

The Adventist REVIEW AND 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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"WHAT SHE COULD"

"SHE hath done what she could," said the Master, "for me;"
How tender and sweet was the 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,
Ere Jesus pronounces it good:
Not the thing we have done, but the love it may
show,
And whether we've done what we could.

There are some that are struggling along on the
way,
And reaping, they think, only leaves;
Whilst 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 sigh nor 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 Scandinavia. These institutions are in peril, and all who can should act their part without delay in delivering them. Let there be a consecrated, united effort to lift these institutions out of the difficulty 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 instruction 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 common, 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 happen, men would say that it was because the Lord was not able to prevent it.

These things mean 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 depression and discouragement.

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them, the people should have given their offerings to the place where holy interests are imperiled. Why is it that our ministers and church-members are not more prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings 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 institutions are in so great peril.

The embarrassment of the Scandinavian 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 institutions in America. The hands of those connected with these institutions should not be weakened 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. There are those who have little faith, who with some flimsy excuse will try to discourage others from doing anything. It only needs a discouraging word to rouse and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do not begin to censure and condemn. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Do what you can now to help those who need help. Those who do this work with faithfulness will be among the number to whom the Saviour's words apply, "Every one that is of the truth heareth my voice."

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan of redemption, and the angelic hosts rejoice whenever any part of God's work prospers.

Angels are interested in the spiritual welfare

of all who are seeking to restore the moral image of God in man; and the human family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief-association with men. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,—these very heavenly messengers are most intensely interested 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 separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power.

Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered.

With what joy and delight heaven looks upon these blended influences! All heaven is watching 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 labor. He assumed human nature 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 making 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 returned to Him with usury. He calls upon His people to use for His glory the goods He

has lent them. Let those who have means at once return to the Lord His 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 with greater earnestness for the relief 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 co-operate 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 are 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 unto all who are 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. If all will now do what they 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 co-operate 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 go forth, "Let it be known 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
(Patten, 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 living in a sunny period of the world's history; and the foe is strong. But, "thanks be to God, which giveth us the victory through our Lord Jesus Christ," "whosoever will" may come; and shall we not "seek the Lord, till He come and rain righteousness" upon us?

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 triumph of His train:
Halleluiah!
God appears on earth to reign.

"Every eye shall now behold Him
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

"All the tokens of His passion
Still His dazzling body bears,
Cause of endless exultation
To His ransomed worshippers;
With what rapture
Gaze we on those glorious scars!

"Yea, Amen! let all adore thee,
High on thy eternal throne;
Saviour, take the power and glory;
Claim the kingdom for thine own:
Jah! Jehovah!
Everlasting God, come down!"

THE OLD COVENANT

S. B. 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. To illustrate the covenants, the two Jerusalems are used, thus representing the two classes of people who are denominated their children. This use of the word Jerusalem is of frequent occurrence in the Scripture.

It follows, therefore, 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 or freedom does not pertain to the cities as such, but to those whom they represent, so that "Jerusalem which now is" is said 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 commandments, my statutes, and my laws." Gen. 26:5. And of Caleb it is written: "But my servant Caleb, because he had another spirit with him, and hath followed me fully," etc. Num. 14:24. Again, chap. 32:12: "Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; for they have wholly followed the Lord." See also Heb. 11:4-10, 24-26.

Wherein, then, lies the trouble with the old covenant? Wherein was that covenant faulty? The bondage was not in the covenant, nor necessarily in the making of it, for that would involve 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 carnality, which rendered 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 its Lord, "a 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!"

Brethren, 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, except ye be reprobrates?" "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."

Have we *willed* 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*. "Thy word is a lamp unto my feet, and a light unto my path." Having *willed* 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 received strength upon the exercise of faith. Neither was healed before he made the effort. At the very instant, 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 well-nigh powerless to act. Light is light, truth is truth, be it revealed through a Hottentot, a Grecian sage, a prophet appointed, or directly by an angel from heaven.

How is it, brethren, when the truth is made known without fear or favor; when the watchman 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 Ahab of old on meeting Elijah, "Art thou he that troubleth 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 "that the members should have the same care one for another." What has been our work as the "repairer of the breach," as the "restorer of paths to dwell in"? 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 infuses into his being new life 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 mere outward sign of the Spirit's expression affixed? Could any bondage be more galling than the obligation we have thus brought upon ourselves? Having first assumed the sign, the seal, the "coat of arms," as it were, we now must "keep up appearances." Is it any wonder that 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 our fellow men by our own conceptions, a rule infallible? It were much better to study pagan philosophy in the light of the gospel, revealing something to be avoided, life's record of humanity's weakness by no means outgrown, than to fall into the essential errors of papal assumption.

Says the perfect Restorer, "If a man [or institution] be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The Spirit of God is the only perfect unifier. By His operation the various members and gifts and operations of the whole "body" are knit together. What have we done in seeking to repair the breach with untempered mortar? Though we build with stones of present truth, without love's perfect joining—the spirit of co-operation—the rent only widens.

Brethren beloved, have we ceased forever to quench the Spirit? Have we given up the belittling, hindering, and preventing of His work, although He is pleased to operate through human agents whom we have decided are not in

harmony with our régime? If we truly have, we shall no more publish it abroad by way of contrast, as an indication of our superior righteousness, when the Spirit deigns in mercy and love to work with us in spite of our errors.

The time has indeed come when "repentance and remission of sins should be preached," beginning at Jerusalem. Brother, whoever, wherever, you are, whatever others may do, let you and me make thorough preparation for the kingdom. Can we ever enter in, can we drink of the wondrous blessing of the Spirit's fullness, with "fruits meet for repentance" not brought forth?

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

My weary, way-worn brother, our Father loves us still. If our lives were not worth correcting; if our characters were not worth the polishing, He would not trouble to reprove us. That He calls attention to our faults while yet there is remedy, is the surest proof of enduring affection, and the strongest ground for hope. If there is anything for which we as Christians should never cease to pray in faith, it is breadth of mind. Note carefully this lesson from our Saviour's life: "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

The same important truth is most forcibly brought out by Paul: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . 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." "But now hath God set the members every one of them in the body, as it hath pleased Him."

My brother, whoever, wherever, you are, shall you and I ever again be found warring against the divine order of organization? "Having then gifts differing," "who art thou that judgest another man's servant?" Though by common consent his special gift and training is indicated by A. B., or some other letters, instead of M. D., "what is that to thee? follow thou me."

"If any man have not the Spirit of Christ, he is none of His." Then never again let us present such a "spectacle unto the world, and to angels, and to men," as the holding up to public disparagement, belittlement, and ridicule, those whose "proper gifts" differ from our own, but who are "following" as truly as we, though not, indeed, *with us*.

Brethren, what mean these burdened ones in almost every church and community, repressed, held down, consigned by us to eternal oblivion, though yearning from the depths of their souls for the co-operation of their brethren in laboring for the common Master? Are we guiltless? Are we really half as anxious that the mold of the divine mind and plan be received, as our own?

Brethren of the laity, let us not lay all the blame at the feet of our brethren in the ministry. Oftentimes it has been on account of our dereliction of duty that, seeing the ark of God tottering, they have unwisely put forth the hand. Or may it not be that, as with Moses of old, the Lord was wroth with them and dealt hardly for our sakes?

Fellow heirs of the kingdom, what we must have, what we shall have, is divine reorganization, creation anew, the being "born," as was the world when brought forth to perfection, "of water and of the Spirit." Every power, every faculty, the very elements of our being, surrendered to Him who recreates; comprehended, held

in solution, as it were, of His wondrous power and grace,—it is thus and then His hovering, brooding Spirit does life's rearranging work, and that holy thing brought forth shall, as then, when Adam was, and Christ the Lord, be called, and truly be, the son of God.

THE TWO ISRAELS

L. D. SANTEE

"Now all these things happened unto them for ensamples ["types" margin]: and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10: 11.

When God finished the creation, the Sabbath stood forth as a prominent factor. It crowned the week's labor with a diadem of thanksgiving and praise. It was to be a day of holy joy, a fitting tribute of a sinless race. But sin reversed all. The carnal mind, man's legacy from the devil, soon filled the earth with violence and crime. But even amid the darkness of a lost world, the Star of hope shone out. In the promise that the seed of the woman should bruise the serpent's head were embodied all those events that are necessary for its fulfillment.

It embraced the second coming of the Lord, and the Judgment. I read in Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." It embraced the sacrifice of Christ, and this hope found expression in the sacrificial system. It included the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 21. Later, God gave to Israel the land of Canaan, a type of the redeemed inheriting the earth made new; and if the people had been obedient and loyal to God, the type would have continued until it reached the antitype.

No nation ever entered a land with more glorious prospects than did Israel when they entered Canaan under the leadership of Joshua. Moses asked, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? and what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 7, 8. Not great numerically, for other nations outnumbered them, but great in having the favor and nearness of God. When the land was divided among them, they had vineyards that they had not planted, and wells and cisterns that they had not digged, and Jerusalem was already built, ready for their use. Their hands did not need to fashion the architecture nor lay the foundations.

So in the antitype. The city above is not built with hands. The land 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, first 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 into the gates of this 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 hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath 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 goodly 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-seventh Psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." And this nation, knowing that their captivity was the result of 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 be, to-day, a self-governing 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. The heavenly Jerusalem is our home, even as the earthly was theirs. We are facing the same conditions that existed in their day. The battle is still on, the old strife still continues. God says to us, as He said to them: "Hallow 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 same test to us. The large number will receive the mark of the Beast, and by and by, out of the "everlasting burnings," will lift anguished eyes, and repeat the regret, forever unavailing, "Oh, why did I not keep God's Sabbath, and escape this punishment?"

Some will escape this destruction. "And I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14. Even so, in old Israel, some escaped the captivity. "The captain of the guard left of the poor of the land to be vinedressers and husbandmen." 2 Kings 25:12. And in the antitype, some will be loyal. Read Isa. 4:3: "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, nor see his native country." Jer. 22:10. 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 them which are saved shall walk in the light of it." Rev. 21:24. And their custom is told 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 regret for Sabbath-breaking, so, from the entanglements of modern Babylon, will the 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."



"THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE"

DAVID PAULSON AND W. S. SADLER

"IN MY NAME SHALL THEY CAST OUT DEVILS"

To just the extent that the character of Christ is formed within the individual, to that extent will he be able to resist and control the spirit of impurity, jealousy, faultfinding, drunkenness, or any other bondage the devil inflicts upon the human soul. The reason that more of these evil spirits are not cast out is that it can not be done by simply using the *name* of Christ as a charm. At one time certain misguided persons tried to do this, and the result has been left on record as a warning to all who may be tempted to repeat the same experience. Acts 19:13-16 tells about certain Jews who attempted to cast out evil spirits in the name of the Lord Jesus, and the result clearly showed that the mere *name* of Christ, apart from the *character* of Christ, had no potent power; for the man with the evil spirit leaped upon the exorcist Jews, overcame them, and they had to flee from the house naked and wounded. How many professed Christian workers have labored hard to cast out of human hearts some of the various forms of the enemy's workings, and have come out of the conflict, not only conscious of their utter failure, but morally naked and wounded, and in a far worse condition than before they entered the struggle; while if they had possessed the character of Christ, the evil spirits would have fled before them.

