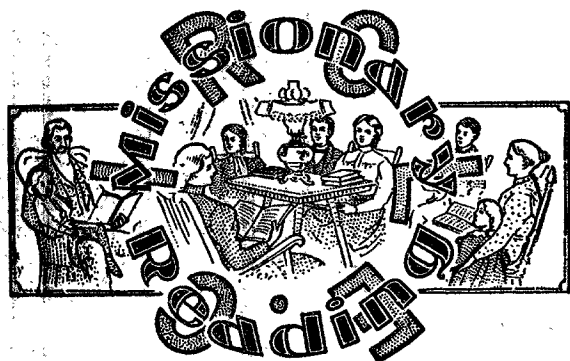
"I request prayer for my son's wife, whom we fear has consumption, that she may give herself to the Lord, and that He may restore her. Pray also for my husband, and for my son and his two children, that they may see their need of a Saviour. I have prayed for them for a long time, but they do not come to Christ. I fear I do not ask aright, or am not earnest enough."

A sister requests prayer for her husband, from whom she is separated. Pray that he may be converted, and the family be reunited. She also requests prayer for a daughter, who seemingly has become unmindful and negligent concerning her mother. Circumstances placed this daughter in a wealthy family when quite young, where she has had a beautiful home; and now she does not care to correspond or associate with her own mother, who is in less fortunate circumstances in life. The mother requests prayer that her heart may be touched, and that the truth may reach her.

NOTICE!

WE would like to come into correspondence with every sister who is not a subscriber to the REVIEW AND HERALD. We wish that each sister who takes the paper would make an effort to find those who do not have it, and persuade them to subscribe for it if possible, and if they are unable financially to do so, would send us their names and addresses, and then a way will be provided for them to have it. We do not wish any sister to be without it, for it is largely through this paper that we communicate concerning the Woman's Gospel Work; and no one can keep pace with the Third Angel's Message who does not read this paper week by week.
 MRS. GEO. A. IRWIN.

"As you call upon God for help, He says: Here am I, close beside you, ready to help you if you are ready to be helped."



WHAT DOES IT MEAN?

ESTELLA HOUSER

THE Third Angel's Message is the greatest trust ever committed to one generation of men. The vastness of this work, the countries yet unentered, and the meager efforts put forth in some of the most extensive fields where a beginning has been made, are being brought out from month to month in our studies. To him who has not faith, the task seems overwhelming, but with our Father "all things are possible." "What He had promised, He was able also to perform." Rom. 4:21.

Noah, clothed with power from on high, warned the people of his generation, so that they were without excuse, and not one perished in the flood because he had had no opportunity to be saved. In one day Jonah warned Nineveh, that "exceeding great city of three-days' journey." When Jonah really gave himself to that work, God wrought through him, and placed his message upon the lips of others, so that before three days had passed, the city was in sackcloth, repenting of their sins and accepting the proffered pardon and salvation.

After the baptism of the Spirit, for which the disciples had been told to tarry at Jerusalem, five thousand were converted in a day. The early church had "all things common," with one absorbing ambition—to preach Christ. Wealth was laid at the apostles' feet, laymen as well as their leaders labored to carry out the Master's last commission, and numbers were daily added to the church—such as were being saved. True, it required persecution to scatter them into the regions beyond; but the marvelous success that crowned their efforts demonstrated that even this was permitted of the Lord. Before Paul's work was completed, the gospel had been so extensively preached that he wrote to the Romans, "Your faith is spoken of throughout the whole world."

Look at the power that marked the Reformation; and the world-wide progress of the first angel's message, which was almost simultaneously proclaimed in every country and mission station on the globe. All these things inspire courage. If the Lord could do such remarkable works with one man, or a few at most, with limited facilities, what may we not expect Him to accomplish now with the body of Seventh-day Adventists, if every man, woman, and child is imbued with the missionary spirit? We have the word of our King that the message of His return will be proclaimed to the uttermost part of the earth. We have His promise, pledged by His life, that the worker shall not go forth alone: "Lo, I am with you alway, even unto the end of the world." And we already see evidences of the fulfillment of these promises in the results of the labors of the many who, whole-heartedly, have labored at home, or have gone to the more distant and more needy regions beyond. Interests are arising, until we sometimes are almost amazed, and wonder how so many have heard the truth. The message is spreading. The living preacher is called for in far more places than he is able to fill, in the foreign field even more than at home. But this is only the beginning of the

great work God would have us do. Time is fast hastening. Our opportunities are decreasing, and yet the work must be finished.

What does it mean? Discouragement?—No! Rather the consecration, at the beginning of this new year, of every power to the Lord's work. It should be the first in the home, in our business, yea, the all-absorbing passion of our lives.

We can not afford to withhold one mite of our strength, or of our time, or of our intellect from this all-important work now. Never will we have a better opportunity. Soon the work will close. Whether we share in its final triumph depends upon our relation to it to-day.

OPENING IN NATAL, SOUTH AFRICA

THE following is culled from a recent letter from Elder W. S. Hyatt, president of the South African Conference:—

During my stay of seven weeks in Natal, I visited Durban, Pietermaritzburg, Ladysmith, Gray Town, and also an American mission station twenty miles south of Durban. I had been in Maritzburg but a few days when I had openings for five evening cottage meetings or Bible readings each week. From ten to twenty persons were usually in attendance. Fourteen were keeping the Sabbath, some of whom had recently begun its observance; and there were others from Johannesburg who needed further instruction in the truth. This I gave them, and left them all united. One became interested, and accepted the truth during my stay. Several others are investigating, and we hope that Brother Schmidt, through the blessing of God and the help of the brethren, will be able fully to establish these.

About three years ago, a gentleman from this place went to Germany on account of ill health, and took a course of treatment, which cured him. He studied the methods, and upon his return began to give treatments. Soon there was a demand for a building. This he bought, and can now accommodate sixteen or eighteen persons. His building is full, and many others come to him for treatment. Through the providence of God, Brother Schmidt, a young man who went to Maritzburg to canvass, was invited to hold Bible studies at his place, for the benefit of the patients. The gentleman himself and one of his assistants accepted the truth. In every part of Natal I find that hundreds are becoming interested in these treatments and in the subject of health.

I was invited to go to Durban and deliver an address on this subject. Some of the leading men of this place are adopting hygienic principles, the editors of two of the principal papers being of the number. About seventy-five were present at the lecture, and gave good attention. They are starting treatment rooms and a vegetarian restaurant. They have sent for nuts and a mill, and are making nut butter. They have also sent to Battle Creek for samples of the foods, hoping to make some of them here. I never before witnessed such enthusiasm on the subject. They want some one to teach them the fundamental principles. We ought to be in that field to instruct them. There should also be a good, wise man to teach the truth. Little or no prejudice exists against Seventh-day Adventists. I regard this as one of the best openings to begin work I have ever seen, and I feel that either Elder Hankins or myself must return in a few weeks.

While there I met a minister who has been in the colony for many years. He has preached for two denominations, but now has an independent church. He is said to be a fine old man, but peculiar in his views. I compared views with him, and found that he believes all the leading features of our faith—the Sabbath, nature of man, baptism, coming of the Lord, the two judgments one thousand years apart, etc. He says that he has hoped

that God would send some one to raise up a Sabbath-keeping church. I preached seven sermons for him. Twice he told me that he must soon discontinue the work, and he would be glad if I could take his flock and care for them. Several of them already believe the Sabbath. I was offered the use of his church whenever I wished it. Here is another wonderful opening.

I think that this field will support a minister from this time forward. All accept the tithing, and take joyfully the spoiling of their goods for Christ's sake. An expense fund is being raised to meet emergencies. The Sabbath-school contributions were over nine pounds last quarter. On the last Sunday I baptized seven persons—three men, three women, and a girl of seventeen, who is in the canvassing work, and doing well. Thus the Lord has opened a door for us.

During my stay in Natal I preached ten sermons, gave thirty Bible readings, made thirty family visits, and Brother Schmidt and I together took fifty-three subscriptions for the *Sentinel*, besides a club of twenty-four. Now is the time to work in this colony, but it will be a long time before we can do much in Orange River Colony or in the Transvaal. I am sorry the work has to stop in Natal. We ought to have a minister and two or three laborers who can canvass and do Bible work, and a man to start the health work.

JANUARY STUDY OF THE FIELD

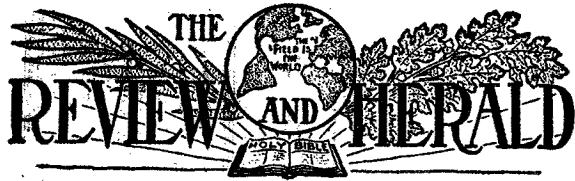
Articles for Study in the January Missionary Magazine:
*The Ethnology of Malaysia; Among the Russians;
Buenos Ayres and Our Churches
in Argentina*

(January 6-12)

1. NAME the peninsula and islands in which the Malays are found. How numerous is this race?
2. What relation does it sustain to the other great divisions of the human family? Into what peoples is it subdivided, and what part of Malaysia does each occupy?
3. Give evidence that this race was once much more widely diffused than at the present time.
4. Describe the Malays. The Javanese. The Bugis. The Filipinos. The Tagalogs.
5. What alphabet is used by the different tribes? To what religious belief does each adhere?
6. What traces of the intermixture of the Hindoo are found among the Javanese and the Malays? Tell something of the Dyaks of Borneo.
7. Describe the system of civil government which the Russian peasants have been under since 1861.
8. Why have the peasant classes emigrated into the more sparsely settled parts of the Russian Empire? How has this been encouraged by the government?
9. What opportunity does it afford for the advance of the Third Angel's Message?
10. Name the nationalities represented in the capital of Argentina.
11. Tell something of the rich and of the poor of Buenos Ayres. Relate briefly the progress of the Third Angel's Message in that city.
12. Locate the other churches of the Argentine Republic, and tell what you can of each.
13. How many nationalities are represented among our brethren? What can you say of the openings for work and of the importance of improving the present?

SUPPLEMENTARY QUESTIONS

14. Through what medium has the Third Angel's Message been introduced into a number of places in Jamaica? Give two illustrations of the power of the printed page.
15. Tell something of the progress of the message in St. Andrews Island, Colombia. Of the famine in India and the need of laborers. Of the Utilla school.



BATTLE CREEK, MICH., JANUARY 1, 1901.

ALONZO T. JONES }
URIAH SMITH }

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THE FAITH OF JESUS

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

He was made in the likeness of men, as men are, just where they are.

"The Word was made flesh." He "took part of the same" flesh and blood as that of which the children of men are partakers, as they are since man has fallen into sin. And so it is written: "When the fullness of the time was come, God sent forth His Son, made . . . under the law."

To be under the law is to be guilty, condemned, and subject to the curse. For it is written: "We know that what things soever the law saith, it saith to them who are under the law: that . . . all the world may become *guilty* before God." This, because "all have sinned, and come short of the glory of God."

And the guilt of sin brings the curse. In Zech. 5:1-4 the prophet beheld a "flying roll; the length thereof . . . twenty cubits, and the breadth thereof ten cubits." The Lord said to him: "This is the curse that goeth forth over the face of the whole earth."

This roll represents all the curse that is upon the face of the whole earth. And what is the cause of this curse over the face of the whole earth? This: "For every one that *stealeth* shall be cut off as on this side according to it; and every one that *sweareth* shall be cut off as on that side according to it."

