

The Advent Review and Sabbath Herald

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

VOL. 79, No. 5.

BATTLE CREEK, MICH., TUESDAY, JANUARY 29, 1901.

WHOLE No., 2413.

The Review and Herald

(Established 1850)
ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association
BATTLE CREEK, MICHIGAN

Terms, in Advance

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

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.

OUR CHILDREN

L. D. SANTEE

"For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

All my dear ones must be guided
By a mightier hand than mine,
Perfected, and tried, and tested
By a providence divine.
So, submissive, bowing lowly,
Praying, when the shadows fall,
In thy hands, O God most holy,—
In thy hands I leave them all.

I can not protect and shield them
From life's sorrow, pain, and loss,
So into God's hand I yield them;
He must purge away the dross.
Though I know they will be sifted,
Sweet hopes blighted, longings vain,
Still to purer heights they're lifted,
Through the ministry of pain.

Life is not a game of chances,
When 'tis rightly understood,
But it steadily advances
Upward, toward the pure and good.
Disappointments on the morrow,
Heartaches that shall last through time,—
All God's discipline of sorrow,
Hath a meaning most sublime.

WORDS TO PARENTS

MRS. E. G. WHITE

CHILDREN are very susceptible. Undue severity hardens them, while a lack of discipline is like leaving a field untilled; it is speedily covered with thorns and thistles.

Blind affection is a snare. By it the young are led to look upon evil as a thing to be excused. Parents are in constant danger of indulging natural affection at the expense of obedience to God's law. Many parents, to please their children, allow what God forbids. K. Allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are not to reason, and their souls are hurt by in-

considerate kindness, however proper this kindness may be in the eyes of the parents. As the children grow older, their insubordination grows. Their teachers may try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents can not see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong. There is little hope of children in any age of the world, and especially in this age, whose fathers and mothers help them to testify to a lie.

In the history of Eli the danger signal for parents is lifted. Eli's sons did wickedly, but he restrained them not. His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course. He proved unworthy of the trust given him, and the Lord passed him by, and gave His message to the child Samuel. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

Contrast the history of Eli with that of Abraham. Eli neglected to discipline his sons. They made Israel sin, and as a result, terrible calamity came upon the nation. Israel was defeated by the Philistines, and the ark was taken.

Abraham inquired daily, Is this the way of the Lord? He ruled his household by the combined influence of authority and affection; and the Heart-searcher said of him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham cultivated home religion. God knew that he would not betray sacred trusts, that he would not show for his children the blind affection that allows the child to be master of father and mother.

Parents, the happiness of your children depends upon the way in which you discharge your duty toward them. Teach them carefully and prayerfully, here a little and there a little, leading, guiding, and when necessary commanding. Parents whose hearts are given to the Lord will follow His way in directing their household; and blessings will flow from them to their children.

While we are not to indulge blind affection, neither are we to manifest undue severity. Children can not be brought to the Lord by force. They can be led, but not driven. "My sheep hear my voice, and I know them, and they follow me," Christ declares. He did not say, My sheep hear my voice, and are forced into the

path of obedience. In the government of children, love must be shown. Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net.

Parents, as surely as you treat your children in a cold, unloving manner, just so surely will the image of God in the soul be defaced. Christians should act like Christ. Cherish and cultivate all that is pure and lovely in the heart of your child. Be kind. Do not oppress and repress your children by laying upon them burdens that are not sanctioned by the word of the Lord. Thus you cause the children to lose confidence in you. Let there be no fretting, no scolding, no unnecessary exactions. Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond by willing obedience to a rule of love. Commend your children whenever you can. Provide the little ones with innocent amusements. As soon as they are old enough, give them something to do, according to their strength. Encourage them with the thought that they are helping you. Then, in doing these little duties, they will find greater pleasure than in mere amusement. Do not let them pass through childhood in a dull routine. Never wound their hearts by a lack of consideration. Walk constantly in the way of the Lord, following the example set by Christ.

Make the home a Bethel, a holy, consecrated place. Make the lives of your children as happy as possible. Keep the soil of the heart mellow by love and affection, thus preparing it for the seed of truth. Remember that the Lord gives the earth not only clouds and rain, but the beautiful, smiling sunshine, causing the seed to spring up and the blossoms to appear. Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words.

We need more sunshiny parents and more sunshiny Christians. We are too much shut up within ourselves. Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the oppressed and discouraged.

Parents, upon you rests the responsibility of being light-bearers and light-givers. Shine as lights in the home, brightening the path that your children must travel. As you do this, your light will shine to those without.

Before parents can teach their children correctly, they must themselves learn in the school of Christ. Then, in humility and love, let them work for their children, determined not to fail nor be discouraged. They are to have faith that their efforts will not be in vain. Patient, untiring work will win the blessing of God. Divine power will combine with human endeavor, and the hearts of the children will be turned in loving obedience to Christ.

Be careful to show your children that Christ is a loving Saviour. Tell them that He died for children. Never cease to labor in love for their salvation, presenting the truth as it is in Jesus. Make the Christian life an attractive one. Speak of the country in which the followers of Christ are to make their home. As you do this, God

INDEXED

will guide your children into all truth, filling them with a desire to fit themselves for the mansions which Christ has gone to prepare for those that love Him.

Parents, are you working with unflagging energy in behalf of your children? The God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. Angels of light will unite with you as you strive to lead your children to heaven. God will unite with you, crowning your efforts with success. Christ delights to honor a Christian family; for such a family is a symbol of the family in heaven.

ONWARD!

ANNA C. WHITE
(Battle Creek, Mich.)

THE twentieth century—the much lauded, greatly talked-of, wonderful new century—has dawned; and the strangest of all is that its days are exactly the same as their predecessors. We go through them hour by hour, meeting the same trials, the same cares, and passing through the same struggles. We find it needs the same grace and power to face and conquer them. Our hearts are just as sore when sorrow comes; our defeats as bitter; our victories as grand and encouraging now, as they were in the days of the old century.

It brings to our hearts a realization of the fact that there is no to-morrow. The day and moment are all we have, hence the necessity of doing our best now. True, the memories of the past and the hopes of the future are stepping-stones for present accomplishments, but in the present only, come our opportunities. That which is neglected to-day, fails to present itself to-morrow; and too late we awaken to find that the opportunity given us yesterday is to-day in the possession of some one else.

Last year's achievements were neither easier nor more difficult than those of this year will be. The consecration and good sense that carried us over the rough places last year, will meet and conquer the difficulties of this; the same lack of sympathy, tact, foresight, and observation that caused us to fail then, will be our stumbling-block now. Whatever we accomplish will be by no turn of fortune's wheel, other than reward for hard, painstaking labor and earnest effort on our part.

We have the comfort of knowing that we may go on from glory unto glory, during the coming days. We have to-day a wider range of vision, a broader conception of things, three hundred and sixty-five days more of experience, than we had a year ago. He who stands still, retrogrades; there must be progress if there is to be life. The waters of the dashing, sparkling mountain stream are clear, cold, and life-giving, and in the end reach the great sea; those of the stagnant frog-pond are spawn-covered, miasmatic, hideous, and remain within their own environments until dried up beneath the burning rays of a midsummer sun.

Rocks, overhanging branches, deep declivities, broken places, hills of difficulty, are naught in the onward path of the ambitious brook; all are overcome, borne down, swallowed up, in the one resistless impulse of "Onward! seaward!"

So is the influence of a life in which the Spirit of God has full control. Life may have its drawbacks, missteps will be made, a consciousness of sinful tendencies and weak impulses will be felt, yet no insurmountable barrier can be placed in the path of such a one. Moments of indecision, hours of dejection, days of silent suffering, nights of intense agony, seasons of struggle, defeat, and dishonor, on our part, can not for

one instant weaken the power of God's right arm, nor lessen our knowledge of the fact that we have a Helper, the strong and mighty One of the universe.

That we are constantly seeing our own imperfections; that we every day discover new flaws in our personal characters is strong evidence that God is still leading, guiding, instructing, remonstrating, rebuking, encouraging. Black never shows blacker than when contrasted with white. Impurity appears never so vile as when in the presence of purity. The more we walk with God, the closer the communion with His Holy Spirit, the nearer our relationship to our Elder Brother, the more vividly will our moral shortcomings appear to us; and as we bravely strive every day to overcome each fault as it is shown to us, so shall we grow more and more into the perfect image of Him who hath called us sons. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Walking with God here is a needful preparation for the coming likeness hereafter.

Last night I looked at the beautiful, star-spangled canopy overhead, and noted the wonderful brightness of the moon shining clear and full from its dark-blue background. Whence comes its brightness? I asked myself. The old schoolroom came up before me, and I remembered how, in childish incredulity, I listened as the patient teacher explained the mystery, and told how the moon partook of the sun's glory and effulgence. But, I thought, the sun has not been shining to-day. What now?—Aye, but he had: the clouds had come between me and his radiant splendor, but not between him and his fair co-worker. And so the gentle messenger told all night long the tale of his shining; and I believed it because before my very eyes was the evidence of the truth.

Is it not a great deal the same in our spiritual lives? Others see not the goodness of God's providences, the justice of His dealings, the mercy of His plans in behalf of fallen man. Yet if, looking into our faces, watching our daily lives, examining the motives of our every-day actions, they see reflected therein the glory of the Son, the radiance of the Father, and the loving, tender influence of the Comforter, will not they be convinced of the wisdom and love of the Triune God? What an incentive to right thinking! What a motive for right living! What opportunities for the silent living out of God's principles! What a privilege of witnessing for the Master we profess to dearly love!

Yet we fail and come far short—saddest of facts. Who of us can look back with pride upon a year, a week, nay, even a day,—and not know within his heart of the faults and omissions with which it is full. And knowing this, we have charity and tenderness for our erring brethren.

It is ours to hourly live, conscious always of sinful tendencies, sorrowfully aware of yearnings for that which is forbidden and wrong, sensible of our proneness to err, but kept from sinning by the power that dwells within, controlling our wills and directing our lives.

Report of failure means one of two things: Christ is weaker than Satan, or else I have failed to make connection with the Source of all true strength.

Conscious of sin, yet kept from sinning by His grace—let us rejoice in it. Let us bear with patience, endure with meekness, overcome with grace, and by His strength rise above those things that tend to make us of the earth, earthy. Dissatisfied with our present conditions, let us seek those higher and better. "Wherever we are, to go somewhere else; whatever we have, to get something more," is the moving desire of the modern world. Why should it not be ours, so long as we seek the nobler, truer, purer things?

THE HUMANITY OF CHRIST

W. S. CHAPMAN
(Warsaw, Ind.)

IN Rom. 8:3 it is said that Christ came in the likeness of sinful flesh. To be like a thing is to have the very appearance of it. Christ, then, had the appearance of a sinner, as he was after a reign of four thousand years of sin. This can not mean that Christ appeared as a sinner to the eye of man, as humanity would see nothing unnatural in sin, but in the eye of God Christ presented the likeness of a sinner. His human nature, then, must have been dwarfed, physically, mentally, and spiritually, as completely as that of any sinner; for God waited until sin was fully developed before preparing His Son a body in the likeness of fully developed sin. Therefore Paul asserts (Phil. 2:8) that Christ was fashioned as a man; that is, formed and molded with flesh having all the inherited tendencies to sin that could, or ever would, assail any sinner, that He might be a perfect substitute, and so a Saviour for all mankind.

"Taking human nature fitted Christ to understand man's trials and sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ descended to take man's nature, and was tempted in all points like as we, that He might know how to succor all who should be tempted."—*Testimonies for the Church*, Vol. II, page 201.

If Christ's body contained no tendencies to sin, He could not have understood the power of sin any better than could His angels, neither could He have been tempted. There would have been nothing in Him subject to temptation, nor could He have been a substitute for sinners; for He would have had no sin to overcome or to die for. But the record is that He was tempted in all points like as we are; hence, in order to become a perfect Saviour, He must have had every tendency to sin in His flesh that can possibly assail humanity. So long as Christ remained in heaven, unacquainted with sin from actual contact with and resistance of it, He, like His angels, could not understand the power required to overcome. It was necessary, therefore, that He should unite His divinity with the corruption in man, in order to know how to succor those whom He was to save. "He is a brother in our infirmities, but not in possessing like passions."—*Id.*, pages 201, 202. Let us examine this. Man is infirm—weak, unsound—because of sin, inherited and cultivated.

"Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil."—*Mrs. E. G. White, in Signs of the Times*, Oct. 17, 1900.

The preceding quotation is the description of the human nature of Adam. Did Christ unite His divinity to a body that would answer such a description?—No, indeed! Let me present now the conclusion of the paragraph I have partly quoted: "But when Christ came to meet the temptations of Satan, He bore the likeness of sinful flesh."

The humanity of the first Adam was faultless, without taint, absolutely free from any tendency to sin. Not so the Saviour. His body was fashioned as the body of a sinner, weak (2 Cor. 13:4) because of "indwelling sin," filled with "corrupt principles," and "tendencies to evil." But did He sin?—No. Why?—Because His mind was incorruptible. It was His humanity that contained sin, and this could not overcome His divinity; hence He was "without sin."

"As the sinless One, His nature recoiled from evil."—"Testimonies for the Church," Vol. II, page 202. What nature recoiled from sin? The answer must, of necessity, be His divine nature. Sin is mental, a product of the mind. The mind of Christ could not harbor an evil thought, because it was divine; therefore He did not sin. But that divine mind was connected with a human body, having incorporated in it indwelling sin and all tendencies to evil. By faith the Saviour kept His mind spiritualized (Rom. 8:6), with it serving the law of God (Rom. 7:25), thus overcoming indwelling sin (Verses 14-23), and was, therefore, absolutely free from all passion, His divinity remaining unsullied all through the trying ordeal. In His life, therefore, is shown a perfect pattern of an overcomer. As Christ, by uniting His divinity with sinful flesh, overcame, so the sinner, by uniting his humanity with divinity, can have his mind freed from all tendencies to evil, spiritualized and made holy, a perfect overcomer, freed forever from all passion, as was his Master.

"Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born a babe in Bethlehem. He grew up as other children grow. And from youth to manhood, during the whole of His earthly life, He was assailed with Satan's fiercest temptations." "The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan, as man must withstand them."—Mrs. E. G. White, in *Signs of the Times*, June 9, 1898.

WHAT GORMAN DID

LEPHIA M. BRYANT
(Aberdeen, Wash.)

MRS. GORMAN turned from her dainty, lace-draped, parlor window, and fell upon her knees beside little Roy's crib. "O baby dear," she moaned, "it is there, gilded and shining, fresh from the paint shop."

Little Roy was only three years old, and could not understand why his mother wept, but he put up his hands sympathetically, and brushed the tears from her cheeks.

The old sign representing her husband's business had been worn and weather-beaten, and many persons often passed it, not knowing that behind the doors over which it swung were sold the best wines and liquors to be had in Chippewa Falls. Those who passed, however, were few compared with those who stopped and left their dimes and dollars with Roy Gorman in exchange for — The old sign had been replaced by a larger, more gorgeous affair. A board, twelve feet long, with a wreath of forget-me-nots surrounding the proprietor's name and portrait, now swung across the sidewalk, plainly visible for several blocks.

