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

Vol. 78, No. 12, BATTLE CREEK, MICH., TUESDAY, MARCH 19, 1901. Whole No. 2420.

The Review and Herald

Established 1850.

ISSUED EACH TUESDAY BY THE Seventh-day Adventist Publishing Association

BATTLE CREEK, MICHIGAN

Terms in Advance

One Year

Eight Months

Six Months

Four Months

$1.50

$1.00

$0.50

$0.25

Address all communications and make all checks and money orders payable to:

REVIEW AND HERALD, Battle Creek, Mich.

[RETURNED TO THE POST OFFICE AT BATTLE CREEK]

WHAT SHE COULD

"Sure hath done what she could," said the Master,

"But ye see the little word!"

And the deed she hath done her memorial shall be

Wherever my gospel is heard.

Ah, 'tis this that must try every deed that we do,

"Even and even the word!"

And the deed she hath done her memorial shall be

Wherever my gospel is heard.

There are some that are struggling along the line

And reaping, they think, only leaves;

Whilat others return at the close of the day,

And bring in a harvest of sheaves.

But the eye of the Master is on every one;

Not a soul or a struggle is lost;

And it is not the much nor the little we've done, but

What has the offering cost?

Not the poor widow's mite, nor the gold of the

King.

Shall count of itself in the test;

It will not be the stamp of the coin that we bring,

But whether the gift is our best.

S. C. Kirk.

HELP FOR OUR SCANDINAVIAN INSTITUTIONS

MRS. E. G. WHITE

In the name of the Lord I appeal again to our people in behalf of our institutions in Scandina-

vnia. These institutions are in peril, and all who can should act their part without delay in de-

livering them. Let there be a consecrated, united effort to lift these institutions out of the dif-

ficulty into which they have fallen.

Those who love and serve God should feel the deepest interest in all that concerns the glory of

His name. Who could see the institutions where the truth has been magnified, where the Lord has

so often revealed His presence, where instruc-

tion has been given by the messengers of God, where the truth has been sent forth in pub-
lications that have accomplished great good,—

who could bear to see these institutions passing into the hands of worldlings, to be used for com-

mon, worldly purposes? God would certainly be dishonored if His institutions were allowed to fall

into decay for want of the money which He has intrusted to His stewards. Should this hap-

pen, men would say that it was because the Lord was not able to prevent it.

The Lord has intrusted much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depres-

sion and discouragement.

Promptness of decision and action is neces-

sary in this work. At the Week of Prayer

there should have been a clear understanding of

this matter in every church, and with the ap-

peal before them. They may have given their

offerings to the places to which they are most interested. Is it not wise to conclude what is to be done, and then do it. This is absolutely necessary when our institu-

tions are in so great peril.

The Lord places before us an ap-

peal to restrain, just at the time when offers-

ings are to be made by our people, let the

ministers and church officers take up the matter earnestly and vigorously. Let them as stewards

of God decide what is to be done, and then do it. This is absolutely necessary when our insti-

tutions are in so great peril.

The Lord appears to be preparing our people to use for His glory the goods

He has intrusted to us 'is to 'be re-

peated. These institutions should have been thoroughly understood.

Prompt measures should have been taken to relieve these institutions, which are just as

sacred in the sight of the Lord as are our insti-

tutions in America. The hands of those con-

nected with these institutions should not be weak-

ened because of their embarrassment.

Let all who love the Lord now act their part for the relief of these institutions. Do not allow

the name of Christ to be reproached. Those who would despise

those agencies that are as the hand to work

in union with the fallen, redeemed race for the salvation of human beings perishing in their sins.

Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ

human hands in practical ministry. Human agencies as hand-helpers are to work out the

knowledge and use the facilities of heavenly beings. By uniting with these powers that are

omnipotent, we are benefited by their higher education and experience. Thus, as we become

partakers of the divine nature, and—separation

of those agencies that are as the hand to work

in union with the fallen, redeemed race for the salvation of human beings perishing in their sins.

With what joy and delight heaven looks upon

these blended influences! All heaven is watch-

ing those agencies that are as the hand to work

out the purposes of God in the earth, thus doing

the will and purpose of God in heaven. Such

co-operation accomplishes a work that brings

honor and glory and majesty to God.

Oh, if all would love as Christ has loved, that

perishing men might be saved from ruin, what a

change would come to our world! Christ's life

was a life of pure benevolence, of disinterested

labors. He assumed for no other purpose than to

display the glory of God in the happiness of man. To accomplish this He gave

His life. All that Christ is, He is to the true

believers. All that Christ has, He has for us.

We are heirs of God, and joint heirs with Christ.

How then can we hesitate and draw back when

Christ asks for our co-operation in His great

work? The Lord is giving us opportunity to

manifest our faith and our love for Him by mak-

ing a sacrifice for the relief of His institutions.

My brethren, the Lord is soon to come, and
every talent He has intrusted to us is to be re-
turned to Him with troy. He calls upon His
people to use for His glory the goods He
has lent them. Let those who have means at heart be led to do God's own to help the institutions out of their embarrassment. Let those in responsible positions set a right example. Every noble, Christian instinct in the men in responsible positions should lead them to plan and work. True greatness for the welfare of our institutions than they would for the saving of their own property. Let all try to do something. Delay not for a day or an hour. Look over your affairs, and see what you can do to cooperate with the Lord in helping His suffering institutions.

Let the people of God think of the eternal consequences of rightly employing their property. Let them bring their offerings to the Lord, saying, "Lord, we who have been intrusted with thy goods freely give thee of thine own." Large sums are needed; but if you can give only a small amount, remember that the Lord will accept your gift. Remember that you placing this money in the hands of Christ in the person of his afflicted brethren. Thus God regards it.

Since God sees fit to delegate angels to minister to all in need of help, we know that if we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. I hope and pray that everything which can be done may be done. Let us all do what we can, the difficulty will soon be in the past, no more to harass the cause of God.

There is a great work to be done in Europe. The cause of God there is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to cooperate with their brethren in Europe in this effort.

We often fail of doing that which the Lord has planned, because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know and to do His will. From unfeigned lips let the prayer proceed, "Let it be known to this day, that thou art God in Israel." Let us work with heart and mind and soul. God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand to relieve our institutions in Scandinavia.

**HAVE YOU READ?**

D. A. Grant (Patton, Me.)

Have you read that excellent book, "Power for Witnessing"? To those who know something of the workings of the Holy Spirit, it is very encouraging and helpful; and to those who have not received this gift in its fullness, and as it is their privilege to do, it is invaluable, if carefully and prayerfully studied, and not simply given a superficial reading.

The company that the great seer saw redeemed from among men, were "without fault before the throne of God." Happy, blissful state! If we would attain it, we must be in earnest; for we are "not walking in the twilight of the latter day's history; and the foe is strong. But, "thanks be to God, which giveth us the victory through your Lord Jesus Christ," "Whosoever will" may come; and "Let the Lord, even the Lord, be magnified and exalted." Let the Lord, even the Lord, be magnified and exalted. The General Conference is soon to convene; let us pray that God's Spirit may rest abundantly upon it, and that those of us who can not be there may share the rich blessing of God, which He is ever ready to bestow upon His waiting people.

The following is said to have been Queen Victoria's favorite hymn:—

"Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the throng of glad Hosannas!"

"Hallelujah! God appears on earth to reign."

"Every eye shall now behold Him
High on the eternal throne;
Saviour, take the power and glory;
Claim the kingdom for thine own:"

"Yea, Amen! let all adore thee,
High on the eternal throne;
Saviour, take the power and glory;
Claim the kingdom for thine own:"

"Everlasting God, come down!"