That is, this roll is the law of God, and one commandment is cited from each table, showing that both tables of the law are included in the roll. Every one that *stealeth*—every one that transgresseth the law in the things of the second table—shall be cut off as on *this side* of the law according to it; and every one that *sweareth*—every one that transgresseth in the things of the first table of the law—shall be cut off as on *that side* of the law according to it.

The heavenly recorders do not need to *write out* a statement of each particular sin of every man, but simply to indicate on the roll that pertains to each man, the particular commandment that is violated in each transgression. And that such a roll of the law does go with every man wherever he goes, and even abides in his house, is plain from the next words: "I will bring it forth, saith the Lord of hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house."

And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house, "with the timber thereof and the stones thereof;" that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For "the strength of sin" and the curse "is the law." 1 Cor. 15:56.

But, thanks be to God, "God sent forth His Son, made . . . under the law, to *redeem them that were under the law*." Gal. 4:4, 5. By His coming He brought redemption to every soul who is *under the law*. But in order perfectly to bring that redemption to men under the law, He himself must come to men, just where they are, and as they are, *under the law*.

And this He did; for He was "made under the law;" He was made "guilty;" He was made condemned by the law; He was counted, "made," as guilty as any man is guilty who is under the law. He was counted, "made," under condemnation as fully as any man is under condemnation because of his violation of the law. He was counted, "made," under the curse as completely as any man in the world has ever been, or ever can be, under the curse. For it is written: "He that is hanged ["on a tree"] is accursed of God." Deut. 21:23.

The Hebrew makes this stronger still; for the literal translation is: "He that hangeth on a tree is *the curse of God*." And this is exactly the strength of the fact respecting Christ; for it is written that He was "*made a curse*." Thus, when He was made under the law, He was made all that it means to be under the law. He was made guilty; He was made condemned; He was made a curse.

But bear in mind forever that all this He "was made." He was none of this of himself, of native right; but all of it He "*was made*." And He was made it all *for us*: for us who are *under the law*; for us who are *under condemnation* because of transgressions of the law; for us who are *under the curse* because of swearing, and lying, and stealing, and committing adultery, and all the other infractions of the roll of God's law that goeth with us and that remaineth in our house.

He was made under the law, to *redeem them that are under the law*. He was made a curse, to *redeem them that are under the curse* because of being under the law.

But for whomsoever it was done, and whatsoever is accomplished by the doing of it, there must never be forgotten the *fact* that, in order to the doing of that which was done, He had to be made that which those *already were* for whom the thing was done.

Any man, therefore, in all the world, who knows guilt, by that very thing knows also what Jesus felt for him, and by this knows how close Jesus has come to him. Whosoever knows what is condemnation, in that knows exactly what Jesus felt for him, and so knows how thoroughly Jesus is able to sympathize with him and to redeem him. Whosoever knows the curse of sin, "the plague of his own heart," in that can know exactly what Jesus experienced for him, and how entirely Jesus identified himself, in very experience, with him.

Bearing guilt, being under condemnation, and so under the weight of the curse, Jesus, *a whole lifetime in this world of guilt, condemnation, and the curse*, lived the perfect life of the righteousness of God, without ever sinning at all. And whenever any man knowing guilt, condemnation, and the curse of sin, and knowing that Jesus actually felt in His experience all this *just as man feels it*, then, *in addition*, that man can know in *his* experience the blessedness of the perfect life of God, in righteousness in *his* life, to redeem *him* from guilt, from condemnation, and from the curse; and manifested in *his* whole lifetime to keep *him* from ever sinning at all.

Christ was made under the law, to redeem them that were under the law. And that blessed work is accomplished for every soul who will accept of that redemption.

"Christ hath redeemed us from the curse of the law, being made a curse for us." His being made a curse is not in vain: it accomplishes all that was intended by it, in behalf of every man who will receive it; for it was all done "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:14.

Still, whatever was intended by it, and whatever is accomplished by it, there must always be borne in mind by every soul the *FACT* that, in His condescension, in His emptying himself and being "made in the *likeness of men*," and "*made flesh*," He was made under the law, guilty,—under condemnation, under the curse,—as really and as entirely as is any soul that shall ever be redeemed.

Having passed through it all, He is the author of eternal salvation, and able to save to the uttermost from deepest loss all who come unto God by Him.

LIFE INSURANCE

WE are receiving so many inquiries regarding life insurance that we reprint the following from the "Testimonies for the Church," Vol. I, pages 549-551:—

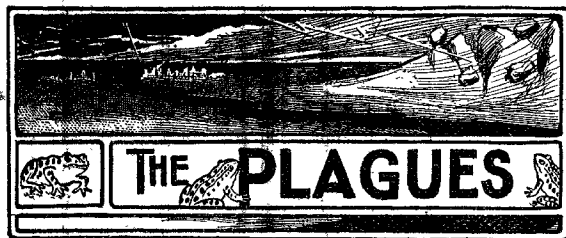
I was shown that Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls His people to come out from among them and to be separate. Said the angel: "Christ has purchased you by the sacrifice of His life. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. For ye are dead, and your life is hid with Christ in God; when Christ, who is your life shall appear, then shall ye also appear with Him in glory." Here is the only life insurance which Heaven sanctions.

Life insurance is a worldly policy which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for His people. He has a special care for them, and they should not distrust His providence by engaging in a policy with the world.

God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which He has intrusted to them to use in His cause, to advance His work. But few will realize any returns from life insurance, and without God's blessing even these will prove an injury instead of a benefit. Those whom God has made His stewards have no right to place in the enemy's ranks the means which He has intrusted to them to use in His cause.

Satan is constantly presenting inducements to God's chosen people to attract their minds from the solemn work of preparation for the scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He clothes his plans and snares with coverings of light borrowed from heaven. He tempted Eve to eat of the forbidden fruit, by making her believe that she would be greatly advantaged thereby. Satan leads his agents to introduce various inventions and patent rights, and other enterprises, that Sabbath-keeping Adventists who are in haste to be rich, may fall into temptation, become ensnared, and pierce themselves through with many sorrows. He is wide awake, busily engaged in leading the world captive, and through the agency of worldlings he keeps up a continual pleasing excitement to draw the unwary who profess to believe the truth to unite with worldlings.

The lust of the eye, the desire for excitement and pleasing entertainment, is a temptation and snare to God's people. Satan has many finely woven, dangerous nets which are made to appear innocent, but with which he is skillfully preparing to infatuate God's people. There are pleasing shows, entertainments, phrenological lectures, and an endless variety of enterprises constantly arising, calculated to lead the people of God to love the world and the things that are in the world. Through this union with the world, faith becomes weakened, and means which should be invested in the cause of present truth is transferred to the enemy's ranks. Through these different channels Satan is skillfully draining the purses of God's people, and for it the displeasure of the Lord is upon them.



THE SECOND AND THIRD PLAGUES

We are definitely told who are to suffer the scourge of the first plague. It is those who have received the mark of the Beast and who worship his Image. Those who receive the succeeding plagues are not so distinctly mentioned, but they are easily discovered by the trend of the record. To escape these plagues it is important to know upon whom they will fall; and as great importance attaches itself to the time of their coming, this also should be ascertained; for the record of these plagues makes connection with other events, which, when examined, indicate the nearness of their approach.

Because men would enforce upon God's people a mark which Babylon, apostate Christianity, has adopted, but which God has forbidden, the first angel comes from the temple to mark those men with a grievous sore. While the sore was preying with deadly effect upon the lawless, the second angel started from his position in front of the temple. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man." Now will all lands be awakened to realize that heaven has a controversy with the earth. As these plagues are not universal, all men may not have witnessed the deadly effects of the first plague upon the objects of God's wrath. It will not be so after the outpouring of the second. As the sea washes the shores of all continents, no country can longer remain ignorant that the day of God's "vengeance has come, and the year of recompenses for the controversy of Zion."

Why this plague? Against whom has God sent this calamity? Surely, it can not be against the sea; for why should God punish an inanimate substance? Neither is it against the souls of life within the waters of the deep. That these innocent creatures should be destroyed is not the purpose of the plague. Their death is recorded simply to show the imparted deadliness of the waters.

It is Babylon whom this plague affects. Her ships sail all seas and visit all shores. And "in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city. . . . Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 17-20.

Babylon, whose plagues were to come in one day, has been reveling in the luxury of all lands. And Babylon has shed the blood of saints and prophets. Now she can gaze upon a sea which has become as the blood of a dead man. She can witness this condition of the sea consuming her traffic. Evidently few ships will leave the shore. Communication by cable may be continued, but few cargoes can be interchanged. Terrible suffering must surely follow. With the sea full of blood; the pangs of thirst will begin to be felt; with no food but the insufficient home supply in many lands, distress by hunger will be felt.

Yet no better condition is to prevail on land. Another stroke is to follow. Five angels are yet before the temple. While men, driven from the sea, are huddled upon the land, "the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of

the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

How gladly would every one now be among the righteous! For this plague, falling upon the landlocked nations, does not strike the saints. It is specifically mentioned that this calamity is prepared for those who have shed their blood. The saints, then, must be excluded. But blood must all the slayers drink; since they have poured out the blood of the saints, blood from the vial is poured out upon them. They have given the earth blood to drink; now the earth gives them blood to drink.

The address spoken by the angel to God, ushers us into the living issue. The plague is aimed at those who have shed the blood of saints and prophets. The angel calls them "they." If we can discover — and the word of God is always clear — who "they" are, we can at once open to view the scenes of this wicked work. The expression would seem to mark them as already well known. In the preceding narrative of this chapter there are only two agencies to whom the term "they" could refer. These are the seven angels of verse 1, and in verse 2 the men who had received the mark of the Beast, and who worship his image. Now it would be folly to say that the angel called himself and his co-angels "murderers of saints and prophets." Only one party remains who could meet the case — even the men who had received the mark of the Beast.

In our examination of the first plague, the testimony of the Scriptures revealed the mark of God to be his Sabbath day, and the mark of the Beast a counterfeit sabbath. Now if those who shed the blood of saints and prophets are they who have received the mark of the Beast, then the observers of a false sabbath will be found to be the guilty ones. Does the further record of the plague confirm or contradict this? Should it contradict, then we may breathe easy, and once more begin our search. But if it confirms, then evidence is doubly riveted that by the testimony of present events probation's close is near at hand, and that the plagues are about to begin. May all give close attention to the angel's words.

"For they have shed the blood of saints and prophets." Who are these saints whose blood, spilt like Christ's, has incurred this guilt? The angel knew; for standing with the six others at the opening of Revelation 15, he had received his commission. Together they had just turned from witnessing the scenes of chapter 14. He had just heard God's final approval pronounced: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." He saw that commandment-keeping marked these people as saints. He also heard the divine threatenings which preceded this approval, and these threats he heard uttered against those who had just pronounced death upon the ones refusing to receive the mark of the Beast — that false commandment. Then how well he recognized the saints, whose blood it was decreed to shed, as those who obeyed God's commandments. And how well he knew that "they" who would shed this blood were the advocates of a false sabbath. They were guilty not so much because they had recognized this false command, but because of their destroying zeal. For such the third plague is prepared.

The saints, then, were commandment-keepers. But who were the prophets? These also the angel of the waters knew. He had beheld that anxious struggle enacted in Revelation 12. There he saw that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." And knowing what a co-laborer announced in Revelation 19: 10, that "the testimony of Jesus is the spirit of prophecy," he finds among these commandment-keepers whom the dragon would persecute, "prophets."