"May God help many to pass it," sobbed Mrs. Gorman, hiding her face in her boy's curls.

Two women were walking slowly by the modest cottage, admiring the fountain and the flowering shrubs that adorned the yard. Each led a child. One of the women tossed her head defiantly; the other paused at the gate. "No, Jane, I ain't goin' to stop," said the first, with a sneer. "We shouldn't be hevin' such hard times if it wasn't fer folks like them. I've got a little pride left, if Dan does give Gorman every cent he earns. I'd like to see him living on dry bread er nothin', the same's we do. I've hern tell, though, that Mrs. Gorman was a lady, an' a Christian lady at that!"

"She is, she is, an' allus helps anybody in trouble," answered Jane Rodgers. "The last time I washed for her, she told me how she wept and prayed 'cause her husband kept saloon."

"I wonder if she thinks she's the only woman

who weeps and prays 'cause her husband keeps saloon!" answered Mary Flinn, sarcastically. "You needn't tell me — She's glad enough that he gits his money easy. I see he's got his new sign up: 'Roy Gorman, Best Wines and Liquors.' Huh! I'd like to paint it black, with a skull and crossbones on it! Come along, Patsy, we ain't goin' to stop here — not much! — if you have to go without shoes till yer gray headed! I won't ask charity of them that's takin' the bread out of yer mouth, and the clothes from yer back! Come along, we'll go and see Mrs. Dr. Haymer!"

Jane Rodgers' little boy opened the gate. "It ain't Mrs. Gorman's fault that her man sells liquor, no more'n its yours an' mine that our men drink it," said Jane, stepping inside. "Her man's got an appetite for makin' money easy, and our men's got an appetite fer lettin' their money go easy — though they suffer enough after a spree; poor souls!"

"Her youngun's jus' had scarlet fever," said Mary Flinn. "I wouldn't no more think of takin' my Patsy in there than I'd cut off my right hand. You ain't got a bit of dignity left, Jane, not a bit, to come beggin' fer old clothes here!"

"I didn't come beggin'." Mrs. Gorman told me to come to-day and she'd have a few things for Nelly," answered Jane.

"Well, I wouldn't let 'em tread on me! It's hard enough to be down without bein' trod on;" and Mary Finn stepped proudly down the street toward Dr. Haymer's, while her sister, Jane Rodgers, walked up to the vine-shaded door.

The fragrant odor of lilacs filled the little parlor; and, wafted in through the open window, came also every word of the dialogue at the gate. Mrs. Gorman's eyes rested an instant on the gilded sign across the street. "My good man! my noble husband!" she sobbed; "if he could only realize how good God has been to spare the life of our only child!" She clasped little Roy to her: "Papa is so good to us, baby, so good and true — and — yet how can he deal out so much misery to so many homes, to so many blameless little children? Mama loves papa, Roy dear, but never, never does she want her little boy to go over to papa's store again."

The baby laughed. "Roy likes to go store; mens give Roy lots of nickels and five-cents."

Mrs. Rodgers rang the bell. Mrs. Gorman smiled, and greeted her warmly. "Yes, do come in!" she said, "I've been very lonely. I do not have much company ever; but since Roy has been sick, scarcely any one has called. Is this fat little fellow Mickey, whom Roy likes so much?"

Mrs. Gorman prepared a generous lunch, and then said, "I finished the dress and apron for Nelly yesterday, and will get them for you after we have a visit." They talked awhile, and then, neither of them knew how it came about, they went upstairs to Mrs. Gorman's room, and knelt and prayed for the saloon keeper and the drunkard, who were dearer to them than all the world.

Four years passed, during which Roy Gorman's worldly goods increased. He built a new three-story building for his enormous stock, and sold to all the small dealers for miles around. He built a handsome dwelling in the most beautiful part of the city. His wife could no longer see the gilded enticement, yet she knew it was there, daily, hourly, telling poor weak humanity where it could purchase destruction for soul and body.

Mrs. Gorman rejoiced when Jane Rodgers told her that Alexander "had quit fer good," and was prospering. "Now Mickey can have good clothes, and look as well as the best of 'em," said the happy mother.

Mrs. Gorman's kind heart grew kinder, and her liberal hand more liberal. She attended church with her little boy; and Roy Gorman was proud of his model wife and child. One

thing, however, the father did not like, and that was Roy's propensity to play with children like Rakey Coals and Patsy Flinn, and other ragged boys who lived on Trounce Alley.

One day Roy came home from school with a black eye. "How did it happen, my son?" asked Mr. Gorman.

"I don't like to tell," answered Roy, hanging his head.

"Was it your fault?" said Mr. Gorman.

"Guess so," replied Roy. "I told Patsy Flinn he lied, and he lit into me."

"Come, tell father just how it happened. I don't want my little boy wearing a black eye, and I not know all about it."

Roy looked his big papa over from head to foot, then, drawing confidence from the hand caressing his head, the little fellow answered: "Well, then, it was about you! Patsy said you made drunkards. I told him you didn't; that you only made money. Every night when you come home, you know, you tell mama how much money you've made. Patsy says you make the money out of drunkards; that his father's one, and his uncle, and his grandfather Winch, and almost every man on Trounce Alley. 'Tisn't so! is it, papa? You don't make drunkards! You don't know what they are, do you? I'll tell Patsy so again to-morrow — I don't care if he blacks my other eye!" The little boy squared his shoulders as if to bid defiance to all the Patsys in the world who dared say one word against his beloved father. "He says he can prove what he says if I'll let him. Mama, pass the cake, please."

Mr. Gorman felt very small beside his little boy, who wore scars of battle for him, and he ate his dinner in silence.

Mrs. Gorman passed the dessert without a word. What would be the outcome of this she dared not think. Ah, if her prayers could but be answered!

Mr. Gorman finished his dinner, and took his hat. "Don't let Roy play with those boys any more, Clara," he said, in a constrained voice. He could scarcely breathe, something terrible seemed crushing out his life.

"I can not very well help it, husband," replied Mrs. Gorman; "they all go to the public school. Dear husband, did you expect our boy to remain in ignorance of your business much longer? I've done just as you wished me to, and have kept unpleasant things from him. It has been very hard sometimes to give him a reason why he must not go to his father's store."

(Concluded next week.)

MORAL DEFILEMENT

B. W. MARSH
(Cripple Creek, Colo.)

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery." In the time that these words were spoken, the sayings of Jesus as spoken through Moses were memorized by the scribes and Pharisees. The seventh commandment, with the others, was known "by heart," but was not known in the heart. They had heard that such a commandment had been given, but did not know its power as a living truth. The power to appreciate the true meaning of a pure life was limited, because the sense to understand the true heinousness of sin was dead. Therefore the hearing of the ear, or the seeing of the eye, could not convince of unrighteousness.

Simply the hearing of that which is said will never take one whit of sin from the human character. The Jews had heard all the commandments, and were familiar with all the sayings of the prophets, yet when the Son of man lived before them all the things which they had heard, they were filled with the madness of murder,

and rested not until the sinless Christ was slain. They had witnessed the greatest miracles ever wrought; still they asked for a sign. But hear the words of our Saviour, "There shall no sign be given."

The evidence that proves the truth is internal, not external. It is not the shaking of the earth, nor the awful midnight of sin, that enables us to know God; but it is the power that awakens the deadened sensibilities of a sin-spent life, giving us a holy horror of the sins which are without, that keeps us day and night with God, and in the peace that heaven gives.

Therefore unless the power of God, which is the Holy Ghost, quickens us to an understanding of the true meaning of the seventh commandment, we need never deceive ourselves into thinking that all the sin we can see without will awaken in us a consciousness of our own moral defilement. "Who among us shall dwell with the devouring fire? . . . He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14, 15. Then our only hope of purity, and of dwelling in the presence of the Lord, who is a "consuming fire," is in the power that can keep us from hearing or seeing the soul and body corrupting sins practiced by the lost.

It is not a question of how much this commandment, or any other commandment, covers. Law can grant no license, and privilege can give no consent. Purity is long enough and broad enough to cover all the ground, and angels record every act, whether performed at the brightest noonday or the blackest midnight, and know the thought and purpose of the heart.

Now let us read the remainder of that first text quoted from the Saviour: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Let us put with this a few verses found in Matthew 15: "And He called the multitude, and said unto them, Hear and understand: not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, that defileth the man." "But those things which proceed out of the mouth come forth from the heart: and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man."

From these sayings of the Lord, it is plainly evident that He dealt with the sins of the heart, whether hidden or revealed. He was above criticising the acts of men, because He knew that the foundation for every act is in the heart.

Therefore when the grossness of man's nature asserts itself, whether in temple defilement, evil thoughts, or lustful looks, God has plainly said that the only way He has of reforming the individual is to purify the heart. The lustful thought, which is father to the lustful look and action, is sin. "And sin, when it is finished, bringeth forth death." Therefore the man or woman in whose heart is allowed to exist one taint of moral defilement is living in death, and in that condition can not come into life. "Blessed are the pure in heart: for they shall see God."

"We can easily manage, if we will only take, each day, the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it."

"ONE of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy, to provide for exigencies that never happen, to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

AUTO-INTOXICATION, OR HOW A MAN MAY POISON HIMSELF

(See Diagram 4 in REVIEW of Jan. 15, 1901)

HOW THE BODY PROTECTS ITSELF AGAINST MICROBES AND POISONS

ALTHOUGH the body is in continual danger of being poisoned, yet under normal conditions it is able to protect itself. Microbes are continually swarming around the body, seeking a foothold on the inside, yet man has the privilege of living above them. Bouchard tersely represents this condition by saying, "The healthy man is not attractive to the microbe." Man in his normal condition is stronger than any germ; for in the beginning God made man to have dominion over the microbes; and it is only by wrong habits of living, by allowing himself to become poisoned and weakened, that germs secure the mastery.

The most careful and toilsome research is being carried on in scores of laboratories to discover some new means of lessening the activity of germs, and this work deserves great praise for the results that have been achieved; but there is still a greater work, and that is to study as thoroughly as possible the means and methods of strengthening man so that he may regain his lost dominion over microbes.

1. *Germ-Destroying Power of the Body's Fluids.*—There is scarcely a tissue or fluid of the body that does not possess germicidal properties. It is only when the tissues become deteriorated and the stomach overwhelmed because of wrong dietetic habits, that the tongue becomes coated. The gastric juice of the dog has power to disinfect decaying meat. The human gastric juice does not possess this power, yet it is of sufficient strength to keep the stomach perfectly aseptic when it has a reasonable opportunity. If the food substances pass out of the stomach untainted, there will be little likelihood of their producing virulent poisons in the small intestine. But, to prevent even this possibility, the bile is a mild antiseptic, as are also the remaining digestive juices.

The serum of the blood is an antiseptic. When pus germs accidentally get through the skin, they are not able to produce boils and abscesses unless the health of the person is below par. The white blood cells are scavengers of the human system, having the remarkable ability to eat up microbes.

2. *Vital Resistance of the Mucous Membranes and Other Tissues.*—In its normal condition, the whole area of the respiratory tract (lungs, throat, etc.) possesses the power to destroy germs. If it were not for this divinely appointed protection, the system would soon be overwhelmed with disease-producing germs, which would be carried into the lungs through this avenue. A person does not contract tuberculosis until, by wrong habits in diet, or other violations of natural law, he has so weakened his system that he sinks beneath the line that marks him as being stronger than the germs of consumption. Likewise the mucous membrane of the digestive organs does not furnish a favorable soil for the microbes to establish their headquarters, if the body has not been weakened by violations of physical law.

3. *Transformation of the Harmful into the Harmless.*—The same power that enables the lily to grow beautiful and fair amid the filth and slime of the pools appears to have endowed some organs of the body with ability to transform poisonous substances into elements that are even useful and helpful to the system. The liver is a marked example of this, utilizing, as it does, much of the broken-down blood substances, by transforming them into useful bile.

The liver also stores up certain poisons, gradually releasing them as the system is able to eliminate them. It retains, for a time, a large share of the sugar which is received from the digestive organs, changing it into a form of starch called glycogen, dispensing it to the system with a nicety and accuracy that suggest an unerring consciousness. Even the dropsical condition of Bright's disease is in most cases a protective process. Nature stores away in the tissues of the body poisonous fluids, which the kidneys, in their crippled condition, are unable to carry off, and thus saves the delicate nerve cells from the influence of these poisons.

4. *Normal Elimination.*—The most important means the body possesses of protecting itself against the dangers of self-poisoning are the various eliminative organs—the lungs, kidneys, skin, and bowels. The lungs are first in importance. The kidneys carry off about two thirds of all the solid materials that are eliminated from the human body. Next to the lungs, they are the most important of the eliminating organs. There is carried off through the skin about one and one-half pints of waste fluids every twenty-four hours, while the kidneys eliminate a much larger quantity. It is a remarkable illustration of the divine intelligence that directs the lungs to carry off the gaseous waste, the kidneys and skin the fluids, while into the intestines are poured many of the poisonous substances made in the body, which are thus removed with the residue that remains in the intestinal tract after each digestive fluid has selected that which can be utilized for the nourishment of the human system.

5. *Fevers.*—Occasionally, when the poisons accumulate in the system beyond the safety line, nature has a sort of house cleaning for the person's benefit, in the form of a vigorous fever. The appetite is lost, so as to preclude the possibility of taking more harmful food. The patient becomes excessively thirsty, because it requires no tissue activity to care for pure water, which cleanses his tissues on the inside, the same as it would cleanse if it were applied on the outside. Nature takes away his physical strength, so as to put him on the "rest cure," thus cutting down the amount of poisons made in the muscles. His heart beats faster, so that the blood may be carried more frequently to the lungs, kidneys, and skin. Fever is a sort of safety valve to the human economy, and its successful and rational treatment lies in the removal of the cause of the fever, and not of its symptoms. When the cause of the fever is removed, and the body is properly treated with rational remedies, in ordinary cases the fever will soon abate.

Copyrighted, 1900, by David Paulson and W. S. Sadler.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill that blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His dear will.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed will!
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumph mine.

—Faber.

ORGANIZATION A Perfectly Working System

EARNEST A. RAYMOND

AS IN our human body of flesh the only avenue of approach to the mind, the heart and soul, is through some of our members, the senses, so all God's dealings with the Church are through its individual members. As the impression of sound is caught and transmitted by the ear, and light in all its varied appearances by the eye, and smell and taste and feeling by their own special organs, so the Master Workman, in building His Church, follows nature's perfect plan, and selects and uses first this tool, then that one, according as its special gift of fitness has made it peculiarly adapted to the work.

The great Weaver of man's destiny, so infinitely skilled, plies not one shuttle or two, but unnumbered are the agencies He employs; well-nigh infinitely varied are the arts and gifts with which He seeks to perfect the tapestry of human life. There exists not a gift of God but what can find its special place and work.