**THE OLD COVENANT**

S. W. Whitney

In considering the subject of the covenants as presented in the book of Galatians, it is necessary to keep in mind the fact that the apostle is dealing with personal experiences and not with theories. His object being to distinguish between a correct Christian experience and deceptive human inventions; and his illustrations are cited to serve this purpose. The covenants, the two covenants, the two covenants, are represented, thus representing the two classes of people who are denominational children. This use of the word Jerusalem is of frequent occurrence in prophecy.

It follows, then, that the condition of those cities, as regards bondage or freedom, is determined by the condition of the children. In this case, instead of the children following the condition of the mother, the mother, contrary to nature, partakes of the condition of the children.

In other words, the bondage of forehead does not pertain to the cities as such, but to those whom they represent, so that "Jerusalem which now is" is to be in bondage because that is the condition of those represented by it. This distinction, it would seem, should make plain the subject.

The conditions proposed by Jehovah were not impossible nor unreasonable; nor was the acceptance of them by the people wrong of itself; for the terms were only what are required under the new covenant, and were no more than what had been done, and was then being done by some, at least, of that people. Of Abraham it was said, "He obeyed my voice, and kept my charge, my statutes, and my laws." Gen. 26:5. Again, chap. 32:12: "Save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun, which wholly followed the Lord." See also Heb. 11:14-10, 24-26.

Wherein, then, lies the trouble with the old covenant? Wherein was that covenant faulty? The bondage was not in the covenant, nor necessary in the manner of its fulfillment; it involved God himself; but the bondage of the people and the faultiness of the covenant resulted from the spirit in which they entered into it; from their unbelief and unbelief; and from the unbelief and unbelief. This aided them incapable of performing what they had solemnly promised. With this agrees the reason given for the discarding of that covenant: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: . . . because they continued not in my covenant, and I regarded them not." Heb. 8:7-9.

In this principle lies the object lesson. The danger still exists which confronted the Galatians. The tendency to substitute human ideas for gospel truth yet remains. In the new covenant the law of God is written in the hearts of those who accept it. The children of Israel were permitted to enter into the old covenant because they "had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant," and "had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour;" and "all this they must be taught."

If we, like them, enter into covenant with God because we think we must, to be saved, or for the sake of reward, and are lacking in some respects, as they were, we are under the old covenant, and there is still occasion for the exhortation, "Cast out the bond woman and her son," which is the "putting off the body of the sins of the flesh by the circumcision of Christ." Gal. 4:30; Col. 2:11.

**ORGANIZATION**

The Remnant Church

EARNEST A. RAYMOND

How stands to-day the remnant Church? Is it ready for presentation to God? Is "the glorious Church, not having spot, or wrinkle, or any such thing?" Is it ready for the ripening of the harvest by the latter rain—that finishing sealing work of the Spirit, that "cuts short in righteousness"?

Life's growing-time will soon be over; its changing-time will soon be past: sealed and fixed; for all eternity, the harvest of character will be gathered in. It will then be too late to organize anew, to change our tares to wheat, if we idle away the hours of NOW, the day of salvation. "The harvest is past, the summer is ended, and we are not saved!"

But therein, is there not danger of our delaying the working out of our own salvation while waiting for the Spirit to do some wonderful work for us? Already we have Him with and in each one of us. "Know ye not your own selves, how that Jesus Christ is in you, yea ye be regenerate?" "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

Have we failed to do His will? Desiring is not sufficient. "If any man will do His will, he shall know of the doctrine." He shall quickly learn the what and the how. The word is a weapon, given to them, and the right path. "But when he, the Spirit of truth, is come upon you, he shall guide you into all truth. Having will to find and do the work of God, and found it, let us do it. "Therefore to Him that knoweth to do good, and doeth it not, to him it is sin." How do it? — Even as the man whose withered arm and hand the Saviour healed. Precisely as the man whose feet and ankle bones were strengthened upon the exercise of faith. Neither was healed before he made the effort. At the first touch of His hand in making the effort, they were healed. Such is the faith that works, and by working receives new power with which to work, increasing, growing, until it is ready for the last great trial and the fullness of the Spirit's power.

At no time in the history of man has it been of more vital importance than now, that we walk in the light while we have the light, lest darkness come upon us. Do we strive to keep in line with every ray of light that falls? As a people have we not been looking for light, for divine direction,
to come through certain channels and no other, and thus, having many a time heard and rejected, or hesitated and delayed, even when the message came that we had so long expected, found ourselves ourselves knowing as a certainty of the fact. Light is light, truth is truth, be it revealed through a Hotentot, a Grecian sage, a prophet appointed, or directly by an angel from heaven.

How is it, brethren, when the truth is made known, a prophecy, a favor or a reward? when the word of God man on Zion's walls cries aloud and spares not, showing God's "people their transgression, and the house of Jacob their sins," do we thank God, and feel renewed courage? or do we say, as did Abraham, to his servant Elijah, "Is it that thou wilt trouble Israel?" God forbid. To such the prophet's answer may well be given: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

The Spirit of God is the great agent of creation and reorganization. He hath tempered the body together, "that there should be no schism," and "keep up acquaintance." Is it any waste that care one for another." What has been our work as the "repairer of the breach," as the "restorer of the body" to life? Have we obeyed the Spirit's admonition to "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed?" Have we not rather "thrust with side and with shoulder, and pushed all the diseased with our horns, till we have scattered them abroad?"

Is such the reorganization of heaven? The divine plan of redemption takes man where it finds him and makes him his own. Dr. H. Howells from above. Has the divine or the human plan been demonstrated by our haste to herald far and wide our educational means as something reorganized after God's own mind and plan, from the "signs of the times" of the parenthesis affixed? Could any bondage be more galling than the obligation we have thus brought upon ourselves? Having first assumed the sign, the "cost of arms," as it were, we now must bring up the people, because of our own bankruptcy of heart and hand continually confronts us? Nature's growth is "first the blade, then the ear, after that the full corn in the ear." "Except the Lord build the house, they labor in vain that build it." True indeed it is that our foundation and building stones must be of eternal truth. The Word is the only true foundation and perfect guide, as the Spirit rears our life from earth to heaven. The Bible is the touchstone by which to test all that ever has been, is, or shall be thought, or said, or written, or done. But who of us have reached the depth and circumference of all God's great "expressions," that we can judge or compare men's by our own conceptions, a rule infallible? It were much better to study pagan philosophy in the ear."

