

set some in the Church, *first* apostles, *secondarily* prophets, *thirdly* teachers, *after that* miracles, then gifts of healings, helps, governments, diversities of tongues."

It is significant that with *all* the gifts of the Spirit, Christianity, and even the plan of salvation itself, would be a failure without the *first* of the *fruits* of the Spirit, which is *love*. Read I Corinthians 13. Let us see to it, then, that by His grace the fruits of the Spirit appear and abound in our lives, and the One who longs to clothe His commandment-keeping people with power will bestow the gifts.

Divinely wrought miracles serve a purpose in the plan of salvation. But the popular idea of what constitutes a miracle, does not make character; for *ten* lepers were cleansed, but only *one* responded to the influence of the Holy Spirit, and thereby experienced the change of heart called conversion—the great miracle that God desires to have wrought in every man. It was doubtless in this sense that the apostles fulfilled the prophecy of the Saviour, "The works that I do shall he do also; and *greater*;" for during their ministry, many more souls were converted in a single day than during the entire period of the Saviour's earthly life.

Signs and wonders do not make character: the only thing that will give the passport to heaven is character in Jesus Christ. Principles of truth, inwrought in heart and life, and flowing out in words and deeds of goodness, are what God honors.

Those who depend on miraculous manifestations for salvation and for identifying the truth and people of God, are not prepared for heaven, but rather for deception; for Satan will work "with *all* power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the *love of the truth, that they might be saved.*"

THE WAY IT SEEMS TO ME

M. L. LEACH

(Traverse City, Mich.)

In the dim shadows of the gathering war clouds, the later events in the line of prophecy loom up in huge proportions, while those that come before are lost sight of or sink into comparative insignificance. We look for the great battle in which the kings of the East are to take a conspicuous part, forgetting that the way of the kings of the East will not be prepared till after certain other events, prophesied of as coming first, have actually occurred.

The destruction of the Turkish Empire will prepare the way of the kings of the East. The destruction of this empire will be accomplished by the pouring out of the sixth vial of wrath. This vial will be poured out in its order, after the first five. The first one has not yet been poured out, and will not be until the Image of the Beast is fully developed.

Whether the prophecies of the events already mentioned are literal or symbolical, or partly literal and partly symbolical, makes practically no difference as to our knowledge of their fulfillment. When the Image of the Beast has reached the acme of its power to persecute, we shall know it. When the first vial of wrath is poured out, and there falls a noisome and grievous sore upon the men who have the mark of the Beast and his Image, we shall know it. We shall recognize, without any uncertainty, each vial of wrath, as it follows in order. When the fifth angel pours out his vial upon the seat of the Beast, and his kingdom becomes full of darkness, and the people gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their sores, the saints will not be left in doubt about it. Then, and not till then, we may look for the wiping out of the Turkish Empire.

The war clouds may thicken; there may be actual war in many parts of the earth; but the angels will still hold the four winds. The events of prophecy must occur in their regular order.

THESE ARE THEY

"These are they which came out of great tribulation."

"They are coming this way!" he said,—the angel who kept the gate,—

"They enter the city here. Would you see their cohorts? Wait.

Within is a great feast spread, and the air with music stirs;

For the King himself shall sit this day with the banqueters."

The heroes of earth! For these, in their march up the aisles of palm,

I would wait: from within came forth the surge of a swelling psalm.

At thought of the nearing hosts, I shrank in awesome dread—

Chief captains and mighty men, who should pass with their martial tread.

Then, slowly, out of the mists up the way whence I looked to see,

With glory along their crests, and the light on their panoply,

The warriors, splendor-shod, with whose names Time's annals ring,

Came a band of pilgrims, worn as from years of journeying.

Slowly, with halting steps, they come; their unsanded feet

Are bruised by the jagged stones, are scorched by the desert's heat;

Their faces are white, and lined with vigil and patient pain;

Their forms are beaten and marred by the storm and the hurricane;

But the stronger uphold the weak—and their leader upholds a cross.

Impatient, I look away down the slopes where the palm plumes toss;

Impatient, I turn to him, the angel who keeps the gate,—

"But the heroes? Where are they, for whom you bade me wait?"