"THEY SHALL SPEAK WITH NEW TONGUES"

There are many who are neglecting to use the gift of speech which they already have, in imparting to others some of the grand principles of truth that have been intrusted to them; yet they are looking forward to a time when they will be miraculously endowed with several additional languages. The tongue of him whose lips have been touched with a live coal from off the altar is already a tree of life. Prov. 15:4. He presents fresh truth in a *new* setting, like apples of gold in pictures of silver. Prov. 25:11. The professed Christian worker must have a new tongue *in his own language*, before he can expect God to give him the same in any other language.

"THEY SHALL TAKE UP SERPENTS"

Satan is the old serpent. Rev. 12:9. The snares and traps of the devil are spread about us on every hand, but one of the signs that are to follow those who believe is this: Instead of being taken up—ensnared—by the devices of the devil, they will have that spirit of discernment that not only enables them to recognize the deceptions of the enemy and put them out of the way, but also qualifies them to teach God's principles to others so thoroughly that they likewise "will be able to discern the spirit of error." 1 John 4:6. When a man has acquired an absolute immunity against the sting of the serpent of sin, he will have also experienced such a physical regeneration as will enable him to resist the effects of the serpent's sting as readily as Paul could shake off the deadly viper. Acts 28:3-9.

"IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM"

There are those who desire to drink from the cup of salvation (Ps. 116:13); but at the same time they are fascinated with the golden cup of worldly pleasure. Day by day they persist in drinking tea and coffee, and other harmful fluids that contain poison; and their dingy eyes, and more or less benumbed brain, clearly reveal the

harmfulness of these habits. And the time will never come when the drinking of such things, as well as the eating of improper and unnatural foods, will not be hurtful; for the use of these things is a violation of the physical laws which God himself has established. But if we will in faith acquire a relish for the pure water of life as well as for water free from all physical contamination, God will so increase our spiritual and physical vitality that if our enemies force us to drink "any deadly thing," it will produce no harmful effects upon us.

"THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER"

God is always the healer. And we may be sure that if we are to-day neglecting to train our hands to prepare healthful foods, or to use them in active service, or if we are unwilling to educate our hands intelligently to administer simple treatment to the sick and needy,—hands that are not utilizing such opportunities to-day, are not the hands that God will lay on the sick to-morrow for their recovery. The blessings that God will give us to-morrow are measured by the *use* we make of the opportunities He has given us to-day.

THE GREATEST OF ALL MIRACLES

The miracle God works in transforming the hearts of sinners, in enlightening and renewing their minds, in bringing them out of darkness into His marvelous light,—the setting at liberty of habit-bound captives of the arch-deceiver,—this great miracle of saving grace seems to be little recognized and appreciated; while all the world wonders at the deceptions and errors of the last-day miracle-working power. "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4:5, 6.

The confession of truth by its manifestation in the life is the great and supreme test. If the lives and teachings of the wonder-workers are not flavored with divine truth, or are not in harmony with divine law; if Jesus has not come into their flesh, be not deceived by the miracles they have power to perform. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:1, 2. Of all these deceivers the Lord says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

CHRISTIAN SCHOOL WORK

JOHN O. STOW

SO MUCH has been said and written on the subject of Christian education that no argument is needed to convince Seventh-day Adventists that an educational system according to the plan of God must be successfully operated among us to insure our spiritual advancement.

Such a system will not only secure to us the perfect development of all the powers and faculties, physical, mental, and spiritual, thus enabling us to reach the highest attainments of life and

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 understand 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 devoted 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 get them under his 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. 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 due 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.

Over forty years ago it was our privilege to have a complete system of Christian schools. During the past year the writer visited a church where a church school was in successful operation over forty years ago. That was so long ago that most of 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 the following interesting facts: There were twenty-five pupils. The teacher understood 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 a 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 only as grasshoppers in their own sight, so they turned back into the wilderness when they might have entered the promised land.

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

GOD'S OWN

THERE is a people few and lone,
Possessing naught they call their own.
Their reputation long since gone
For goodness, greatness—they unknown.
Why is it so? they do not know—
But look straight up and pass along.

Their life is quiet, serene, and calm;
No storms disturb, no fears alarm—
A tranquil rest that's quite unknown
To those who make this world their home.
What gives such rest, and makes so blest,
This happy people all God's own?

I'll tell you. Naught in self they find
To occupy their heart or mind.
They've yielded heart and life and will
Into God's hands, and now are still;
Nothing to do—He keeps them true—
But look straight up and do His will.

A life from God now fills their soul,
Strengthens, quickens, takes control.
The Holy Ghost now takes the sway;
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 walking 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 are others. This is pointed out in 2 Peter 1:12, 13. And it is necessary to be constantly stirred up in reference to these duties.

Nine tenths of the mistakes people make would be avoided if they would but recall some lesson they had already learned. Many who read Job 5:7—"Man is born unto trouble, as the sparks fly upward"—come to the conclusion that this life is naturally a vale of tears, because they do not take pains to read the previous verse: "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."

Every trial is sent for the purpose of teaching us some truth which God has tried to teach us in prosperity, but which we failed to learn. Here is an iron rod which I wish to bend in order to increase its usefulness, so I pass it through the fire, and then it yields. God is constantly seeking to mold and fashion us after the divine similitude; and when we will not bend, He passes us through the fire of affliction.

This lesson is beautifully brought out in Job 33:14-30: "God speaketh once, yea twice, yet man perceiveth it not." Many of our parents had a rule that if they spoke once, and we did not hear, they would then try more effective means. God continues to speak a number of times to withdraw man from his purpose, to keep back his soul from the pit; but if God can not arouse him to his danger by addressing him through the nerve of hearing, he will begin to speak to him through other nerves that appeal to him in a more impressive way. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat."

Even the very conditions that God sends are for the purpose of correction. Perhaps if it had not been for "fulness of bread" and the persistent indulgence in "dainty meat," the poor sufferer's nerves would have been sufficiently sensitive to hear God's voice before He began to send trouble. "Yet, his soul draweth near unto the grave, and his life to the destroyers." The crisis is approaching. He is sick spiritually and physically; then "if there be a messenger,"—one who can bring good news, "an interpreter," one who can translate into plain words

the meaning of this whole experience,—"to 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 among a thousand." "To show unto man His [God's] uprightness." The nine hundred and ninety-nine will 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 will impress upon the sufferer's mind the fact that the same hand that earlier in his experience gave him roses, lilies, and pinks is now pressing to his lips the bitter cup, and that it is all an expression of the same kindness. And as a consequence, a new life is begotten in the heart of the poor sufferer. "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth." God will actually restore to him "the years that the locust has eaten."

In the Life Boat Mission recently I listened to a man who a little over three years ago was one of the most notorious safe-blowers 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 explicit course in soul-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. Job 23:6. He asks us to be perfect, even as He is perfect; and as soon as we are willing, He actually performs it for us himself. And these things are only a portion, or sample, of His ways; but what we see is sufficient to enable us to know that He is love, and that the hand of love is with us in all our experiences. Job 26:14.

YE ARE NOT YOUR OWN

C. P. WHITFORD
(Orlando, Fla.)

1. Do we belong to ourselves?—"Ye are bought." 1 Cor. 6:19, 20.

2. Who purchased us?—Christ "gave himself for us." Titus 2:13, 14.

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. 5:8; 1 Tim. 1:15.

5. Did Christ purchase anything besides us?—Yes; He purchased our sins. Gal. 1:3, 4. "All unrighteousness is sin." 1 John 5:17.

6. What does He want of us and our sins?—He wants to redeem us from all iniquity, all unrighteousness, all sin, so that when sin is destroyed, we shall not be destroyed with it. Titus 2:14. Our sins, and all that we have and are, belong to the Lord, but He will not take us nor our sins against our will. Deut. 30:19. "Choose life."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made

"SUFFICIENT TO THE DAY"

ONLY one day at a time, dear heart!
 Only one day at a time;
 One day's sorrows and cares and joys
 To weave into soulful rhyme;
 One day's journey along the way,
 Toilsome and rough and drear.
 Courage, dear heart! soon cometh the night,
 Then will come rest; don't fear.

Bright and cheery the sun may rise
 Over the morrow's way,
 Turning the rocks to nuggets of gold,
 Chasing the shadows away.
 Give thyself to its cheering power,
 Gather its shining gold,
 Store it away for a darker hour,
 When sunny skies grow cold.

One day's burden thy hands may bear,
 Nay, 'tis enough, dear heart!
 Borrow not aught of to-morrow's care,
 Cheerily bear thy part.
 Strength shall be given thee, hour by hour;
 With movements slow or fast,
 One by one they will glide away
 Into the shadowy past.

—Mary Morrison.

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 grace if we are truly to make ourselves known to one another. How often people meet and exchange views, even as friends, of the deeper things; how often fellow workers talk together of all the incidents and details of their work, and feel that they are getting in touch with one another; and yet they are losing the great bond of intimacy unless they live together in the prayer life. I do not know anything that so purges fellowships of all kinds, fellowships in Christian work, friendships, all associations of individuals with one another—I do not know anything that so purges these relationships of pettiness, of little enmities, of exhibitions of selfishness, and of all things that are unworthy, as bending together at the throne of grace.

"There is a place where spirits blend,
 Where friend holds fellowship with friend;
 Though sundered far, by faith they meet
 Around one common mercy-seat."

It sometimes seems to me that we never see into the soul of our friend until we and that friend have each lost sight of the other in the outpouring of both souls before Christ in prayer. I have known friends to work side by side for years. I have known, even in the household, husband and wife to walk side by side for years; yet in the sight of God, and after the measure of the deeper life, strangers to one another because fel-

lowship in the prayer life was a thing unknown. Their spirits never blended at the throne of grace. Make much of fellowship in the prayer life.

(To be concluded.)

SUGGESTIONS FOR THE WOMAN'S GOSPEL WORK

MRS. GEO. A. IRWIN

MANY are inquiring how to do Woman's Gospel Work, and asking us to send plans 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 should be sure a work has been wrought in our own souls. Let us begin at home, and put our own house in order. Let us confess 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."

What is the object of our work?—It is to win souls to God. Now, how shall we proceed? Well, is there not a poor, tired, discouraged sister near you? Call upon her, and when the opportunity time comes, tell her you 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 with while she runs on an errand, or goes to church occasionally, tell her in 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 how they are, but ask, in such a way that they will know that you mean it, if there is not something you can do to help. Be a good Samaritan. Help the poor. If possible, help them to help themselves. This is a much better way than to give things away to those who do nothing in return. Take a deep interest in the temperance work. Do all the personal work you can. If we can first win the hearts of the people, then the way will be open to tell them the truth, and to sell 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 the reason why? It is because of the example Mrs. — [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 would remove 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.