Those who in the eyes of God are His saints and prophets, seek to keep His commandments. "They"

upon whom the angel pours out this vial are determined that death shall be the portion of these saints and prophets. Having rejected the collected light of time, they urge on their blind purposes just before the outpouring of the plagues. Therefore the decree of death against the approved people of God merits the accumulated guilt of ages. But as the three Hebrews were snatched from the burning furnace, so will Christ appear, to translate these faithful ones. It was no fault of Nebuchadnezzar that the three Hebrews did not perish. His guilt was deep. He had neglected the previous entreaties of God; so blinded he became that his opposition even attempted the death of the righteous. How like is the case of these! How sad their darkness! how deep their guilt! They have let pass unheeded the lessons of ages, and have done no better than the wicked of former times. So do they sanction the deeds of Cain and all like him, and come in to close the column of time's added guilt. They would even shed the blood of saints and prophets.

Who, then, would deny the justness of the third plague? So terrible is it that the angel seems urged to justify this judgment, and he proclaims it "true and righteous." But terrible as is the plague, the guilt is more terrible. Who shall escape if acting with these God-dishonoring processions? If the danger of participating was far removed, all might be at ease. But the battle is now going on. Behold the multitudes trampling under foot God's command. See the terrible half-hearted Christianity everywhere prevailing. Consider the beckoning signs swiftly and surely unmasking events, and revealing the destined end of prophecy.

The marshaling of the kings on the shores of the East is certain evidence that the struggle is here. For did not John say that one of the only three agencies causing this mustering array was a spirit from the mouth of the Beast? The world knows, and the people see, that the Eastern complication of nations is the great problem of statesmen, and the topic of news agencies. Yet this is none other than evidence that the Beast is still here, and that the evil spirit from his mouth is pushing the work. Now will the Beast thus engaged forget the great task of enforcing his mark? — No.

The vigorous way in which he carries his campaign in other quarters warns us that the struggle is on. Everywhere the papacy is re-ascending to his sway. In England the prodigious growth of convents, and the yearly increase of ten thousands of confessors, head in the English Church; France returning from infidelity to the bosom of Catholicism; the conversion of the gifted Swedish poet, August Strinberg, and other gifted and prominent men; with other numerous and multiplying signs, all signify the great movement toward Rome.

And the question of enforcing Sunday by law, so violently agitated a few years ago, will soon be revived. Lincoln, Neb., is not a city unknown in the United States. Yet it was here that on a recent Sunday the writer heard a conspicuously advertised lecturer call for the enforcement and wide enactment of Sunday laws. The movement must succeed. For if the spirits had influence enough over the kings to gather them to the East, they will have enough influence over these same kings to secure the enforcement of the mark of the Beast.

What do these evidences foreshadow? As surely as they shall pass into the movements opposed to God, so surely will they bring the plagues. The result of present events, interpreted by men, may not be clearly seen. But in the light of God's word, they nevertheless read out the coming end. It is not for present prosperity to blind the eyes; this time of peace is given only for unobstructed work. The evidences of the approaching struggle are trumpet blasts, calling for present decision, for consecration now. When the struggle begins, unhappy will be the state of these who now allow the time of peace to pass unimproved. And the evidences of the nearing struggle are the reminders of the approaching plagues. They will surely come, for the Scripture can not be broken.

B. G. WILKINSON.

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

RUNNERS HINDERED

To SOME of the Christians in Galatia, Paul wrote as follows: "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7. In this declaration, we have a sample of the apostle's tact and skill in reproving sin, yet trying to win the sinner, and bring the erring one back to the right way. The Galatians had been guilty of a very vexatious fault; for they had known the truth, and had run in the right way; and it is much more trying to the friends of truth to see those who have once known it, and loved it, and walked in it, turning away, and becoming indifferent to it, than it is to see those doing this who have never known the way of truth, and have never shown any interest, or manifested any desire to assist or promote its progress, and share in its blessings. And how could anything be more grievous to the Lord than such a course?

So the apostle might have assailed them with a great deal of sharpness and acerbity, and reproved them with cutting words, for their unfaithfulness, heaping upon them grave charges and stinging sarcasms, reproaching them with the miserable work they were doing in the world. He might have said that which would have had a tendency to stir up every evil trait in their natures, and caused a terrible root of bitterness to spring up in their hearts, to bear its baneful fruit.

But he did not do this. Rather he looked around, and first sought for something that he could commend. Having found it, then he was ready to speak; and he spoke of that, "Ye did run well." Is not this a plain lesson, to all who speak in public of their brethren to-day, against indulging in indiscriminate censure? Is it not a lesson to recognize and praise that which is good, giving due credit for that, thus showing that everything has had due consideration in our minds? May we not thus, with better effect, reprove and remove the evil? There is more of commendation than might at first appear in the apostle's language. The Galatians had not been idle nor sluggish in their Christian exercises, but had been earnest and active, so much so that they could be commended as "running well." It is a source of much pleasure to those who have the cause of God at heart, to see Christians running well. The way in which they run is the way of truth; and the "running" is obedience. These Galatians, then, had been running the right road; they had run straight forward; they had run perseveringly, with a good pace, with their eyes fixed on Christ. If they had not so run, they had not run well; but Paul says, "Ye did run well."

But, alas! they had been hindered. "Who did hinder you?" Their experience may be repeated in our lives, if it has not already been. Will it not be well, therefore, to consider what these dangerous things are which may act the insidious part of hindrances to us in the Christian life, that we may avoid or overcome them? Anything to cause us to stumble would, of course, be a hindrance in our religious growth. This is why Paul so earnestly enjoins caution on this point among Christ's disciples. He says: "Let us not therefore judge one another any more: but judge this rather, that no one put a stumbling block or an occasion to fall in his brother's way." Rom. 14:13.

One of the principal evidences that we are not running well, but are being hindered, is that failure with which the Faithful Witness charged the church in Ephesus: "I have somewhat against thee, because thou hast left thy first love." This is one of the prevailing dangers of the last days. "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. When love begins to grow cold, we may know that something is hindering us in the Christian race. All the earnest warnings and exhortations of the Scriptures against backsliding, come in here.

Another indication of hindrance is given in the text itself: it is disobedience to the truth: "Who did hinder you that ye should not obey the truth?" They were once running well, sound in the faith. But when they were hindered, they did not obey the

truth. They began to leave the old established faith for new notions. There are well-established truths which are not to be abandoned. Do not give up these for unproved novelties. This is one of the ways to be hindered from running well.

But "who did hinder you?" Was it any one of your brethren? You ought to be proof against any of them, not to let their course or influence have an effect upon you to slacken your pace in the heavenward journey. Did the world hinder you? Then why give the world so large a place in your affairs as to let it mold you in the wrong direction? Did the devil do it? We have this plain instruction respecting him: "Resist the devil, and he will flee from you."

Did you not do it yourself? More likely, now, the question comes nearer the truth. Did you not become overcharged with the cares of this life, and perhaps with the surfeiting and drunkenness associated therewith in the prophecy, and so lose your hold on religious things? Did you not by pride and self-righteousness become so self-satisfied as to stop running? Did not self-indulgence come in to act its part? Did you not neglect prayer, Bible reading, public worship, and other means of grace? Arouse then from this condition, and do not hinder your own soul. Did false teachers do it? Then turn away from them, and listen only to the word of God.

When one has less inclination to secret prayer and the study of God's word, and abbreviates his seasons of devotion, spending fewer moments in self-examination, meditation, and earnest supplications for himself and others, and this, not because he has less time, but only less inclination, he has need to be alarmed; he is being hindered. Is not the Holy Spirit more displeased when neglected by one on whom He has effectually wrought in times past than when slighted by another who has always resisted all impressions for good, and never wooed nor welcomed His presence? The lukewarm person is useless to himself and to others. His religion will never save himself; and he can not be the means of saving others.

The text is an effectual bar against the doctrine of "once in grace, always in grace," or the idea that every one must be saved who has ever enlisted in the service of Christ; for that which will hinder one from running well, for a time, may continue so long, and increase to that extent, as to cause him to fall beyond the possibility of rising again. To be hindered is to be led into the first step to final apostasy. The evil is that the natural tendency with one hindered will be to let the power of the hindrances increase, so that there will be less and less inclination to try to rise above them, and our condition become more and more dangerous still.

How many professed Christians there are in the world, with no outbreathing sins upon them so far as man sees, but who are yet without one grace of the Spirit to adorn their lives. In the sight of heaven their lives must be a complete blank. Man, to be sure, may see no fault in them; but at the same time God sees no fruit in them. And what will be taken into the account in deciding the eternal destiny?—It is not what man sees, but what God sees. Can a more obnoxious condition in the sight of heaven be imagined? No wonder the Faithful and True Witness tells the Laodiceans that he will spue them out of His mouth.

Many stumble by exposing themselves to temptations under which they have fallen before. Here one becomes weak, and temptations have the strongest power. When persons repent of sin, they do not mean to fall into that sin again. But tinder will catch on the smallest spark. The soul that has known sin may be excited by that which recalls the past sin. Recovered grace is an awful responsibility. It is a great condescension on the part of God to intrust us again with that grace which we had before forfeited. The more carefully, then, it should be guarded. "Carelessness before a fall," says Dr. Pusey, "may be ignorance, passion, an infirmity of nature. But carelessness after you have been restored from falling is sin against light. It is to reject the mercy of God in Christ."

The people of India have a maxim that "it is better to walk than to run, and better to stand than to walk, and better to sit than to stand, and better to lie than to sit." But such is not the rule of the gospel, nor the instruction of the Bible. David likens the sun to a strong man that rejoices to run a race, not shrinking away within itself, but glad that it can dispense abroad its beams to gladden and vivify the earth. "Let us run with patience the race that is set before us, looking unto Jesus," is the instruction of the apostle.

Have some standard by which you can take observations to judge how far you have separated from the world, and how you are running in reference to it. This is illustrated by the remark of a sailor, who said: "Sailing from Cuba, we thought we had gained sixty miles in one day. But at the next observation we found that we had lost more than thirty. It was an undercurrent. The ship had been going forward by the wind, but going back by the current."

So a man's course in religion may often seem to be right and prosperous, while the undercurrent of his sins may be driving him in the very opposite direction.

U. S.

THAT FEDERATION OF THE CHURCHES

THE State Board of the Federation of Churches for the State of New York was in session December 11, in this city—Syracuse. They formulated its policy relative to the constituency of the State council, by arranging to send information of its constitution and object to the highest representative bodies of all churches in the State, and to send invitations to the Y. M. C. A., and to the State Sunday-school Association, to send not more than three delegates to the State council.

Delegates were appointed to the national council, which is to convene in Philadelphia, February 5 and 6. The next State meeting is to be held in Rochester.

In the evening Dr. J. W. Hegeman, of New York City, explained the object and nature of the work. He emphasized the thought that the time for federation had come. He said: "Such an organization would become the servant of the churches in all things pertaining to the kingdom. It would be a clearing house for all church interests, a medium of exchange of facts, problems, and remedies, an organ of expression of the will of members of the kingdom, a tower of observation to give a bird's-eye view of tendencies, situations, and changes affecting American Christianity, and a board of strategy to find out the strength and resources of the common enemy, and map out a plan of campaign."

One plan suggested was that, when the federation met, they should choose a topic for discussion; then let each minister speak to his congregation upon it; and have the editors in his city publish editorials upon it; and thus educate the public on that particular subject.

He also said: "This would give to Protestantism that which it so much needs for efficient service, and which would realize the representative headship of the apostolic republic, and thus secure the advantages which the Church of Rome possesses in her magnificent organization."