So in the antitype. The city above is not built with hands. The city that they possessed might have been theirs for all time; for the promise of God was not limited. But alas for evil associations! By affiliation with their heathen neighbors, they were led into idolatry, and then to forget God's Sabbath, and then to take the first day of the week as the seal of that idolatry. God plainly set before them the results of obedience and of disobedience. It was the Third Angel's Message for their day. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter the gates of this holy city kings and princes sitting upon the throne of David, ... and this city shall remain forever." Verse 27 tells the consequences of Sabbath-breaking: "But if ye will not hear me, nor hearken unto me in this day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."
Now by reading what God did to them afterward, it is easy to see what course they followed. Turn to 2 Chron. 36: 19-22: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodies vessels thereof: . . . to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three-score and ten years. They were taken down to Babylon, there to begin the hopeless tasks of slavery, urged on by the lash, and dying in a strange land. Their wailing is pitifully voiced in the one hundred and thirty-sixth Psalm: "By the rivers of Babylon, there we sat down, yea, wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." And this nation, knowing that their case was the same as theirs, said to them, "You have communed with the Lord in the Sabbath day, to do no work therein." Jer. 17: 24. The Jewish nation, in their day, sowed to the wind and reaped the whirlwind. God's professed Israel is doing the same thing. They were tested on the Sabbath, failed, and were punished. The Third Angel's Message brings the number of his name, stand on the sea of glass, having the harps of God." It was a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and the number of his name, "Oh, why did we not keep the Sabbath; and, instead of this punishment, have the safety and the joys of home?" Had the Jews kept the Sabbath, they would have, too, and the people, with their kingdom firmly established. Now let us remember that they are the type, and we the antitype. Before us is the heavenly Canaan, even as the earthly Canaan was before them. Then our only sin, as the children of Jerusalem, was to "endure" the Sabbath-breaking, must have cried, times without number, "Oh, why did we not keep the Sabbath; and, instead of this punishment, have the safety and the joys of home?" Had the Jews kept the Sabbath, they would have, too, and the people, with their kingdom firmly established. Even so, in old Israel, some escaped the captivity. "The captain of the guard left of the poor of the land to be vine-dressers and husbandmen." 2 Kings 25: 12. And in the antitype, some will be loyal, and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Again, Rev. 15: 2: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." In the type, the condition of the Sabbath-breaker was sadder than death. "WEEP ye not for the dead, neither bemoan him, but weep sore for him that goeth away: for he shall return no more, for his days are cut short." Jer. 3: 17. So, in the antitype, those who receive the mark of the Beast leave hope behind. Of the heavenly Jerusalem, I read: "And the nations of which they are saved shall walk in the light of it." And this was said to Israel in Isa. 66: 23: "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." In conclusion, let us read again: "Now all these things happened to them for types: and they are written for our admonition, upon whom the ends of the world are come." Even as Israel, down among the brick kilns of Babylon, sent up their unavailing groans and regrets; so, from the entanglements of modern Babylon, bitter cry go up from myriads that are lost. God grant us the love and life and joy of heaven, instead of the "outer darkness."
character, but is absolutely necessary to keep us from backsliding and becoming as the ancient Jewish Church—a sad relic of what might have been.

No religion can prosper without an educational system. The Roman Catholic denomination understood this far better than do Seventh-day Adventists. They know that ten thousand dollars invested in Catholic schools means more toward the advancement and spread of their religion than three times that amount spent to preaching, without the aid of the educational institutions. Here, too, Satan is wiser than the children of light, and has skillfully prepared a thousand and one attractions to allure the youth and keep them out of Sabbath training, so that he can control the young, and thus govern the world.

Satan watches with intense interest the movement to establish church schools, for he well knows that here lies the key to the future; and if he can check the schools, he can hinder the spread of the truth. So he works in every conceivable way to bring in doubt, fear, and every form of opposition, to defeat, if possible, the progress of the Third Angel's Message.

The educational question is therefore one of vital importance with us. This branch of the work can not be neglected without irreparable loss. But as a purely missionary enterprise, it will bring the greatest returns when carried out in God's appointed way.

The rapid spread of the Catholic denomination is owing to the fact that they have church schools. Not only are their children educated to be Catholics, but thousands of other children are educated by them, and become members of that Church.

No other people have half the light on the subject of education that has been given to us; and if this light had been received, we should now be far in advance of all other people in education. If we are not the leaders in education now, it is because we have hidden our light under a bushel, and, like ancient Israel, turned back from the promised land into the wilderness of unbelief.

Four-teen years ago it was our privilege to have a complete system of Catholic schools. During the past year the writer visited a church school which he had passed two or three times, and saw that the members had forgotten all about the school, or knew nothing of it. Some said that it was a complete failure; but an interview with the teacher, who is now quite aged, drew out some interesting facts: There were twenty-five pupils. The teacher understood the Christian principles; and love for souls was the inspiring motive. The school was carried on successfully through the year. Several Catholic children attended the school. The president of the denominational college not of our faith, sent his two little boys, because he recognized that the school was superior to the public school, both in mental training and in moral power. The teacher sacrificed her time, receiving only five dollars a month. But with all this success, the church got anxious, and stopped the school because they could not afford to pay the teacher.

Their trouble was not so much present shortage, but a fear of future difficulties; so they went back into the wilderness. While Catholics and others were so interested in Seventh-day Adventist education, the people themselves were like the ten spies, who brought back a discouraging report of the promised land. The great financial giant looked invincible, and they were one after another of the thinkers in their own sight, so that they turned back into the wilderness when they might have entered the promised land.

"We see that they could not enter in because of unbelief. Let us therefore fear lest any of us fall short of the promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 3:19.

"There is a people few and lone, Possessing naught they call their own. Their reputation is since gone For goodness, greatness—they unknown. Why is it so? they do not know— Be God's chosen, and to work their own. Their life is quiet, serene, and calm: No storms disturb, no fears alarm— A tranquil rest that's quite unknown in the rush and tumult of their home. What gives such rest, and makes so blest That happy people all God's own?"

I'll tell you, naught in self they find To sustain their heads, or raise their hands. They've yielded heart and life and will Into God's hands, and now are still. They listen, hearken, and obey. Now all is light; where once 'twas night. To this quiet people in God's way. I. M. C., in King's Messenger.

CAN THE LANGUAGE OF TROUBLE BE TRANSLATED?

DAVID PAULSON, M. D.
(Chicago, Ill.)

The art of waiting and the science of arithmetic both have to be acquired; but of the two, the former is far more important. So in the spiritual world some lessons are of much greater practical importance to our Christian life than any other. This is brought out in 2 Peter 1:5, 6: "Grace and peace be multiplied unto you. As your spiritual sight becomes more acute, you will be able to see the light shining upward"—come to the conclusion that this language is an iron rod which I wish to bend in order to see the light of affliction. This lesson is beautifully brought out in Job 26:14. "I'll tell you, naught in self they find To sustain their heads, or raise their hands. They've yielded heart and life and will Into God's hands, and now are still. They listen, hearken, and obey. Now all is light; where once 'twas night. To this quiet people in God's way. I. M. C., in King's Messenger.

YE ARE NOT YOUR OWN

C. P. WHITFORD
(Orlando, Fla.)

1. Do we belong to ourselves?—"Ye are bought." 1 Cor. 6:19, 20.
3. Whom were we serving when Christ bought us?—"The prince of the power of the air." Eph. 2:2. We were "children of disobedience; and by nature the 'children of wrath." V. 3.
4. Did Christ purchase us because we were good?—Rom. 5:15. God purchased us, because Christ was a learner of all things in order that in due season He might show unto man His uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. That this class of workers will never be in the majority is indicated by the expression "one out of a thousand." God purchased us "out of the world" and "out of Satan's domain." The twenty and nineteen would probably be saying that God is harsh, or that somebody has done wrong; if it had not been for Brother So-and-so, this thing would not have happened. But the one among a thousand would impress upon the sufferer's mind the fact that the same hand that earlier in his experience had purchased him, would still purchase him, so that he would be less likely to escape with regret.

In the Lifeboat Mission recently I listened to a man who a little over three years ago was one of the most notorious criminals in the United States, a man who had served his time in many prominent prisons, whose picture is hanging in every rogues' gallery. This man gave a most touching testimony of the power of the grace of God, which had been exercised in his behalf. As I looked upon this man, his face scarcely showing a trace of the forty years of sin through which he had passed, I thought, What a telling witness to the truth of this verse! All who expect to work for those in trouble and despair should be thoroughly acquainted with the shortest and most effective saving methods on record, which is explained in verses 27, 28: "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." How little God requires of the sinner! and how much He himself does! He does not use His great power to overawe us, but simply as an example of the strength He is willing to use in us. "Mercy triumphed against judgment;—I will not execute the unmerited penalty of sin . . . for the sake of hardening the heart of the sinner. I will not execute the unmerited penalty of sin against a sinner who has proved himself to be a sinner. I will extenuate the penalties of sin. I will make the sinner bear the guilt of sin in his own heart, and not make him the victim of guilt.