TO COOK LEGUMES 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 REQUEST prayer for my aged mother, who says she does not believe in the divinity of Christ or the inspiration of the Bible. Also pray for the youth of our church, who have had many stumbling blocks cast in their way."

A brother writes: "I would like to request the prayers of the brethren and sisters in my behalf. I am in poor health, for which I am to blame, but the cause is in the past. I have a bad temper, which I am trying hard to overcome."

Prayer is requested for a mother and her married daughter, who have recently accepted the truth, that they may be kept by the power of God against opposition, and may be a light to the people where they are.

Prayer is requested for an old gentleman who has been very much prejudiced against the Spirit 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 lone 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

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

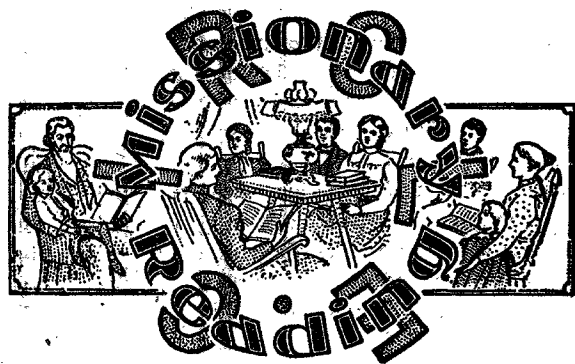
hour after hour that God would spare his life long enough to give him one more chance for repentance. The dear Lord heard my prayer, and my boy is getting well, for which I praise the Lord. But I ask the sisters to pray earnestly for him, that his life may not have been spared in vain."

"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 REVIEW. But I find God's grace 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 be taught the truth before it is too late. Please pray for us, and pray that I may have patience to bear all things."



REVELATION 16

S. N. H.

It was "one of the four beasts [cherubim, who] gave unto the seven angels seven golden vials full of the wrath of God;" but it was "a great voice out of the temple" which said "to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." The first six plagues were poured on different localities, while the seventh was poured out in the air, and affected all mankind, the earth, and vegetation. The time of the outpouring of the plagues is supposed to last about one year. Isa. 61:2; 63:4; 34:8; 16:14; Rev. 18:8. These are the seven last plagues. Rev. 15:1. The first plagues were upon Egypt.

The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing these terrific scourges, "There fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his Image." The sea "became as the blood of a dead man; and every living soul died

in the sea." And the rivers and fountains of waters became blood. Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . 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." By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. Matt. 23:34, 35; Rev. 18:24.

In the fourth plague, power is given to the sun "to scorch 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; . . . because the harvest of the field is perished. . . . All the trees of the field are withered: because joy is withered away from the sons of men." See Joel 1:10-12, 17-20; Amos 8:3, 11, 12; Hab. 3:8-19; Psalm 91; Isa. 33:16; 41:17, 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 pleading blood of Christ has shielded the sinner from receiving 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 darkness that comes upon the seat of the Beast can not 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 suffering. 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.

The expressions in verses 11 and 9, "And repented not of their deeds," "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, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. Verse 11 also shows that those who receive the first plague still live to curse God.

When the Turk leaves Europe, there will be a time of trouble such as never was. But there comes a time when the nations 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 "into a place called in the Hebrew tongue 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 Seventh-day Adventists to study in connection with the sixth and seventh plagues.

The great agency that will unite the dragon (paganism), the Beast (papacy), the false prophet (Protestantism), will be "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." It is under the pouring out of the sixth vial that the voice of God is heard declaring His everlasting covenant. It is then those who have died in the Third Angel's Message will come forth to hear this covenant of peace. Then, at the hearing of this voice, will

the captivity of God's people be turned, and the last trace of disease and deformity will leave the people of God. For a vivid description of this time, read carefully the chapter on The Shaking, 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 rises up to come with every angel in glory, 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

Revelation 16; "Thoughts on the Revelation,"

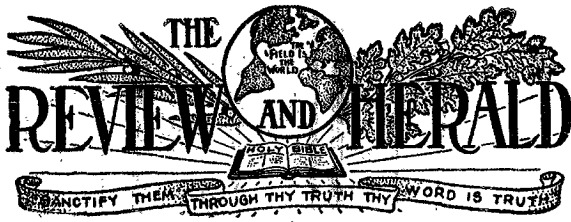
Pages 641-656

DAILY READING FOR MARCH 24-30

Sunday, "Thoughts on the Revelation," verses 1-11.
Monday, " " " " " 12-16.
Tuesday, " " " " " 17-21.
Wednesday, The Last Plagues and the Judgment, "Early Writings" (Experience and Views), page 43; also Joel 1.
Thursday, read and meditate upon the 91st Psalm.
Friday, article on Revelation 16, this page.

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? What will it be? What is indicated by the sea becoming as the blood of a dead man? How will that differ from simply becoming blood?
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 at this time? Rev. 13:8. How extensive will be the darkness? Who will have light? Ps. 91:10; Ex. 10:21-23. Will the wicked have any disposition to repent? Is it possible to seek repentance when it is too late? Heb. 12:16, 17.
7. Upon what is the sixth plague poured? What is represented by the great river Euphrates? 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? For what purpose? While the wicked are preparing for battle, what will the righteous be doing? Where will the battle be fought?
9. Where 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.



BATTLE CREEK, MICH., MARCH 19, 1901.

ALONZO T. JONES
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THE KEEPING OF THE COMMANDMENTS

The First Commandment

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

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

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. And this is not by any means least, though it is the last one in the list. For is it 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,—ambition, self-exaltation, self-aggrandizement, *gloriosus*,—that it is, in great measure, inseparable from it. For there is nothing that gives worldly glory so quickly, so easily, and so abundantly as money; and there is nothing that gives power so quickly and so easily as does money. All this, simply because Mammon is such a familiar deity to mankind, because mankind is naturally so worshipful of Mammon. And yet it is all idolatry; it is all a denial of the true God; it is a breaking of the First Commandment, which says, "Thou shalt have no other gods before me." For, says Jesus: "Ye can not,"—not, Ye ought not; not, Ye should not; but,—*"Ye can not serve God and Mammon."*

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 Christian thoughtfulness, and care of mankind temporally and eternally, is the worship of Mammon; it is to have another god than the Lord; it is to break the First Commandment.

The distinction may be clearly drawn by saying that the keeping of the First Commandment is the being right, and doing right, with no thought whatever, at any time, as to what it will cost. No amount of money can ever have any consideration whatever in any question of serving God; in any question of loving God with all the heart, or our neighbor as ourself. And yet everybody knows that "What will it cost?" does have a positive bearing with the vast majority, even of professed Christian people, upon the exercise of their love to God with all the heart, and their neighbor as themselves.

But to allow this question to have any bearing whatever is the worldly way. It is not of the Father, but of the world. For with the world the first question is always, "What will it cost?" "How much can I make?" In all the dealing, all the traffic of business relationship, in the world, the way of the world, and the inquiry of the world, is only, "How much can I make?" And if more can be made by oppressing the neighbor, the oppression takes precedence of the love of the neighbor; and the neighbor is deliberately robbed.

If a neighbor begins business of the same order

as that of a man who has already begun, he is deliberately underbitten, undersold, that, if possible, he may be crowded completely out of the business, in order that the first one may be left alone, to have all, in order that he alone may be rich, and have the worldly glory of his little kingdom of the cross-roads. And those that have succeeded most fully at this, form gigantic combinations to crush out, or absorb, all lesser ones, until there remains but one vast combination drawing tribute from all the people in the nation, and even of the whole world.

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 heapeth unto him all people;" "that coveteth an evil covetousness 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 parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long?" "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Hab. 2:5-9.

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 combinations, which crush out all individuality and demand tribute of all peoples, should be called "trusts."

Yet the most gigantic of the "trusts" is but the extreme of that trick of trade held by the individual, by which, to get the trade, he undersells 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 corporation asks more for a thing when there is no competition than would be asked if there were competition. Whosoever, without competition, demands a greater price than he knows that he would take if there were competition, is an exactor of unjust gain. And "he that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor." Prov. 28:8.

The most gigantic "trust" is but the extreme of that trick in trade on the part of the individual, by which, through his beating down, or "jeweling," he tries his best to get a thing for less than he knows that it is worth. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Prov. 20:14.

The organizer or the president of the "trust" who boasts in his enormous gains is no more an idolater and a sinner in this thing than is the individual who, in his degree, and to the extent of his power, does the same thing precisely. If he had the ability, or the power, of the organizer or the president of the "trust," he would be doing precisely the same things that he is doing now, only in the larger measure that would be his, as the head of a mighty corporation. And so certainly is it true, as written, "In the world, the god of traffic is the god of fraud."

All such is but the worship of Mammon; it is idolatry; it is to have another god before the Lord; it is not of the Father, but is of the world; it is neither loving God with all the heart nor the neighbor as the self. "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 because mine hand had gotten much; . . . this also were 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 worshiper of the sun and the moon. Job 31:24-29.

There is a better way: it is the way of the keeping of the commandments of God: "Thou shalt have no other gods before me." It is the way of Christianity: "All things whatsoever ye would that men should do to you, do ye even so to them." You know that you do not like to have a man work a

scheme upon you, by which he requires you to pay for a thing more than he would take for it if there were competition. You know that you would not like to have people "jew" you down to take for a thing less than you know that it is worth. Put yourself in the other man's place—and stay there. Look at things from his side, and continue to do so. "Look not every man on his own things, but every man also on the things of others." This is Christianity; it is the keeping of the First Commandment. Yea, it is the keeping of all "the law and the prophets."

Nor is it hard to do this. It is the easiest thing in the world for him who has the heart to do it. And God gives the heart to do it; as it is written: "A new heart also will I give you, and a new spirit will I put within you."

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Out of Egypt have I called my Son." "Thou shalt have no other gods before me."

ANOTHER BRIEF REVIEW OF "PASSING EVENTS"

ALL who have been readers of the REVIEW for the past three years know that we have constantly called attention to the fact of a national apostasy from republican principle, which has been going on in these United States. It is true that a few have thought that this was "too much politics;" but we knew that it was not politics at all, but principle of divine truth, and of prophecy. The prophecy had declared long ago, and shortly ago, that such would be; that there would be, in this nation, an apostasy from the truth, a repudiation of republican as well as Protestant principle of government.

In the REVIEW of Aug. 30, 1898, under the general heading of "Passing Events," we called attention to "A Quiet Revolution" that was even then going on in the United States. We cited some facts that had occurred the week before in a great convention at Saratoga, N. Y., in which the lines were drawn between the maintenance and the repudiation of the principles of the Declaration of Independence; the force of the argument resting in favor of the Declaration, but the weight of sentiment being overwhelmingly against it. We then said: "This occurrence is only an illustration of the situation all over the country. And by this it is perfectly plain that there is a great and most dangerous revolution going on before the very eyes of the American people; and they are even helping it on, while they do not discern it."