This he calls "the apostolic republic"—and yet it has an organization similar to "the Church of Rome"! Evidently the organization which the Roman Church has pleases him; for he designates it "magnificent."

Such statements as the following fill my mind as I reflect upon what this church federation means: "The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. . . ."

"Those who have access to God through Christ have important work before them." "God has revealed what is to take place in the last days, that

His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith."

A. O. BURRILL.

On that "Conference of Religion" that was held in New York City, and that was reported in these columns several weeks ago, the *Christian Advocate* says:—

What could be expected of a convention consisting of Jews, Christians, agnostics, or of a body that would produce "a manual of common worship consisting of selections from the Jewish, Christian, and ethnic scriptures, prayers selected from Jewish offices and Christian liturgies, ancient and modern, as well as from private sources, together with hymns and a wide range of authorship?"

Priests, parsons, ministers, rabbis, may meet merely as citizens, and discuss other things than the fundamentals of their respective faiths; but a Christian can not approach God in any other name than that of Christ, while a Jew can not pray in that name, nor a modern Unitarian, except in a sense unknown to those of the evangelical faith. All such conferences are nets which catch the unwary, and make the impression on many that, as the distinctions between the conferees are immaterial, the subject on which they confer is immaterial or intangible.

Such a Conference of Religion as this, as an association conceived and constructed chiefly to make an impression on the public that the differences between the evangelical Christian churches and the Unitarians, the Jews, and others, are not fundamental (and as a partnership in which the latter classes have everything to gain and nothing to lose), would deserve the credit of being wonderfully well adapted to promote the object designed.

That is all true. Yet, true as it is, the *Christian Advocate* is the only paper in all the land, that we have seen, that has expressed any such views.

"YE ARE MY WITNESSES, THAT I AM GOD"

The Lesson in Testing and Proving

It has fallen to our lot to live in the most important, the most responsible, and the most solemn period of this world's history,—the most important, because it witnesses the closing of the great controversy that has been going on for ages; the most responsible, because of the prominent part we are called upon to take in this closing work; the most solemn, because now the destiny of every soul is being decided for eternity.

As God's peculiar people, we are His witnesses upon the earth. "I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange God among you: therefore *ye are my witnesses*, saith the Lord, *that I am God.*" Men are rejecting God; they are setting His word at naught, and trampling upon His holy law. The cup of sin and iniquity is being filled to the brim; the whole world is submerged in wickedness. It is at such a time that we are to be living, active witnesses, revealing to the world the glorious character of God.

Intensity has taken possession of every earthly power, and an intensity such as was never witnessed before is to take possession of God's people who are awake, and who sense the solemn responsibility of the hour. Then we shall hear the loud cry of the Third Angel's Message, and the world shall be enlightened with its glory.

We are entering the time of temptation (Rev. 3:10), when God's people will be severely tried. The Lord trieth the righteous." Ps. 11:5. "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3. The trial will reveal defects, if such there are. This is the very purpose of the trial; for otherwise there might be a break, causing terrible disaster at the most critical moment. It is to insure against such fatal accidents

that a most thorough test is now being made. How solemn the thought that you and I, my brother and my sister, are now in the crucible, undergoing a preliminary testing process, that we may be ready at the right time to witness before the whole world, to the glory and majesty of God.

These tests and trials will come in every way, manner, and shape. We must be prepared to have them come from the most unexpected quarter, and be of the most unexpected character. They will often come in a way to make them the hardest to bear, and in such a form as to make it most difficult to see the hand of God in them. In many cases they will come, as it would seem, directly from the wrong and foolish course of our fellow men, and even of our brethren. They will not have the appearance of anything supernatural, but rather of real evil and wantonness, and on that account will be the harder to bear.

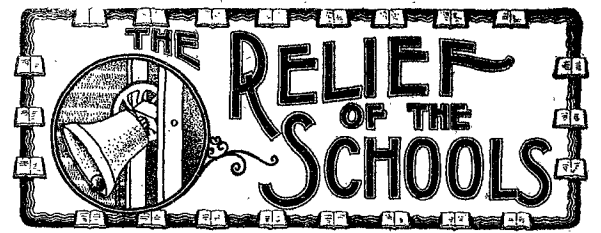
The experience of the children of Israel furnishes us with an important lesson. Their trials came to them in the most unexpected manner, and only a few of the people could see God's guiding hand in them. The outcry of the multitude was against Moses and Aaron. They did not mean to chide God. From their view of things, the lack of food and water and the other difficulties were the result of the mismanagement of Moses and Aaron. It was not possible for them to realize that the unbelief in their own hearts was the real seat of the difficulty. Had their faith grasped the promises of God, had they trusted in the mighty arm of Jehovah for deliverance, their heaviest burdens would have been made light, and their worst troubles would not have been disastrous at all. Instead, the power and glory of the Lord would have been revealed through them.

The same principle will always prove true. Trials do not of themselves prove disastrous to character; but they make manifest the defects that already exist. Oh that God's people might understand this! The divine purpose in permitting any trial to overtake us, whether it be as individuals or as a people, is to reveal flaws, that we may be led to seek more earnestly after the perfection of character to which the Lord would have us attain in this closing work. Viewed from this standpoint, the severest trials are seen to be great blessings. Instead of discouragements, they are stepping stones to greater joys, more glorious victories, and higher attainments in the Christian life.

During the last year we have had an unexpected experience, for which we were unprepared. I refer to the financial disaster that has befallen our publishing house at Christiania, Norway. The announcement of this came as a terrible shock to our people all over the world. It came at a time, and under circumstances, that made it most difficult to bear. We had felt the responsibility of the great missionary field, both at home and in distant lands, and had made advancement even beyond our ready means, thus loading ourselves with as heavy a burden, it seemed, as we could possibly bear up under. Therefore, to have this additional burden laid upon us was indeed most trying. Yet God is leading this people still; He knows what we are able to bear, and we can leave it all with Him.

We have always believed that none of the institutions established for carrying forward the work of the message could fail; because the work being the Lord's, and the whole denomination united in its support, God would not suffer such a disgrace upon His cause. But now we are brought to the test. Will we act on the true principle, and, arising as one man, in the strength of God meet this responsibility and every other demand for God's cause? I am glad we have decided to do so. In this way alone can we stand clear before God and the world; and going forward on this basis, we shall have the divine blessing. Thus we shall prove to the world the truthfulness of the saying that no institution standing as a representative of the last warning message can possibly fail. In the strength of God let us go forward. The day of final triumph is close at hand. "Courage in the Lord" should be our watchword.

O. A. OLSEN.



"WHEN I SELL MY PROPERTY"

It will be of interest to all those who believe in the RELIEF OF THE SCHOOLS to know that some of the pledges made last summer to the material fund on the condition of sale of property, have already been paid. In the mail received this evening was the money for three of these pledges. This shows that our dear brethren mean business for the Lord. It shows that they mean to wipe out these debts, and that when they say they will give upon the sale of property, they go to work to sell the property. This is good; and let us all thank the Lord for it. Let all who have made pledges to give upon the sale of property, bestir themselves, in the name and fear of the Lord, to sell this property. God, who moved upon your hearts to make these pledges, intends you to arouse and sell this property; and He will help all who are of a willing mind to do it.

P. T. MAGAN.

"CHRIST'S OBJECT LESSONS" IN MICHIGAN

MICHIGAN is putting forth tremendous efforts to circulate "Christ's Object Lessons," and everywhere the Lord is putting His Spirit in the hearts of the people to do something to relieve Battle Creek College from debt. The following letter from Elder E. I. Beebe shows that there is heart and courage in the Michigan Tract Society.

We are also publishing a letter received from Prof. E. A. Sutherland, of Battle Creek College, telling his experience in selling "Christ's Object Lessons." These experiences we are sure will touch a tender spot in many hearts.

BATTLE CREEK COLLEGE, Dec. 4, 1900.

Prof. P. T. Magan.

DEAR BROTHER: You may be interested to learn something of my experience at—. You know I agreed to canvass one day, provided others in the church would also do the same. Friday I started out, at ten o'clock, to canvass in the country. I was permitted to give only eight canvasses, as the day was a short one, but I never before had such glorious experiences. I truly believe the people are ready for this book; for I found every one interested. In three families the men were not at home, and their wives did not care to take the book until they had consulted their husbands, but I succeeded in taking three orders.

I had a remarkable experience with one woman. She is not a Christian; never has had any Christian advantages. She is a married woman, with four children. When I presented the book to her, it seemed to touch her heart. She wanted it very much. She said she had done some work that would bring in more than enough to pay for the book, but she was a little fearful that something would happen that she would not get the money. I was especially drawn out to this woman, to see that she got the book, which she wanted to read to the children. After showing her much of the book, I was convinced that the Lord was moving upon her heart; I asked her if she had ever prayed. She said No. Then I talked with her about prayer. Finally I asked her if she would be willing to ask the Lord to open the way to get the book for her children. She hesitated for a little while, but tears began to fill her eyes, and I saw that the Spirit of God was pleading with her. She at last promised that she would ask the Lord to open the way. Then, of her own accord, she admitted to me that this was a new experience to her. I felt very happy as I left her house, thinking that she had learned something

of the Lord, and was willing to call upon His name. You may be sure this woman will have a book. God will answer her prayers.

Sabbath I met with the church. The sisters who had been out canvassing made their reports. All had had good experiences. One sister said she felt rebellious when the plan was presented to her; for she thought that she had work enough to do at home. But her little daughter urged her to go out, so she did. She canvassed three persons, with success in every case. This troubled her; for she did not want to canvass for the book. The next day a gentleman came to her home who was very bitter against our people. She said to herself, "I will make this man a test: if the Lord desires me to sell this book, He will move upon this man to buy it. If the man does not buy the book, I will take it as a sign that the Lord does not want me to canvass." So she presented the book to him, told him plainly that it was a Seventh-day Adventist book, and the object of it. To her great surprise, he seemed at once interested, and ordered one for himself, and said he was glad to have the privilege of assisting in lifting the debt from the college. This convinced the sister that God was in the movement, and as she told it, there was feeling in her voice. It moved many in the church.

After earnest testimonies from those who had been out, the church voted to take two hundred books, which is a few more than their quota. They have about thirty names on their church roll, but fully one half of these are not active members, but the church said they were responsible for carrying this list, and so would take six books apiece for every member on the roll. Bro. —, one of the oldest Sabbath-keepers, has taken hold of the work with all his might. God will bless the church in this movement.

Hoping you will have success in your work, I remain,
Your brother,
[Signed] E. A. SUTHERLAND.

It is estimated that District 3 needs to sell only six copies of "Christ's Object Lessons" for each Seventh-day Adventist enrolled on the church records, in order to free Battle Creek College from debt. This is an easy task, when all will work.

Michigan's quota is 42,000; but Michigan ought to sell these, and more. Every church should look up the number enrolled in that church and multiply by six to determine the number of books for their share. If each church will do this, it will save much care and anxiety for those looking after the work.

The number of book sales reported for the week ending December 15 is two hundred and eighty-six. One thousand books should be sold every week in Michigan. I trust the Michigan people will notice that two hundred and eighty-six books is a very small number for seven thousand persons.

S. E. WIGHT.

LANSING, MICH., Nov. 27, 1900.

Prof. Percy T. Magan,
Battle Creek, Mich.

DEAR BROTHER: Your three letters received, and contents noted. Yes, Michigan is always willing to do her share when she knows what it is. We can use several hundred of the leaflets you spoke of, say five hundred of each.