And through it all He remains the God of order. The mind of the Infinite, the mind of the Spirit, knows but one all-absorbing, grand, and glorious thought for His children, and as we yield ourselves to that molding power, that divinely organized and organizing Mind, we gradually come, each and all who drink, partake, into that perfect unity of His Spirit. And yet "all these" does that Mind and Power and Spirit work,—all these individual gifts and powers of God in man.

"That it [our vile body] may be fashioned like unto His glorious body, according to the *working whereby* He is able [strong enough] even to subdue all things unto himself." Even the Omnipotent is able to bring this great conflict in ourselves and the world to a glorious triumph. to "cut it short in righteousness," only as the "body of Christ works effectually through its individual members."

It is the organization of co-operation that is needed, the unity of the Spirit that is required, the perfect harmony of every mind, working through every gift, with the mind and power of God.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from [or by] whom the whole body *fitly joined together and compacted* by that which every joint supplieth, according to the *effectual working in the measure* OF EVERY PART, maketh increase of the body unto the edifying [upbuilding] of itself in love."

"Let no man beguile you of your reward, being a voluntary in humility and worshiping of angels [messengers, envoys, those sent], . . . and not holding the Head, from which all the body *by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*"

No more indeed would beings formed in the image of heaven's great King be content to remain mere children "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness," if the plan of God prevailed. They would grow and stand in the noble independence of their God-given manhood and womanhood, and would be fit stones for polishing and using by the Master Builder in the building of His Church.

Shall we lean on human strength? Shall we rely on any human wisdom or experience? "Put not your trust in princes, nor in the son of man, in whom there is no help." Do we have "all confidence" in this brother, that sister? Do we fear for the prosperity of the cause in case certain leading ones were removed by the hand of death, or should they apostatize? Unless our confidence looks beyond and lays hold for itself on the unfailing support of the Omnipotent, "with whom is no variableness, neither shadow of turning," we are in constant peril. We must learn to stand alone with God. On every hand the standard bearers are falling; and not a few secede to the enemy. Let life's mariner without delay possess himself of that hope, that confidence, which is "an anchor of the soul, both sure and steadfast," because it enters into that "within the veil," and is firmly fixed to the enduring Rock of ages.

Are we shirking individual responsibility in connection with our educational work as represented by our Sabbath-schools, week-day schools, academies, and colleges? Do we say to ourselves, "It will all come out right somehow," or, "Those in charge, those at the center of the work, the leading brethren, know more about such things than I, and I need not trouble myself about it; such things have a way of righting themselves?"

Righting themselves, indeed! There could be no greater delusion. Thus we make God a liar, who has plainly said that man shall reap according to his sowing. Do matters indeed run themselves? It is high time that sleepers awake; for God has given "to every man *his work.*"

Shall any fail to read aright, and to their eternal profit, the great object lesson the Lord is now seeking to teach His people? It is one of personal accountability, of individual responsibility, for the present condition and the future efficiency of our schools.

The great Organizer of mind, the Creator of all man's varied faculties and capabilities, in setting His shoulder to the work of "lifting the reproach" from His means for their development, has laid the ax at the root of the tree. He will not cut it down, for He planted and ordained it for eternal growth; but it will be pruned with no sparing hand. Every offshoot, every needless sprout, which is absorbing from the roots the nourishment that is needed to sustain the life and healthful vigor of the true stem, must be cut away. And where does He begin the work?—At the leaves? the fruit? By these He indeed has judged, but the cure must be wrought from within, from the heart and center of growth.

Where the true spirit of education lives and thrives; so long as the vital principles of life's highest development grow and expand with ever-quicken power, no load of debt or any other burden can long weigh down and hold in check, much less render well-nigh helpless. As with the tomb, rock-bound with slabs of granite, and clamped about with bars of steel, the tiny seed, the germ of life, the Spirit-spark, with steady, resistless growth, will find and force its way, and rending every bond asunder, will mount aloft toward heaven a mighty tree, drawing strength and nourishment from what was once its living death.

But the force, the energy, the lifting, working power, the true Helper applies from within. Of what avail would it be to cut asunder the iron bands, to lift away the ponderous weights of gran-

ite, if no answering throb responded from within? That Life, though even thus imprisoned in the person of its creature, needs no fictitious, superficial aid. The human agent, manhood's imprisoned germ, needs the exercise, requires the experience, of personal responsibility, of individual striving against every obstacle. We learn to do by doing, each for himself. By striving alone in power divine, we learn to conquer, and no man shares or takes from us our victor's crown.

For this reason it is that God, in relieving His educational work, and ours, has given "to every man his work," has bidden every Seventh-day Adventist to have a part. And to this end was it that "God suffered a parable to be enacted at our last General Conference." Individual accountability, personal responsibility and effort, is the call of the hour. Have we heard? Do we hear and heed? Shall we quit ourselves like men?

The great Educator has not seen fit at this crisis to enter into a controversy with men concerning means and methods and agents. He wastes no time in picking off imperfect fruit, in plucking leaves that but express results, not causes. He goes to the root of the matter. He reorganizes the human elements of His educational system, He energizes *each individual member*, and bids him work effectually to the "full capacity of every part."

Then shall the results be seen,—the edifying, upbuilding of itself in love, "increasing with the increase of God." Then shall the worthless fruit, the misshaped leaves, drop away to make place for the new and better, according to the law of life from God; and every branch and twig of the human plant collective ("they shall be all taught [educated] of God") shall literally be drawn out to bud and blossom and bear perfect fruit in the glorious sunshine of heaven's love.

"The whole body fitly joined together and compacted by that which every joint supplieth [by every joint supplying, or, every supplying joint], according [in harmony with, with a view to, specially fitted] to the effectual working in the measure [extent, capacity] of every part," "all the body by joints and bands having nourishment ministered, and knit together."

Such indeed is a working model of organization." Fitly joined together by God himself, the joining, the binding together, the correlation, is for co-operation, and with a direct view to the effectual working to the fullest capacity, of every part. And the sole purpose of the joints and bands of the Church divinely organized is for co-operative sympathy and help, the "knitting together," the "nourishment ministered."

Such is God's organized and working Church. Let no man say that its plan is impracticable. It bears the mark and seal of the Maker himself; it is warranted to increase with the increase of God, and that, let it be remembered, is many hundred fold what is now being accomplished.

Does such a plan tend to tear down, to disorganize? Mark well its every detail, study carefully its every part: indestructible material, the life of God; friction reduced to a minimum, the unity of the Spirit; power never ceasing, that of the Omnipotent; the result, more than human heart could think or desire—the increase of God, "the fullness of Him that filleth all in all."

Thus shall true organization indeed remain, "established" on the Rock, "strengthened" by Him who upholds all things by the word of His power, by whom all things consist, "settled" for eternity by the Infinite himself.

"If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light."



"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 22 M. hour of prayer for one another, our work, and for those for whom special requests are made

TRUE TEMPERANCE TEACHING AND PRACTICE

KATE LINDSAY, M. D.

ALCOHOL, tea, coffee, tobacco, and all other narcotics are poisons. The structures of the body can extract no nourishment from these substances. They furnish no heat or energy; and instead of stimulating the body to healthy action, they damage the structure, and impede the function or working powers, of every organ.

From the misuse of proper foods and drinks, poisons are also made inside the body, and these often do the same work that is done by poisons formed outside. Alcohol is the result of the chemical changes due to fermentation of starchy foods and sugar. When these same foods spoil in the digestive tract, they generate poisons in the stomach and bowels, which are as detrimental to the body as is either alcohol or tobacco.

Before the infant is three months old, it practically has no saliva, and even after that, during the first year of life, the digestive power of its saliva is very feeble. Nature recognizes this fact, so the natural infant food contains the carbohydrates in the form of sugar of milk, which requires very little digestive change to fit it for absorption. Knowing this to be true, it is a violation of the temperance pledge to give the young babe starchy food unless it has been predigested, or changed into a more soluble form. When simply boiled in the form of gruel or porridge, it will spoil in the stomach of the young babe, and will form gas and poisonous fluids, which will be carried to the blood by the absorbents. In the blood it is taken to every part of the body, and every organ is poisoned, and its structures are damaged, the same as if the food had been changed into poison outside the body.

It does not matter how the food is destroyed by a decaying process, or whether the poisons are made outside the body or inside the alimentary canal. When they find their way into the circulation, the result will be the same. What mother but has seen some little one writhing in convulsions as the result of spoiling food in the stomach or bowels, and how often have the convulsions been relieved when the stomach was freed from its load of spoiling food. The ability of every mother to nourish her babe with perfect natural food, is the best temperance safeguard against the tendency to form alcoholic or narcotic habits in the young. When the nerves and other structures of the body are properly fed, and free from poisons, they are satisfied, and do not demand any stimulant or narcotic to render them unconscious of the discomfort that comes from the imperfect, damaged structures of nerves that have been injured by coming in contact with poisons.

The little one has no choice in the matter of its surroundings, or as to what it will eat or drink. It must depend wholly on what others do for it in this matter. To keep the temperance pledge, people must study to know when and what to eat

for strength, so that they may neither surfeit themselves nor compel their children to do so. If it is incumbent upon every one to love his neighbor as himself, then surely it is just as much a violation of the temperance pledge to compel the helpless child to take food or drink that will damage its body, as to take poisons one's self. There is room for much thought on this important subject of true temperance teaching and practice, and its relation to the future character of the child as well as to its physical development. Prove all things in this matter, and hold fast that which is good.

HOW TO MAKE WASHING EASY

I FEEL impressed to tell you the trial that I am having, and it may be that you can give me some advice that will help me. My family consists of a husband and two children, the youngest a baby boy eight months old. The last few months have been hard for me; for I did not get strong after baby came. Then, when he was only a few months old, we moved to the country, and could get no help. I never was used to doing my own washing; but since coming here, I have been obliged to, and as a consequence it is wash-day about three days in the week; and when I am through, I am so tired that I get nothing else done; and on account of the lack of order, there is not the peace and harmony there should be in our home. This may seem like a small matter to you, but it means a great deal to me. I am doing the best I can to have things different.

I have always liked to wash, and I believe I can tell you how you can get your washing done with a great deal more ease, and with less tax upon your strength. Put your white clothes to soak at night. Do not soak the colored ones. If you do not have warm water, cold water will do just as well. If the clothes are much soiled, soap them when you put them to soak. In the morning put on your boiler, with plenty of soap chipped up in it; then wring out your clothes lightly, and put the cleaner ones, such as table and bed linen, etc., into the boiler. Do not fill it too full; stir thoroughly while scalding for twenty minutes or half an hour, then take out in a tub and pour over them two pails of cold water. You can rub these clothes clean with very little strength, and then they are ready to go into the rinse water. The next boiler full will contain your underwear, etc., and your last boiler your hand towels and such things. You will find that you will need to do but little rubbing.

Pardon me for telling you so particularly how to do your washing, but you say that you have not been used to doing it; and with your weak back and little children I know it must be hard for you to get along, as well as disagreeable to have the washing around three days in the week. As a rule, men dislike wash-day very much; and the quicker we can get the washing out of the way, the better. I used to do my washing in three hours, but it takes me a little longer now, because I can not rush as I used to when younger.

I would advise you to use plenty of soap. Soap is cheaper than elbow grease. And I would also suggest that you do not put off your wash-

ing. Get it done the first of the week. Plan to do it on a certain day each week, and let nothing interfere; for if you do, your washing will be larger, and things will drag. Don't be afraid to ask your husband to help you lift the water and empty the tubs. I don't mean that you should keep him from his regular work to help you, but if he should happen in, just ask him to give you a lift. If there is a man around, I always ask him to help me when I need it.

And I would also advise you, my sister, before beginning your washing to ask the Lord to help you. I once knew a sister who had immense washings, and in the morning worship her husband prayed that the Lord would help his wife with the washing that day. This was the first time I had ever heard any one pray that way, and it impressed me. I believe that it is pleasing to the Lord for us to ask Him to help us in our housework. Often when I have a heavy day's work before me, I ask the Lord to teach me how to take the fewest steps and to plan my work in the best way, and He surely answers my prayer.

Do not for a moment think that I regard this matter as a small thing. I know that wash-day looks like a big thing to most women. But I am sure that if you follow this plan, you will get along better. But do not feel discouraged if you do not get the washing out before dinner the first time, because this, like everything else, takes practice to make perfect. MRS. GEO. A. IRWIN.

A SISTER sends the following, which she says is an excellent recipe for washing fluid:—

One box Babbitt's or other potash; 1 oz. salts tartar; 1 oz. powdered ammonia: dissolve in one gallon of warm soft water. Put the potash in first. After it has cooled, add the salts, tartar, and ammonia, and can up.

Soak the clothes in cold water three or four hours or overnight, wring out and put in a boiler of water, to which has been added one half of a bar of soap, shaved, and one-half cup of the fluid. Boil the clothes fifteen or twenty minutes. The clothes need no rubbing until after they have been boiled.

I have used this fluid for seven years, and I like it well. It does not injure nor yellow the clothes. Do not soak nor boil colored clothes.

EXTRACTS FROM CORRESPONDENCE

My father used to be a heavy drinker, but has almost entirely given up drinking since signing one of the cards for prayers, and that is the reason I like to work with the cards, and try to do all I can to get others to serve the Lord. Last Monday night I was reading to father about the injurious effects of tobacco-using; and after I had finished reading, he said that he would stop using it altogether, and has not taken any since, to my knowledge. Sisters, please pray for him, that he may become a true servant of the Lord. There is a man living near us who once was an earnest worker in the cause of the Master, but has now backslidden, and is drinking liquor. His wife requests prayer in his behalf.

The great trouble with us is that when we get into difficulty, we fear that the Lord can not help us out, and so we try to help ourselves out. Sometimes we shrink from crucifixion, and forget that the Lord knows just how to deal with us to make us perfect. We must go down into the garden often, if need be, until we can say, "Thy will be done." The Lord is saying to every Spirit-filled woman, What is that in thine hand? If she is a child of heaven, she will say, A Bible,—the sword of the Spirit,—Lord. Then, my sister, there is a power with you to lay sin in every form. Do you say you are *trying* to use the sword? Say this no longer. When you cut bread for our family, you do not say you are *trying* to cut the bread, but that you are *cutting it*. Now God will have workers, not tryers. He says, Take this two-edged sword and wield it successfully, and it will divide even soul and spirit, joints and marrow.

REQUESTS FOR PRAYER

"My son-in-law is seeking for light on the Sabbath question. I request prayer for him, and for

my family and myself. I have been sick and crippled, and I wish to gain in strength."

One of our earnest Christian workers requests prayer in behalf of her two brothers, who have recently come to live near her. There are peculiar circumstances connected with the situation, and she asks prayer that she may be able to lead a true Christian life, and win them to the truth.

HOW TO COOK WHEAT

To ONE quart of well-washed wheat add three quarts of cold water, and cook slowly from five to ten hours, adding boiling water when needed. Stir but little. Serve with milk or fruit sauce. If you have a coffee mill, grind the wheat first. If you do not have a stew kettle or crock, use an ordinary iron dinner kettle. This is a delicious and nutritious dish. Remember to cook it thoroughly.

NOTICE!