"Under the false impression that revolutions can be accomplished only by violence and visible upheaval, the American people are even now passing through a revolution, and are in danger of finding themselves in the clutches of a new and strange power before they realize that any such thing is going on at all."

"We have already shown the course of the Roman Republic, and how the American Republic is going over the same ground precisely. And just now it should not be forgotten by any member of the American Republic, that the Roman Republic passed through the despotism of two triumvirates, the second far worse than the first, each ending in the despotism of one man, and then passed into the 'furious and crushing despotism' of the Roman monarchy, all in the name of the republic. All this occurred inside of forty years, before the eyes of all the people, while they were pleasing themselves with the fancy and the name that they were still a republic."

"Even when Augustus had become emperor, this fiction was played by him before the eyes of the people; and the people were pleased with it. For, as Gibbon most pointedly remarks: 'Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.' Upon this safe assumption,

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, in principle, there is nothing more to be done: all that remains is the practice of the principles which have been officially adopted and promulgated by the government of the United States.

In the United States Senate, Wednesday, Feb. 27, 1901, and in the House of Representatives, Thursday, Feb. 28, 1901, there was enacted as law, for the governing of the Philippine Islands, the following:—

All military, civil, and judicial powers necessary to govern the Philippine Islands acquired from Spain by the treaties concluded at Paris on the 10th day of December, 1898, and at Washington on the 7th day of November, 1900, shall, until otherwise provided by Congress, be vested in such person and persons, and shall be exercised in such manner, as the President of the United States shall direct for the establishment of civil government and for maintaining and protecting the inhabitants of such islands in the free enjoyment of their liberty, property, and religion: *Provided*, That all franchises granted under the authority hereof shall contain a reservation of the right to alter, amend, or repeal the same.

First of all it is to be noticed that this is a distinct abandonment of the Constitution, and a distinct abdication of its powers by the Congress of the United States. For Section 1 of Article I of the Constitution of the United States says:—

"All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

Secondly, Section 1 of Article III of the Constitution says:—

"The judicial power of the United States shall be vested in one supreme court, and in such inferior courts as the Congress may from time to time ordain and establish."

Now, when the Constitution definitely confines to Congress all legislative powers granted, and to a supreme court, and such inferior courts as may from time to time be provided, all judicial powers; and then Congress passes over to, and vests in, "such person and persons . . . as the President of the United States shall direct," all civil and judicial powers necessary to govern territory of the United States, that is nothing less than for Congress so far to abdicate its own powers; and, so far, to take away from the courts their powers. It is also a clear abandonment of the Constitution of the United States, so far as the Philippine Islands are concerned, and, in principle, so far as any place is concerned.

Nor is this abandonment of the Constitution merely tacit, by the wording of the law relating to the government of the Philippine Islands. It is explicit, and was repeatedly confirmed.

For an amendment was proposed, to the Philippine section of the bill, as follows:—

SEC. —. That the Constitution of the United States is hereby extended over and declared to be in force in the Philippine Islands so far as the same or any provision thereof may be applicable.

This was *rejected*, by a vote of thirty-nine to twenty-three; not voting, twenty-six.

Afterward there was offered the following amendment:—

And provided further, That no judgment, order, nor act by any of said officials so appointed shall conflict with the Constitution and laws of the United States.

That amendment was *rejected* by a vote of forty-five to twenty-five; not voting, eighteen.

After this an amendment was offered requiring that:—

Every person in whom authority is vested under

this grant of power shall take an oath to support the Constitution of the United States.

This was also *rejected*, by a vote of forty-one to twenty-five; not voting, twenty-two.

After this there was offered the following amendment:—

All persons shall be bailable unless for capital offenses where the proof shall be evident or the presumption great. All fines shall be moderate, and no cruel or unusual punishment shall be inflicted. No man shall be deprived of his life, liberty, or property but by the judgment of his peers and the law of the land. If the public exigencies make it necessary for the common preservation to take the property of any person, or to demand his particular services, full compensation shall be made for the same. No *ex post facto* law or law impairing the obligation of contracts shall be made. No law shall be made which shall lay any person under restraint, burden, or disability on account of his religious opinions, professions, or mode of worship, in all of which he shall be free to maintain his own, and not burdened for those of another.

This, too, was *rejected*, by a vote of forty-one to twenty-three; not voting, twenty-four.

When, thus, it had been voted, over and over again, to bestow unlimited power upon such persons as the President shall name to govern the Philippine Islands, then attempt was made to limit the time of the exercise of this power. Accordingly, an amendment was offered, limiting this time to March 4, 1903. But this was *rejected* by a vote of forty-three to twenty-six; not voting, nineteen.

When it had been so positively decided that unlimited power should be given to these men,—and for unlimited time,—an attempt was made to give the Filipinos a part in the government of themselves. Accordingly, an amendment was offered as follows:—

And secure to them such participation in the affairs of the civil government so to be established as shall be consistent with the safety of the government.

But this was *rejected* by a vote of thirty-nine to twenty-three; not voting, twenty-six.

When it had thus been explicitly and confirmedly settled that the powers of such men as the President shall appoint to govern the Philippines, shall be unlimited; shall be unlimited for all time; and shall be absolute over the people of the islands, attempt was made to save at least a vestige of Constitutional liberty, as follows:—

Mr. Hoar: Mr. President, there is one principle of Constitutional liberty not yet slain, and I desire to give it a little chance for its life. I move the amendment which I send to the desk, to be inserted at the end of the bill.

The Presiding Officer: The Senator from Massachusetts submits an amendment which will be stated.

The Secretary: It is proposed to add as a new section the following:—

"In the government of the Philippine Islands no person vested with legislative powers shall ever exercise the executive or judicial powers, or either of them; no person vested with executive powers shall ever exercise the legislative or judicial powers, or either of them; no person vested with judicial powers shall ever exercise the legislative or executive powers, or either of them; to the end that it may be a government of laws and not of men."

The Presiding Officer: The question is on the amendment of the Senator from Massachusetts [Mr. Hoar] to the amendment of the committee.

Mr. Jones, of Arkansas, and Mr. Pettus called for the yeas and nays.

The yeas and nays were ordered, and the Secretary proceeded to call the roll.

And even this last principle of Constitutional liberty was slain. It was *rejected*, by a vote of forty-three to twenty-six; not voting, nineteen.

See the whole account in *Congressional Record* dated Wednesday, Feb. 27, 1901.

As already stated, the next day the House of Representatives passed this legislation, as it came from the Senate, without any change whatever. And since it was all done at the demand of the President, of course it was all approved by him when it came before him to be signed. And thus the government of the United States has, in principle,—and for the Philippines in practice,—deliberately and expressly

repudiated every principle of its Constitution as a republican government. Not a single item, nor even an iota, of the principle of republican or Constitutional government remains.

A HAPPY DUTY

"REJOICE in the Lord alway: and again I say, Rejoice." Phil. 4:4. The duty here enjoined is to rejoice; and lest something might occur to interrupt the continuous flow of the happy stream, or the mind should not be sufficiently impressed with its importance, the apostle immediately repeats his instruction: "And again I say, Rejoice."

To rejoice is to "experience joy and gladness in a high degree; to be exhilarated with lively and pleasurable sensations; to feel joyful; to exult," followed by at or in, as, "Rejoice, O young man, in thy youth."

We judge from the context that it comes in as a remedy for disagreements in the Church. See verses 2 and 3. The apostle entreates and beseeches certain ones to be of the same mind, and to help each other in the gospel. And having come to that state of unity, then to rejoice in the Lord continually. Directions how to attain to the rest of faith are prescribed in verse 6, and this rejoicing is a prelude and preparation for it.

These words are an outburst from the cheerful heart of Paul; but to appreciate their force, we must remember the condition he was in when he wrote this epistle to the Philippians. 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 an earnest desire to depart by means of death from all his trials and sorrows, only he knew that his brethren needed his presence, labors, and counsels; and from his love for them, he was willing to abide in the flesh. Yet in this depressing condition, he was so wonderfully sustained that he could sit down and pen this earnest 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 evermore."

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 in which he can rejoice; but the joy commanded 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 for good. Sinners are attracted to Christ by the joy of the saints. More flies are caught with honey than with vinegar. A cheerful Christian is a recommendation to the gospel; but a sour, desponding Christian is a misnomer and a misfit.

This rejoicing which the apostle recommends is contagious. Others catch the same spirit, and dismiss their gloom for joy and courage, when they see persons exercising these virtues, and prospering by so doing. This rejoicing is one of the fruits of the Spirit, and, like other fruits of the Spirit, can not be counterfeited. No man can long play the hypocrite with this grace, pretending that he has joy and rejoicing when he has not. He can not deceive others by trying to keep up this show, for any great length of time. The discerning will see through it, and he will have his reward.

A true view of life and its limitations, would help us to carry out the instruction of the apostle much more calmly, and cherish the spirit he recommends, right in this connection: "Let your moderation," or your "fairness, consideration, equitableness," as it might be more strictly rendered, "be known unto all men;" and, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Verses 5, 6. Who would care for great loss or gain to-day if he knew that Christ would come to-morrow?—

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 certain that much that 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. When the last day has come, they will have no life in them. They will be like the faded flowers of a banquet, which only mock us with past memories. What this world will be understood by all to be then, such it is now felt to be by 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.

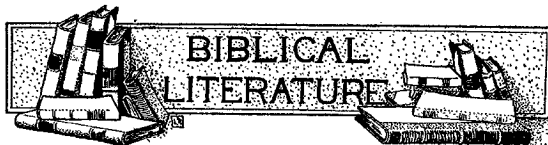
But there is discrimination to be observed in regard to this rejoicing. It is not to rejoice in temporal things, or in pecuniary success, or literary or political honors, but only "in the Lord." Many lay hold with avidity on the word "rejoice." Even the worldly and sensual man prizes the word and the 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 very different. With him it is *all* in the Lord. 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 at last to meet the Lord, it is to be "forever with 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.

The time 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 times 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 inanimate nature is called upon to rejoice before the Lord. The floods are summoned to clap 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 not merely a recommendation, left to the discretion of the hearer to heed it or not. But it is a command; and in not heeding it, we are disobeying the gospel.

And the apostle lays emphasis on the command, by repeating it: "Again I say, Rejoice." He would have them be careful not to forget this, whatever else they might omit. But having once said, "Rejoice . . . *always*," does not that include all the time? and how can he add, "Again I say, Rejoice"? And what can this signify, but still adding to the fullness of our joy, till our cup runs over?