I am glad that you have done so well in Battle Creek, but it is no more than they ought to do, if they believe the truth. Lansing is starting out with about one hundred and fifty dollars. They expect to take their proportion, four hundred books. I heard from our next church to the east, and they have raised one hundred and fifty-five dollars. So the good work seems to be going forward.

I feel glad that the Review Office is taking hold of the truth lines more largely, and it is an omen of a soon-coming Saviour. Everything shows that the time is near at hand.

I trust that the good work will go forward, and soon we shall be free. May the Lord bless and keep you.

Yours truly,

[Signed] MICHIGAN TRACT SOCIETY,
E. I. Beebe.

OHIO

MOUNT VERNON, OHIO, Dec. 14, 1900.

Prof. P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: In reply to your letter of December 9, I will say that we in Ohio will try to see that you get a report of the work done, and are working up some special report blanks for this purpose.

I went out last Monday and worked two and one-half hours; sold ten books, and took orders for fourteen. I told the story of how we got the book; that helped to sell them. Then the book sells itself; for one man to whom I sold a copy last Monday, saw me on the street car to-day, and asked for six more.

[Signed] A. G. HAUGHEY.

TEXAS

KEENE, TEX., Dec. 10, 1900.

Prof. P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: Things are starting here at last. Brother Bodwell is pushing matters. Rousing meetings last Sabbath and the night after. Keene takes two thousand copies, but we fear we can not get them till Christmas. Can't you rush things a little?

Your brother,
[Signed] C. C. LEWIS.

IOWA

In a single week, the Iowa Tract Society received orders for over twelve hundred copies of "Christ's Object Lessons."



— The rebels in Colombia were recently defeated, losing 600 killed.

— The strike at Pittston, Pa., involving 1,700 iron workers, is at an end.

— The United States war-ship "Hartford" has been ordered to Venezuela.

— Edward Cudahy, of Omaha, Neb., recently paid \$25,000 in gold for the release of his fifteen-year-old son from kidnappers.

— Rumania has declined Russia's offer of a loan of \$80,000,000, as the "conditions attached would undermine Rumania's independence."

— It is stated that "Russia cedes to Great Britain entire control of the railway from Peking (China) to Shan-hai-kwan, after January 1."

— The American Express Company distributed \$500,000 in gold among its employees, on Christmas day. Every man who had been in the service one year received five dollars.

— A resolution was recently adopted by the Indiana Federation of Labor, asking that "a law be passed prohibiting the employment by street railway companies of conductors or motormen who are addicted to the use of intoxicants."

— A Chicago weekly states that "Mrs. James Bonner, sixty years old, was found lying dead on a doorstep in Chicago, December 14. When her clothing was searched at the county morgue, \$1,374 was found hidden in the bosom of her dress."

— In spite of the great business done by the United States postal service, the government will be obliged to meet a deficiency of \$5,385,688 in connection with the cost of the service. This is due to the abuse of the privileges accorded to second-class mail matter.

— Agitators against the docking of horses' tails have won a great victory in London, England. Queen Victoria, in sending out an order that none of her horses be docked, also announced that she had persuaded the Prince of Wales to follow her example. With royalty against the practice, it is likely that a docked horse may soon be a rare sight in the United States.

— British agents are buying 50,000 cavalry horses and mules in this country, for the British army.

— The New York City post office distributed 12,000,000 letters or mail packages the day before Christmas.

— Citizens of Paterson, N. J., will raise "the \$200,000 necessary to keep the Rogers locomotive works there."

— A number of Austrian manufacturers recently formed "an association for insurance against strikes."

— Venezuela recently paid ex-President Harrison's fee of \$100,000 for arbitrating the boundary dispute with British Guiana.

— The American Federation of Labor, in session at Louisville, Ky., denounced Secretary of the Treasury Gage for admitting J. A. Dowie's lace makers.

— All the Powers in China are at present buying large quantities of rice, to distribute to destitute Chinese. Russia leads, with a purchase of \$700,000 worth.

— The strike of the Santa Fé Railway telegraphers is ended, the strikers being defeated. The railway officials refuse to recognize the Order of Railway Telegraphers.

— In Arkansas and West Virginia 650,000 acres of land has been offered to the American Transvaal Company, for Boer immigrants. Also a Kenosha, Wis., land company has offered farms to 5,000 Boers.

— Benjamin Harrison, Melville W. Fuller, John W. Griggs, and George Gray have been named by President McKinley as the American members of the International Board of Arbitration. This board was provided for by the Peace Conference at The Hague, and will be composed of 104 members.

— The Lake Shore and Michigan Southern Railway has "instituted a house-to-house canvass in Chicago, with a view to causing the people to test the facilities of their suburban service, and free tickets are left at the houses, which entitle the holder to one free ride in either direction." There is enterprise for you.

— An exchange states that "the Russian authorities, when requested by the Turkish representatives, have heretofore arrested Ottoman subjects residing in Russia. A recent decree of the Russian Minister of the Interior abrogates this practice, so that Turkey can no longer apply conscription to her subjects inhabiting Russian territory, and is thus deprived of an important military resource. The Porte is strenuously endeavoring to obtain the revocation of the decree."

— The French government has decided to lay submarine cables of its own, to communicate with its colonies. It seems that during the Transvaal and Chinese campaigns most of the messages sent by the French government "had to be dispatched over lines under British control," and that "even the communications that pass between the home government and the various ministers abroad have to pass through English hands. It is proposed to establish four cable lines interconnecting the colonies and the home country."

— Mrs. Carrie Nation, president of the W. C. T. U. of Barber County, Kan., walked into the Carey Hotel saloon, at Wichita, the 27th ult., with a large bundle of stones under her arm. She began "hurling stones at mirrors, paintings, and men," before she was arrested. Thirty years ago her first husband died of delirium tremens. She defies the saloon men to prosecute her, as Kansas has prohibition laws, saloons being illegal. Two months ago she wrecked two saloons at Kiowa, and went unpunished, the saloon men being afraid to prosecute her.

— The Chicago and Northwestern Railway is arranging a permanent pension system, whereby efficient employees will be rewarded. The plan, which will thus benefit the 27,000 employees of this railway, "takes in every employee of the road, from the highest to the lowest," and provides that "any employee who is between sixty-five and sixty-nine years of age who has been for thirty years in the employ of the Northwestern Road, and who is incapacitated for service by age, will receive a pension of one per cent per month, calculated upon his monthly rate of wages for the last ten years of his service with the company."

— It seems that "the Christian Commonwealth Colony at Equality, Ga., has disbanded, and its 1,000 acres of land and the improvements thereon will pass under the hammer. . . . The trouble began, as it has done sooner or later in all social commonwealths, when some of the members failed to do their proper share of work. The majority of the colonists voted to expel them. The drones, however, resisted, and employed counsel to plead their alleged rights in the courts. The colony could not survive the strife, and so the old story of another failure is now recorded." The *Independent* further says: "Colonies in this country have always been short-lived, except those that are held together by the strongest kind of a religious bond, as the Shakers. . . . The attempts to practice socialism amid the cold world of competition are like a lump of ice trying to keep congealed in a tropical sea."

— The estate of the late Cornelius Vanderbilt has been officially appraised at \$72,500,000.

— William Jennings Bryan will edit and publish a weekly newspaper, the *Commoner*, at Lincoln, Neb.

— A coal deposit, estimated to contain sixteen hundred million tons, has been discovered at Barmooz, Hungary.

— Tecumseh, O. T., and Coalgate, I. T., will soon be connected by a \$500,000 electric railroad, 125 miles long.

— The citizens of Sing-Sing, N. Y., have petitioned the Legislature to change the village name to Ossining.

— Twenty Chinamen, arrested for posting anti-foreign placards near Canton, have been condemned to death.

— It is reported that the Vanderbilts will build a great water-power plant at Lockport, N. Y., rivaling that at Niagara Falls.

— The plant of the Lane and Bodley machine works in Cincinnati, Ohio, was recently destroyed by fire. Loss, \$250,000.

— The fortieth annual convention of the National Educational Association will be held in Detroit, Mich., July 8-12, 1901.

— Queen Victoria has prorogued the British Parliament until February, expressing thanks for the liberal war funds voted.

— San Francisco, Cal., was recently visited by a severe wind and rain storm, telegraph and telephone wires being torn down.

— The government of Rumania will not lease its petroleum fields to the Standard Oil Company, having broken off negotiations with the same.

— An enterprising American has erected steam pumps on the Jordan, it is said, and is supplying churches all over Europe with genuine Jordan water.

— Another trust has been formed; for it seems that "European arctic explorers are confronted with a scarcity of polar dogs, an American having cornered the supply."

— It is estimated that of the 550,000,000 feet of logs cut in the Maine forests this season, 225,000,000 feet will be sent to the pulp mills for paper making, instead of to the sawmills.

— Italy has a surplus of 5,000,000 lire (\$950,000), "the result of increased revenue, which exceeded the estimates by 32,000,000 lire, and the receipts of the last year by 25,000,000."

— Belgium has a population of 597 persons to the square mile, and is the most thickly populated country in Europe, if not in the world. Holland comes next, with 408 persons to the square mile.

— A Chicago dealer who was "guilty of selling oleomargarine as pure butter, failing to mark the goods, and otherwise scheming to deceive the public," was recently fined \$1,000 and costs, by Judge Kohlsaat, in the federal court.

— The United States Secretary of War has instructed General MacArthur to begin the work of returning 9,000 volunteer troops from the Philippines, in order to permit of their discharge in this country by June 30, 1901.

— It is said that "Massachusetts has now only four towns in which there is no public library, and they are very small ones, being Marlboro, Gay Head, Lakeville, and Norwell. It is doubtful if any other community of 2,800,000 inhabitants can equal that."

— United States Senator Proctor, of Vermont, has purchased the famous Carrara marble quarries in Italy, for \$10,000,000. By this stroke he has virtually obtained control of the world's marble supply, since he owns and controls the also famous quarries of Vermont.

— Thousands of French-Canadians who had migrated to New England to work in the factories, are now returning to Canada. One reason for this move is that "the Roman Catholic churches in several places have denied them the privilege of having priests of their own tongue."

— The House of Representatives recently adopted, by a rising vote of 159 to 51, the following amendment to the army reorganization bill, proposed by Mr. Littlefield, of Maine: "The sale of or dealing in beer, wine, or any intoxicating liquor by any persons at any post exchange or canteen, or army transport, or any premises used for military purposes, is forbidden."

— A dispatch from Constantinople says that the Turkish government has "signed a contract with the Cramps, of Philadelphia, for the construction of a cruiser for the Ottoman navy; the price to be paid is 350,000 pounds, which includes 23,000 pounds as indemnity to the United States for losses sustained by Americans during the Armenian massacres." Thus the United States may, after all, get that \$100,000 or over, that Turkey owes, and that this country has repeatedly tried to secure.



NOTES FROM THE ARGENTINE REPUBLIC

My pen can scarcely tell of the goodness of God to me during the last three or four months while I have labored in this vast field. On every hand I find those who are hungering for the truth as it is in Jesus.

Last year it was my privilege to labor in Buenos Ayres for a few weeks, in company with other brethren. From there I went to General La Madrid, several hundred miles south of Buenos Ayres, where a missionary was interested in the Third Angel's Message. I labored with him for a few days, holding meetings in the evening, and conversing with him after school hours. He finally took hold of different points of truth, and is now walking in harmony with us. He is an earnest Christian, rejoicing always in the Lord, and doing all he can to bring those about him to the gospel. A woman in the same place had been keeping the Sabbath for several years, but had not received other doctrinal points. I studied God's word with her, and as a result, she, too, is one with us in present truth. Another person began the observance of the Sabbath; and thus there is a small company here to shed abroad the light of the gospel in this isolated part of the earth. I next went to San Antonio, in the Chaco Santafecino. I preached in this place for one week, and four persons were converted. Two of these were baptized.