I'll tell you, naught in self they find To sustain their heads, or raise their hands. They've yielded heart and life and will Into God's hands, and now are still. They listen, hearken, and obey. Now all is light; where once 'twas night. To this quiet people in God's way. I. M. C., in King's Messenger.
PRAYER* Fellowship in Prayer

Secret prayer is the hidden bread of God for our souls; but we must not limit ourselves to it. How can I express to you all that I believe concerning the richness and value of fellowship in the prayer life? We must meet at the throne of God. We must spend the time in our family prayer meetings together. It is the best way to set an example. Fellowship in the prayer life was a thing unknown. Many are inspired by how to do Woman's Gospel Work, and are willing to plan for organization. We wish to say that, so far, we have had no distinct organization, and have made no special effort to multiply meetings. We have no plans, save those formed by the Saviour himself, to do good to all mankind. We have endeavored so far, in our Woman's page and in our correspondence, to help the sisters to work in such a way that they may not arouse prejudice, but break down any that may have existed.

Before attempting work for the Master, we must be sure that a work has been wrought in our own souls. Let us begin at home, and put our own house in order. Let us consider our sins to God and man, and put them away. Let us dress as the Lord would have us; live up to the laws of our being; be good, faithful, loving wives and sisters, and make our homes the dearest spot on earth to our families. It will take but a short time to do this, when once our hearts are fully surrendered to the Lord. Let each one of us say, "I have done it." How did you do it? It is not to work for God. Now how was it done? Well, is there not a poor, tired, discouraged sister near you? Call upon her, and when the opportunity comes, tell her your remember when you were similarly situated, and how some good woman came and helped you, and that now you wish to help her. Or if a neighbor has no one to leave her baby while she runs on an errand, or goes to church occasionally, tell her of the spirit of the Master, that you will care for the little one while she goes, or while she takes time to do her washing. Visit the sick. Do not call and merely ask them that they may be kept by the power of God against any prejudice. Shall we not go and do likewise? I feel anxious that we may all get such a burden for souls that we shall not leave these duties undone.

SUGGESTIONS FOR THE WOMAN'S GOSPEL WORK

MRS. GEO. A. IRWIN

There are two things that are ever present in the heart of the good woman. One is the desire to help her neighbors, and the other is the desire to help her family. If we can set forth the hearts of the people, then the way will be open to tell them the truth, and to tell and give away our literature. This truth is illustrated by the experience of a sister who lives ten miles from any of our people, who started a cottage prayer-meeting with her neighbors. They are becoming much interested in the soon coming of Christ. She has sold a copy of "Christ's Object Lessons" to every family that attended the meetings. These are only a few of the ways in which the Woman's Gospel Work may be carried on. But this is an individual work, and God has a different plan for each of us. No two persons in all this world are exactly alike, and so no two can work in exactly the same way. Therefore, let us live so near to the Lord that we shall be able to understand the plan of work which He has arranged for us.

SPEAK COMFORTING WORDS

MRS. GEO. A. IRWIN

A sister wrote asking me to call on a friend at the Sanitarium. I made the visit, and in the course of the conversation I spoke of many being prejudiced against us as a people. My hostess said, "Is it not strange? I am not. But do you know how the power of love has broken down prejudice? This is illustrated by the experience of Mr. S. [the sister who requested the visit] set before me. I never met any one who can comfort people as she can, and do so many kind little things for others. Sisters, that set me to thinking. I wondered whether we are all comforting the sick and burdened ones as much as we can, and whether we are watching for opportunities to render little kindnesses. This would be pleasing to the Lord, and I wonder why we do not do likewise? I feel anxious that we may all get such a burden for souls that we shall not leave these duties undone.

TO COOK LENTILS OF ALL VARIETIES

H. H.

Look over carefully, cover with boiling water, and let stand in a hot place until they are wrinkled all over, wash thoroughly in cooler water, and put to cook in boiling water; keep boiling until tender, and then add the salt. This will not take over three hours. Do not stir while cooking. Keep plenty of liquid on the legumes—two or three inches above them until the last hour. When tender, they are ready to bake, or use in the various ways needed.

The best beans are the kidney, Mexican or Chili, red California, lima, and navy. All kinds of dried peas will cook nicely this way, also lentils. If the recipe is closely followed, every particle of skins of beans will pass through the colander if necessary to sift them. The flavor of the bean is best preserved if they are kept boiling.

I have used this recipe in my class work for six years, and it has never failed.

REQUESTS FOR PRAYER

I am trying hard to overcome.

Prayer is requested for an old gentleman who has been very much prejudiced against the Sprit of Prophecy, but who has just recently expressed a desire to investigate and find out the truth. He is a member of the Church of God.

I am a long Sabbath-keeper. There are years at a time when I do not hear a Seventh-day Adventist sermon. My husband and four sons are not Christians, and are very worldly. Please pray for them. One of my sons has been sick with typhoid fever, and the doctors gave no hope of his recovery. But it seemed as if I could not give him up, for he was not saved. I could not sleep, and would pray...
hour after hour that God would spare his life long enough to give him one more chance for repentance. The angels besought the Lord to pray, and my boy is getting well, for which I praise the Lord. But I ask the sisters to pray earnestly for him, that his life may not be spared in vain.

"My husband, my son, and my brothers and sisters are all out of the ark of safety, and I ask an interest in your prayers for them, that they may come to a knowledge of the truth before it is too late. I am the only one in a large family who has accepted the truth, and my husband is much opposed to it. I read my case in many of the extracts from letters published in the Rev. But I find God is more than sufficient for all the trials I have to endure."

A sister requests prayer for her husband, who, though once an earnest Christian, has become indifferent, and neglects his family. This sister feels that her own life has not been the help to her husband that it should have been, but she is now trying to do her best, and requests prayer that the home may not be broken up by a separation between her and her husband. She also requests prayer for her children, who are grown, and have drifted out into the world, and seem indifferent to their Christian teaching.

A dear sister sends in a two-months' subscription for the Review to be sent to her son, who is not in the truth, and for whom she feels very anxious. She requests prayer in his behalf. We can certainly pray that this young man will be led to read the papers which his dear mother has sent him, and that the Spirit of the Lord will accompany the reading, and impress the truth on his heart. We think it is a good plan to accompany our prayers with some personal effort of this kind.

"I have been reading to-day the requests for prayer, and my heart yearns for help in the same way. I have children who are trying to serve the Lord, and some who are not. Their father is an unbeliever and an intemperate man, and he has made the burden too hard for them to bear. We are isolated from others of like faith. We are well able to send the children to school, and they are anxious to go, and I am anxious for them to go to school and to keep the truth before it is too late. Please pray for us, and pray that I may have patience to bear all things."

In the fourth plague, power is given to the sun to "scorch the men with fire." And men were scorched with great heat. Rev. 14:18. The prophet thus describes the condition of the earth at this fearful time: "The land mourneth;..." Isa. 61:10-12, 17-20; Amos 8:3, 11, 12; Hab. 3:8-19; Psalm 91; Isa. 33:16; 47:17, 18.

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off; yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The plowing blood of Christ has not yet been received, so the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy. The people of God will not be wholly free from suffering. But that God who numbers the hairs of their heads will preserve them. It is then they cry day and night for deliverance. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits on every face. Yet they cease not their earnest intercession.

The dark cloud that comes upon the seat of the Beast cannot be described any more than the effect of it. "They gnawed their tongues for pain." It is of a nature to cause the most excruciating pains. It comes upon the seat of government, and perchance at the time when those at the head of the government are issuing stringent laws against those who are keeping God's commandments."