For answer, the gate swings wide, and dawn streams out on the night;

And that way-worn band pass through, their raiment white as the light.

For answer, I hear a voice from the heart of the halos say,

While the veiled angel bows: "Earth's heroes? These are they!"

—Emma Herrick Weed, in N. Y. Observer.

WHAT GORMAN DID

SOPHIA M. BRYANT

(Aberdeen, Wash.)

(Concluded.)

MR. GORMAN idolized his wife and child. This evening he went down the street with his head bent low, and the cigar unlighted between his teeth. His little boy's black eye had set him to thinking. When he reached his place of business, the bright lights, the gay crowd, the music, the clink of coin,—all helped to banish any serious thought he may have had while on his way there.

One evening, a week later, just after the crowd began to gather at Gorman's saloon, a little boy in ragged clothes much too big for him, shambled up to the counter. "I want—a—pail—of beer," he stammered, laying a quarter in the barkeeper's hand.

"Ho! ho! hu! Patsy, me jewil, an' is it yer-self?" said an old man, with red eyes, rheumy face, and thick, whisky-choked voice, as he hobbled from a dim corner. It was old Pap Winch, Patsy Flinn's grandfather, whose every thought was "a drink, one more drink!" He was literally pickled in alcohol, being dead to everything else—an old man of seventy, whose long white hair and beard were sullied with the filth of the alleys and gutters, where he passed most of his time.

The little boy drew back, staring about the room. He took the pail of beer from the barkeeper, and looked, as one fascinated, at the groups of men seated at the card tables.

"Arrah! Patsy, me jewil," the old man chuckled, as he looked at the foaming pail. "Grandad'll help ye fetch it home." The old man reached for the pail; the little boy stepped farther back. The old man's wheedling changed: "Ye imp! ye spalpeen!" he shrieked. "Ye'll not give me a sip thin? Take that! and take that! and that!"

"Where's my papa? I want papa," came feebly, as the heavy blows fell.

Roy Gorman sprang quickly from one of the card tables when he heard that voice. His face was ghastly as he raised his bleeding boy.

Old Pap Winch trembled, and whimpered: "I didn't go fer to do it—may the blissed Vargin save me sowl! I didn't go fer to do it, Mr. Gorman. I thought it was Patsy, the imp. Shure, ye'll not let the hand of the law touch me, wot's bin yer bes' frin' allus? Do ye moind how me name hided the list when ye sent round the petition for yer noble license? do ye moind? Shure, now, Mr. Gorman, it's mony a foine glass we've drunk together, and it's mony more we'll drink. I didn't go fer to do it—the poor, little crature, with his yellow curls all blood! I thought it was Patsy as wouldn't give me a sip o' beer."

The old man still held the fire shovel, which had proved such a deadly weapon. Strong hands held the door, and cries of, "Send for the police!" "Send for the doctor!" took the place of the light jests and songs of the moment previous.

"Hush!" cried the agonized father. "My boy, my little innocent boy!"

Strong men wept at sight of the father's grief.

The child's eyelids lifted. "Was—*it* a drunkard? Patsy's clothes—Mama—" And the little life was ended.

The awful news spread like wildfire. Everybody wondered what Roy Gorman would do.

We'll pass over the mother's anguish when they laid her broken flower in her arms. *She*, most of all, wondered what Roy Gorman would do. It was so hard to bear, even with God's help, and the father had no strong arm to uphold him.

Old Pap Winch staggered home, and gave Patsy a good shaking for not being inside his own clothes. Patsy, poor Patsy, never dreamed it would end the way it did when he coaxed Roy to go and buy a pail of beer, if he wanted to see the drunkards his father made.

"It's the proper place ye'll soon be in, Pap," said Mary Flinn. "It's me own swate Patsy ye were thinkin' it was! No doubt ye'd fur rather 'twould be Patsy layin' cold and dead than Gorman's boy. How many's the toime I've prayed with ye, and told ye to drink yer beer at home. Ye've brought disgrace on us what's always give ye plenty to drink and eat! You'll swing fer this! O Patsy, Patsy, wot possessed ye to put yer old duds on that little boy? I wonder what Gorman'll do to ye for the haythenish trick!"