We hope the following will meet with a response from our readers:—

Will some one who has money, and but little time, furnish tracts, papers, or books to loan in a neighborhood where, after three years of lonely light-bearing, we begin to see a little flame kindling? Questions are being asked on the signs of Christ's soon coming. My heart was made glad to-day while visiting a Baptist lady, who for three years has been much prejudiced against our faith. She said: "Our church is dead, and now I see that it is a fulfillment of what you told me long ago. I believe the end of the world is near." We will faithfully scatter the seeds of truth if we can only get them, but we are poor in this world's goods. Pray for us and the cause here.

Any wishing to send literature should address Mr. Martin Reynolds, Berlin, Mo. Of course all literature should be sent postpaid.



REPORTS FROM THE FIELD

ESTELLA HOUSER

BRAZIL

A GENERAL meeting of the laborers and representatives of the churches was held in Brusque, Brazil, last May. Since that time Elder H. F. Graf has had a large interest on his hands, going over the ground after the faithful canvasser. He has organized three churches of about fifty members each. All the laborers in this field are having success. The prospects are that the report for the year will show an increase of more than two hundred in the membership.

JAPAN

During December our little church in Tokio was favored with a visit from ten of the fourteen young men who began keeping the Sabbath last summer while on a British man-of-war in a South African port. They were later sent to China, where Brother La Rue had the privilege of further instructing them from the word of God, before they were transferred to the northern waters. Writing from Japan, one of our brethren says of them: "They certainly are a very earnest company of Sabbath-keepers, and although they can not properly observe the Sabbath while in the service, yet they do the best they can,

and are anxious to be released as soon as possible, that they may better serve the Lord. We enjoyed their visit very much, and both we and they were encouraged." The work in this field is prospering.

HAWAIIAN ISLANDS

Our laborers in the Chinese school at Honolulu are beginning to see fruit of their labors. Recently nine of the Chinese boys have taken a public stand for Christ. They are very earnest, and some of the older ones desire to fit themselves to become laborers in the Lord's vineyard. The larger number have been more or less connected with our school since its beginning.

Some of these boys have promise of severe trial and bitter experiences, on account of the attitude of their fathers and the Chinese supreme respect for father and elder brothers. We believe every one who reads this will rejoice with our laborers that the Spirit of the Lord is making His way into the hearts of these youth who have been brought up in the midst of heathenism. God's promise is being fulfilled, "My word . . . shall not return unto me void." These laborers need our prayers. Theirs is a trying field.

BAY ISLANDS

Brother H. C. Goodrich recently visited Punta Gorda, British Honduras. This is a small place, of about five hundred inhabitants, the majority of whom are Carib Indians. He baptized a man and his wife, two grown-up daughters, a son of twelve years, and the mother of seventy. The old lady had used tobacco, but when the subject of health reform was presented, she laid it aside, and thanked God for the light.

One morning, just at daylight, Brother Goodrich went out to keep an appointment with a man whom he was to meet on his way to work. While waiting, he met another man who was interested in religion, sold him a copy of "Desire of Ages," which he had with him, and made an appointment to meet the man again.

The Week of Prayer readings were sent to all the churches and companies in the Central American field, and excellent meetings are reported.

The school at Bonacca closed November 15. The people and the Spanish officers pronounce it the best school they have ever had. One of the students was to open a school in the west end of Ruatan about the first of January.

TONGA

The work in this field in the past has moved slowly, but recent reports show that the Lord has been working upon hearts. While not a large number have accepted the truth, those who have taken their stand are faithful. Three will probably be baptized soon. One of these is a young native woman. Another is a young man who was fast going to ruin from the liquor habit. His conversion is a wonderful demonstration of God's power. Another young business man is fully convinced of the theory of the truth, and attends meetings, taking part in prayer and testimony, but has not yet identified himself with the church.

Brother Butz has lately received the first Tongan tract from the Avondale Press, and those who have read it say that it is a good translation. Several smaller tracts and Bible readings in the Tongan language are in the hands of the printers. Nearly all that has been accomplished in this group is due to reading-matter which our brethren have translated and distributed.

The brethren in Nukualofa are erecting a church building. The tithe for the last eleven months amounted to forty-two pounds, and the Sabbath-school offerings for the same time to nine pounds, eleven shillings.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

FEBRUARY STUDY OF THE FIELD

Articles for Study in the February Missionary Magazine: *The Ethnology of Malaysia; A Visit to Russia; Canvassing in India; The India of Our Work.*

(February 3-9)

1. DESCRIBE the Battaks of north central Sumatra. Relate something of the progress of the gospel among them.

2. Mention other Malay tribes, and briefly describe each. What missionary effort has been made among them?

3. What particular belief in the religion of the Chinese makes it as difficult for a Chinaman to accept Christianity in foreign lands as in China itself?

4. Describe some prominent characteristics manifested by the Chinaman outside of his home land, noting his mental caliber, his love for money, his manner of living, and his idolatrous worship.

5. What may be said of the multiplicity of the Malaysian languages? How do the results of missionary labor put forth among these people compare with that expended in China, India, and Africa?

6. Mention some openings that are suggested for work. How extensively has the Third Angel's Message been preached? What help is urgently needed in this field?

7. In what manner is entrance into Russia guarded? Briefly outline the facilities for traveling that have developed during recent years. What relation may this sustain to the advancement of present truth?

8. Tell something of the general meetings held in Russia last year. What increase in the membership is reported? Give the present number. How widely are the members scattered throughout this country? If possible, point out these localities on a map.

9. How many laborers are in this field? What class of workers is especially needed?

10. Tell something of the financial condition and needs of the Russian mission field.

11. How widely are the English-speaking people scattered throughout India? Besides these, what other classes read English?

12. How extensively have our publications been circulated in this country? What books have been sold? What class of books is acceptable to the educated native heathen? What opportunity is suggested for many who may desire to have a part in giving the message to India, but who must necessarily remain in the home land?

13. In what sense is all India the field to which our message is due? With what nationality did our work begin? Why? What advantage has there been in this necessary course?

14. Relate the combination of circumstances that makes it difficult for the people of India to engage in any kind of work.

15. What are the special opportunities for labor among the student classes? Mention and locate upon a map the several cities where such work should be undertaken soon. Why have we left this field unentered?

16. What can you say of the need of literature, and of the number of languages and dialects into which it must be translated? What per cent of the native population will then have access to the message through the printed page? In addition to the circulation of literature, what other kind of work must be done?

17. How many women are in India? How many laborers are working for these alone? In view of the vast throng that can be reached only by women, and as many more who must receive the message from the lips of the living preacher, what responsibility rests upon you and me?

"We can never be saved in inactivity."



BATTLE CREEK, MICH., JANUARY 29, 1901.

ALONZO T. JONES }
URIAH SMITH } EDITORS

SPECIAL CONTRIBUTORS

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

WM. W. PRESCOTT, HENRY P. HOLSER

THE TEN COMMANDMENTS

Who Shall Escape the Plagues?

Who shall escape the plagues?

In the Seven Last Plagues "is filled up the wrath of God" (Rev. 15:1); the wrath of God falls upon those who worship the Beast and his Image; for it is written: "And the third angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14:9, 10.

This Third Angel's Message is to keep men from the worship of the Beast and his Image, and so to save them from the wrath of God. And the way in which men escape the worship of the Beast and his Image, and so escape the Seven Last Plagues, is by keeping the Commandments of God and the Faith of Jesus; for the closing words of the Third Angel's Message are: "Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

It is true that, in a sense, whatsoever is in the Bible is of the Commandments of God. Yet, in a particular sense, above all things else in the Bible the Ten Commandments are distinguished as the Commandments of God. These are especially singled out from all things else, upon which people are directed to fix their special attention.

Accordingly, thus it is written: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them [thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, . . . and the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:9, 10, 12, 13.

When He had spoken the Ten Commandments,—these Ten Words,—He spoke no more: there was no more to be said. Accordingly, the conclusion of the whole matter, the sum of all that hath been heard, is, "Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

When the Lord spoke that day from the top of Sinai, all that He said needed to be said. And when He had spoken, all was said that could be said. Now the first words that were spoken that day are these:—

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

This is the introduction, the preamble, to all the Commandments, the whole Law of God. It is as much a part of the Law of God as is any word that follows; for it is written: "God spake all these words." These words were a part, indeed the very beginning of the words that day spoken, when all was said that could be said, and when nothing was said that needed not to be said.

That law is spiritual: all that is in it or of it is spiritual. This preamble, equally with all the rest of the law that day spoken, is "holy, and just, and good." Rom. 7:12.

God is Spirit. And this law, preface and all,

being altogether of God, is therefore altogether spiritual; for "the law is spiritual." Rom. 7:14. Accordingly, the Egypt referred to is spiritual Egypt; and the bondage referred to is spiritual bondage; for the Scriptures deal definitely with a spiritual Egypt, as well as with a temporal Egypt. Rev. 11:8.

Spiritually, then, what is Egypt? Read this: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:24-26.

Here we have "affliction with the people of God" set over against "the pleasures of sin," and "the reproach of Christ" set over against "the treasures in Egypt;" thus:—

Affliction with the people	}	Pleasures of sin.
of God.		
Reproach of Christ.	}	Treasures in Egypt.

This shows "affliction with the people of God," and "the reproach of Christ," to be synonymous; and "the pleasures of sin," and "the treasures in Egypt," to be likewise synonymous. It also plainly shows "sin" and "Egypt" to be synonymous. Spiritual Egypt, therefore, is the realm of sin. Therefore this beginning of the Law of God, as spoken by the Lord from heaven, simply says, **I am the Lord thy God, which have brought thee out of the realm and bondage of sin.**

And by these holy words being placed at the very threshold of the keeping of the Commandments of God, it is signified to all people forever that in the keeping of the Commandments of God the first of all things is that the soul shall be delivered from the realm and bondage of sin. By this it is indicated that no man can keep the Commandments of God unless he is first delivered from the realm and the bondage of sin. And in these blessed words, God presents himself to every soul, as the perfect and free Deliverer of men from the realm and the bondage of sin, that they may keep His Commandments.

This is the teaching of the whole record of the deliverance of Israel from Egypt, which was "written for our admonition, upon whom the ends of the world are come." While Israel was yet in Egypt, the word was spoken to Pharaoh: "Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me." Ex. 4:22, 23. And when, by great plagues and mighty judgments, Pharaoh was brought to the point where he would let Israel go; and when, by His great power, God had delivered Israel, that they might serve Him,—then He said: "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," and so on, to the end of the Ten Commandments; and He added no more.

And all this happened unto them for an ensample: it is "written for our learning," and "for our admonition, upon whom the ends of the world are come."

The deliverance of Israel from Egyptian bondage did not, even at that time, consist in deliverance from bodily oppression or temporal bondage. For even after the multitude of Israel had been delivered from that bodily oppression and temporal bondage, their hearts were yet in Egypt: in thought and in heart they time and again "turned back again into Egypt." Acts 7:39.

And while they were yet in Egypt, subject to Pharaoh, there were those who were the free children of God. Such was Moses, who "by faith . . . when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:24-26.

And there were others; because it was by faith that Moses, "when he was born, was hid three months of his parents;" for, by this faith, "they were not afraid of the king's commandment" that

had gone forth, to slay all the male children of the children of Israel.

As, therefore, it is true that the children of Israel, though bodily and temporarily in Egypt, were yet free from Egypt, and were the children of God; and as the whole multitude, although taken bodily entirely out of Egypt, were not free, but, in heart, were still in Egypt,—**this demonstrates that at that time, as well as now and forever, true deliverance from Egypt is spiritual; and that the real Egypt from which this true deliverance is found is spiritual Egypt.**

Further consideration will have to be deferred until next week.

THE FAITH OF JESUS

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

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Verses 17, 18.

Made "in all things" like unto us, He was in all points like as we are. So fully was this so that He could say, even as we must say the same truth, "I can of mine own self do nothing."

Of Him this was so entirely true that, in the weakness and infirmity of the flesh,—ours which He took,—He was as is the man who is without God and without Christ. For it is only without Him that men can do nothing. With Him, and through Him, it is written: "I can do all things." But of those who are without Him, it is written: "Without me ye can do nothing."

Therefore, when He said, of himself, "I can of mine own self do nothing," this makes it certain forever that in the flesh,—because of our infirmities which He took; because of our sinfulness, hereditary and actual, which were laid upon Him, and imparted to Him,—He was of himself in that flesh exactly as is the man who, in the infirmity of the flesh, is laden with sins, actual and hereditary, and who is without God.

He came "to seek and to save that which was lost." And in saving the lost, He came to the lost where they are. He put himself among the lost. "He was numbered with the transgressors." He was "made to be sin." And from the standpoint of the weakness and infirmity of the lost, He trusted in God, that He would deliver Him and save Him. Laden with the sins of the world, and tempted in all points like as we are, He hoped in God, and trusted in God to save Him from all those sins, and to keep Him from sinning.

And this is the faith of Jesus: this is the point where the faith of Jesus reaches lost, sinful man, to help him. For thus it has been demonstrated, to the very fullness of perfection, that there is no man in the wide world for whom there is not hope in God: no one so lost that he can not be saved by trusting God. And this faith of Jesus, by which, in the place of the lost, He hoped in God, and trusted God for salvation from sin, and power to keep from sinning,—this victory of His it is that has brought to every man in the world divine faith, by which every man can hope in God, and trust God, and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised, and by which He obtained the victory over the world, the flesh, and the devil,—that faith is His free gift to every lost man in the world. And thus "this is the victory that overcometh the world, even our faith."

This is the faith of Jesus that is given to men. This is the faith of Jesus that must be received by men, in order for them to be saved. This is the faith of Jesus which, now in this time of the Third Angel's Message, must be received and *kept* by those who will be saved from the worship of the Beast and his Image, and enabled to keep the Commandments of God. This is the faith of Jesus referred to in the closing words of the Third Angel's Message: "Here are they that *keep* the Commandments of God, and the *faith of Jesus*."

"CHRISTIAN DEMOCRACY"

In connection with the Vatican there is one who signs himself "Innominato," who is the regular correspondent of the New York Sun. By his connection with the Vatican, what this correspondent writes is as nearly official as could easily be without being actually so.

In the Sun of December 30 is a letter from "Innominato," under the heading of "Christian Democracy." He says that the pope will soon issue an encyclical on the subject of "Christian Democracy." It seems that this encyclical has already been prepared, for the letter says that "the encyclical was announced for September 30," last; and that "the encyclical was about to crown and sanction the labors of the International Congress of the Third Order when unexpected resistance was discovered. The announcement was made that very powerful pressure was being used to put off the promised document *sine die*." And the letter says that "some persons who should know think that they can assert that the German Episcopacy demanded officially the withdrawal of the encyclical." And this because, "as is well known, an intimate alliance is being formed between the bishops and the kaiser. The emperor promises all sorts of benevolences provided the Church in Germany will place its forces at the disposal of the *Weltpolitik* [world-politics], in the expectation of the establishment of the empire of the West, that brilliant phantasm of the imperial fancy." And "by every means he is endeavoring to enlist on his side the great universal movement which is carrying Catholicism, under the direction of the pope, into social peace, order, justice, and fraternity."