The calendar of the wicked has only a few days in the year marked "Festival days." But every day of the Christian's calendar is marked as a day of rejoicing. When Napoleon was banished to St. Helena, he adopted, in proud defiance of his fate, this motto: "*Ubicumque Felix*"—"Everywhere happy." This, in his case, was not true; but the Christian is to be happy, and to rejoice not only *ubicumque*, but *semper*—not only everywhere, but always. U. S.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." "The joy of the Lord is your strength."



INFINITE THEMES

"THAT which in the councils of heaven the Father and the Son deemed essential for the salvation of man, was defined from eternity by infinite truths which finite beings can not fail to comprehend."

Here are the themes of Biblical literature—"infinite truths which finite beings can not fail to comprehend."

Compare these themes with the themes that men may present. The themes of Biblical literature are infinite truths. Now an infinite truth has three dimensions, to use a figure,—length, breadth, and thickness. Or with a certain verse in mind, we may change the order, and say these dimensions are thickness (height and depth), and length, and breadth.

Its thickness: "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

Its length and breadth: "The measure thereof is *longer* than the earth, and *broader* than the sea."

Deeper than hell, longer than the earth, and broader than the sea: these truths are measured only by the infinite. And yet there are hundreds who think they have got about all there is in some of the verses of the Bible. Think of it a moment. "It is as high as heaven; what canst thou do?" When it comes to ascensions, the most of us can do practically nothing. We may get up to the top of some high mountain, and a few may ascend in balloons; but how far?—The distance upward that we can go toward God may be barely hinted at by the width of a hair as compared to the awful measures of interstellar space.

Thus it is with reference to the truths of God. We have not yet mounted the first step in the great staircase of infinite truth. And yet already some men have had enough, and settle down to *men's* ideas; while the great truths of eternity, swinging out yonder into the infinitude of time and space and being, are left to swing to eternity if they choose, while men rotate on the pivot of self-interest until they wobble and tumble at last like spun-out tops into the quiescence of death.

Marvelous limits has God set to an infinite truth—high as the heights of heaven, deep as the depths of God's mind, wide as the measure of His love, and long as the length of His unending life. And these are the unfathomed and unmeasured themes of Biblical literature.

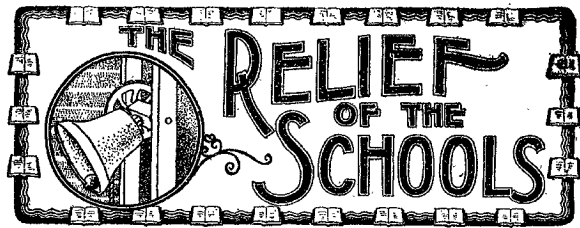
And yet I would be misleading were I to stop here. There is more to the thought,—"*Infinite truths which finite beings can not fail to comprehend*." It is not merely that we *can* comprehend them; it is more than that; we *can not fail* to comprehend them. But how? I answer, By faith.

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 asked again,—"*It is as high as heaven; what canst thou do?*"—we now may cry, "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 that flows from the throne of God? There is no water in the broken cisterns; they are "broken cisterns, that can hold no water." L. A. REED.

"The entrance of thy words giveth light; it giveth understanding unto the simple."



THE WORK IN TEXAS

AS THE members of the Dallas church are quite badly scattered, I have been giving instruction in different parts of the city, wherever a few could assemble in a private house. At our first meeting to study "Christ's Object Lessons" in north Dallas we all decided to go to work at once. The plan adopted was to take the book with us wherever we went, and to canvass every one we came in contact with; and if any one came to see us, not to let him go until we had called his attention to the book. In short, we decided to keep the book on the brain.

The next morning while one of the sisters was washing dishes, a man came to her kitchen. She proceeded at once to carry out the instruction by showing him a copy of "Christ's Object Lessons." As a result she sold him two books, he paying for one of them, and requesting the other to be delivered at a later date.

Another sister climbed up into an express wagon, which was standing by the side of the fence, and invited a neighbor woman to climb up on her wood pile. This sister proceeded at once to show her neighbor the book. The result was that she obtained an order for the book. The same sister has obtained an order from every one to whom she has showed the book, with one exception. And in this instance, the person who refused to purchase gave her fifty cents. The other day a woman called her up over the telephone. And as soon as the opportunity presented itself, she told her of the book. The result was that she sold her a copy.

One of our brethren showed the book to his grocer, who bought it. This same brother has sold a copy for cash to every man to whom he has shown the book.

We are beginning to see some of the fruit of the books that have been sold. The grocer who bought the book has been reading it, and is highly pleased with it. It has awakened in him a desire to know the truth. In fact, to-day at our Sabbath meeting we had the largest crowd that has attended the Dallas church for a long time. The brethren and sisters who have been out working brought quite a number of strangers with them.

The church here is getting hold of the old-time missionary spirit, and we praise God for it. I might mention other interesting experiences, but space will not permit.

These brethren and sisters thought that they could not sell books. But what has been demonstrated proves the truthfulness of the following from page 146, paragraph 4, of "Christ's Object Lessons":—

"You need not go to the ends of the earth for wisdom, for God is near. It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you."

The Lord knew that many of us did not have natural ability as canvassers. But He has sent us a message telling us that every man, woman, and child should engage in the work of selling "Christ's Object Lessons." And He has also told us that this thing would test us. I wish every one would ask himself these questions: How am I standing the

test? Am I obeying God in this thing? Am I selling "Christ's Object Lessons"? If not, what will be my answer should God call upon me for one?

How will you excuse yourself when, in unmistakable language, God has told you what your duty is? You can not plead lack of ability or qualification, for He has promised to do for you that which you can not do for yourself. If you will only move out into the work, and take God at His word, you will see a change in your life.

We can not afford to delay taking hold of this work for a single day. To those who have not yet started, I would say, Begin at once. Do not put it off until to-morrow, next month, or next year. Procrastination is one of the enemy's strongest weapons. But the Lord says that now is the time. To-day will never come again. He longs for us to believe what He says and to show our belief by our actions.

A. G. BODWELL.

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 realized the blessing of God. 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 His people, to go to work and lift the debt that hangs over our schools, has 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 as much as in this. He has been my helper right through, and to His name be all the glory. Brethren, the time has fully come when God's people must arouse and work mightily for Him. They must come up to the help of the Lord against the mighty, or else be left behind. The Lord is going before us, and we must go forward; for we are well able to possess the good land. I can hear the shouts of victory all along the line, and it gives me courage to go on.

I have always been very diffident about going before the people to do that kind of work; but the Lord gave me the utmost freedom when I started in the work, and, bless His holy name, He always will when we get up and go to work. We do not need strength to sit still; so let us, one and all, young and old, take hold of the work as never before, and lift the debt that is hanging over us. The Lord has provided the way for us to do it. He has been very long-suffering and patient with us in the past, and is now taking hold with us, and even going before to prepare hearts to receive His truth. So, then, let us go forward in His name, and by His strength we shall overcome all the difficulties that lie before us.

I was somewhat at a loss to know just what would be the best manner of presenting the book to the people; so I studied the book to become familiar with its truths, and then started to sell. The first person I canvassed said he would take it, before I had a chance to say but little. Nine hours of my time belong to my employers, but I improve my dinner hour, and the time going to and from my work, and the evening. I have given thirty-two exhibitions and sold thirty books in two weeks. In selling these I have said but little, and some men have taken the book without looking at it. One man told me that if we wanted any more money at any time, to see him. Although he makes no profession of religion, he said that it is a good work, and that he wanted to help. So you see, brethren, the Lord is moving upon the hearts of the people. Let us be ready to do our part.

I am glad to say that all the members of our church are taking hold and working, and are determined to do their part in the good work. Sister Jennie Bates is working hard with the book, and is meeting with success. Quite a number are much interested in the present truth through her work, and I expect soon to see a goodly number added to the church.

All the signs around us tell of the near coming of our dear Saviour. The kings of the East and of the whole world are being gathered together, getting ready for the battle of that great day of God Almighty. Probation will soon close, and shall not God's remnant people arouse themselves to come up to His help in the work of this time? How can the Lord come for His people and find them heavily in debt, and unprepared for Him? No, brethren, the Lord has shown us the way, and is moving on the hearts of the people; so let us arise quickly and do our part to get ready for the soon coming of our Lord. Brethren, be of good courage; the Lord is with us, and has promised to be with us to the end.

A CHURCH-MEMBER.

PROF. P. T. MAGAN: Having never visited the Otis church, in my district, because I thought they 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 Westphal 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 hundred dollars has been pledged, and some paid in cash, for the purpose of having the book in German. Now, as the Otis church has made such a liberal start, can not the work be pushed to a speedy accomplishment, so our brethren 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,

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 had been a query in our minds 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 workers, 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 received their hearty indorsement, 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 place a 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 by this means, 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 Wet, 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 "automosled." It is 10 feet long, 3 feet high, and 4 feet wide.

— London will add telephones to her fire alarm boxes, the firemen carrying receivers in their pockets, and the handles of the alarm boxes being converted into transmitters.

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

— King Edward VII, of England, recently relinquished "the office of Grand Master Mason of England, taking the title of Protector of English Free Masons, the Duke of Connaught being named for Grand Master."

— 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 thereafter. In the tenth year the hen lays from 10 to 12 eggs.

— The American trusts are already beginning to exploit Cuba. For example, "the United Fruit Company has acquired vast tracts of land in eastern Cuba, at a cost of \$1,400,000, and will expend \$20,000,000 in developing this 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, from the national treasury, at \$20,000,000. 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 "investing heavily in American machinery of newest designs." The Japanese will make their own rails and, in fact, every steel article they need.

— Commenting upon the advantages of rubber-tired vehicles and rubber shoe-soles, the *Dietetic and Hygienic Gazette* says: "The rubber-tired vehicles have reduced greatly the noises on our streets. Many people are learning the personal advantage of 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 would last four times as long as one with metal tires. . . . On the same principle, we believe that the man or woman who wears rubber-heeled shoes will be protected, and life will be prolonged, as is the life of the buggy with the rubber tires."

— In a recent issue, the *Gaulois*, of Paris, France, says that "at the obsequies of Queen Victoria, during the reception at Windsor, Emperor William perceived near him a group consisting of M. Pierre Paul Cambon, French ambassador to Great Britain, Vice Admiral Bienaimé, the head of the French delegation attending the funeral, and General Dubois. Addressing M. Cambon cordially, his majesty said: 'Well, M. Cambon, are you not coming to greet me?' and, as the latter approached, the emperor said: 'I wish it to be well known that I love France much, and shall never allow her to be touched.' 'Sire,' replied M. Cambon, 'I 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 63,392.

—The United States Senate adjourned the 9th 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-Pauncefote Nicaraguan Canal treaty.

—Army officers returned from Manila say that Aguinaldo is dead. That has been reported before.

—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 medical building of the University of Iowa. Loss, \$200,000.

—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 conspiracies recently discovered by the police of Rumania.

—In a recent edict "the emperor of China annulled all decrees and reports rendered from June 20 to Aug. 14, 1900, in order that no trace of them shall be preserved in history."