A month ago it was my privilege to go to Malbertina, province of Cordoba, and visit our brethren. I found them all of good courage, battling against error, and receiving much persecution, but happy in Jesus. I preached to them, studying the Bible morning, noon, and night, and thus our souls were watered with heaven's dew. Two young men, who were converted during my visit, were baptized, and received into the church. So it is all over the field: the latter rain is falling, and souls are coming out from error's night to the resplendent light of the Third Angel's Message. I see victory all along the line, and the blessing of God at every step. I realize more than ever to-day the great love the Lord has shown us, in calling us to be His ambassadors to a dying world, a world knowing not the eternal truths now committed to us for the world. My prayer is that God may help us each to well represent Him as we go in and out among the people; so that worldlings may truly discern that we are verily "sons of God" amid this corrupt generation; and that they may understand that we have "learned of Jesus."

JUAN MC CARTHY.

We held our general meeting in the city of Diamante, from September 28 to October 8. It was the first time that our tent had been pitched in a city. We had printed a special issue of the *El Faro* for the purpose of advertising the meeting, a plan which proved very effective. God gave His messengers special power in presenting the Word, and the conviction forced itself upon the people that the messages delivered were indeed the truth. Nearly all the business men of the place came to the meeting every evening, and manifested great interest in our general welfare. The attendance averaged from four to six hundred persons from the city, besides those of our faith. In one evening meeting there was some disturbance, and the next day the business men visited the chief of police, and secured order for us without any appeal on our part. Generally the order was good, and the deepest attention was given to the word spoken.

Much prejudice had been fostered by a prominent business man of Diamante, who, for the last five years, had published articles in the city papers, awakening fear, distrust, and malice in the hearts of the people, against us. He was a man beloved and honored by his fellow citizens, and seemed honest in his opposition to our work, believing that I was simply collecting money from the people with the intention of leaving Diamante as soon as I had a goodly sum. Just a few months before our meeting, he left the city, after borrowing from one hundred to fifteen thousand dollars from several persons in Diamante. This, of course, destroyed not only the people's confidence in him, but also the effect of his work against us. During the meeting we heard many say, "It is not at all as has been reported to us;" and, "These people tell the truth," etc.

God's blessing rested upon us all, as we met together for consultation and prayer. Our own people were encouraged to see so many interested in the truth; and it gave them a broader idea of the work now before us. A tract society for this field was organized, and the offi-

cers elected. The name adopted is "Sociedad de Tratados de Argentina del Adventistas del Dia séptimo." Every decision was unanimous. The Sabbath-school interests were considered, and a corresponding secretary was elected. The educational work was also presented, and placed under the supervision of a school board of fifteen members. As these are from different parts of the republic, we have a general working force in behalf of the school. Lessons were also given in health reform.

The following-named laborers were present: L. Brooking, J. A. Leland, Juan McCarthy, N. Z. Town, and the writer. We were sorry that Brother Vuilleumier could not attend, but sickness in his family made it impossible for him to do so. Much interest having been awakened in our work, Brethren Town and Leland stayed to continue labor. We hope to see fruit as the result of their work. The Lord has opened the way for the promulgation of the truth in the city, and for this we are thankful.

F. H. WESTPHAL.

GENERAL CONFERENCE DISTRICT 2

TWELVE camp-meetings and one general meeting were held in this district during the last summer and fall. The attendance of our brethren at these gatherings was good, and the results of the labor bestowed were indeed encouraging.

There is a manifest growth in numbers and spiritual life in this field. Every State in the mission territory, as well as in the Conferences, has made provision for owning large and small tents for camp and other meetings.

According to their financial ability, the brethren here are as willing to give for the advancement of the work as in any place in which I ever labored. This is but the second year since the effort was made to hold camp-meetings in all the States in the district; but the value of these meetings as a means of advancing the interests of the great message of to-day seems as fully appreciated here as in the States where this method of service has been employed for many years.

The volume of business done by the Atlanta branch of the Review and Herald Pub. Co. will fall but little below that of the banner year—1892. The canvassing work is advancing in most parts of the district, and an encouraging feature is the improved character of the work now being done. The canvassers labor not as mere business men, but as Christian men and women engaged in a sacred work, of which the financial phase is secondary.

Another promising feature of the work is the establishment of small schools. A number of these are in operation, and the results are gratifying. In this great, needy field are room and welcome for hundreds of these schools, among the different nationalities represented here. There are hearts ready to receive the blessings brought by consecrated laborers. Information will be furnished gladly to those desiring it, as we are anxious to interest a large number of devoted Christian men and women in this work.

The medical missionary work is a great blessing to the people, and gladly welcomed by them. The field is large, and the opportunities are many. The work can be more successfully carried on in connection with small sanitariums, under direction of competent physicians. Christian farmers and mechanics will find plenty of room and opportunities here, as do canvassers, teachers, and medical laborers.

Much greater efforts should be made to get the message before the colored people. Seventeen laborers under pay of the General Conference worked almost exclusively for that race the last year, and eight or ten devoted part of their time to this work, besides several others who, with the exception of a small amount received as tuition, gave their services.

A few words from the experience of those who are laboring among the colored people may be of interest to the readers of the REVIEW. Prof. B. E. Nicola writes as follows: "The Oakwood Industrial School has an enrollment of fifty students. None have gone from the school this year. There is a hearty spirit of work on the part of the students, and progress is being made."

"There can be no doubt that a large per cent of these students deeply desire to become workers for the Master, and are earnestly laboring to that end. Last spring ten of our most promising and advanced students engaged in the canvassing work, fully expecting to resume their studies this year; but sickness prevented the return of all but four. This we regard as somewhat unfortunate, as it considerably increases the per cent of

young members in the school, and will to some extent extend the time in which more proficient laborers may be sent into the field.

"The addition of a nurse to the teaching force is filling an important demand in the school, and a class of ten are receiving instruction.

"The industrial work thus far introduced is performing its part in putting these students in possession of such training as will serve to better themselves and their race. The study of economy is not only a benefit and privilege with these students, but an absolute necessity. To figure out how to get through a year's schooling without a single dollar, or, as in some cases, with scarcely a cent, would be a problem for minds credited with more mathematical ability than is usually attributed to these people. I think we need a students' loan fund from which worthy persons who give evidence that they can earn and repay, could be furnished sufficient money to supply their necessities during their last two or three years in school."

Miss Nellie Patchen, of the Juniata School, says: "I do not have as large a school as last year, but it is more of a church school, and I can do better work with those who attend. The Spirit of the Lord has been in our school since the opening, October 1. Hearts were being softened and prepared to receive the message, so when Brother Woodford came and presented the truth more fully, every girl in the dormitory accepted it and was baptized, and a church of over twenty members was organized.

"In two cases the parents had been brought into the truth by the children. The children of one of these families have been in school from the first. They accepted the health reform and began to keep the Sabbath, and as a result, the whole family of ten members, with the exception of three small children, united with the church. At the same time, another little girl, who has been in the school a long time, began to keep the Sabbath. She also brought her sister and her father into the truth.

"Three of the older girls were baptized, and we hope will become good workers. One of these taught in the church school at Montgomery, Ala., last year. Her sister is now teaching in the same school. She did good work canvassing.

"The students and new Sabbath-keepers have had good success in selling the Outlook Number of the Signs sent us by Brother Christiansen, and with the proceeds I have bought several more numbers, and have money left to buy tracts for our tract and missionary society. The people seem to enjoy the club of *Southern Reviews* that was taken for us at the camp-meeting last summer. I now have twenty-five enrolled, and am expecting a number more.

"The following is a report from Jan. 1, 1900, to the present time: Number in the dormitory during the year, twenty-eight. Number in the school during the year, seventy. Received on board from students (including provisions), \$65.23. Rent of books, \$5.03. Contributions, \$6.50. Expenses: food for dormitory, \$76.35; other expenses, \$67.63; total expense, \$143.98.

"I feel thankful for the blessing of God, which has thus far accompanied our school work."

F. R. Rogers and his wife write: "We find the school an excellent means of getting Bible truth before the people. When it is taught in the school, it will get into the homes through the children. We visit the home of every student, and it encourages us to hear the parents say: 'We send our children to your school because you teach the Bible; for we want them to know about it.'

"It requires much patient work to instill in these young minds the principles of truthfulness, honesty, and good morals. This is the hardest part of our work. Severe discipline is sometimes made necessary in order to produce truthfulness. Yet with all this to contend with, and much more, we enjoy the work for Jesus' sake. We are teaching largely from a Scriptural basis, and it is taking well with the people. We are much encouraged, and do not think of leaving the field, but pray for others to come and engage in the work."

The other two schools under the Southern Missionary Society seem to be doing well. These are conducted at Yazoo City and Columbus, Miss. Elder W. L. Bird reports a successful school in Birmingham, Ala., where he has charge of the work. Another is being conducted at Montgomery, with a large attendance, and one, with day and night sessions, at Charleston, S. C. The one that was conducted at Chattanooga is now suspended for a time. We have several other reports, equally good and encouraging, but space forbids giving them now.

We are exceedingly anxious to encourage many other consecrated laborers to engage in the work in this field. The best time to labor is now here. The Lord has said, "There is no more fruitful field." We are encouraged with the prospect before us. Other interesting experiences may be given in a future report.

N. W. ALLEE.

WOODLAND (WIS.) INDUSTRIAL SCHOOL

It is twelve months since this school opened in the building that it now occupies. Then forty-five students attended chapel exercises. At the anniversary, there

were ninety-three, and counting the primary pupils, there were one hundred and eight, in actual attendance. The total enrollment since the beginning of the school year, August 28, is one hundred and fifty. Last year ninety were enrolled. The indications are that fully twice that number will be registered before the present school year closes.

The spirit of the school, and the success in the class work are encouraging. The studies and recitations are directed in such a manner as to come in touch with the Way, the Truth, and the Life at every step. The design in such a school is that the Lord himself shall be the teacher, while the student yields his faculties to the service of the divine mind. The problem of education is placed upon the true Christian basis, where the teacher understands this subject, and knows how to cause the truth to grow, in all his classes. And this is surely being done in the Woodland school. Its classification, at this time, includes all the grades up to the eleventh year. There is a decided and successful effort to do thorough work in these studies. But that which is most beautiful and encouraging is the conversion of nearly all the members of the school. There is a happy Christian experience associated with, and greatly strengthening, the acquisition of essential knowledge in every department. There is not a girl in the school who does not bear her testimony in the social meetings, and almost all the boys do the same.

The children and youth are not only learning facts, but they are learning the truth. In addition to the proper things which the public school gives, they are obtaining an excellent understanding of the Bible and the blessed truth for this time. The truth in the hearts of these students is manifesting itself in a substantial way at this time, as thirty of them have gone to surrounding neighborhoods and cities to sell "Christ's Object Lessons." They do this that they may bear their part in relieving our good college of its indebtedness. With nearly all, this is their first experience in the canvassing work. They design to stay out two weeks, and then return to their school work. Another feature that should make all rejoice is the absence of jealousies and criticisms.