In the expression verses 11 and 9, "And repented not of their deeds," and "And they repented not to give Him glory," show that had God granted them probation, none would have accepted it: "Let favor be showed to the wicked, yea, and pervert the straight ways of the land; and when the wicked are hardened, let them learn righteousness, lest they be taught to curse their Maker." Is. 26:10.

Verse 12 also shows that those who receive the first plague still live to curse God. When the seventh leaves Egypt, there will be a time of trouble never was, but there comes a time when the natives of the earth scramble for his territory. This will be under the sixth plague. It will be a cause of the final gathering of the nations to the battle of Armageddon. Armageddon and Megiddo are the same. An object-lesson battle was fought there in the days of Deborah and Barak. See Judges 4 and 5, especially the fifth chapter, at the battle of Megiddo. This is an important chapter for Seventeenth Adventists to study in connection with the sixth and seventh plagues.

The great agency that unite the dragon and the beast, which reveals its power and sign of it in the sea, is called in Spiritual Gifts, "Early Writings;" also the chapters, The Time of Trouble, and God's People Delivered, in "Great Controversy." At the present time the study of these chapters is especially important.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven [this is God's voice, not Christ's], from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts [paganism, papacy, and Protestantism], and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

"It is at this point that God's people begin to see the results of the truth, and with Christ, to deliver His people. No comment on these verses can be compared to the three chapters to which we have already referred.

BEREAN LIBRARY STUDY
Revolution 16; "Thoughts on the Revelation;"
Pages 67-66

QUESTIONS

1. What command will be given the seven angels? Whence will the voice come? Will the plagues be universal? 2. Upon what will the first plague be poured? What will be the result? Will it continue during the following plagues? 3. Where will the second plague be poured? Where will it be? How will it affect the sea, becoming as the blood of a dead man? 4. Upon what will the third plague be poured? What is the effect? What response will be given by the angels? 5. Give the fourth plague. How will it affect men? How will they respond? 6. Where will the fifth vial be poured? How much of the earth will be obedient to the Beast's purpose? What will be the result of the darkness? Who will have light? Fs. 9:10; Ex. 10:14-21. 7. Upon what will the sixth plague be poured? What is represented by the great river Esiphrates? What does the drying up of the river indicate? When the river is dried up, what takes place? 8. Through what three powers will the unclean spirits work? What will they do? What purpose? While the wicked are preparing for battle, what will the righteous be doing? Where will the battle be fought? 9. Upon what will the seventh vial be poured? Whence come the words, "It is done? Describe the effect of this voice upon the earth. What is the significance of the three parts of the city? How is the earth's surface affected? Give weight of hailstones.
The KEEPING of the COMMANDMENTS

The First Commandment

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

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

Yet another phase of the worship of "the god of this world," included in "the pride of life," is the worship of Mammon, or riches. This and this is not by any means least, though it is the last one in the list. For it is not written, "The love of money is the root of all evil." This is so wrapped up with that phase of "the pride of life," which was noticed last week,—am-

But God has written of it all that "he is a proud man" who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heareth unto him all people; "that causeth an event to his house, that he may set his nest on high, that he may be delivered from the power of evil." But "shall not all these take up a paraphrase against him, and a taunt-

This is all "the pride of life," which is not of the Father, but is of the world. It is all Mammon worship. And since the literal, original meaning of the word "mammon" is "that in which one trusts," it is particularly appropriate that these various com-

Yet the most gigantic of the "trusts" is but the extreme of that trick of trade held by the individual, by which, no matter what he undercuts and crowds out the man across the way. The most gigantic "trust" is but the extreme of that trick in trade by which the individual or the little partnership or the corporation, more and more for a given price, is to get a given market, and to sell all that is worth. "It is naught, it is naught, saith Je-

Since the true worship of God is to love God with all the heart, and all the soul, and all the mind, and all the strength; and anything that draws away either the heart, soul, mind, or strength to it, and comes between man and the true worship of God, is another god; so the allowing of money, the desire for money, the love of money, to come between a man and his true service to God, is the worship of Mammon. And to allow the desire for money, the love of money, to separate a man from true Chris-

The other type of Mammon, and the most dangerous, is Mammon as the "trust." If, for instance, a man has an article on the market, and he has his capital, and he has his store, and he has creditors, and they are all going to make a great deal of money, then he has the opportunity to give himself in that particular way to Mammon worship. And since the literal, original meaning of the word "mammon" is "that in which one trusts," it is particularly appropriate that these various com-

The organization or the president of the "trust" who boasts in his enormous gains is no more an idolator and a sinner in this thing than is the indi-

"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and became my own, then this also was an iniquity to be punished by the judge: for I should have denied the God that is above." And this equally and as really as if I were a worshipper of the sun, or the moon, or the stars. Ex. 20:3-5.

"What will it cost?" does have a positive bearing on the true God; it is a breaking of the First Commandment which says, "Thou shalt have no other gods before me." Ex. 20:3.
he accordingly deceived 'the people by an image of civil liberty, and the armies by an image of civil government.' He was eminently successful, and both people and armies congratulated themselves upon the greatness, and the new and wonderful career, of the Roman Republic.'

From that day, Aug. 30, 1898, to this day, March 19, 1901, the progress of this revolution has been as steady as has been the ticking of the clock. And this revolution is now so fully accomplished that, nor act by any of said officials so appointed shall lose his seat, or be disqualified from holding any office under restraint, or be disqualified from holding any office under the same. Some of these new words are an outburst from the cheerful heart of Paul; but to appreciate their force, we must remember his condition when he wrote them. He was a prisoner in one of the sub-dungeons of Rome; his life was at the mercy, and hung upon the insane caprice, of the tyrant who sat upon the throne; his circumstances were so dreary, comfortless, and hopeless, that he expressed a desire to depart by means of death from all his trials and sorrows, only he knew that his brethren needed his presence, labors, and counsel; and from his love for them, he was willing to abide in the flesh. Yet in this deprecating condition, he was wonderfully sustained that he could sit down and pen this exalted exhortation to his friends from whom he was so cruelly separated, to 'rejoice in the Lord alway,' just as he had written before to the Thessalonians to "rejoice continually." We learn from this that it was the apostle's idea that God intended His own people to be constantly and habitually happy. This is a command, to rejoice. Everybody is willing to be in a condition of the apostle's delight. I desire that I may be such a character here is something more than peace; it is demonstrative; it shines and sparkles, and fills the mouth with song. Joy is a bird; let it fly in midheaven, and fill the clouds with its music. It is a power that God intended His own people to be constantly and habitually happy. This is a command, to rejoice. Everybody is willing to be in a condition of the apostle's delight. I desire that I may be such a character
No one. But the true Christian feels as he would feel if he knew this to be the case; for he knows for certain that the event sooner or later will surely come. And he anticipates that time, and makes it just as if it were in the past already. It is clear then, that all that which agitates us intensely to-day, will, in a year hence, not interest us at all. So will it be with all human hopes and fears, pleasures, pains, jealousies, disappointments, successes, and losses. Whatever last day brings, they will have no life in them. They will be like the faded flowers of a bouquet, which only mock us with past memories. What this world will be understood by all to be then, is not now to be told be the Christian. He looks at things as he will then look at them, with an uninterested and dispassionate eye, and is neither much pleased nor greatly disturbed by the accidents of life, because they are accidents.