—Members of the Young Turkey Party have placarded Stambul, "with threats of violence against the government. They assert that Turkey is controlled by Russia and Germany."

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

—Russia has demanded that China sign her Manchuria treaty at once, "under pain of having much harsher terms substituted." And yet Russia assures the whole world that she has no designs upon Manchuria.

—The Utah Legislature recently passed a bill "to prevent prosecutions of persons sustaining polygamous relations contracted long ago." The Federal government of the United States can not interfere with Utah's State rights in the matter, unless the Constitution of this country be amended.

—Japan's recent concentration of her powerful navy is construed as a warlike move. She is "spoiling for a fight" with Russia, on old scores, the latter Power having cheated her out of the fruits of her victory over China in 1895. In case of war with Russia, it is thought that she will receive the support of England, and, possibly, of the United States.

—One whole block was destroyed in Chicago, the 12th inst. by the explosion of a defective boiler in the Doremus laundry, 458 W. Madison St. Eight persons were killed, three are missing, and thirty-six severely injured. In the same block were the headquarters of the Volunteers, the Waverly Theater, etc. The concussion damaged stores and residences two blocks away.

—France is greatly increasing her large navy. Her minister of marine has just "given orders to lay the keel, at Toulon, of an armored cruiser of 12,500 tons, to have a speed of twenty-two knots and to be named the 'Victor Hugo,' and for the building at Rochefort of two torpedo boat destroyers of 303 tons each, to have a speed of 28.5 knots." Besides this, she will have built three submarine boats "of a new type," and twenty submarines "of a type already tried," besides "eight other destroyers and eleven first-class torpedo boats, to have a speed of twenty-four knots." In addition to all this, "other battle-ships and torpedo boat destroyers will soon be started."

—John Henderson, a negro murderer, was burned at the stake at Corsicana, Tex., the 13th inst. Dispatches state that the affair was "made a county event, runners and special trains being used to swell the throng" of spectators. "Store and farm work was stopped, and people poured into town by hundreds. They came in all sorts of vehicles, from an ox-cart to the special train of seven cars, all crowded." In the presence of 5,000 persons the husband of the negro's victim tortured the bound black, "slashing at his face and body with a knife," and "as the victim died, there was a cry for more blood." Truly, lawlessness is rapidly increasing in the land. Hardly a day passes without its lynching or lynchings.

—The Boxer movement is reviving in China, being encouraged by the Buddhist priests.

—Mrs. Nation has been released, the jury trying her having failed to agree. Now for more "smashing" of saloons.

—It is said that Great Britain is "worried by the American tariff, which is closing the great European steel furnaces."

—Lord Kitchener has granted General Botha a seven-days' armistice, that he may consult with other Boer leaders about peace arrangements.

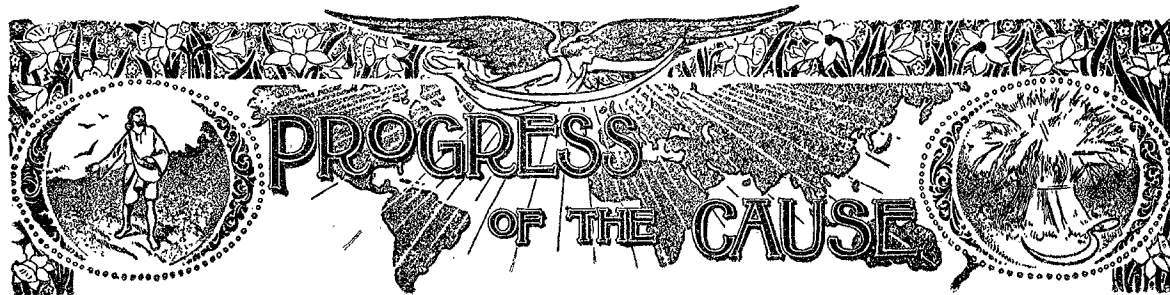
—In explaining to the Reichstag Emperor William's visit to England, Chancellor von Buelow said that it was "purely humane in character, and had no political significance."

—The farewell reception which was given to Mr. and Mrs. Conger, at Peking, China, the 6th inst., on the eve of their return to this country, was held "in the Chao-Kung-Lu palace, belonging to the empress dowager."

—Benjamin Harrison, former president of the United States (1888-1892), died at Indianapolis, Ind., the 13th inst. He was sick but six days, *la grippe* turning into pneumonia. He was born Aug. 20, 1833.

—From China it is reported that "General Tung Fu Hsiang and Prince Tuan, with 30,000 men, are at Ning-Hsu, prepared to resist arrest. In the province of Shan-Si extensive preparations to resist an advance of the allies are also reported."

—By order of Li Hung Chang, General Yin Tching has written to Count von Waldersee "requesting that there be no more expeditions of the allies, and asking that allied troops, when pursuing robbers and Boxers, request assistance from Chinese officials."



RECENT LABORS IN SCANDINAVIA AND FINLAND

AFTER making such arrangements as seemed necessary for the time being, I left Norway for Sweden. I made brief visits to Orebro, Stockholm, and Nyhyttan, and then, in company with Brother Lind, labored and visited at Grythytted for two weeks. Nyhyttan is the place where our school is situated. It was pleasant to find the work advancing so well, and everything about the school and farm in a prosperous condition. The school premises have been much improved since coming into our hands. A good orchard has been set out, and the whole presents a much more enterprising appearance. The attendance and interest in the school are better this winter than at any previous time, and the financial outlook is also much improved. For all this, we feel much encouraged. During the Week of Prayer four young persons were baptized, three of these having been converted since the beginning of the school, in November. The attendance at the school is nineteen. While this is small compared with other schools, it is about all that our room can accommodate.

The church in Grythytted is the oldest in the Conference. For some time a rather discouraging state of things has existed, and therefore it seemed desirable to make an earnest effort. We held meetings at five different places in the community, made thirty-three family visits, and the Lord was with us. The church was much revived. Some who had departed from the Lord returned, and experienced a new conversion. Four united with the church, and one of these was baptized a short time after. Many of our churches are in need of earnest pastoral labor.

From this place I went to Finland, arriving there November 29. I visited Abo, Helsingfors, Borga, and Tamarfors. I remained at Abo four days, held nine meetings, and visited all the friends. We had an interesting time, and experienced much of the Lord's blessing. At Helsingfors I spent three days in the middle of the week, held meetings each evening, and in company with Brother Sandberg, visited most of our friends.

I then went to Borga, where Brother John Hoffman and his family are situated, and where they

are carrying on a series of meetings. I spent three days with them. This is a new field, no previous effort having been made here. It is quite an educational center, also the seat of the bishop of Finland. Brother Hoffman has a pleasant location, and his place of meeting is accessible. The meetings are fairly well attended, and some seem to be candidly inquiring after the truth. I have learned, since leaving there, that the attendance and interest are still good, and I hope that a company of believers may be raised up there as a witness to the truth of God. There is also a Bible worker assisting; and although at first it was difficult to gain access to the homes of the people, the way has now opened for all the Bible and fireside work that the laborers have time to put in. May the Lord give success to this effort. While most of the labor is done in the Swedish tongue, Brother Hoffman speaks through an interpreter twice a week to the Finns. On the Sabbath we all went to Helsingfors, to meet with the church there, and had a precious meeting. I also visited some of the canvassers at Tamarfors.

The work in Finland is meeting with many difficulties; one of the most serious is the lack of even one laborer who is prepared to present the truth in the Finnish tongue. The canvassing work has been successful during the past year, even more than we dared hope for. Last winter it was decided to translate "Great Controversy" into the Finnish language; but in view of the limited amount of funds, and the large sum needed for getting out such a work, and the fact that many of the people are not able to buy so large a book, it was decided to publish it in two parts. Indeed, it was the only way possible in which to get the book out at that time. The first part was ready to be sold about July 1, and we are glad to report that the canvassers have been successful in taking orders and in delivering. The second part will soon be ready, and then we shall go over the same ground with that. We are thankful that the way was opened for getting this book out in the native language. As a result of the sale of our publications, we receive many calls for labor among the Finnish-speaking people. May the Lord hasten the time when some one will be prepared to present the Third Angel's Message in their native tongue.

I returned to Sweden, December 14; made an

On account of famine and disease, "the population of the Central Provinces of India has decreased 1,100,000."

The formal order of excommunication against Count Leo Tolstoi was published at St. Petersburg, Russia, the 9th inst.

French troops are hurrying forward to suppress a revolt among the Moroccan tribes close to French territory.

J. Pierpont Morgan's "billion dollar steel trust" managers, fearful of strikes, are endeavoring to establish a permanent board of arbitration for the 396,000 men employed by them. This board of arbitration will be appointed 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 56,345,014, the number of males being 27,731,067. "Since 1895 the increase in the population of that empire has been about 4,000,000, or 7.79 per cent, the highest rate of increase for any quinquennial period during the last thirty years." According to the same census the population of Prussia was 34,463,377, an increase of 2,608,154 since 1895.

A Vienna newspaper writer says, in a dispatch via London, dated the 10th inst., that "Russia is seeking the support of the Powers in a scheme to prevent a sudden outbreak in the Balkans. She proposes that Serbia, Bulgaria, and Greece should greatly reduce their armies, on condition that the Powers give a pledge to protect their independence. It is asserted that the assent of Great Britain and Austria has already been obtained." All this is done "to keep peace in the Balkans." Like the papacy, it may be that Russia "by peace shall destroy many."

other visit to Grythytted, and then went to Christiania, as there were matters in connection with the publishing house and its affairs that needed attention. On the 20th I returned to Stockholm, and remained there ten days. Many of the canvassers had gathered in the city so as to be present during the Week of Prayer. We held four meetings regularly every day—Bible study and devotional meetings at 9:30 A. M. and at 4 P. M.; at 11 A. M. we studied the subject outlined for the day, and had a more general meeting in the evening. The presence of the Lord was with us, and the Spirit of God made the word a living power to our hearts. The last Sabbath of the year we celebrated the ordinances of the Lord's house. This was an occasion long to be remembered on account of the presence of the Spirit and power of God. There have been but a few times in my experience when I have seen the power of God so manifested as on this occasion. The church and all present were much encouraged by the blessing experienced.

From there I went to Göteborg, and spent the two first days of the new year with the church, and with the canvassers who were gathered there. I then went to Copenhagen, Denmark. During my stay there I spent some time at the Skodsborg Sanatorium. I was much pleased to find the work so prosperous, the house being practically filled with a good class of patients. The Lord has greatly blessed the work of the institution during the year. We had some good meetings with the helpers, and also with the patients. All are of good courage in their work.

During the time, I also visited Malmö, Sweden, where Elder Oberg is conducting a series of meetings with a fair interest. I was glad to meet Elder P. A. Hansen and his family, who have recently arrived in Denmark from America. I found them well, and of good courage. Brother Hansen's coming had been looked forward to with much interest, and it is believed that his presence and labors will be a great help and blessing to the work. The work in Denmark has been passing through a trying experience, but the present outlook is encouraging.