The school and the church at this place have united in one missionary society to supply reading-matter on present truth, and do missionary work in Grand Rapids, Marshfield, Pittsville, and neighboring places. They have also elected a corresponding secretary for the purpose of enlisting the interest of all more fully in the foreign work, and of co-operating with our missionaries abroad as far as can be done. The principles and spirit that prevail in the Woodland school are shared generally by the church schools throughout the Conference, which are now established in about twenty localities.

WM. COVERT.



ATTENTION!

LET the church treasurers and librarians in the Cumberland Conference take note that Brother E. W. Carey, at 21 Hanson St., Lexington, Ky., is secretary and treasurer of the Cumberland Tract and Missionary Society and treasurer of the Cumberland Conference. All business in what has heretofore been known as the Cumberland Mission, transacted through our office at Atlanta, Ga., should now be sent to Brother Carey. Our church treasurers are specially requested to remit at once, and hereafter as often as once each month, so there may be money in the treasury to enable the laborers in the Conference to keep in the field.

As the General Conference no longer supports the laborers in this field, your promptness and faithfulness will determine how many laborers can be kept at work in our new Conference.

SMITH SHARP.

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

AFTER January 15 the address of the New York Branch of Pacific Press Publishing Company will be 11 West Twentieth St., New York City, instead of 39 Bond St., as at present.

Since this branch was established, in October, 1888, it has been situated on Bond Street, and is familiarly known to many of our people throughout the world as the "Bond Street Office." But a change of conditions and surroundings now makes it seem advisable to move.

We now go into a modern, fireproof, nine-story building, with freight and passenger elevators, and will occupy the same floor as at present—the fifth.

The new location is convenient to express and post

offices, as well as to the religious and other book publishers. It is easy of access, being convenient to the various surface and elevated cars.

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

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

Make a note of the new address—Pacific Press Publishing Company, 11 West Twentieth St., New York City—after Jan. 15, 1901.

SPENCER N. CURTISS,
Manager New York Branch.

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.

TO RENT.—Farm house, to able-bodied S. D. A., with small family, who can be depended on to care for stock. Work in mill and on farm. References given and required. Address A. L. Cobb, Ariel, Pa.

ADDRESSES

THE address of J. E. White, the Southern Missionary Society, and John H. Niehaus are changed to 1908 Grand Ave., Nashville, Tenn.

Obituaries.

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

PRINCE.—Died at Tucson, Ariz., Nov. 16, 1900, Eva J. Prince, aged 66 years, 5 months, 11 days. Her life had been full of good deeds and help for others. Words of comfort were spoken from Ps. 116:15.

C. D. M. WILLIAMS.

RIDER.—Died at New Salem, N. D., Nov. 5, 1900, Martha L., wife of Stephen Rider, in the seventieth year of her age. She had been afflicted with an ovarian tumor for more than a year. Her hope was bright.

L. H. ELLS.

SUVERLY.—Died Oct. 22, 1900, George A., youngest son of Sirean and Emma Suverly, in his sixth year. His death was caused by the kick of a horse, which crushed his skull, broke his collar bone and several ribs. Words of comfort were spoken by the writer.

L. H. ELLS.

PARKER.—Died at Memphis, Mich., Nov. 20, 1900, of nervous difficulties, Sister Alice Parker, in the forty-fourth year of her age. She was converted seven years ago, and united with the Seventh-day Adventist church at Memphis. She was faithful to her vows till death.

H. M. KENYON.

DIBBLE.—Died, the infant daughter of Sister Mary Dibble, aged 1 year, 1 month, 4 days. The affliction rests heavily upon Sister Dibble, who recently buried her husband, Brother Frank B. Dibble. Gospel lessons and words of comfort were given by Brother Warren Cole and the writer.

C. B. CHILDS.

ROBERTS.—Died in Jamestown, N. Y., Nov. 11, 1900, Mrs. Susan S. Roberts, aged 60 years. Sister Roberts received the Sabbath truth in 1885. The funeral was held in the Seventh-day Adventist church at Jamestown, conducted by the writer. The text, Ps. 17:15, and hymns were chosen by the deceased.

J. B. SROW.

GATES.—Died at Willet, N. Y., Aug. 10, 1900, of consumption, Alice, daughter of Mr. and Mrs. Burdette Gates, aged 17 years. She gave her heart to God, and with her mother and sisters accepted the present truth. Although they never had the privilege of attending a Sabbath meeting, yet they held Sabbath-school and worshiped the Lord together in their home. Alice died with a hope of a part in the first resurrection. Funeral service was conducted by the pastor of the Methodist church.

C. S. COON.

SPAULDING.—Died in Battle Creek, Mich., Nov. 1, 1900, Solomon Porter Spaulding, aged 60 years. Brother Spaulding had been for a long time in feeble health. About fifteen years ago he suffered a severe stroke of paralysis, since which time he has been unable to resume active labor; but through the ministrations of affliction he gathered lessons of patience and submission. He had the joy of seeing his entire family converted to God. A large circle of friends attended the funeral service. Remarks by the writer.

P. T. MAGAN.

REVIEW TESTIMONY MEETING.—NO. 14

—, MICH., Dec. 11, 1900.

Inclosed you will find two dollars for the REVIEW. Please send the first paper as soon as you can. I can not read English myself, but I will have my neighbors read the paper.

JOSEPH PARQUETTE.

—, TEX., Dec. 12, 1900.

We can not afford to be without the REVIEW. It is ever a welcome visitor. Inclosed please find seventy-five cents, for which send the REVIEW six months.

J. N. SOMMERVILLE.

—, OHIO, Dec. 13, 1900.

I hasten to renew my subscription for another year. Would have renewed sooner, but sickness and lack of money prevented. I also send with my renewal twenty-five cents for a two-months' subscription for a sister of mine. Think I shall be able to send in several other subscriptions for the REVIEW for two months each.

MRS. EMMA LESTER.

—, OHIO, Dec. 13, 1900.

I have not been to meeting or Sabbath-school for nine years and a half; but the Lord has not forsaken me, and the REVIEW has been a great comfort to me. Inclosed find fifty cents. That will pay till February. If I live past that time, I will try to renew. I am liable to have a stroke of paralysis any day. The second one occurred two years ago, and made me helpless for about four months.

ELIZABETH CALKINS.

—, OHIO, Dec. 13, 1900.

Inclosed find twenty-five cents for the REVIEW for two months. I find it such a friend that I can not do without it.

MARY E. WIKOFF.

—, Mo., Dec. 14, 1900.

Inclosed find \$1.50, for which please renew my subscription to the REVIEW. I have long been a reader of this precious paper, and feel that I can not do without its visits as we near the end of time.

ELIZA MOODY.

PUBLISHING HOUSE OF FUNK AND WAGNALLS COMPANY, NEW YORK, N. Y., Oct. 10, 1900.

*Advent Review,
Battle Creek, Mich.*

DEAR SIR: Rev. —, of Oberlin, Ohio, one of the editors of *The Missionary Review of the World*, of which we are the publishers, writes us that your periodical has suddenly stopped coming to him. As he uses it very much in his work, he wants to know the reason for its stopping. If his name has been taken off your list through an oversight, we ask you kindly to put him on again. Please look into this matter, and let us hear from you at your earliest.

Very truly yours,

FUNK AND WAGNALLS CO.

—, GA., Dec. 10, 1900.

My subscription to the REVIEW expired Nov. 6, 1900. I desire you to send me the back numbers from that date, as I do not wish to lose a single copy. Inclosed find a post-office money-order for a year's subscription. I will not be without the paper as long as I can pay for it.

P. L. SANDERS.

—, MASS., Dec. 12, 1900.

Inclosed find \$1.50 for the REVIEW for another year. I do not see how I could get along without it.

M. A. HARRIS.

—, Mo., Dec. 11, 1900.

Inclosed find seventy-five cents for the REVIEW. I could not get along without the paper. It gives such grand instruction. Have read the articles on "The Third Angel's Message" with much interest.

J. W. JAMESON.

—, Wyo., Dec. 10, 1900.

Please send my REVIEW right along, and I will send the money next month. I can not do without it. When I have read it, I give it to my neighbors to read.

SUSAN L. BENNETT.

—, MICH., Dec. 10, 1900.

Inclosed find one dollar for the REVIEW. It is as good as a visitor—yes, better.

R. F. D.

—, IND., Dec. 10, 1900.

My subscription expires this week. I send you twenty-five cents, which will extend the subscription until I get my next pension check; then look out for more, for I can't afford to be without the paper, having been a constant reader for over thirty-three years. I am working to get the REVIEW into every family of Adventists in this place, and will not let up until this is done.

M. M. KENNY.

—, Mo., Oct. 22, 1900.

I am now eighty-nine years old. Please send the REVIEW again; am lonesome without it.

MRS. S. P. LOOMIS.

—, WASH., Oct. 16, 1900.

Inclosed please find \$3.00 for the REVIEW for one year for myself, and also for Mrs. —. It is indeed full of good things.

MRS. M. E. OVERMAN.

—, IOWA, Oct. —, 1900.

Inclosed find \$1.50 for the REVIEW one year. It is a great comfort to me, as I am a lonely one, having no opportunity to attend our meetings.

M. E. CAMPBELL.

—, NEB., Oct. 29, 1900.

Please find inclosed post-office order for \$1.50 for the REVIEW. It is getting more precious all the time. We pray for you.

C. W. NICOLA.

—, COLO., Oct. 21, 1900.

Will remit the \$1.50 next month. I do not want to miss one number if I can help it. They are the dearest and most precious papers to me.

ALMEDA ALCORN...

BATTLE CREEK, MICH., Oct. 23, 1900.

I have had every number of the REVIEW since Vol. 3, No. 1, May 6, 1852, and could not think of doing without it in these perilous times. I prize it very highly. It improves wonderfully with age. Inclosed please find one dollar to apply on my subscription. It is all the preacher that I can hear.

A. J. RICHMOND.

HILO, HAWAII, HAWAIIAN ISLANDS, Oct. 5, 1900.

Inclosed find \$1.50. Please renew my subscription. I need the admonition and comfort of the dear REVIEW.

P. M. BUCHANAN.

—, WASH., Oct. 15, 1900.

We think the paper gets better every week. Inclosed find \$1.50.

MRS. MARY ROUNDS.

—, COLO., Oct. 7, 1900.

The REVIEW is a great spiritual strength to me, and I hope, and trust, and pray that there may be more subscriptions added to your list than ever before. Inclosed please find post-office money order for \$1.50.

MRS. J. F. PEARSON.

—, ILL., Oct. 8, 1900.

Inclosed is a draft for \$1.50 for one year's subscription to the REVIEW. We have never been without its weekly visits, except when on the sea voyage to Buenos Ayres, since we began keeping the Sabbath, in 1878. For six months before I began keeping the Sabbath, I read the REVIEW. It was a great help to me when I received the message, and has been all along the way. Our prayers are with you.

R. B. CRAIG.

—, IND., Oct. 7, 1900.

One subscription is for my mother. She is not a member of the Seventh-day Adventist Church, but I want her to read their papers. The REVIEW is a welcome visitor in our home. There is so much to be learned from it.

—, MINN., Oct. 7, 1900.

I find myself much refreshed after studying its columns.

H. W. JOHNSON.

—, ORE., Oct. 4, 1900.

We love the dear REVIEW very much, and can not afford to miss one number.

J. P. HARR.

—, CAL., Oct. 5, 1900.

Inclosed find one dollar. We can not get along without your good paper.

MRS. A. M. WILSON.

—, VT., Oct. 7, 1900.

Please find inclosed one dollar. Am sorry not to be able to send a full year's subscription this time; but I do not wish to be without the paper, so send what I can. The REVIEW is a weekly feast.