Yet though the encyclical has thus been held up, it is said that it "will be promulgated soon."

From the letter, and, indeed, from the title of the announced encyclical, it seems plain that what the pope is going to write upon as "Christian Democracy" is exactly what is especially carried on by Protestants in the United States, under the name of "Christian citizenship," and which the Protestant and Catholic scheme of Church federation is but a means of making effective.

And even this "Christian democracy" idea of the pope's finds its impulse in the United States. The letter says that the meeting at which the encyclical was to be promulgated September 30, was arranged with a certain "Cardinal Vives y Tuto, M. Leon Harmel, and the generals of the Sons of St. Francis, in order to make it the starting point for a great social action." This Cardinal Vives y Tuto, the letter says, is "the youngest member of the Sacred College." He was formerly a monk in Guadalupe, whence he "was obliged to flee from persecution;" and in his flight "he took refuge in the United States, where he came into contact with theuberant American democracy." He has also "a fervent admiration for the program of regeneration of Leo XIII, with the object of bringing together the Church and the people." "Settling down in Rome, for long years he placed his soul and his knowledge at the service of the papacy and its central ideas." And now "he is one of the main working levers of the papacy. Whenever the pope and Cardinal Rampolla have to carry out a delicate affair, they intrust it to Cardinal Vives."

Thus the influence of the United States is being exerted not only in the United States itself, not only in the United States and Japan, but in the United

States, in Japan, and in the papacy itself, and thus around the world. And thus it is beginning plainly to appear, even upon the surface of things, that that other Beast of Revelation 13, which came up out of the earth, and which is to exercise all the power of the first Beast, *in his sight*, is already exercising some of the power of that first Beast, *in his sight*.

These are important times. Striking events are occurring day by day. And we shall wait with interest for the actual publication of that papal encyclical on "Christian Democracy."

COMFORT FOR GOD'S PEOPLE

(Second and concluding paper)

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isa. 40: 1, 2. Last week we offered a few reflections upon the comforting declarations of this interesting chapter, down to the opening of verse 15. It was found that the testimony applied at, or reached over to, the time when the conflicts of the militant Church shall be accomplished, her sins all pardoned, and the long-cherished expectations of hope made an actual fact in the kingdom of God; this hope and promise being based on the great truth that God is abundantly able to do this; that the means used in this work, both objectively and subjectively, would level all hills, fill up the valleys, and make rough places smooth, in order that the work of the Lord, and for the Lord and His cause, might be accomplished. The Lord also promised to be a shepherd to His flock, bearing the young in His arms, and carrying them in His bosom. A call to the Church then follows, to spread abroad, with great courage and a strong voice, the good news she had to impart. Then appears a wonderful ejaculation, setting forth, in verse 12, the exhibitions God gives in nature of His marvelous power, by holding the waters of this globe in the hollow of His hand, comprehending the dust of the earth in a measure, and weighing the mountains and hills in scales and balances. It is all calculated to inspire the servants of the Lord with all fullness of hope and comfort, by showing them that nothing is beyond the reach of the Lord's love and power. The remainder of the chapter supports these propositions with still more forcible arguments. The prophet continues:—

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." Verse 15.

In this the prophet gives still another view of the greatness and majesty of God. Just before, God was compared with the universe of matter, and as holding the vast expanse of water in the hollow of His hand, confining the dust of the earth in a measure, and regarding the mountains and hills as a little package to be weighed in scales and balances. Next He was compared with the universe of created mind, the prophet challenging the whole audience to produce a thought that was new to God, or to make a suggestion that would add to His wisdom. Then He measures Him against the nations of men; and they are to Him only as a drop of a bucket, or the small dust of the balance, which in the scale is inappreciable. What are these and all their authority when pitted against the commandments of God? He draws another important lesson from a spiritual side of the question, as follows:—

"And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity." Verses 16, 17. He is not dependent on men for power, nor on the good will of any of His creatures. No offerings that we can present are sufficient to commend ourselves to Him. If Lebanon could not suffice, what could? The imagery here used is surpassingly beautiful. Nature is the temple; Lebanon the altar; its lordly woods the pile; and its countless beasts the sacrifice; but so great is the High

and Holy One that all this would not be sufficient for an oblation to Him.

"To whom then will ye liken God? or what likeness will ye compare unto Him?" Verse 18.

The inevitable and logical conclusion from what has been stated before, is that God is God alone, and there is none beside Him. The prophet then proceeds to argue that if God can not be compared with the most exalted creatures, what folly it is to compare Him with inanimate matter, or with graven images fashioned by the hands of men. This argument is offered in verses 19, 20.

"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One." Verses 21-25.

"Have ye not known?" This is not a new revelation. It is an appeal to the memory; and this is a strong point in all the divine pleadings. Had not the Lord made known His works and His power, to such an extent as to settle all minds in regard to His strength, and His beneficent purposes in His dealings with the children of men? Is He not almighty? Then do not fear as to the stability of His plans and purposes; have no fear as to the fulfillment of His promises; and do not imagine that you can escape His judgments. God is not only all-powerful, but all-wise. Infinite strength, if it stood alone, would terrify us; but infinite strength coupled with, and under the domination of, infinite love, recovers us from the shock of unmodified, immeasurable strength; that is, infinite power unmodified by any counter principle of beneficence and good will, running parallel with it. If God is all-wise, then all His providences, however dark and mysterious they may at first seem, or always seem to human wisdom, have a wise and definite purpose couched in them, which will in due time be made plain. The plan of salvation is complete and final. Our life, which is but dimly known even to ourselves, is all known to Him. Now and then, and here and there, we seem to catch glimpses of it; but its full scope and meaning are still unrevealed to us. But it is enough that God knows our life, and that His wisdom is pledged to be our defense. God is ever extending our knowledge of His works, as a reward of the endeavors we are making to acquaint ourselves with the wonders with which we are inclosed. What is our relation to this God of justice and of love? Are we loving, loyal subjects of His crown? or rebels against His kingdom? All depends upon our relation to the cross of Jesus Christ.

The allusion to princes and judges shows how little power they have, and how little they are to be accounted of, apart from connection with God; and how easily they can be brought to nothing. The one lesson appearing all through the prophecy, is the uniform effort to fortify the hearts of men against any influence that would tend to draw them away from the Holy One; and so, as expressed in verse 25, the prophet brings back the mind again to the great question, To whom shall we liken God? or whom shall we make equal to Him?

"Life up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Verse 26.

Still another point is here added to the sublime comparison of the omnipotent God with His various works. In this prophecy God has been compared with the material universe; with all nations; and with graven images; with all the inhabitants of the earth; with judges and princes; and the climax is

reached not by the use of any of these terms descriptive of greatness and power, but rather by that which describes God's character: "Saith the *Holy One*."

As a general reviews his numerous army, so the Lord is represented as calling in review before Him the countless host of heaven, calling them all by their names, by the greatness of His might. If He can thus deal with *worlds*, how much more can He deal with His *children*, whom He regards not only as the creatures of His hand, but as the blossoms of His love. One glimpse of God's power, joined with His promises, ought to be sufficient to banish all our fears.

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" Verse 27.

Isaiah here reaches, and rests down upon, the foundation of the hope and trust of mankind — *the living God*. Creation rests in His hands; man, the higher creation, rests on His heart. Verse 26 is called "Heaven's protest against man's despair."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Verses 28-31.

Another important point that we are to remember is here presented; namely, that the everlasting God, the Lord, the Creator of the ends of the earth, *fainteth not*, neither is *weary*. What assurance on which to rest our trembling faith is this! The strongest human hearts will sometimes faint, and the most tireless human hands will grow weary. Are we not tempted sometimes to feel that our way is hidden from the Lord, and that He does not see? or that He has become weary of our supplications for His aid? But do we not know, have we not heard, and seen it demonstrated in the operations of nature around us, that the great Source of all strength never faints nor grows weary? "He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4. The youths faint and grow weary; but they that wait upon the Lord shall renew their strength. This is the only recipe for continuous, unfailing strength. It is to connect ourselves by living faith to the great Source, the boundless ocean, of strength, from which our strength, as often and as far as it is expended in the Lord's legitimate work, is resupplied and made new; and the measure we receive is gauged by the measure of faith we exercise. Those that wait upon the Lord daily, open their souls to the workings of His Spirit; and they know that a new nature is forming within them. They mount up, leaving behind them earthly weariness and despair. A new will arises against earth-born inclinations. They mount up with wings as eagles. They have, as it were, little ascensions, day by day, before the final great day of ascension comes. What, by faith, every man may be, that God requires him to be. This is the only Christian idea of duty. Obligation is measured by the power God will give us — measured by the gifts and growth of faith. Dr. Bushnell says that "that only is Christian faith, that lives in the power of faith."

"They shall run, and not be weary; and they shall walk, and not faint." What is it to wait on the Lord? — Service, expectation, and patience are certainly essential elements in its make-up. And what are they able to do as the result of their waiting on the Lord? — Three things: They "mount up with wings," that is, they *soar*; they *run*; and they *walk*, without fainting. They mount higher, go faster, and walk more firmly. And is not this just what we wish to do? Notice that the servants of God in the Bible, from Abraham and David to Philip in the Acts, whenever they were told to do

anything, always *ran*! And that is the only way to do anything well.

Thus this wonderful greatness and love of the Most High is applied to comfort and strengthen His waiting and anxious people. U. S.

"YE ARE MY WITNESSES, . . . THAT I AM GOD" The First Great Failure a Lesson

WE often hear of failures in business, some of a most distressing nature, involving large revenues, and bringing irrecoverable ruin upon the persons directly involved. Have you ever stopped to study the first great failure in this world? If not, it may be well to do so. Where did it originate? Who made the failure? Under what conditions was it made? How much was involved?

The first and greatest of all failures made by man was made by our first parents in the garden of Eden, under the most favorable conditions possible. It was a failure that involved everything, so utter and complete that it was not possible for the one involved to offer the smallest mite with which to reimburse the creditor. Not only was the possession lost, but man himself was ruined, so that he could not, by any possibility recover himself.

Such was the condition in which man found himself after the fall. The situation involved more than this world; it affected the very character and throne of God. Satan had succeeded in arraigning man against his Maker. The honor and veracity of God had been assailed. Man had accepted the lie of the arch-deceiver, and had joined him in his revolt against the Most High.

What is to be done? Shall man be abandoned to his folly, and left to reap to the full the shame of his disgrace? He certainly does not deserve anything else; for, contrary to the very best of counsel, he has thrust himself into this disastrous calamity. But the question arises, Will the abandoning of man to his ruin vindicate the disgraced character of God? Will it repair the breach that has been made, heal the injury and remove the scar? — No, this it could not possibly do, and yet it would satisfy justice.

But there are other attributes of God besides justice which call for recognition. The divine character is outlined as follows: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7.

In dealing with erring mankind, God's character must be vindicated; His justice, but also His mercy, displayed before the universe. "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3:4. Therefore the Lord says: "I wrought for my name's sake, that it should not be polluted before the heathen." And so we can pray, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory." Jer. 14:21. And God answers: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off; . . . for how should my name be polluted? and I will not give my glory unto another."

Man can not make good the failure; but God steps forward and pays the debt. He freely opens up the treasures of pity, of mercy, of forgiveness; He makes a marvelous revelation of His love, not merely in words, but in the act of giving His only begotten Son. "Herein is love, not that we loved God [Oh, no! we turned our backs upon Him, and set at naught His word], but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:10. Our Heavenly Father takes upon himself the whole debt, and pays the redemption price. Therefore we belong to Him. He has not only set us free, but He has taken us into the closest and most intimate relation with himself. Truly, it is a wonderful outcome of a disastrous failure!

We are living in the closing moments of probation-

ary time. The end of all things is at hand. The last warning message is soon to finish its work. But before that time a people will have been gathered out that will stand with the seal of God upon them, bearing the divine credentials, God's holy character. The investigative judgment is now in session to determine the destiny of every human soul. Our characters are about to be weighed in the heavenly balances, and measured by the divine rule. The testing and proving is now in progress, and every act of our lives will have its influence upon the final issue. All heaven is astir, watching the process with the deepest and most intense interest. How solemn is every moment, how freighted with eternal consequences! Would that we fully realized our situation. We are standing, as it were, on the very borders of eternal redemption. Soon the fighting will all be over, and the saints will be crowned triumphant victors. They have stood the test, they have developed the heavenly character, and the seal of the living God is upon them.

As individuals and as a people we are now undergoing the testing process. There is embarrassment and perplexity on every hand. Financial obligations rest heavily upon us. In view of the urgent calls for the light and truth to go to the world, we have at times undertaken more than there was money in hand to properly support. And now, just at a time when it seems to us that we are carrying every ounce of weight that it is possible for us to carry, we hear of one of our missionary institutions being so embarrassed that it must suspend payment, and that unless the necessary assistance is given, the precious cause of God must take upon itself the reproach and stigma of bankruptcy. But shall that be? Can that be? My soul answers, Never!

The trial is a severe one, but it is on just such occasions as these that we have an opportunity to come forward as individuals and as a people, and make manifest the principle that actuated God in giving His only begotten Son as the redemption price of the debt that the human race had piled up in that first tremendous failure. It is a trying test; we might feel that it is unjust, and even cruel, to have this additional burden thrust upon us at a time when we are bearing all that it seems possible for us to bear up under. Yet God knows better than we what we are able to bear. It is all the same with Him, whether to save with many or with few.

We must awake to the fact that the power of God is among us, and humbly submit ourselves to be used by it. Were it not for the divine help, our institutions would have failed long ago. But because God is in them, because they are merely the outward expressions of great truths committed to us, they can not fail. I can but see in this trial a most glorious opportunity for God to make manifest the mighty power of His saving grace, with the result that we shall experience, not defeat, but a glorious victory.

I am greatly pleased to know that an effort is being put forth to clear all our schools from financial embarrassment. Let this good work go on till every institution connected with the Third Angel's Message shall stand free of debt. Can such a thing be? — Yes, in the strength and power of God we are able to accomplish all this.

It gave us exceeding joy to learn that our leading brethren, assembled in council, decided to pay in full the obligations of the Christiania publishing house. Many may feel that this is a terrible burden, calling for tremendous effort and sacrifice. Yes, it required a tremendous sacrifice to redeem a lost world. The same spirit of sacrifice must be made manifest in us. Instead of looking at the enormity of the work and the sacrifice, let us rejoice in the fact that God has called us to be sharers with Him in this experience.

We are standing on the borders of eternal deliverance, and the word of the Lord comes to us: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." May we not as one man respond, "Let us go up at once and possess it; for we are well able to overcome it." "Only rebel not ye

against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

Has not the time come for the revelation of the power of God as never before? Then let us, one and all, arise, strip ourselves of every vestige of self, and consecrate every power of our being to the service of God. The great question before us now is not so much the payment of sundry obligations; but it is the preservation of the integrity of God's cause, the vindication of the divine character and attributes. All this is to be done through His chosen people. Would that we fully appreciated our opportunity.