About midnight a man entered Gorman's saloon, and the nightwatch dared not interfere when he opened the faucet of every cask and barrel in the great building, flooding the floors with costly wines and liquors. And just as the first faint gray of dawn appeared, the same man stood, with his arm around his wife, and looked out exultantly at the dense masses of smoke and glowing cinders that lost themselves in the somber sky. "So help me, God," he cried, kneeling beside the little white casket, "I'll make no more drunkards."

"Lost everything! No insurance!" said the excited crowd, kicking over the ashes and heaps of melted glass, the next day. "Poor Gorman!"

'tis hard luck for him to lose his new building and his only child the same day. 'Tis a set fire all right enough. I suppose some old toper did it for spite. Wonder what Gorman'll do? Old Pap's sure to go to the pen for killing the boy, though he hasn't been arrested yet."

Everybody went to the funeral, and everybody soon found out what Gorman would do. After the impressive service, after all had taken a last look at the bruised face of the beautiful child, the father said: "I have not been inside a church for twenty years, and it is not likely I should ever have been again if this had not happened. I know what you all expect me to do; but I'm not going to do it. If I had listened, a week ago, to my conscience, this would not have occurred. My boy would still be alive. I shall not ask the law to help me dispose of a man to whom I have sold liquor till he knows nothing but the taste of alcohol. He thought it was his own grandson whom he was beating, so you see the deed was unpremeditated. I shall do nothing more about this; I shall say nothing more about it. God in His mercy has opened my eyes by the death of my child, to see just how far the innocent may suffer through the guilt of others."

Pap Winch was bent on his staff, listening to every word. His old gray head shook assent occasionally, though he was too feeble to understand the full import of what he heard.

Roy Gorman laid a hand on the old man's shoulder. "Pap," he said, and his voice trembled so that it was almost unintelligible, "Pap, I wish I could give back every dollar I've taken from you these fifteen years. I wish I could give back the strength you've lost, the manly step and sturdy form, as I first knew it. I've taken your home, your money, your manhood; but I'll not take your liberty." Going back to his wife's side, he continued: "I want you all to help me to be a different man. I want to know ~~the~~ God my little boy loved to talk about. For fear the burning of my saloon may be laid to others, I will say, I did it myself. I will make no more drunkards."

"There is joy among the angels over one sinner that repenteth," said the minister, as Mr. Gorman ceased speaking.

Jane Rodgers cried softly as she led her poor, half-blind old father out of the crowded church, out into the bright radiance of a new day. "I didn't go fer to do it," he said, as they bore the little white casket past him. "The pretty, swate creature, wid his yellow curls all blood!"

"There, there, father," said Jane, "don't grieve now, it's all forgiven. Mr. Gorman forgives it, and you'll come home with me. Alexander's a good man now, and we'll do all we can to make your last days comfortable. You'll not care for you're cups, father, after this. You'll be wanting to pray and praise God for His mercy." Old Pap nodded, and clung to his daughter's hand.

"And he burned his own saloon," said Mary Finn, holding Patsy's hand in a fonder grasp than ever before, as they followed the long line of carriages. She even softened enough to cry as she thought how near she had been to Patsy's funeral. "Dan," she said to her husband, "it's a wonderful thing he did. I thought Pap would sure eat in a dunjun the rest of his days."

"'Twas a foine saloon," said Dan; "and Gorman's a foine man. I think I'll quit drinkin', Mary, seein' Gorman's gone out of business. They's no other place I'd patronize."

"'Twas a most foolish thing to do," remarked one of the leading business men. "He could have sold out for a good round sum. Very foolish to destroy a solid business like that!"

"Hoo-ray!" cried Patsy, throwing his hat up in the air. "He's burnt his saloon, and now us boys on Trounce Alley can have 'nough to eat, 'cause our fathers have all turned temperance."



THE SABBATH BLESSING

CHAS. P. WILTFORD
(Orlando, Fla.)

(Arranged for personal study)

1. My friend, would you like to be rich? The Lord is willing that you should be rich. He is not only willing, but He exchanged riches for poverty that you might become rich. 2 Cor. 8:9.