O. A. OLSEN.

UNION COLLEGE MISSIONARY SOCIETY

THE missionary society of Union College has had the opportunity of experiencing the unseen labors of God as He fulfills His promise in being our co-laborer. Many students who had dedicated their lives to God came to the college with an earnest desire to work for the Saviour. But how to use this consecration for practical results has always been a question. The college stands aside in a little village whose inhabitants are almost all Adventists. There is, therefore, little demand among them for that labor whose object is to bring people into the truth. And since there is little or no poverty, the field for Christian benevolent work is small. The large city of Lincoln, five miles away, was claimed this winter by the State Conference, which has placed there a corps of able and experienced Conference laborers, and, besides, it has always been an inconvenient field for students attempting to do full college work. So the question was, How can the students employ themselves in practical missionary work?

It was thought best to form a tract and missionary society, such as may be found in our churches. Owing to some delay, a large part of our school year was gone before the society was started. But from the first, a determined effort was made to save it from falling into a lifeless routine. Unfortunate for our churches, too many of their tract and missionary societies are unappreciated opportunities. But the college society determined to prove the unseen blessing of the Lord upon papers delivered by mail, papers unaided in their influence on the receiver by the personal presence of the sender. A large number of *Signs*, *Sentinels*, and foreign papers was ordered. The opportunity to hand in names was responded to by the students with such increasing confidence as results became apparent, that soon the supply of names was greater than the supply of papers.

After four or five copies of the paper have been sent to one address, a student writes a good missionary letter, whose object is to secure correspondence with the person receiving the paper, and to find out his feelings toward the paper and the truth it contains. If this meets with a favorable response, further effort made. If not, then that person's name is dropped from the roll, and a name from the waiting list takes its place. To facilitate this work, the students were arranged in workers' bands, with leaders, each charged with careful oversight of all names and papers assigned to that band.

It was determined to follow the papers with prayer. All value the kindness of God in sending His angels to impress the truths of these printed messages upon the hearts of the readers, and so

personal, and, at stated intervals united, prayer is offered for God's favor to make effective the pages sent by mail.

It was resolved to keep out of debt. The large number of papers ordered seems almost reckless. But not only have the finances been carried thus far, but the last two public collections were the largest yet received; and students came to me privately, to hand me small sums, saying, "I wish that to go toward the missionary work." An increase in the supply of papers is now talked of.

All feel the necessity of praying for the writers whom God employs to edit the papers. It is one thing to send out papers; it is another thing for the contents of those papers to be such that God can greatly bless in persuading the people. How responsible a position this is, and how necessary that the church support by their prayers the men called to carry the duties of these great positions.

Results of the faithful work done by the students soon began to appear. Letters came from persons in positions of honor, and from those less favorably situated,—one being received from the cashier of a bank in Nebraska, and one from a young man in the California penitentiary. A special morning was set apart for the reading of some of these letters in the college chapel. On that morning, as one after another of the students came forward to read, all present recognized the witness of God's Spirit, and the reports did what the reports of Paul and Barnabas did after they had returned from their first missionary tour—"and they caused great joy unto all the brethren." I will give a few extracts from some of these letters. They speak for themselves.

Here is one from Kansas:—

"KIND FRIEND: Yours of the 15th is received. Am pleased to know to whom I am indebted for the paper, in which I am much interested. I am in the freight department of the C. R. I. & P. Ry., and of course I do not have much time to read. But I assure you, your paper is read, and I let the agent here read it also. Hoping you will excuse this short letter, I am,

"Very truly yours."

This one comes from Nebraska:—

"I received your letter in due time, but on account of sickness was unable to answer until to-day. Yes, I should like the paper continued; and if you will change the office, it would accommodate me; for I live about nine miles from —. I enjoy the paper greatly, and desire to be led by the truths it contains."

This one, also from Nebraska, shows deeper results:—

"I received your letter the first of last month, and was glad to hear from you. I was glad to have a chance to read the *Signs of the Times*. I never felt before as if there were not a moment to be lost because I have so much to do to be prepared to meet my God. I am alone in my effort to follow my blessed Master, and I begin to think I have neglected some duty, and that duty I must find. Can it be possible it is the day of worship? If so, God being my helper, in whom I place all my trust, I will have to change, although I would be the only one in my family or in the neighborhood who observes the seventh day. My prayer every hour of my life is, Give me light and wisdom, O Lord, that I may do thy will."

A lady from Colorado writes thus:—

"Your very kind letter received. Yes, I received the paper, *Signs of the Times*, and often wondered to whom I was indebted for such a dear, good paper. I appreciate your kindness to me, a stranger. I hope the good work will continue, and that its truths will reach every heart, as they have mine. Will close, hoping that if you never receive your reward here, you will over yonder."

This letter from Iowa shows that the receiver passes on the benefit:—

"Your letter was received without delay. Was indeed surprised but very much pleased to hear from you. I have been receiving the paper all right, and thank you for so kindly remembering me. Mother is delighted with it, and we together anxiously await its arrival each week. So if you desire to continue sending the paper, we shall certainly be pleased to receive it. A gentleman friend visiting us from —, Iowa, glanced through the paper this evening. He seemed so pleased with it that I decided to let him take our copies as soon as we are through with them. More than one will be benefited by your kindness."

Other letters were received, which have resulted in securing subscriptions for the paper. One response came from Ontario, Canada, calling for some representative of present truth, whether minister or layman, to come to that neighborhood and enlighten the people.

Now the results of the work done by the college missionary society are doubtless not much different from those produced by other societies. But one

thing is certain, its results are those which can be produced by all such societies. Every church which does not have a live, fruit-bearing tract and missionary society is missing a great joy. If each church would plan and work to operate such an organization, God would certainly bless in the salvation of souls. Too much is lost by neglect of planning for and expecting definite results. And too much is lost by neglecting to pray persistently for God's blessing to rest upon each effort put forth in His work. The hours of grace are rapidly passing toward the close of probation; and if each church does not awake to active missionary work, some one is going to appear before God empty-handed.

B. G. WILKINSON.

PENNSYLVANIA

PHILADELPHIA.—From February 22-26 I spent with the church at Philadelphia, and with other churches adjacent thereto, in connection with the Pennsylvania Conference Committee. The meetings were profitable to all who attended. The people were hungry for the bread of life, hence were appreciative as the Lord, by His Spirit, portrayed through his servants lessons of faith and trust. The preaching was practical. The various interests of the work are being carefully looked after by Elders Fitzgerald and Wheeler, who, with their wives, labored there in tent work during the last summer, with the visible result of about twenty additions to the church. These and other laborers are still carrying forward the work. They have been providentially helped in securing two large church buildings for public services in different parts of the city, of which they have full control. Of one of them they have the free use, while the other they get at a nominal rent. All are of good courage, and love reigns.

The Conference Committee laid plans for a vigorous campaign in the various departments of the work during the coming season. They have planned aggressive work, instead of seeking comfort and pleasure by settling down with, and hovering over, the established churches. I am sure this is the only proper thing to do in such a time as this. Each soul called of God to be a worker with Him, and given the message of the soon-coming Messiah, and kindred character-testing gospel truths, should not rest at ease, but rather calmly break the ranks of the enemy, and sound the notes of warning, that those who will may be saved, though many may be only as "a brand plucked out of the fire." The Pennsylvania Conference has a larger population to whom the message of reform must be given, than has any other Conference in the United States; hence it has many responsibilities.

It was decided to hold the annual camp-meeting at Erie, June 6-16, 1901.

H. W. COTTRELL.

MISSOURI INSTITUTES

OUR institute at Springfield, Mo., began January 20, and continued two weeks. The Lord greatly blessed the work. The old, the middle-aged, and the youth were there, ready to respond: "Here am I; send me." One man, who had preached for the Christian Church, was baptized, and now engages in the canvassing work. Elder Rees, president of the Missouri Conference, was present at the beginning of the institute, and gave much valuable instruction, for which we are indeed thankful. Elder Cruzan was in attendance during the entire time, and gave us many valuable lessons. The canvassers all went to their respective fields of labor full of hope and courage.

Our institute at Utica began February 6, and continued two weeks. Our hearts were made glad to see the interest manifested by the brethren and sisters of this place. Elder Rees was present, and his timely lessons were appreciated by all. Elder R. C. Porter gave us valuable instruction on the message for this time. Five persons gave their hearts to God, and united with this people. From the beginning the outside interest was good.

Twenty-five workers went out from these two institutes; and we feel sure that a good work will be done in Missouri this year. About thirty are at work in the State. All expressed themselves as having a greater burden for the work than ever before. We could place as many more in good territory; so come along, brethren and sisters, let us go up and possess the land; for we are able. Only be strong and of good courage. Read Isa. 41: 10-13. If you desire to canvass in Missouri, please write to Brother F. L. Limereck, Utica, Mo. He is the State agent and a successful canvasser, and will take pleasure in assisting you all that he can.

Please read Ps. 126: 6; Eccl. 11: 4-6; and 9: 10. May the Lord help us, each to see his place, step in, fill it well, and at last hear that welcome "Well done."

G. PHILLIPS.



SPECIAL NOTICES

ADDRESS WANTED

ELDER W. B. WHITE, Box 667, Missoula, Mont., desires the address of Wm. Felch.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

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

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

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

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

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

MICHIGAN, ATTENTION!

A CANVASSERS' institute will be held at Cedar Lake, Mich., April 30 to May 21, 1901. Good instruction will be provided, and an effort will be made to make the institute as interesting and profitable as possible. No tuition will be charged. 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 who hasn't it, but it is not always easy to get.

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

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

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 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 trade to pay their expense. Cut out this clipping, and send to us with one dollar, and we will do the rest.

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

GOOD HEALTH PUB. CO.

Battle Creek, Mich.

TO OUR FRIENDS AND WORKERS THROUGH- OUT 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 them. If these circulars could be sent everywhere, they would create an interest in the books advertised, and many would be induced to send for them. We have in mind especially our trade books, tracts, and pamphlets, and not our canvassing works. 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 and sisters throughout the field send us the names of those not of our faith to whom we can send circulars of our books and papers? Can not our colporteurs and our brethren and sisters send us the names and addresses of persons whom they know to be interested in literature, candid and upright persons, who are staunch 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; and if we hear of an interest created through our advertising, then a worker can be sent to visit those who have ordered books, and thus the way be opened for personal missionary work. Send names and addresses of those only whom you think could be benefited by reading our works. We should be glad to receive thousands of these names.

The last message of mercy must be carried to the world. It is an aggressive work. The angel 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.

Mrs. W. H. Falconer, Riverside, Mich.

James Johnson, 207 N. Campbell St., Springfield, Mo., *Signs, Sentinel*, etc.