The real question is, Shall we yield ourselves wholly and unreservedly to God? Shall we allow Him to use us in any way He may see fit in order to accomplish His own purpose? If we make this full and complete surrender, and permit the Lord to take the whole matter in hand, we shall very soon see the glorious deliverance so much desired. We shall be able to pay our obligations; and, more than this, money will flow into the treasury to supply every need of the rapidly advancing work. Let us stand united as one man in the union of the Father and the Son, and from one end of the line to the other, pass along the word of confidence and good courage.

O. A. OLSEN.

VALUABLE INFORMATION

To our brethren, and through them to suffering humanity everywhere: A physician, a brother in his ninety-third year, who has practiced medicine about seventy years, and has procured most of his remedies from the vegetable kingdom, wishes to say to all suffering from cancer, that the juice of the root of the narrow-leaf yellow dock will promptly relieve all cancer pains. This he has proved by an experience of twelve years.

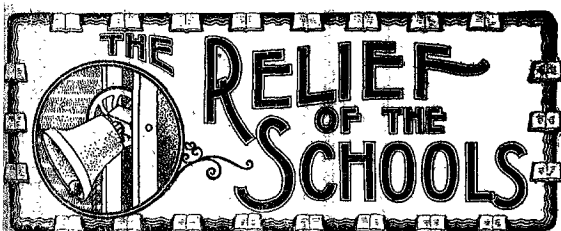
For cancer of the stomach, take internally as much and as often as the case requires. For surface cancers, bathe the parts freely in a decoction of the juice.

The yellow dock is not a poison, and its fresh roots can be obtained in almost every field and garden, and by every roadside.

This aged physician has done much charitable practice during his life, but is now poor, and others have to do his writing. If you desire further information on this important subject, send self-addressed, stamped envelope for return letter.

He would be pleased to receive voluntary testimonials from any who prove the virtues of this remedy.

Address Dr. Joel D. Hough, care of Jno. Wm. Stein, 282 Washington Ave. N., Battle Creek, Mich.



HAS YOUR CHURCH

selected at least one person to enter the special class, which will prepare to canvass for "Christ's Object Lessons"? It is intended that this course shall assist in bringing back the old-time missionary spirit in the churches, when the entire neighborhood was worked over and over by the faithful ones in the church, who truly believed that to warn their neighbors that Jesus is coming very, very soon, is the highest work that can be done.

Send some one to the Battle Creek College to take this special course, who can go back and assist the church to do this old-time missionary work.

Brother E. P. Boggs will have charge of the canvassing class. For further information, address Battle Creek College.

ACT NOW

We are receiving letters from some of the churches, stating that they have read the letter to the church, together with the Testimony and the

announcement, and that they are preparing to send some one to receive the training that is much needed in the church. One brother writes: "Your letter of the 2d inst. received, and read to the church, together with the Testimony and the announcement, with good results. We are going to do our part." We sent to every church elder in Battle Creek College district an appeal, with a Testimony and an announcement, to be read to the church. Has it been read to your church? If not, have it read at once, and act.

E. A. SUTHERLAND.

NEBRASKA

COLLEGE VIEW, NEB., Dec. 11, 1900.

DEAR BROTHER MAGAN: The Relief of the Schools is beginning here just now. Yesterday Nebraska sent in her first one thousand dollars from the books. Brother Sutherland immediately paid off a note for about twenty-two hundred dollars, whose owner called for cash versus longer time with interest. He thinks that Iowa will send in ten thousand dollars before school closes.

I deeply rejoice at the prospect. With the debt paid, we shall have the consuming interest and other means with which to do something in the industrial and other work. Our educational work surely needs divine help.

I have had before me a vision, which I have felt is yet a long way off. But now I hope for better things. I have longed to see our schools so manned that the teachers will be so consecrated, yet so balanced, that they will be unsurpassed in scholarship, without the exclusion of God, and yet deeply present servants of the Lord without monomaniacizing religion, from whose teaching will go forth students who know God for themselves, who are able exponents of present truth, who can relieve the sick and discouraged, and win to salvation the spiritually poor.

Yours sincerely,

B. G. WILKINSON.

COLLEGE VIEW, NEB., Dec. 10, 1900.

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

DEAR BROTHER: Thinking you would be interested in regard to our work for "Christ's Object Lessons," I will tell you something of what we are doing. We are carrying out the plans that were laid at our late council meeting at Battle Creek. All the Conference laborers are now more or less engaged in selling the book. We have already been able to hand Brother Sutherland one thousand dollars, received from the sale of the book. It was thankfully received, too, as Brother Sutherland had just received word from a woman who held a note of two thousand dollars against the college, which she wished to have paid. We intend to have the laborers work for the book all winter, but put them at their regular work in the spring.

The churches are also taking hold of the work in earnest, and we shall try to have them do all they can. But my mind is for the canvassers to take the book next summer, and receive the usual commission.

At present we have several who put in their whole time with the book, and receive the usual commission on smaller books as helps; and besides that, we give them from three to four dollars a week. I hope the Office will be able to turn out the books as fast as we can take orders for them. We are of good courage; for we believe this move is of the Lord, so we put our shoulders to the wheel, and "make the cart move."

Your brother in Christ,

N. P. NELSON.

OHIO

MT. VERNON, OHIO, Dec. —, 1900.

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

DEAR BROTHER: I feel that it will require a strong effort to bring the canvassing work in Ohio up to the place it ought to fill, but by the help of the Lord it will go forward.

So far as I now know, all our ministers and Bible workers are at work selling "Christ's Object Lessons." Success is sure. One whole State at work! I trust that other States are at work, too. A united people; how glad we ought to be! With kindest regards, I remain,

Your loving brother,

[Signed] A. H. HAUGHEY.

NEW YORK

BROOKLYN, N. Y., Dec. 9, 1900.

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

DEAR BROTHER: Your letters were duly received, also the tablet for pledges. Kindly send me a good supply of "Rolling Back the Reproach" as soon as you have them ready. I think this will be a help to our people in selling the book. I shall do all I can to circulate that good book in this Conference. I find it a most excellent work, and especially adapted to our times and our present needs.

As ever yours in the good work,

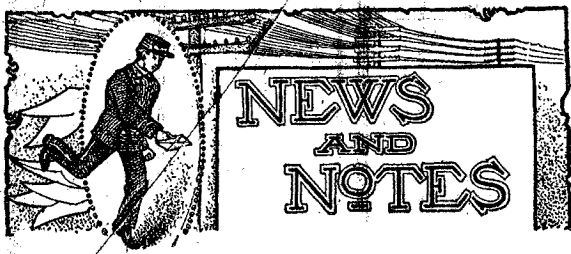
[Signed] GEORGE A. KING.

We earnestly request all our kind friends to remember that FIFTY THOUSAND DOLLARS is needed to pay for the material in "Christ's Object Lessons." We ask for large contributions from the rich and small gifts from the poor. Money for this purpose should be sent to the treasurer of the General Conference Association, care of Review and Herald, Battle Creek, Mich.; and be sure to state that it is for THE RELIEF OF THE SCHOOLS.

THE following contributions were received from January 7-22:—

Mrs. Eunice Crane.....	25
F. J. Harris.....	5 00
Maggie Campbell.....	1 00
Sam C. Hannon.....	1 75
T. W. Manchester.....	5 00
S. N. Young.....	5 00
Mrs. Carrie Johnson.....	5 00
J. R. Hunter.....	5 00
A friend.....	50
Mrs. A. Vuilleumier.....	5 50
Gertie Johanson.....	1 50
P. T. Magan (Collections).....	50 00
Mrs. Noah Hoover.....	2 25
A friend.....	5 00
W. C. McCuaig.....	75
Mrs. Geo. Fox.....	5 00
Mrs. J. B. Holland.....	1 10
Mrs. Eugene Oyer.....	50
A friend.....	2 21
A. E. Toop.....	5 00
Mrs. Rebecca Brandstater.....	1 35
Thos. Thornton.....	50 00
Clarissa M. Crane.....	5 00
Isabella M. Johnson.....	1 00
Joseph Hagmann.....	25 00
Ben Dunham.....	50 00
Mrs. Harrison Hutchins.....	10 42
Emily Hafford.....	1 00
Mrs. Dena Schuitman.....	1 00
Mason Wyatt.....	3 00
B. F. Ayers.....	2 00
W. M. Adams.....	5 00
A friend.....	5 00
Sarah Sturdevant.....	1 75
W. E. Veon.....	1 00
A friend.....	10 00
Frank Elwell.....	2 50
Louis Reinhard.....	2 00
J. A. Hardy.....	2 00
Almira J. Hicks.....	3 00
L. Edward Johnson.....	10 00
Albert Cheney.....	100 00
W. R. Irish.....	25 00
Mr. and Mrs. Jno. Shields.....	75 00
Ole Shager.....	5 00
John Walker.....	5 00
Herbert Stephenson.....	96
Julia Burrough.....	5 00

F. S. Good.....	10 00
Fred Cramer	15 00
P. T. Magan (Collections).....	300 00
J. M. Haines.....	10 00
W. H. McGarvey.....	3 00
S. J. Boswick.....	10 00
A friend	1 00
L. E. Coleson.....	1,000 00
John R. Ogden.....	2 00
Mrs. Margaret Boys.....	25
Clara Durepo	1 00
L. N. McMillan	10 00
Bessie E. Russell.....	6 50
R. W. Clark.....	50
Elizabeth Franks	5 00
Abner Thompson	25 00
Katherine E. Miller.....	2 50
Mrs. G. A. Stiefel.....	2 50
H. R. Johnson.....	50 00
H. H. Burden.....	2 00
W. C. Check.....	4 00
John Walker	25 00
Nettie Reynolds	2 00
L. W. Felter and wife.....	10 00
Mrs. Chas. Storie.....	1 00
Ella Burnie	1 00
Cashius Lynde	1 00
Elliott Lynde.....	5 00
John Wight	2 00
Mrs. Jane Lafave.....	25 00
Mary M. Gerould.....	5 00
W. D. Beeby.....	25
E. Holcomb	5 00
A friend	1 00
E. E. Neuman.....	3 00
L. R. Houpt.....	10 00
M. Hinchcliff	5 00
D. S. Harper.....	15 00
C. M. Everest.....	2 00
John Wight	10 00
Mrs. Ida E. Richart.....	50 00



—Mme. Dreyfus has gone to Nice, France, to pass the winter. Her husband will soon join her.

—Great Britain's war office refuses to issue further permits for newspaper correspondents in South Africa.

—By the recent burning of an office building in Washington, 80,000 pension claims were destroyed, besides claims pending before the Treasury Department and the patent office.

—The schoolboys of the country have contributed \$60,000 for a United States battle-ship, to be called "The American Boy." The Secretary of the Navy suggests, however, that the money be used "for a sailors' national home in Washington."

—Three more Stanford University (Cal.) professors have resigned (making five in all), and the loss of many students is feared. However, Harvard professors are on their way to fill the vacancies, and 500 of the students have expressed confidence in the management.

—More than 100,000 tons of soft coal are soon to be shipped from Baltimore and Philadelphia, to Halifax and the ports of New Brunswick and Newfoundland. The strange part of it is that "a large quantity of this coal will be delivered in the neighborhood of the soft coal mines of Nova Scotia, the existence of which has been the chief excuse for our protective tariff duty on coal of this character."

—It is reported that "the Congressional investigation at West Point probed a good deal deeper than the military investigation," which preceded it. It is strange that people should become so excited over the existence of hazing (with its attendant fighting and cruelty) at West Point Academy, when the very object of that institution is to teach young men how most scientifically to fight, and even to kill, other men.

—President Diaz, of Mexico, is ill, yet able to transact business of importance.

—Bryan's new weekly paper, the *Commoner*, made its first appearance the 23d inst.

—All the classes at West Point Academy have "unanimously decided to abolish hazing."

—Celebrations of the two hundredth anniversary of the kingdom of Prussia began the 17th inst.

—Johann Faber, founder of the famous Faber lead-pencil factory in Germany, died at Nuremberg, the 17th inst.

—Montreal had a \$4,000,000 fire in its business district, January 23. Among the nineteen large buildings consumed was the Board of Trade. It was impossible to control the flames.

—Potato-bread is used extensively in Germany as a horse food. The potatoes, after being stewed and mashed, are mixed with an equal part of meal, made into four-pound loaves, and baked.

—A new process has been discovered in England whereby paper is to be manufactured from common grass. It is said that paper thus obtained is "desirable for drawing and tracing, because of its remarkable suppleness and strength."

—According to the *Financial Chronicle*, the railroad gross earnings for 1900, on 113 roads that have reported, "show an increase of almost \$100,000,000, or nearly nine per cent; and it is estimated that full reports will show an increase of \$125,000,000." The gross earnings for the year 1900 exceed those of 1894 by fifty-five per cent.

—The Federal Steel Company, the steel trust managed by J. Pierpont Morgan, "has acquired control of the American Steel and Wire Company, the competing trust, of which John W. Gates is president. The purchase of its stock was manipulated by the Morgan syndicate, under cover of a disturbance in the stock market, produced for the purpose."

—While she was being initiated into the Alpha Theta Mu Society of the Wichita (Kan.) high school, Miss Jessie Lewelling, daughter of former Governor Lewelling, was branded for life with the Greek letters "A T M," which stand for the name of the society. The characters were burned on her forehead "with pure nitrate of silver, the acid penetrating the flesh to the depth of a quarter of an inch." She was thus hazed because of "her refusal to go through with certain 'funny formations,' as they say at West Point," in connection with her initiation. It is said that the young women "were ignorant of the character of the chemical they were using." It is a fair example of the cruel hazing that goes on in many schools and universities throughout the land.

—It is reported, from England, that "the Tammany ring in New York are in despair, for Mr. Robert Barr is to expose their iniquities in a two-hundred-thousand-word novel." But, according to the *New York Times*, another work, entitled "History of Tammany Hall," will be of far more importance. It has been written by Gustave Myers, "who for the last five years has been industriously engaged in examining every court record, legislative proceeding, and city document which could throw light upon the working of the society." Again, "not the least interesting feature of the forthcoming publication, is the difficulty that Mr. Myers has encountered in attempting to secure a publisher. One well-known house, while praising his book and the motive that inspired its writing, replied: 'We should hardly feel warranted in locking horns with Tammany.' The appearance of the book will be due to the efforts of a few public-spirited citizens."

—Queen Victoria died at the Osborne House, Isle of Wight, January 22. Her son, Albert Edward, Prince of Wales, is now Edward VII., king of England. Nearly all the world is mourning the loss of Victoria. The flags of England and her colonies, and thousands of American flags, floated at half-mast as soon as it became known that she was dead. Born May 24, 1819, Victoria succeeded to the throne at the age of eighteen, June 30, 1837. She was married Feb. 10, 1840, to Prince Albert, of Saxe-Coburg and Gotha, and bore nine children during the twenty-two years of her wedded life. She became a widow in 1862, and was proclaimed empress of India in 1876. She outlived all the men who were officials of the kingdom when she became queen, and expired in the sixty-fourth year of her reign—"the longest single reign known in the annals of the kingdom." She was opposed to the war in South Africa, and, without doubt, the continuance of that war hastened the time of her death. Having stood "in that fierce light which beats upon a throne, and blackens every blot," for nearly sixty-four years, during all those many years she "has given Europe its purest court," and has been happily described as "the queenliest of women and the most womanly of queens."