RUTH SELLECK.

—, Mo., Oct. 10, 1900.

I was afraid that the REVIEW would stop coming before I could renew again. I need its weekly visits so much, to help and to encourage me.

MRS. O. ROGERS.

—, NEB., Oct. 11, 1900.

I can not do without the REVIEW. Inclosed find fifty cents. My subscription expired the 23d of October.

ESTHER SMITH.

—, COLO., Oct. 9, 1900.

Have taken the REVIEW ever since it was published; and though I am now nearly ninety-six years old, I do not want to do without it. Hope I may yet live to see Christ come in the clouds of heaven. Inclosed find \$1.50 for the REVIEW one year.

MRS. AMY DARTT.

—, PA., Dec. 11, 1900.

You will remember that I sent you four subscriptions for the REVIEW. Among the names was that of Mrs. —. She received the paper all right, and I delivered a book to her to-day, "The Great Controversy." This woman never heard the truth preached before. You should hear her praise the REVIEW. She says she has long wanted just such a paper. She loves the truth, and wishes to tell it to some one else. So she ordered one copy of "The Great Controversy," one copy of "Christ's Object Lessons," and the REVIEW for one year, for her sister, who is a nurse in — Hospital in Philadelphia; and the REVIEW for two months for each of her two brothers. I praise the Lord; for just see what twenty-five cents will do. God is blessing His work.

J. A. KIMMEL.

—, MINN., Dec. 7, 1900.

Inclosed find draft for \$1.50, for another year's subscription to the REVIEW. On taking up my paper last evening on its arrival, I saw by the yellow label that my subscription expires this month. I began reading the first-page article, and did not stop until I had read the paper through. I then remarked to my wife that I thought it the best number the REVIEW and Herald had ever printed. It is just full of good things. On reading the last page, I see you also consider it an important number. I had made up my mind that I could not afford the paper, and now I am convinced that I can not afford to be without it.

J. D. C. KNAPP.

—, IOWA, Dec. 4, 1900.

I can not bear to just send my money without telling you how I love the weekly visits of the REVIEW, and how much good it does me from week to week. With prayers for the good of others I either lend my copies to some neighbor or put them in one of our two racks here, that their circle of usefulness may be extended. Surely God is pouring out a blessing in the matter of the book work for our debts, and we shall shout the victory soon.

MARY G. GORHAM.

—, MICH., Nov. 20, 1900.

Inclosed find fifty cents for the REVIEW four months. I can not be without the weekly visitor in these perilous times.

WORLINDER SOULE.

—, IOWA, Nov. 18, 1900.

I send the money, \$1.50, to renew my subscription to the REVIEW. It is fifty years since I began to take the paper; and we feel lost without it. I am entirely blind; have not been able to see to read for over eleven years. My wife reads to me. Last week we did not get the REVIEW until Monday, and the week before not at all. When we miss it, we do not know what to do.

V. R. SEELEY.

—, Mo., Nov. 7, 1900.

My subscription expires this week. As the REVIEW is the best friend and teacher I have, except the Bible, I do not wish to miss it. You will find inclosed one dollar. Will send more as soon as I can.

MRS. M. R. WAKEMAN.

CHICAGO & GRAND TRUNK R.Y.

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

West-Bound.

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

East-Bound.

No. 8, Mail and Express, East and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, AGENT,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

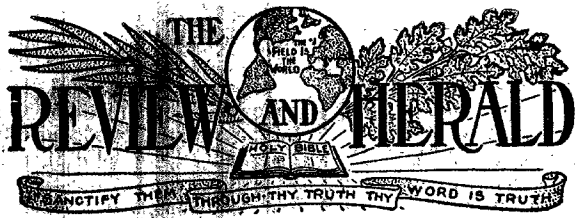
Corrected Nov. 25, 1901.

	8	12	6	10	14	20	36
EAST	*Night Express.	*Detroit Accom.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Att'n'to Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 9.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		pm 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	6.32	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....	4.00	8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.30	4.05	8.50	8.15	6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	6.30	6.00	10.45		9.15
Falls View.....					am 6.02		pm 4.13
Niagara Falls.....					5.37		4.38
Buffalo.....					5.30		4.30
Rochester.....					5.13		4.10
Syracuse.....					5.15		4.15
Albany.....					9.05		am 2.60
New York.....					pm 1.30		7.00
Springfield.....					12.16		7.30
Boston.....					8.00		10.34
WEST	*Night Express.	*N.Y. & Bos. & Chi. Sp.	*Mail & Express.	*8 Express.	*23 Express.	*13 Accomt.	*Pacific Express.
Boston.....							pm 6.00
New York.....							am 12.30
Syracuse.....							pm 12.35
Rochester.....							pm 2.25
Buffalo.....							pm 3.50
Niagara Falls.....							4.35
Falls View.....							5.34
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	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	4.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	8.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	6.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		6.05
Michigan City.....	4.28	2.20	4.45		7.08		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.

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

C. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.R. N. R. WHEELER,
Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., JANUARY 1, 1901.

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

INDIA and China contain one half of the population of the whole world.

TILL further notice, the address of Elder Lewis Sheafe is Mount Vernon, Ohio.

THE *Missionary Review* of January, 1901, is like Elihu, in Job 32:18; and is even more interesting than usual. It will pay any one to get it and read it.

A BILL has been introduced in the United States Senate to establish a supreme court for the Philippine Islands, the judges to receive a salary of twenty thousand dollars a year.

No MORE orders can be filled for that tract, "A Twofold Apostasy," as offered in the REVIEW of December 4. By the time this reaches the reader, there will be no more to send.

A LIFE insurance company in Serbia lately refused to place an insurance on the life of the king of Serbia because "a king's life is now an uncertain affair, and is an extra-hazardous risk."

THE *Independent* of December 27 says that "Archbishop Ireland is going to Cuba, commissioned by the President, to inquire concerning the allotment of church property and other matters of interest to the Catholic Church."

If you will read the whole of the fifteenth page of this number, except the railroad time-tables, you will gain somewhat of an idea of how the REVIEW is valued, and of the work that it is doing. Please read it, every item, just this once anyhow.

THAT excellent tract, "Christ's Second Coming," published by Brother J. Q. A. Haughey, has now reached the one hundred and eightieth thousand. That is good evidence that the tract is liked by those who see it. Have you seen it? Write to Brother Haughey, 202 Washington Ave., Battle Creek, Mich.

THE American commander in China, General Chaffee, has publicly made objection, and that "very strongly," to "the tendency manifest in the temporary government established by the Powers to give large salaries for very little work; to commence public works for which there is no immediate necessity; and, in general, to all appearance, to aim to get all they possibly can out of the Chinese at as little cost to themselves as possible:" and all of course at cash cost to China.

CHURCH FEDERATION

is rife, even in Japan. And even there the United States is the spring of it.

NEXT WEEK

and the week after, we shall print two articles on the subject, written by one who is there, and who has attended the meetings that were held.

ON that best home-book for women and girls, "MY MOTHER'S LIFE,"

a number of our sisters find that the time of Mrs. Rossiter's offer, to December 1, expired too soon. Therefore Mrs. Rossiter has renewed her offer for another three months, to April 1, as follows:—

For the benefit of those who were not able to avail themselves of the former opportunity to secure a copy of "My Mother's Life" the following offer is made: To any one sending three orders for the book at the retail price, \$1.50, she will give either one copy of the book or one year's subscription to the REVIEW AND HERALD. She can not do this and prepay the express or postage, but will send the books either by express or by mail as requested. If you wish them sent by mail, then forward twelve cents each for postage, or forty-eight cents for the four books: if by express, you pay carriage on receiving the books.

Though this offer will be good for three months, the sooner you accept it, the better it will be; for by not acting promptly some let the time go entirely by before, and were sorry when it was too late. Besides this, the sooner you act, the more fully you will be repaid; for the book is a delight to all who read it, and makes friends everywhere. The offer to give forty per cent discount to agents is a standing offer. Many of the sisters have done well at this, taking from ten to one hundred orders.

THERE has been started in Chicago what is called the "School of Life." Its object, as stated by its originator, is as follows:—

The human mind was never so split up into factions as it is now. The School of Life will aim to show people the real truth. There is some spark of truth in every belief, or they wouldn't be here. We will try to find that truth, whether it be in Christian science, Spiritualism, or what not, and show it to all earnest seekers.

And that is exactly what Ammonius Saccas aimed at in Egypt, sixteen hundred years ago. The result of this thing then in its degree was the Beast. The result of it now in its degree will be the Image of the Beast.

THE *Independent*, November 8, notes the interesting fact that notwithstanding the election campaign, the troubles in China, the Philippines, and South Africa, there is no appreciable falling off in the book trade. It says that "all over the enlightened world books have suddenly risen in the popular interest. Not only novels, but books generally, are in strong demand. The people seem to be finding out the comfort of reading." This is a most promising token, and should be of the greatest encouragement to our publishing houses, our canvassers, and our people generally, "all over the enlightened world." Awake! awake! arise! the fields are white already to the harvest. Now, just now, is the time to work; and the night speedily cometh when no man can work.

WE have received "An Argument from Labor's Standpoint," "by D. F. Kennedy, organizer of American Federation of Labor," advocating the "economic value" of trusts, "in the evolution of industry." Later we may notice the "argument." Just now we only say that since the so-called "labor" unions have always been trusts, the consistent thing for such labor to do is to advocate the "value" of trusts.

IN an address at a Baptist convention, Dr. Harper, president of the Chicago University, "said the denominational college was losing ground. The time would come when a denominational educational institution would be a thing of the past; and its place would be taken by the non-sectarian State and other universities." If such a time as that ever does come, then the denominations will have abandoned all definite Christianity, and the State will have taken up the teaching of the indefinite "general Christianity" that will have been substituted for the true.

THE following questions were addressed to the author of that excellent book on the subject of the Holy Spirit, "Power for Witnessing:"—

"When one has received the Holy Ghost, does he know it by experience, or does he know it by faith only?"

"When one has received the Holy Ghost, is it possible for him to know the definite time when it was received, so that he can point back and say, 'Then and there, by a mighty manifestation of power, I received the Holy Ghost?'"

These questions and many more are fully answered in the book. The first of these two questions suggests the destructive error that a person can know a thing by faith and yet not know it by experience. This good book—"Power for Witnessing"—will teach the questioner better than that: it will teach him the blessed Christian truth that the person who really has faith, has experience; that faith gives experience—experience is in the faith. Be sure to get the book. Price 75 cents. Pacific Press, Oakland, Cal.; or Review and Herald, Battle Creek, Mich.

ON the finally agreed terms of the Powers to China, the leading Russian paper says: "Rulers sometimes betray their own country, but treason toward foreign Powers is a new conception. The statement in the ultimatum that the troops will not be withdrawn before the conditions are accepted can not mean Russia, whose troops have already vacated Chihli, whereas Manchurian affairs do not concern the Powers. The note will not bring peace. The Powers possibly repent not having imitated Russia's example."

A CATHOLIC priest, who was employed as an interpreter, fraudulently introduced into the treaty between France and China a clause permitting French missionaries to buy land in China and the Chinese government did not discover his forgery until too late. We are very sorry the Protestant missionaries availed themselves of this Catholic duplicity to buy land, claiming the right under the most favored nation clause in the treaties.—*Western Recorder*.

WANTED

Two young men to saw and cut wood for the board, room, and tuition in Battle Creek College. Correspond at once with J. W. Collie.