2. If you wish to be rich, and the Lord wishes you to be rich, then who is at fault if you are not rich? Prov. 13:7.

3. It may be you have been trying to get riches of your own choosing, instead of accepting the riches that the Lord wishes you to have. Luke 12:16-21.

4. In what does *true* riches consist?—Faith (James 2:5); good works (1 Tim. 6:17-19); "The blessing of the Lord, it maketh rich." Prov. 10:22.

5. Where are all spiritual blessings?—In Christ Jesus. Eph. 1:3.

6. Since ALL spiritual blessings are *in* Christ Jesus, will it be possible to obtain them anywhere except *in* Christ Jesus?—No.

7. Then, when we find Christ Jesus, in whom are "all spiritual blessings," and receive Him into our hearts by faith (John 1:12), we come into possession of *true* riches.

8. Since "the blessing of the Lord . . . maketh rich," where can we find Christ in a special manner, in whom are all spiritual blessings?—In the seventh day. Gen. 2:3.

9. In what respect is there a blessing connected with the seventh day more than with any other day?—The presence of Christ is in the seventh day as it is in no other day. Ex. 33:14.

10. If we would enjoy a Sabbath blessing, what day will it be necessary for us to keep?—The day upon which the blessing has been placed. Gen. 2:3.

11. Does the Lord say there is a blessing for those who will keep the Sabbath?—"Blessed is the man that . . . keepeth the Sabbath." Isa. 56:1-7.

12. As "the blessing of the Lord . . . maketh rich," and as the blessing of the Lord has been placed upon the seventh day, what are we asking our friends to accept when we invite them to observe the seventh day?—"Spiritual blessings," "heavenly riches."

13. After having enjoyed the Sabbath blessing ourselves, would it not be selfish in us not to invite others to enjoy it with us also?—Assuredly.

14. Then in proportion as we desire our friends to enjoy a Sabbath blessing, what will we ask them to do?—"Remember the Sabbath day to keep it holy." Ex. 20:8.

15. When should we remember the Sabbath?—From sunset Saturday until sunset the following Friday. Lev. 23:32; Deut. 16:6; Mark 1:32.

16. After having kept the Sabbath in mind all the week, how shall we observe it when it comes to us?—"Keep it holy." Ex. 20:8.

17. Can man keep a day holy that God has not made holy? Could you keep a book *clean* and *bright* and *new* that was *old* and *torn* and *faded*?—No. It is just as impossible to keep a day holy that has no holiness in it. All days are not

holy. Only one day is holy, and that day is called by the Lord, "My holy day." Isa. 58:13.

18. What makes a place holy?—The presence of the Lord. Ex. 3:1-5.

19. Since the presence of the Lord makes a place holy, what makes the seventh day holy?—The presence of the Lord.

20. Why does God continue to us the Sabbath?—That we may enjoy His presence, which is a blessing. It is also "a sign . . . that ye may know that I am the Lord." Ex. 31:13; 33:14.

21. What is the meaning of the word Sabbath?—Rest. In the Hebrew language the word Sabbath is used to express the thought of rest.

22. Whose rest are we to remember and keep?—The Creator's rest—not ours. Gen. 2:3.

23. Did the Creator become weary, and so need physical rest?—"The Creator of the ends of the earth fainteth not, *neither is weary*." Isa. 40:28.

24. If the Creator did not rest because of being weary, could He have been refreshed physically by resting?—No.

25. Then what was the character of God's rest?—It was spiritual rest.

26. Was the Sabbath made before sin entered the world?—Yes.

27. Then was the Sabbath given before there were any sinful beings?—Yes.

28. For whose necessities was the Sabbath given?—A sinless race of beings.

29. To be sinless is to be spiritual; but do spiritual beings ever become weary?—No.

30. Then was the Sabbath given for physical rest?—No.

31. For what purpose was it given?—To meet the necessities of man's spiritual nature.

32. What are we to understand by a spiritual rest?—To be "in the Spirit." Rev. 1:10. Then we can commune with Christ just as a friend communes with his friend.

33. When we labor so hard during the week that we can rest only physically on the Sabbath, do we enjoy sweet communion with Christ?—No. Which do we enjoy best, reading the Bible or taking a good sleep and then a good dinner?