—Verdi, the great composer of music, is dying in Milan, Italy. He was born Oct. 10, 1813.

—General Plazoas has been elected president of Ecuador, defeating General Garcia by a majority of 40,000 votes.

—The emperor of Japan will visit Europe next spring. He will first visit the czar, and expects to reach Vienna in May.

—Elisha Gray, the well-known electrical inventor, died suddenly at Newtonville, Mass., January 23, at the age of sixty-five.

—A railroad combine has been formed of the Great Northern, Milwaukee and St. Paul, Northern Pacific, and the Erie, making a new and powerful system from ocean to ocean.

—The reapportionment bill was signed by President McKinley the 17th inst., and is now law. It fixes the number of representatives in Congress, after March 3, 1903, at 386.

—The county attorney recently dismissed the charge against Mrs. Carrie Nation, of Wichita, Kan. (for breaking saloon fixtures), on the ground of insanity. Since then, assisted by two women, she has destroyed \$2,000 worth of Wichita saloon property.

—Russian papers favor the disposition of the United States to make the Nicaragua Canal an American canal, for the Americans. One, in particular, says: "During the last half-century Russia and the United States have developed their [maritime] powers, and they can afford to tear the nets which British diplomacy has woven around them. The victory which the Americans have won in this case can give us only satisfaction." And again: "Since the war of the Revolution, Russia's sympathies have always been on the side of the republic." It is rather queer that a despotic government can sympathize with a republic.

—The center of population of the United States is still moving westward. Since the census of 1890 it has moved fourteen miles to the west. In 1790 the center of population was approximately 23 miles east of Baltimore, Md.; in 1800, 18 miles west of Baltimore; in 1810, 40 miles northwest by west of Washington, D. C.; in 1820, 16 miles north of Woodstock, Va.; in 1830, 19 miles southwest of Moorefield, W. Va.; in 1840, 16 miles south of Clarksburg, W. Va.; in 1850, 23 miles southeast of Parkersburg, W. Va.; in 1860, 20 miles south of Chillicothe, Ohio; in 1870, 48 miles northeast of Cincinnati, Ohio; in 1880, 8 miles southwest of Cincinnati; in 1890, 20 miles east of Columbus, Ind.; and, in 1900, 7 miles southeast of Columbus.

—A military spyglass has just been invented, through which a man may observe the actions of the enemy, from behind a rampart, without danger. By means of prisms the light is deflected in such a manner that, although the officer's head is lower than the protecting fortification, he may easily see what is going on outside, and avoid being made a mark for the enemy's bullets. This spyglass may also be used by a person hidden behind a tree, in which case the observer merely "allows the ends of the instrument to project behind the sides of the tree." The instrument weighs about one and one-half pounds and magnifies ten times, embracing a linear field of sixty-five yards. It has been tested by usage in the Swiss army.

—Baron Wilhelm Rothschild, head of the famous family of bankers, died at Frankfort, Germany, January 25. He was a rigidly orthodox Jew. The real family name is simply Anselm, the name Rothschild being applied to the family on account of there being a red shield on the front of their house of business at 52 Judengasse, Frankfort. The wealth of the Rothschilds has been estimated at two thousand millions of dollars (\$2,000,000,000); yet this even falls far short, it is thought, of the real value of their wealth. Since the year 1815 the Rothschilds have raised for Great Britain alone more than \$1,000,000,000; for Austria, \$250,000,000; for Prussia, \$200,000,000; for France, \$400,000,000; for Italy, \$300,000,000; for Russia, \$125,000,000; for Brazil, \$70,000,000; and in 1895 they took \$15,000,000 of the United States loan. All the Rothschild banks work in harmony, absolute secrecy being their rule of action; they divide all profits, and stand by one another under all circumstances, holding family councils on all important matters. Before the death of Alphonse de Rothschild, in Paris, and of William, in Frankfort, there were eleven Rothschild barons. The nine remaining are situated as follows: Nathaniel, Alfred, and Leopold, in London; Gustav, Edward, Adolphe, and James, in Paris; Nathaniel, a baron of the Austrian Empire, in Vienna; Nathan, in London, who is regarded "the greatest of the Rothschilds." The power wielded by this family has been and still is something enormous, whole nations even bowing to their decisions.



NOTES FROM BRAZIL

AUGUST 2 I embarked for Espirito Santo, but on account of the bubonic plague our steamer underwent a quarantine of ten days. August 11 we reached Victoria, and a fourteen-hours' ride in a canoe on the beautiful Santa Maria River brought me to Porto Cachoeira, whence, after a ride of six hours, I was once more among those of like precious faith. It was almost eighteen months since my previous visit to these brethren. The churches in this province having been so long without ministerial help, and under rather unfavorable circumstances, I feared I should find them in not the best condition. But, thank the Lord for His goodness, I found harmony and unity among them, and nearly all were of good courage in the Lord. I labored among them for nine weeks, visiting and strengthening them, and also visiting four new districts, in two of which there are Sabbath-keepers. In the other two some are convinced of the truth, who we hope will soon obey.

This trip brought me for the first time over a large territory, and I often admired the fertile land through which we traveled. What missionary work might be done by those who love the truth, if they should come here and live the truth before the people, showing them how to till the soil properly, and how to live for the Lord. Of course things are very primitive. Although we must frequently cross large streams, a bridge is something unknown in some of these sections. Hence, when possible, we would ride through the rivers; and where the water was too deep to ride through, the horses and riders would swim across the river, while their riders and saddles were taken over in a canoe. This latter was especially true of the district of Guandú, which takes its name from the river that flows through that section.

In Guandú I found several Brazilians who, through the faithful labors of a German brother, had become somewhat interested in present truth. In the homes of some of these Brazilians, such a common luxury as a table or chairs is unknown. When they wish to seat themselves, mother earth offers all their ambition requires. One Sunday afternoon a meeting was held at one of these Brazilian homes. In all, about thirty persons were present. After the service I, with about twenty-four others, remained for *jantar* (dinner), which was both cooked and served in a kitchen six by ten feet in size. This small kitchen contained a large stove of earth; a mill to grind coffee or corn; a low bench about a foot high, which, by using a little economy in sitting, might furnish seats for three persons; and a piece of timber about one foot wide and one foot thick, and perhaps four feet long, with a hollow place in the middle, which served as a mortar.

When dinner was ready, I was asked to say *gracias* (thanks); and then, being in their estimation the most honored guest, I was invited to take the lead in helping myself. Upon entering the kitchen, I beheld, upon the piece of timber before mentioned, a row of kettles and pots as they had come from the fire. One contained the proverbial Brazilian black beans, another rice, still another *polenta* (corn-meal mush), a fourth sweet potatoes. Upon being urged repeatedly to help myself, I did so, which was the signal for the rest to follow suit; and in a little while the entire company of twenty-four might be seen, one after another, coming with his plate for a supply, and then going out, some squatting on the ground, others standing, still others leaning up against a building, with a plate in one hand and a fork in the other, in various grotesque attitudes. And although some failed to get a fork, there not being enough forks for all (as for knives, there were none at all), no one seemed troubled over that slight inconvenience, but went to work with nature's five-fingered fork (his fingers), with as much satisfaction as any one else. You will say, "A happy company!" and so they were; for after dinner, which was eaten about 6 P. M., Bible study and singing continued until 11 P. M., and some did not stop until 1 A. M.

As almost every planter raises tobacco, all use it, even the women, some of whom consume as much as the men. But some of these have already received the gospel, and it has freed them from these bad habits; so let us hope that many more will accept

this cleansing stream, which can make them as white as snow. I find these people very simple, and while they have some bad habits, they also have many good qualities. Wherever I went, the need of reading-matter was evident, and I was pleased to see that our new journal, *O Arauto da Verdade* meets with a kind reception everywhere among the Catholics. May the Lord bless every effort to advance His cause, and gather from all nations those who love righteousness.

During the entire journey I enjoyed much of the Lord's blessing. I baptized thirteen persons; and when I left the brethren, all were of good courage and determined to press on in the good fight of faith. May the dear Lord ever keep them.

F. W. SPIES.

MANITOBA

MORDEN.—April 12, 1900, we moved from Kilmarney to Morden, to help build up the good work in this place. Here is the home of Elder H. J. Dirksen, one of our German ministers. He has done much faithful work here, and several Germans have accepted the truth. The time had come to labor for the English people; and as the brethren here had no place in which to hold meetings, except a private house, we rented a church building. The meetings began with a fair attendance, and one person accepted the truth.

Our camp-meeting, which began July 1, added much to the interest of the work here. Elders Morrison, Hoopes, and Wilkinson, and Brother Graff gave much valuable instruction. The attendance was good, and the last day of the meeting there were nearly one thousand persons on the grounds. A number took their stand for the truth. After the camp-meeting we kept our large tent standing for six weeks. Elder Nelson, director of the mission field, Elders Buhalts and Dirksen, and a number of Bible workers remained to help in the good work. About the middle of August the most of the laborers were obliged to leave, only my wife and I being left to carry on the work. As a result of the effort since camp-meeting several have taken their stand for the truth, and the church at Morden now has fifty-two members. Several young persons are in the truth, but have not yet united with the church. The brethren here have built a new church, twenty by thirty-six feet, and have it nearly all paid for.

J. J. GRAVELLE.

SUGGESTIVE

THE church at Midway, Pa., was disbanded nearly two years ago. A few believers clung to the truth, earnestly imploring the Lord for help. Two families were especially burdened for their children, and greatly desired a church school.

The burden of this work was laid on me when I first visited Midway, September 4, but it then seemed impossible to engage in the work there. In a short time, however, the way was unexpectedly opened; and although feeling incapable of undertaking such a work alone, I could not fail to fulfill my promise to the Lord to work anywhere in any way.

The school was opened in a humble place, and in an equally humble way, Oct. 3, 1900, with nine pupils, one of whom is a boarding student from Pittsburg. The Lord has greatly blessed the effort. The children are now learning rapidly. The burden of expense falls largely on two coal miners. But they willingly bear it, sacrificing for their children.

The Lord's blessing has not been confined to the school. Backsliders are returning, faltering ones are established again, and the "mind to work" is taking possession of all. Two persons have begun canvassing, they say as "regulars." Three others are doing good work here. Fifty copies of the *Signs of the Times* are sold weekly. About seventy-five dollars' worth of tracts, pamphlets, and books has already been sold.

Are there not other places like this? Are there not others who are willing to engage in humble work for the Lord?

I will gladly explain our financial matters, etc., to any who will write. W. F. CALDWELL.

INDIANA

MUNCIE.—Since our annual camp-meeting, which was held last September, in Muncie, a strong corps of workers has been looking after the interest created at that time. Meetings have been held each evening since our camp-meeting closed, with the exception of two weeks, when the church was undergoing repairs. During these meetings considerable interest has been manifested to hear the truth. Over seventy-five dollars has been received in contributions. Sabbath, December 1, the first Seventh-day Adventist church was organized in Muncie, with twenty-seven members.

We are now engaged in the second series of meetings, with a good attendance, and an excellent interest. Bible studies are held with those who are interested. Short readings are given two or three times a week, just before preaching. We expect great things from our Lord, who has wrought so wonderfully for us thus far.

P. G. STANLEY,
F. M. ROBERTS.

ALABAMA

JUNIATA.—It will soon be three years since our school work started at this place. The work has been carried on quietly, yet earnestly; and in addition to their school and farm work, the teachers have done much work in relieving the needs of the poor. We have three buildings, including the schoolhouse. Last June we held a series of meetings, which lasted a month. At that time several decided to obey the Lord, and two of the students were baptized.

December 10 we concluded a two-weeks' effort, having conducted thirty-five evening studies with the school and the public. Nine persons were baptized, and a church of twenty-seven members was organized, twenty-five being new converts to the faith. It was a blessed experience to all present to see what a great work the Lord is doing for this people. Lifelong habits were laid aside, the one desire being to please the Lord. May He keep these people in humbleness of mind.

At Fruithurst several have begun the observance of the Sabbath of the Lord, and are walking in the pathway of light. We hope soon to visit the place, and organize a company there.

Brethren, pray the Lord of the harvest to send forth more laborers.

W. WOODFORD.

TENNESSEE RIVER CONFERENCE

THE last year has been one of prosperity and general advancement in our work. A goodly number of additions have been made to our churches, and one new church has been organized. The tithe was increased about one fifth, and the debt of the tract society was materially reduced. It has been the most prosperous year that the Conference has seen for several years. Our camp-meeting, which was held at Paris, Tenn., was exceptionally good. Those of experience in camp-meeting work said it was the best meeting they ever attended. The interest created was followed up with Bible work and other meetings, and as a result several persons accepted the faith. An interest is still manifested as a result of this effort, which we believe will finally result in many more taking their stand upon the commandments of God and the faith of Jesus.

We are making a special effort in behalf of the work among the colored people, and expect that at least two workers will devote their whole time to this race. For two months Sister Cornwell has been laboring among the colored people at Memphis, and already an interest is awakened. Elder Sheafe is expected here in a few weeks, to hold meetings with two of our colored churches. At one place that he expects to visit, much reading-matter has been distributed among the colored people by Brother Woodlin, a self-supporting missionary. We look for good results when an effort is put forth among them.

The Tennessee River Conference is composed of that portion of Tennessee and Kentucky lying west of a line starting about twenty miles below Louisville, and running nearly due south from the Ohio River. This gives us quite a change of climate between the northern and the southern portion of the Conference. In the territory covered by this Conference, we have as fine farming lands as I have ever seen anywhere; and the products raised usually bring good prices. The price of land is much more reasonable than in the North, and there is no better country to which to emigrate, from a financial point of view, to say nothing of the great opportunity of carrying the message for this time to a people in a most needy field.

I would make a special appeal to brethren having

a little money and a missionary spirit, who desire to enter a most needy field to advance the cause of Christ, to come South and unite their interests with ours, to help in building up the work here. Several persons have come to this Conference from the North during the last year, and they are all delighted with the climate and with the future prospects. There are many in Battle Creek and other places who could be spared as well as not, who could be of great benefit to the cause in this needy field. I shall be pleased to hear from any who are looking for an opening where they can serve the Lord more efficiently, and who are inclined to the Southern field. I will gladly give any information desired to any who will address me at 1122 Park St., Bowling Green, Ky. W. J. STONE.

MICHIGAN

CADILLAC.—As a result of cottage meetings and Bible readings, a number have entered the service of the Lord. Wednesday evening, December 9, at the Baptist church, six persons were baptized.

I am now at Frankfort, assisting Elder Stureman in a short series of meetings. O. SOULE.