But this is not to be observed in regard to this rejoicing. It is not to rejoice in temporal things, or in pecuniary success, or political or public honors, but only "in the Lord." Many lay hold with avidity on the word "rejoice." Even the worldly and sensual man prizes the word and the invitation to rejoice; but when the restriction comes, "in the Lord," they lose their hold. They have no connection with the Lord, and take no interest in the invitation to rejoice in Him. With the Christian, it is with His actual presence. With him it is in the Lord that he lives in the Lord. He labors in the Lord. He marries in the Lord. He dies in the Lord. While dead, he sleeps in the Lord. When raised from the dead, he is raised in the Lord. And when caught up to heaven, he will be caught up to the Lord. So, now for the Christian there is no one to rejoice in but the Lord,—in what He is, in what He has done, and what He has promised to do for His children.

This is also specified when, and during which, we are to rejoice in the Lord. It is "always." But shall we not get out of material? Have we something to rejoice in, in the Lord, always?—Certainly, so long as we have the Lord. Let us make Him our portion forever, and rejoice in Him. If we read the sixty-fourth David calls upon all to rejoice in the Lord, we shall find matter enough for rejoicing. "I will rejoice," he says, "in thy salvation." Ps. 9:14. And salvation is a theme to which there is no end. Even now, when the Lord is not directly in view, we must rejoice in the Lord. The floodtides are swollen to clam their hands, and the hills to be joyful before the Lord; for He cometh, to judge the earth with righteousness, and the people with equity. Ps. 98:8,9. This is the salvation of a thousand years. But as the years roll on, no matter for how long, the philosophy will ever grow deeper and more extensive. And these are the unfathomed and unmeasured themes of Biblical literature.

And yet I would be misleading were I to stop here. "There is more to the thought,—" Infinite truths which finite beings can not fail to comprehend." It is not merely that we can comprehend them; it is more than that; we can not fail to comprehend them. But how? I answer, By faith. God tells me what is so; this is the infinite truth. As fast as I learn what He says, it is my privilege by faith to re-echo His words, and say, too, that it is so. It may be years before I shall get the philosophy and explanation of the thing, to any large extent. But as the years roll on, no matter for how long, the philosophy will ever grow deeper and larger, and the explanation clearer.

And so, victoriously in Christ, as the old question is put again,—"It is as high as heaven; what canst thou do?"—"What canst thou know?"—"I can take it by faith." It is "deeper than hell; what canst thou know?"—"I can know it by faith." Brethren, shall we not drink at the pure stream which flows from the throne of God? This is no water in the broken cisterns; they are "broken cisterns, that can hold no water." L. A.Разо.

"The entrance of thy words giveth light; it giveth understanding unto the simple."
The Blessing of Selling "Christ's Object Lessons"

The Week of Prayer of 1900 is in the past, with its blessings and privileges, but its responsibilities are still upon us. Our church in Brockton, Mass., met together, and its message was, "The blessing of selling Christ's Object Lessons." The Spirit of God was indeed with us all through the week, and we were all stimulated to renewed energy in doing the work that God has laid upon His people at the present time. The present test that God has given us is to work and lift the book over our schools, to come to us not only as a church, but as individual members, and each one expressed a willingness to take hold and help with renewed consecration to God and His service.

My own experience in selling "Christ's Object Lessons" has been truly wonderful, and has proved a rich blessing to me. It has been like standing still and seeing the salvation of God; for truly the Lord has gone with me and done wonderful things. I have never felt the nearness of God in any work so much as in this. He has been my helper right through, and to His name be all the glory. Brethren, as much as in this. He has been my helper right through, and to His name be all the glory. Brethren, be of good courage; the Lord is ours, and has promised to be with us to the end. A CHURCH MEMBER.

Poor, P. T. Magan: Having never visited the Ota church, in my district, because I thought that I could not understand English, it being a German church, I decided a few days ago to spend Sabbath and Sunday with them.

Friday evening just before the Sabbath I received a letter from Elder Westnidge in regard to having the book, "Christ's Object Lessons," in German. So I presented the matter to the church. During my stay, I spoke five times, and the Lord came very near in the preaching of the Word.

Two hours have been pledged, and some paid in cash, for the purpose of having the book in German. Now, as the Ota church has made such a liberal start, can the work be pushed to a speedy accomplishment, so that we may soon have the book to sell in the German language? We know that the German brethren everywhere will take hold of the work.

Yours in the work for a complete triumph,

A. G. BOWELL.

Plan at Woodland Academy for Selling "Christ's Object Lessons"

The teachers and students at the academy feel a deep interest in the important work that is now given us in the sale of "Christ's Object Lessons." It has been a quarry in which to dig for some time what we could do in this work. The school is twelve miles from a city; the surrounding country is thinly settled; and it seemed impossible for us to reach the homes of many of the people, and still do our school work.

At a meeting of the workers of the Wisconsin Conference, held recently at Milwaukee, the question arose as to what could be done to reach our scattered brethren and sisters throughout the State who have not the privilege of Sabbath meetings or of coming in contact with those actively engaged in the work. It occurred to us that here was something that the students could do. The matter was brought before the board, and it was decided that this part of the work should be left for the students to do by correspondence.

When the matter was laid before the students and teachers, it was received favorably, and nearly all were ready to take part in the work. A list of about one hundred names was furnished the school by the Conference secretary, and these names were distributed among the students and teachers. It will be our aim not only to give our copy of "Christ's Object Lessons," in each of these isolated homes, but to seek to enlist the interest of these brethren and sisters in this glorious work. We hope to build up, through the blessing of God, to do something in the work so important for this time; and so not only help others, but receive the blessing which will come by co-operating with the Lord in the work He would have us do.

Pray for the school, its students, and teachers, that each one of us may be found doing faithfully the work our Master has placed in our hands.

J. E. TENNEY.

De Wint, the Boer general, has not yet been captured by the British in South Africa.

It is said that if a new lamp wick be soaked in vinegar before using, and allowed to dry, it will never smoke.

A gentleman living in Bangor, Me., has invented a self-propelled sled, which he calls an "auto-sled." It is 10 feet long, 3 feet high, and 4 feet wide.

London will send telephones to her fire alarm boxes, the firemen carrying receivers in their pockets, and the handles of the alarm boxes being connected into telephone lines.

It is stated that "in Tartary, onions, leeks, and garlic are regarded as perfumes. A Tartar lady will make a marriage agreement by rubbing a piece of freshly cut onion on her hands and over her countenance."


A common hen will lay from 500 to 600 eggs in ten years. She will lay from 10 to 20 eggs the first year; from 100 to 135 a year during the second, third, and fourth years, the number diminishing rapidly after that. In the tenth year the hen lays from 10 to 12 eggs.

The American trusts are already beginning to export their fruit. For example, the United Fruit Company has acquired vast tracts of land in eastern Cuba, at a cost of $1,000,000, and will expend $25,000 to develop the land and other property which they expect to control.

In sending in his report of labor to his Church paper, a Congregationalist minister recently accompanied the same with these words: "If you mention the inclosed calendar, please omit my name. This records the work of the church, and I am sick of the praise of pastors for what their churches have done."

Japan's government controls a steel trust, it being capitalized for $10,000,000, the plant is "in the heart of the iron and coal deposits of Japan." A Japanese expert mechanical engineer is in the United States studying the steel industries of this country, and he is 'investigating heavily in American machinery of new designs.' The Japanese will make their own rails and, in fact, every steel article they need.

Commenting upon the advantages of rubber-tired vehicles, rubber shoe-soles, the Dietetic and Hygienic Gazette says: 'The rubber-tired vehicles have reduced greatly the noises on our streets. Many people have gained an advantage from wearing rubber-heeled shoes; this is materially lessening the street din. One physician in Los Angeles told us that his buggy with the rubber tires. On the same principle, we believe that the steel industries of this country,' and he is 'investigating heavily in American machinery of new designs.' The Japanese will make their own rails and, in fact, every steel article they need.