Mrs. H. P. Booth, 840 Julia St., New Orleans, La., all the current papers, etc.

Mrs. S. M. Kennedy, Chunchula, Ala., *REVIEW, Signs, Sentinel, Instructor, Life Boat*, etc., etc.

D. A. Deedon, Range, Wis., *REVIEW, Signs, Sentinel, Instructor, Little Friend*, to supply two reading racks.

BUSINESS NOTICES

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

WANTED.—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.—Home in the country for 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 Sabbath-keepers. Willing to do any kind of work. Reference given and required. Address Rosalia Wickline, Tilden, Neb.

FOR SALE.—Good, eight-room house, with city water, gas, barn; near Sanitarium. If intending to buy in Battle Creek, please address John F. Welch, 75 Linman St., Battle Creek, Mich.

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

WANTED.—Middle-aged woman, true Adventist, who understands children and desires good home, as housekeeper for widower of 30 with four children aged two and a half to nine years. Address W. P. Schuster, 2230 Gilbert Ave., Cincinnati, Ohio.

Obituaries

"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 Life-giver. Words of comfort were spoken by the writer, from Ps. 116: 15 and kindred texts.

SOLOMON BROUSSARD.

McCULLOUGH.—Died at her home in Lawrence, Kan., Dec. 31, 1900, Sister Mary Jane McCullough, aged fifty-eight 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.

J. W. WESTPHAL.

SYMONDS.—Mable Symonds was born in the township of Highland, Osceola Co., Mich., Feb. 18, 1899. She was a constant sufferer all her life, and died of spinal difficulty, Dec. 24, 1900, being 1 year, 10 months, 6 days old. Words of comfort were given by the writer.

O. SOULE.

RIDER.—Died at New Salem, N. D., of kidney disease, Jan. 25, 1901, Brother Stephen Rider, in the sixty-ninth year of his age. Brother Rider passed away with a bright hope of a part in the first resurrection. Words of comfort were given by the writer.

L. H. ELLS.

BAIRD.—Died Jan. 18, 1901, at Northfield, Minn., Sister Nellie Baird, at the advanced age of 73 years. Her life had been spent for others. In her later years she seemed to ripen in her Christian experience, and fell asleep in hope of a better life. Words of comfort were spoken by the writer.

H. F. PHELPS.

WILSON.—David J. Wilson died in Iowa City, Iowa, Feb. 12, 1901, aged 87 years, 10 months, 20 days. Perhaps of few can it be said, as of him, that for three-score years and ten he has been a follower of Christ. During the last twelve years of this long pilgrimage, he looked for the blessed hope, and rejoiced in it.

B. E. FULLMER.

WENTLAND.—Died at Jamestown, N. D., Feb. 18, 1901, Sister Maria Wentland, leaving her husband and nine adult children. About eight years ago she accepted the truth, which became very dear to her. She died in bright hope of having part in the first resurrection. Words of comfort were given by the writer, who spoke from 1 Thess. 4: 13-18.

F. G. SPECHT.

ZEIGLER.—Fell asleep in Jesus, Feb. 16, 1901, at Argonia, Kan., Casper J. Zeigler, aged 58 years. Brother Zeigler was born in Germany, and at an early age came to this country. He lived his last nine years in the blessed hope of the Third Angel's Message, and his last years were spent in missionary efforts for his neighbors. Lung trouble was the cause of his death. A wife and nine children are left to mourn their loss.

H. F. KETRING.

HERR.—Brother Ben Herr died Jan. 9, 1901, aged 53 years. He was born in Baden, Germany; accepted the Third Angel's Message two years ago, and was baptized at that time. Last August he was taken sick with stomach trouble, and gradually grew worse. About three weeks before his death he went to our sanitarium at Spokane, but it was too late for help, so he was brought home, where he died a few days later. Brother Stuart, president of Walla Walla College, preached the funeral sermon. Brother Herr leaves a wife and eight children.

E. E. SMITH.

WHITMORE.—Brother Bradley B. Whitmore was born in Stuben Co., N. Y., July 31, 1840. In his early childhood his parents removed to Potter Co., Pa., where he has since resided. Shortly after his conversion, in 1859, he became convinced of the sanctity of the seventh day. He joined the Seventh-day Adventist church when it was organized at West Pike, Pa., twenty-five years ago, and remained a faithful member. He met death, Feb. 14, 1901, by being terribly crushed with a log. His last breath was a prayer to God; and we believe his first one in the resurrection will be a shout of praise.

E. H. REES.

SWANCUTT.—Fell asleep in Jesus, Dec. 25, 1900, near Gothenburg, Neb., E. V. Swancutt, son of Mrs. Emma Atkinson, aged 37 years. He wandered from the fold of Christ for many years, but became deeply impressed at the death of his wife, which occurred May 16, 1900, that he must return and live a Christian life, which he did. He suffered intensely from catarrh for three years, and then it seemed to change into quick consumption, which resulted in his death. He bore his suffering with true Christian patience, and fell asleep with full assurance that he would have a part in the first resurrection. Words of comfort were spoken by the Baptist minister, from Job 14: 14.

ELLA HEDGECOCK.

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

WORDS OF TRUTH SERIES, NO. 29.

The seven last plagues are about to fall, and upon us who know this rests the responsibility of warning the world.

The Seven Last Plagues warns, exhorts, and entreats all to prepare for the time when the Lord will pour out his vials of wrath, unmixed with mercy, and should be scattered by the thousand.

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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.....	8.80 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	8.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
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, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N.Y. & Bos. Spl. Express.	*Eastern Express.	*Jackson Ac'm't'u. Express.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	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	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	5.18	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....				am 5.02			pm 4.13
Susp. Bridge.....				5.17			4.33
Niagara Falls.....				5.30			4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				8.13	10.00		6.40
Syracuse.....				8.15	pm 12.15		10.45
Albany.....				9.05	4.50	am 2.50	
New York.....				pm 1.30	8.45	7.00	
Springfield.....				12.16	8.15	7.40	
Boston.....				3.00	9.00	10.34	
WEST	*Night Express.	†N.Y. Bos. & Chi. Sp. Express.	Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....		pm 2.00			6.00		am 12.10
Syracuse.....		11.30			pm 12.00		pm 12.25
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		2.20			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	am 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 8.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		6.05
Michigan City.....	4.28	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.
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BEREAN LIBRARY NO. 7



The Great Nations of To-Day

BY ALONZO T. JONES

THE author in this volume treats the Great Nations of To-Day from a prophetic and historical standpoint, which can not fail to arrest the attention and demand the careful consideration of every candid thinker. He also portrays the results of the great world Powers congregating their armies in the Orient. The following are a few of the many subjects considered in the volume; they are of the utmost importance to all:—

The Moral Condition of the Roman Empire,
The Modern Nations of Western Europe,
The Eastern Question — Sounding of the Seventh Trumpet — The Third Woe,
The Threefold Message: What Is It as to Babylon and the Daughters?
The Exaltation of Lawlessness,
"The Hour of His Judgment Is Come."

The book contains 257 pages; 23 chapters; nine full-page illustrations; one five-color map, and five maps showing the territory covered by the various world Powers. All the maps and illustrations were made expressly for this publication. The author cites more than 25 different historical authorities.

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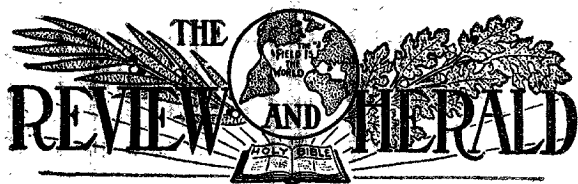
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BATTLE CREEK, MICH., MARCH 19, 1901.

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.

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 with Cuba.

THE very last thing before going to press, was the laying on our table of the new pamphlet, "The Great Nations of To-day," that is 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 SPEAKER 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."

THE latest dispatches as we go to press show armed forces of Britain and Russia face to face in China, waiting orders; and thus international war in the Orient is imminent. "The Marshaling of the Nations" is present truth to all people. So also is "The Great Nations of To-day," advertised on the preceding page. Read up, read up, and be ready for what is coming.

WHILE the Tabernacle has been undergoing a thorough renovation, the church has been meeting, according to districts, at the College and Review and Herald chapels, and at the Sanitarium gymnasium. The Sunday evening meetings have been discontinued. Elder A. G. Daniells spoke last Friday evening at the College, and Elder F. H. Westphal spoke there on Sabbath.

A few of the delegates have already arrived.

W. H. SAXBY.

IN China the negotiations of the Powers as to indemnities, punishments, etc., have been caused to fall into the background by the jealousy of Russia in Manchuria. And yet Russia insists that all that she is doing is for the "pacification thereof," and to "insure a stable government;" and cites her own assurance, made about the time that the latest assurance of the United States was made to Cuba, that she has no intention to take permanent possession, but to withdraw as soon as the "pacification thereof" and "stable government" are secured.

THAT article on "Divine Healing," page 4 of this paper, is such vital truth that we hope each reader of it, as he reads, will pray that by His Holy Spirit of burning its principles may be indelibly branded upon his heart and life. And the articles yet to come on that vital subject are just as good. Therefore please do not forgetfully let your subscription expire, and so lose them.

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 was established in the Catholic Church. You can not afford to let your subscription expire now, lest you should miss these important studies. If you can not 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 Constitution, as follows:—

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

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

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

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

REDUCED RATES TO THE GENERAL CONFERENCE

IN addition to the notice published in the REVIEW of March 12, we have to say that we have had word from the Central Passenger Association that the rate of one fare for the round trip has been granted, in compliance with the rate made by the Michigan Passenger Association. We expected the Western Association would report in time to have definite notice inserted in this REVIEW. It is thought that the Western Passenger Association will concur in the rate; but no definite word has been received from the secretary, although several of the leading lines have expressed themselves as favorable.

In the Michigan, the Central, and the Western

Passenger associations (the territory of which extends from Denver to Buffalo and Ohio River points) ironclad signature tickets to Battle Creek will be on sale on any of the days between March 31 and April 3, inclusive, at one fare for the round trip, good to return on or before April 25.

If there is a total of one hundred persons from the Southeastern Passenger Association (the territory south of the Ohio River) who secure the standard form of certificate for each ticket purchased, at full fare, over the several roads on which they come, and present these to me at this place for signature, they will be allowed to return at one-third fare; tickets to be purchased on the dates already mentioned.

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

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 checks 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 ticks and bedding, and be ready to care for themselves. *We can not furnish rooms for light housekeeping.* Board can be obtained at reasonable rates.

J. W. COLLIE,

Chairman Committee on Entertainment.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION

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

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

Directors.

THERE ARE FIVE TUESDAYS

in April, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday 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 Haddox	2d
Wesley Hoff	9th
Mrs Wm Chinnock	16th
CC Gall	23d
TJ Woodward	30th

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, will you not also send us a two-months' subscription for that friend of yours?

REVIEW AND HERALD.