CLEAR WATER.—Last November I began a course of lectures in a schoolhouse at this place. From the first, the attendance and interest were good. Eight have begun the observance of the Sabbath, and are happy in the truth. Brother Hansen has been with me since the meeting at Petoskey, and has done excellent service. I now begin my work among the churches, but he will remain to develop the interest here.

Satan has been active, but his wrath has been made to praise the Lord. A First-day Adventist came here last Sunday to preach against the Sabbath. He, of course, in strong terms abolished the law. In the evening I reviewed him; and as we began to visit among the people the next day, we found that some who had been our enemies had become our friends. All the new Sabbath-keepers are firm in the truth. Our courage is good, and we praise the Lord for the success He has given us in this short time. B. F. STUREMAN.

KANSAS

THE twenty-sixth annual session of the Kansas Tract Society was held in connection with the Kansas Conference in Topeka, December 24-28. Three meetings were held. The auditor's report of the treasurer's books for twelve months, ending June 30, was as follows:—

RESOURCES	
Value of stock on hand.....	\$1,733 48
Value of furniture and fixtures..	474 35
Due from individuals.....	3,965 54
Due from local societies.....	991 47
Bills receivable (notes).....	306 76
Cash on hand.....	495 33
Total.....	\$7,966 93
LIABILITIES	
Due individuals and local societies.....	\$ 292 00
Due publishing houses.....	921 92
Total.....	\$1,213 92
Net resources...	6,753 01
Profits on merchandise.....	\$1,479 39
Expense on Worker.....	\$ 57 00
Depreciation on furniture and fixtures.....	39 22
Expense account.....	1,054 09
Postage.....	328 59
Accounts transferred to profit and loss.....	240 22
Total.....	\$1,719 12
Loss for the year.....	239 73

C. T. CAVANESS, Auditor.

Our business during the last year amounted to much more than that of the preceding year, yet much of our work was without profit, considerable missionary work having been done. It will be noticed that our net loss for the year was practically the amount of the old accounts, which were charged to the "loss and gain" accounts.

Elder Westphal gave a brief statement showing the large amount of missionary work that has been done by the society during the year. We bought one hundred and forty dollars' worth of Brother Haughey's tract, "Christ's Second Coming." These were given to our canvassers and others for gratuitous distribution. The Independence number of the *Signs of the Times* was sent to all the editors in

our State, which cost about twenty-eight dollars. Tracts were furnished for free distribution at the Wichita and other camp-meetings, as well as a large number of the *Signs* advertising the camp-meetings.

The following officers were elected for the ensuing year: President, Elder J. W. Westphal; Vice-President, Elder H. F. Ketrang; Secretary and Treasurer, R. M. Rockey; State Agent, W. F. Surber. R. M. ROCKEY, Sec.

WISCONSIN

CECIL.—My wife and I are in a German community, where the people are nearly all members of the Lutheran, Reformed Lutheran, or Catholic churches. In the first place, one minister strictly forbade me to visit any of his people. A little later another did the same thing, adding that he would counsel with the other ministers, and they would so warn the people that they would close their doors on us.

These methods proving unsuccessful, three ministers went to the town board to induce them to turn us out of the town hall, in which we hold meetings. However, the board would not be coerced, but said that they had given us the use of the hall, and would not take it away. This attempt failing, the parents were visited, and instructed not to send their children to the children's meeting, which we hold twice a week, as it would only confuse them. Many of the children still attend. The ministers follow us from house to house. They have taken the tracts from them, and induced them to promise not to attend our meetings. One man burned a copy of "Bible Readings." Their helpers also visit those who have become interested in the truth.

Although some turn away, many still receive us gladly. Dusty Bibles are brought forth, and new ones purchased. There is quite a stir here, occasioned by the message. Satan does not grow tired nor discouraged. He tries plan after plan, old and new. I truly believe that if God's people would work with such determination to save souls as Satan does to destroy, much more would be accomplished. Let us work untiringly, for we are admonished "to preach the word of light to those whom we may judge to be as hopeless as though they were in their graves." JETHRO KLOSS.



SPECIAL NOTICES

PUBLICATIONS WANTED

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

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

Miss E. L. Sanks, Florahome, Fla.

Elder L. A. Dow, Box 50, Rockville, Me.

Mrs. Elena F. Dobb, 715 N. Davis, Pensacola, Fla.

Mrs. C. W. Crowell, Box 62, Gravette, Ark., lives where people are traveling each way in covered wagons, and lodges many. She desires publications to supply these, and also to fill another reading rack in a depot, in addition to the one she already has.

BUSINESS NOTICE

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.—A small Adventist family with team and tools (good worker) to farm on shares. Five miles from Sturgis, two miles from Burr Oak, Mich. Address Libbie Johnson, Athens, Mich.

Obituaries.

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

SMITH.—Fell asleep in Jesus, Dec. 19, 1900, Sister Sophia Smith. She was born in Tennessee about 1826, going to California in 1850. She united with the Seventh-day Adventist church at Reno, Cal., about sixteen years ago, and continued in the faith until death. Funeral services were conducted by the writer, at Reno, Cal. H. F. COURTER.

EVERETT.—Died at Kilmarnock, Va., Nov. 10, 1900, of typhoid fever, our daughter, Ruth Constance, aged 1 year, 5 months, 10 days. She was an affectionate, kind, and obedient child. We have the blessed hope to sustain us that Jesus will soon come, when we shall meet to part no more. N. L. AND EVA EVERETT.

BOSLER.—Died Dec. 8, 1900, Eli Simmons Bosler, of cancer of the peritoneum. The entire wall of the abdominal cavity had become involved in the ravages of this fatal disease, yet until within about three weeks of his death he continued his manual work, that his family might have bread and a shelter. He died rejoicing in the message, accepted in his last illness. M. S. BABCOCK.

DODGE.—Died in Marlow, N. H., Nov. 9, 1900, Sister Lucy A. Dodge, aged 78 years, 11 months. She was converted in her youth, and united with the Congregational church in Stoddard, N. H. In 1854 she saw and accepted the Sabbath with other truths for this time, and soon united with the Seventh-day Adventist church in Washington, N. H., of which she was a valued member. MRS. S. P. MEAD.

ROBERTS.—Died at his home, near Spring Arbor, Mich., Dec. 2, 1900, of typhoid fever, Brother James C. Roberts, in the fifty-second year of his age. Brother Roberts was born in Spring Arbor Township, where the larger part of his life was spent. Funeral services were attended by a large number of sympathizing friends and relatives, to whom words of comfort were spoken by the writer. O. F. CAMPBELL.

LENNARD.—Died at Terra Ceia, Fla., Nov. 25, 1900, after five-days' illness with malignant erysipelas, Sister A. E. Lennard, aged 65 years, 1 month, and 24 days. She was a firm believer in the Third Angel's Message. She leaves a husband, two daughters, and several grandchildren. She was a faithful wife and mother. She was the light of her home. God only can comfort the bereaved family. G. W. NEWMAN.

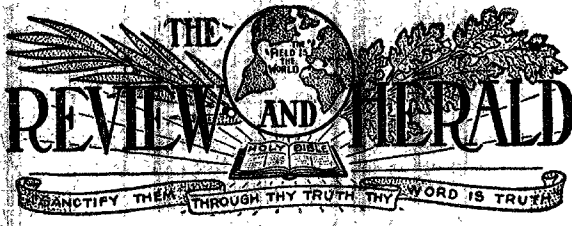
PRICE.—Died at the home of his son, in Grand Rapids, Mich., Nov. 7, 1900, after four weeks of severe suffering from Bright's disease, T. J. Price, in the eighty-third year of his age. Brother Price was born in England, and when quite young had the pleasure of playing with Queen Victoria. He accepted present truth twenty-three years ago, and was strong in the faith and an ardent worker, canvassing for our books even in his eightieth year. J. J. NICHOLS.

COX.—Died at the home of her daughter, Mrs. J. R. Springer, of Holly, Ore., Nov. 21, 1900, Maria A. Cox, aged 83 years, 3 months, 6 days. The deceased was born in New York, accepted the Third Angel's Message about 1860, came to California in 1882, and united with the Woodland church, where she has since held membership. She died in the triumphs of faith. Memorial services were held at Woodland, Dec. 23, 1900, by the writer. C. N. MARTIN.

MERRITT.—Alice Lenard Merritt, died Dec. 11, 1900, at the home of her son-in-law, Elder L. D. Santee, Princeville, Ill. Sister Merritt was almost ninety years old at the time of her death, having been born Aug. 3, 1811. At the age of twenty-four she married J. B. Merritt. After thirty-eight years of married life she was left a widow with eight children, six of whom survive her. The funeral services were conducted by the writer, assisted by the pastor of the Methodist church of Princeville. W. D. CURTIS.

CARPENTER.—Died in Monrovia, Cal., Nov. 20, 1900, Sister Josephine Carpenter, after a long and painful illness. She was born in Herkimer Co., N. Y., July 6, 1841. Sister Carpenter accepted the Third Angel's Message about two years ago, and stood firm for the truth till the last. She leaves a husband, son, and daughter, and a large number of friends. We feel assured we shall meet her in the resurrection of the just. Words of comfort were spoken by J. P. Stoops (Presbyterian) and the writer. R. W. MILLER.

**REVIEW AND HERALD PUB. CO.,
BATTLE CREEK, MICH.**



BATTLE CREEK, MICH., JANUARY 29, 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.

In the past hundred years there were two hundred wars.

THE Duke of Norfolk is the leading Catholic layman in Great Britain. Recently, at Rome, he made a speech in favor of the restoration of the temporal power of the pope, that was so strong that the British government is glad that the duke went out of office some time ago, so that the government can not in any way be held responsible or compromised by his speech.

ON the legislation of that American-Philippine Commission, it was stated in the United States Senate, January 16,—*Congressional Record*, page 1191,—that the commission had enacted that "if any man is elected or appointed to an office, and he declines to accept, he shall serve a term of imprisonment not exceeding three years." That is exactly the Roman sort of legislation: and by Constantine.

THAT book, "Easy Steps in the Bible Story," is a book not merely for the holidays and the holiday trade, but for all time. And that is why it is the best book in the world for the children. Be sure to let your children have the blessing of reading it. It will cost you but twenty-five cents to do it; and the book will pay back many, many times the price. Address Review and Herald Pub. Co., Battle Creek, Mich., or Pacific Press, Oakland, Cal.

HAVE you yet received power for witnessing? If not, then get, without delay, that excellent book, "Power for Witnessing;" and it will tell you in such a beautiful, winning way how to receive that power, and it will be so plain and easy to you, that you will be able to receive it and rejoice for evermore. Be sure to get it. It is beautifully bound as well as beautifully written, and costs but seventy-five cents. Address Pacific Press, Oakland, Cal., or Review and Herald Pub. Co., Battle Creek, Mich.

BACK numbers of the REVIEW containing the articles on The Plagues can no more be supplied. Since the last of those articles was printed, a few persons have sent orders for the whole set. Large numbers of extra copies of each number were printed; but they are all exhausted; and it is too late to reprint any of the articles. If a sufficient number of calls were made for those articles in tract form, no doubt the publishing house would issue them in that shape. But the REVIEW has done all that it can do.

QUEEN VICTORIA

died January 22, at 6:30 P. M. She had reigned sixty-three years, seven months, and two days. She had lived eighty-one years, seven months, and twenty-eight days. Her own inscription, which was put on the tomb of her buried husband in 1862, at whose side a vacant place was prepared for herself, tells more of her than any eulogy could do:—

His Mourning Widow, Victoria,
directed that all that is mortal of
Prince Albert be placed in this sep-
ulchre, 1862. Farewell, well-be-
loved. Here at last I will rest
with thee. With thee, in Christ, I
will rise again.

King Edward now reigns in England.

FOR SOME TIME

there has been run a series of articles in the REVIEW under the heading of "Sowing for Physical and Spiritual Health." With next week's paper the articles on this

SOWING

will be finished. Then the week afterward the series will be continued, but it will be on the

REAPING

This Reaping from that Sowing is only Health: even

DIVINE HEALING

These will be among the most important articles ever printed in the REVIEW. Get ready for them. Do not let your subscription expire now, of all times in your life. And be sure to remember your friend or neighbor, in connection with these articles. How many persons are to-day being deceived by false healers, and brought more firmly than ever under the power of the enemy! The truth of Divine Healing is what we are going to print. Be sure not to miss these articles.

DELEGATES AND VISITORS TO THE GENERAL CONFERENCE

THE Battle Creek church, recognizing the importance of the approaching General Conference and the necessity of looking after the comfort and welfare of those who expect to attend, have, through their church board, selected a committee to arrange all matters connected with the entertainment of delegates and visitors.

In order to facilitate the work of the committee, we have thought to begin our work thus early, that arrangements may be completed as far as possible before the arrival of those who expect to attend. All accredited delegates will, of course, send their credentials to Elder L. A. Hoopes, and these in turn will be given to the committee, who will arrange for their entertainment. This is all whom the church has arranged for, to entertain free of cost; yet we shall try to arrange as far as possible for every one who writes to us. Board and room will be obtained at reasonable rates, and it would be well to state if you are physically unable to walk a reasonable distance, as this may assist us in assigning you a place. Arrangements will be made to meet trains, care for baggage, etc., which will be announced later.

All communications relating to entertainment, etc., should be addressed to the secretary of the committee, F. L. Chaney, care of Review and Herald, Battle Creek, Mich. J. W. COLLIE,

Chairman of Committee on Entertainment.

A HOME is desired for a boy twelve years of age, who has been reared by Sabbath-keepers until recently, and is now with his mother, who is not a Sabbath-keeper. It is necessary for her to give up the boy, as she is not able to support him. She prefers to place him with Seventh-day Adventists. Any one who knows of a place where such a boy can find a home and be taught to work, please correspond with E. A. Sutherland.

ILLINOIS, ATTENTION!





I WISH to call the attention of the brethren and sisters of Illinois to the announcement of the Battle Creek College special course for canvassers who desire to handle "Christ's Object Lessons." This course will begin January 29, and extend to April 23. It will not be best to keep our workers entirely upon this for a long time, and the churches should at once see that persons are selected and prepared to carry forward the work. We trust that our brethren and sisters of Illinois will be in harmony with the Testimony, which says that they should send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Those who desire further information should send for an announcement. Address Battle Creek College. N. W. KAUBLE.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in February, 1900, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

Sabbath Sunset Calendar

"Remember the Sabbath day to keep it holy.
"Six days shalt thou labor, and do all thy work.
"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1901 FEBRUARY 1901						
Su	Mo	Tu	We	Th	Fr	Sa
 F. M. 3	 L. Q. 11				1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	 N. M. 18	 F. Q. 25

The Sun Sets

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cali- fornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI. 1	5.12	5.16	5.20	5.32
SAB. 2	5.13	5.17	5.21	5.33
FRI. 8	5.21	5.25	5.28	5.39
SAB. 9	5.23	5.26	5.29	5.40
FRI. 15	5.31	5.33	5.36	5.45
SAB. 16	5.32	5.35	5.37	5.46
FRI. 22	5.41	5.41	5.44	5.51
SAB. 23	5.42	5.43	5.45	5.52