In a recent issue, the Gaulois, of Paris, France, says: 'The defeat of the British in Victoria, during the reception at Windsor, Emperor William permitted near him a group consisting of M. Pierre Paul Cambon, French ambassador to Great Britain, Vice Admiral Bénaïm, the head of the French fleet, and General Dobbs. Addressing M. Cambon cordially, his majesty said: 'Well, M. Cambon, are you not coming to see the Queen? I am glad,' replied, the emperor said: 'I wish to it well known that I love French music, and shall never allow her to be neglected,' as declared to this end, to thank your majesty for what you have been good enough to say. France is a peaceful country, but if ever she is attacked, she is capable of defending herself quite alone.' The grudge of the defeat of 1870 still rankles in the French breast.
— Alaska's population is 65,932.
— The United States Senate adjourned the 4th inst.
— It is reported that 600 Russian marines have landed in Korea.
— Victor Emmanuel III, King of Italy, will visit London next May.
— Great Britain has rejected the amended Hay-Pennekamp Nicaraguan Canal treaty.
— Army officers returned from Manilla say that Argentina and Chile have been reported friendly toward the United States.
— Señor Sagasta has succeeded in forming a Spanish cabinet. General Weyler is minister of war.

While the United States has but twenty-five persons to the square mile, Germany has over 250 persons.

— The 10th inst. a fire at Iowa City, Iowa, destroyed the building of the University of Iowa. Loss, $30,000.

The bubonic plague is spreading in Cape Town, South Africa, fifteen new cases having been found, and ninety-seven persons isolated.

— The lives of Queen Wilhelmina, of Holland, and her husband, have already been jeopardized by cholera, recently discovered by the police of Rumania.

— In a recent edict "the emperor of China annulled all decrees and reports rendered from June 25 to the 14th inst., in order that no trace of them shall be preserved in history."

— Members of the Young Turkey Party have placarded the streets of Constantinople with threats of violence against their enemies. They assert that Turkey is controlled by Russia and Germany.

— It is announced that "the diplomatic representatives of the United States and Canada will hereafter be one and the same person." Martelli is the papal delegate to this country.

— Russia has demanded that China sign her annexation treaty with Manchuria "under pain of having the China Sea closed to her shipping." And yet Russia has annexed 14anchuria.

— Martinelli is the papal delegate to this country. The Utah Legislature recently passed a bill "to prevent prosecutions of persons sustaining political offices in the United States and Canada who will hereafter be one and the same person."

— The Utah Legislature recently passed a bill "to prevent prosecutions of persons sustaining political offices in the United States and Canada who will hereafter be one and the same person."

— Japan's recent concentration of her powerful navy is construed as a warlike move. She is "spoil- ing for a fight" with Russia, on old scores, the latter having taken over 2,000,000 people of her victims in Russia.

— Robert Owen, the father of the early socialist movement, died at 87 years of age, in the Doremus laity, 48 W Madison St. Eight persons were killed, three are missing, and thirty-nine are believed to be dead.

— One whole block was destroyed in Chicago, O. R. He attended the school, and everything about the school and farm in a prosperous condition. The school and farm have been much improved since coming into our hands.

— A good orchard has been set out, and the whole attendance and interest in the school are better this month than at any previous time. While this is small compared with the population of the German Empire is 56,345,014, the numbers of men being 27,731,069. Since 1877, the increase in the population of that empire has been about 40,000,000, or 7.9 per cent, according to the rate of increase for any quinquennial period during his last thirty years. According to the same census, the population of the United States was 33,693,376, an increase of 2,068,154 since 1895.

— A Vienna newspaper writer says, in a dispatch to London, dated the 10th inst., that Russia is "fast losing the support of the allies, and to prevent a sudden outbreak in the Balkans. She proposes that Servia, Bulgaria, and Greece should take the initiative in strengthening the Powers to give a pledge to their independence. It is asserted that the great British and French navies can be rushed with a speed of 28 to 30 knots by the new war, and that the Allies can do "to keep peace in the Balkans." Like the papacy, it may be that Russia "by peace shall destroy many.""

— French troops are hurrying forward to suppress the revolt among the Moroccon tribes close to French territory.

— J. Pierpoint Morgan's "billion dollar steel trust" managers, fearful of strikes, are endeavoring to establish a permanent board of arbitration for the 300,000 men employed by them. This board of arbiters will arbitrate at the annual convention of the Amalgamated Association of Iron and Steel Workers, to be held in Milwaukee next May.

— According to the census taken Dec. 1, 1900, the population of the German Empire is 58,454,912, the number of males being 27,731,069. Since 1877, the increase in the population of that empire has been about 40,000,000, or 7.9 per cent, according to the rate of increase for any quinquennial period during his last thirty years. According to the same census, the population of the United States was 33,693,376, an increase of 2,068,154 since 1895.

— Russian steel furnaces."
other visit to Grythtelved, and then went to Chris-
tiand, as there were matters in connection with the
secretarial work that had to be taken care of.
On the 20th I returned to Stockholm, and re-
mained there some time. It was during this time
that the college magazine was completed for the
winter edition, which was sent out to the students
and subscribers.

Union College Missionary Society

The missionary society of Union College had be-
come rather active recently, and I was desirous of
experiencing the influence of God as He fulfills His
promise in being our co-laborer. Many students
who had dedicated their lives to the missionary
work of the college were desirous of doing their
share in the service of God, and this desire was
manifested in a very practical manner by the forma-
tion of a missionary society.

This organization has been very successful.

Pennsylvania

From January 22 to the 25 I attended the Pres-
nbyterian Convention, where the work of the
missionary society was presented.

Missouri Institutes

Missouri has been passing through a trying ex-
perience, but the present outlook is encouraging.

Union Institute at Springfield, Mo., began January
30, and continued two weeks. The work was
very successful, and the missionaries were well
received. Elder Rees, president of the institute,
was present at the opening of the institute, and gave
expression to the hope that a good work would be
begun.

Other Institutes

The other institutes were also very successful.
The work was well received, and the missionaries
were well received.

Union Institute at Utica began February 6, and
continued two weeks. The work was very successful,
and the missionaries were well received.

Advent Review and Sabbath Herald
TO OUR FRIENDS AND WORKERS THROUGHOUT THE FIELD

The managers of the Review and Herald Pub. Co. are very anxious to do everything in their power to spread the truth everywhere, and to get our books before the general public. As we issue new books, we usually print circulars giving an extended description of the same, so that all the articles could be sent everywhere, they would create an interest in the books advertised, and many would be induced to send for them. We hope to do this, especially trade books, tracts, and pamphlets, and not our canvassing. If we had the names and addresses of persons throughout the entire land, we should be glad to send them circulars from time to time, recommending them to order of our publishing houses - the Review and Herald Pub. Co. and the Pacific Press Pub. Co. - and of our tract societies, and by this means get our literature before the public more prominently.

Now, will not our workers and our brethren take the lead in this? Let us see what the angel is to us, as those not of our faith to whom we can send circulars of our books and papers? Can not our colporteurs see that it is the duty of our churches to have the names and addresses of persons whom they know to be interested in literature, candid and upright persons, who are stanch pillars in society? The names should be sent to the Review and Herald Pub. Co., Battle Creek, Mich., and we will advertise our works more extensively in those places of interest created through our advertising, then a worker can be sent to visit those who have ordered books, and thus the work may be opened in a systematic way. Send names and addresses of those only whom you think our books would be wanted. We should be glad to receive thousands of these names.

The last message of mercy must be carried to the world, not by any earthly angel, but by the angel it is represented as "flying," which seems to indicate that the people who know this message must keep moving in spreading the truth to earth's remotest bounds.

S. H. LANE.

PUBLICATIONS WANTED

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

- Charles Queen, Kingston, Ark.
- James Johnson, No. 432 Campbell St., Springfield, Ill., Sigma, Sentinel, etc., etc.
- Mrs. H. P. Booth, 840 Julia St., New Orleans, La., all the current papers, etc.
- Mrs. S. M. Kennedy, Chunchula, Ala., Review, Sentinel, etc., etc.
- Mrs. F. D. Deedee, Range, Wis., Review, Sentinel, Sentinel, Instructor, Little Friend, to supply two reading racks.

BUSINESS NOTICES

Brier business notices and "wants" will be published in this department in connection with the publishers. A charge of one dollar for one insertion of four lines or less, and two dollars for five lines or more will be made, though, in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED: Employment on farm with Adventist family. Address Mark Carter, Correct, Ind.

WANTED: To correspond with a skilled machinist who has some means to invest. Address J. G. Green, 315 Lincoln Ave., Chicago, Ill.

WANTED: For sale or rent, two children, girl of twelve years and boy of nine. Address M. A. Nasbora, 827 W. Dugle St., Wichita, Kan.

WANTED: By middle-aged woman, a home among Adventist keepers. Wishing to do any kind of work. Reference given and required. Address Rosalia Wickline, Tilden, Neb.

For Sale: Ten-room house, with city water, gas, near Sanitarium. If intending to buy in Battle Creek, please address John F. Welch, 75 Lincoln Ave., Battle Creek, Mich.


WANTED: Middle-aged woman, true Adventist, desires employment as housekeeper for widow of 30 with four children aged two and a half to nine years. Address W. P. Schuster, 2350 Gilbert Ave., Cincinnati, Ohio.

BATTLE CREEK, Mich.

ADDRESS WANTED

Elder W. B. White, Box 667, Missoula, Mont., desires the address of Wm. Pelle.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

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

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

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

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

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

MICHIGAN ATTENTION!

A CAMPBELL's institute will be held at Cedar Rapids, Iowa, April 24 to May 21, 1901. Good health will be provided, and an effort will be made to make the institute as interesting and profitable as possible. Arrangements will be changed in the board and room will be provided for the small sum of $1.50 a week. It is hoped that many will avail themselves of this opportunity. Those intending to come should write to me at Cedar Lake, Mich., as soon as possible, in order that arrangements may be made for their entertainment during that period.

There will be a class for those who desire to canvass for "Christ's Object Lessons." S. E. Wight.

GOOD HEALTH

Everybody wants it, but it is not always easy to get.

Good Health is the leading health journal of the world. It is published each week, and contains just the purpose of this magazine to give scientific instruction in health and all the way of living, whereby they can keep well, and to those who are sick, whereby they may be able to get well. Subscribers are at liberty to ask questions, which are answered in the Correspondence department, by the editor.

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

FAMILY BOX, FREE

Just think of it! $1.50 worth of Battle Creek Sanitarium Food Company's and Sanitas Nut Food Company's cereal and nut foods and other household necessities, and a year's subscription to Good Health, a sixty-four page magazine, 800 pages a year, all this for one dollar! We could not do this only that the manufacturers have made us a present of these articles to use for this purpose, well knowing that the merits of the food, will secure for them sufficient tribute to pay their expense. Cut out this clipping, and send to us, we will do the rest.

BATTLE CREEK, Mich.

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Obliterations

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

BENNETT.--Brother Elija Bennett, of Hope Villa, La., died Feb. 3, 1901. He lived a consistent Christian life, and we laid him away to await the coming of the Lord.

G. SPECHT.

SOLOMON BOURSARD.

MCCULLOUGH.—Died at her home in Lawrence, Kan., Dec. 31, 1900, Sister Mary J. Collins, aged eighty-five years. She had been an Adventist many years. She leaves a husband, a son, and a daughter. Words of comfort were spoken by the writer, from Ps. 116: 15 and kindred texts.

J. W. WESTPIL.

SYMONDS.—Mable Symonds was born in the township of Highland, Ontario, Canada, Dec. 18, 1899. She was very active in all Christian work, and was prominent in the Sunday school. She was very anxious to do everything, in her power to help those who have ordered books, and thus the work may be opened in a systematic way. Send names and addresses of those only whom you think our books would be wanted. We should be glad to receive thousands of these names.

The last message of mercy must be carried to the world, not by any earthly angel, but by the angel it is represented as "flying," which seems to indicate that the people who know this message must keep moving in spreading the truth to earth's remotest bounds.

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BATTLE CREEK, Mich.
That most excellent series of articles which appeared in the REVIEW, entitled THE SEVEN LAST PLAGUES, by Prof. B. G. Wilkinson, has been published as...
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.

**Russia** is steadily fastening her hold upon Manchuria under the plea that it is only for the pacification of the province; and that when a settled government shall be secured, she proposes to withdraw: exactly as the United States withdrew from Cuba.

This very last thing before going to press, was the laying on our table of the new pamphlet, "The Great Nations of To-day," that was advertised on the previous page. It gives the origin and the place in prophecy of the great nations of to-day. Further notice must be deferred to next week.

A SPOKESMAN in the German Parliament last Friday said: "The most serious developments in China have yet to come," and, "What has begun in the East must one day be settled with arms in the West." Are you studying that mighty Eastern question so as to be intelligent on the daily developments? Read "The Marshaling of the Nations," and "The Great Nations of To-day."

Two weeks from to-day in the study of the Keeping of the Commandments, we expect to begin the study of the Second Commandment. Among other things, in the study of this commandment, it will be shown how image-worship and worship of the Invisible God is established in the Catholic Church. You cannot afford to let your subscription expire now, lest you should miss these important studies. If you cannot send a full-year's subscription, send what you can, and it will be all right. Twenty-five cents will take the paper to you for two whole months.

**NOTICE**

In harmony with Article V, Section 1, of the General Conference Constitution, notice is hereby given that the thirty-fourth session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., U. S. A., April 2-23, 1901. The meetings will be held in the Seventh-day Adventist Tabernacle, beginning Tuesday, April 2, at 9 A.M. The membership of the Conference is defined in Article III of the Constiution, as follows:

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

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

**SEC. 3.** Each local Conference shall be entitled to have one delegate in the sessions of this Conference, with regard to numbers, and one additional delegate for every five hundred church-members in the Conference. Such delegates shall be elected by the local Conference, or appointed by its Executive Committee.

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General Conference Delegates and Visitors

A reception-room has been fitted up in the west building of the Review and Herald, and delegates and visitors will please report at this place for assignment. Trains will be met by proper individuals, March 31 and April 1 and 2. It will be well to bring your check or coin to the Office, as arrangements have been made for one of our brethren to transport the baggage.

The committee have been enabled thus far to make provision for all who have written; and if such do not receive a reply, they may know that arrangements have been made for them.

We would suggest that it will be well for those who have not already written, to plan to bring tickets and bedding, and be ready to take care of themselves. We cannot furnish rooms for light housekeeping. Board can be obtained at reasonable rates.

J. W. Cole, Chairman Committee on Entertainment.

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Seventh-day Adventist Publishing Association

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

G. A. IRWIN, 
S. H. LANG, 
G. W. AMADON, 
U. SMITH, 
C. M. CHRISTIANSEN, 
I. H. EVANS, 
C. D. RODGERS, 

Directors.

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There are five Tuesdays in April, 1901; and we find, by examining our Review mailing list, that subscriptions will expire on Tuesday of the fifth week of the month. Here are the names of five subscribers (taken at random from the list) whose subscriptions expire on the 2d, 9th, 16th, 23d, and 30th of April, respectively:---

Wm. Hadlow  
Wm. H Hussey  
Mrs. Wm. Chubb  
O. G. Ball  
T. J. Woodward

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

Review and Herald.