34. What only is acceptable worship?—"They that worship Him must worship Him in *spirit*." John 4:24.

35. If we were to visit a friend, and he were to spend all the time apart from us, could it be truthfully said that we had enjoyed sweet communion with our friend?—No. It is true we might sit in the rocking chair all day and enjoy physical rest; but it was not for physical rest that we went to visit our friend. In like manner, we may sit in the rocking chair all day Sabbath, and rest physically, and yet not be in the spirit of the Sabbath rest at all. Let us ever remember that ceasing from labor on any day, whether it be Saturday or Sunday, is not remembering the Sabbath day to keep it holy. You may call that Saturday-keeping or Sunday-keeping if you choose; but please do not call it Sabbath-keeping.

36. The presence of Christ in the Sabbath makes it a blessed, holy Sabbath day. The presence of the Spirit of Christ in a man makes that man holy. And when that holy man comes to the holy Sabbath day, he recognizes the presence of the same Spirit that is in his own heart; namely, the presence of love. Gal. 5:22, 23; Rom. 13:10. It is to him indeed a blessed rest. It could not

be to him a Sabbath of rest if he were not blessed with the same blessing that is in the day—the presence of Christ. The Saviour meets with His people on that day in a *special* manner; and in proportion as we love the Saviour, we shall love the return of the day, because we can enjoy the Saviour's presence, and uninterrupted communion with Him.

37. We can not keep the Sabbath if we do not love it. Isa. 58: 12, 13.

38. Those who have *enjoyed* spiritual blessings will finally and more fully enjoy the same blessings in the city of God. Rev. 21: 1-4; 22: 14.

39. Gracious words of comfort will be spoken to them. Matt. 25: 23, 34.

40. In ascending, as they approach the city, this song will be sung: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 1-4.

My dear friend, will you be among the company that shall sing that song?

Doth each day, upon its wing,
Its allotted burden bring?
Load it not beside with sorrow,
Which may never come to-morrow;
One thing only claims thy care,
Seek it first in faith and prayer;
All thou mayest need beside
He thou trustest will provide."

THE REVIEW AND HERALD

I. L. GREEN, M. D.
(Chicago, Ill.)

I HAVE been a reader of the REVIEW AND HERALD ever since my attention was called to the three angels' messages, by Elders J. N. Andrews and M. E. Cornell, many years ago.

Of the reading-matter in our home, the REVIEW was regarded next in importance after the Bible. To have been without its weekly visits would have been thought a great deprivation, attended with serious spiritual loss. The numbers of the first year's volume were made into a book by my mother, now sleeping, that she might preserve them, and loan them to interested readers.

Each year the REVIEW has increased in value, and is a faithful exponent of the advancing light of present truth, growing more and more interesting. Language fails to do justice to its meritorious work. It has no commercial value, owing to the character of its work in preparing a people for translation. An attempt to estimate its value in comparison with the subscription price, would be vainly trying to estimate the gifts of the Spirit upon a money basis.

The spiritual pulse and temperature of a church or of isolated members may be quite safely determined by consulting the REVIEW subscription lists. Where there are but few, if any, who take the REVIEW, the diagnosis is indeed bad, showing a serious decline of spiritual health. Without a radical change, and the use of the indicated remedy,—subscribing for the REVIEW,—the prognosis is equally unfavorable: spiritual *coma* must supervene, with death.

In order to keep abreast of this wonder-developing age, knowing where we are, what we are, and what our individual relationship is to these rapidly fulfilling prophecies, we must have the key to intelligent interpretation of the word of God and its application. If necessary, let us sacrifice that we may have our inestimable home paper, the ADVENT REVIEW AND SABBATH HERALD.

"God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftiest notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth."

SOWING FOR PHYSICAL AND HEALTH SPIRITUAL

David Paulson & W. S. Sadler

AUTO-INTOXICATION, OR HOW A MAN MAY POISON HIMSELF

HOW THE SOUL PROTECTS ITSELF AGAINST SPIRITUAL INACTIVITY, DOCTRINAL ERRORS, SATANIC DECEPTIONS, AND OTHER MORAL POISONS

How does the spiritual nature protect itself from encroachments from without and from evil influences within? To answer this question necessitates the study of what we might term moral elimination, or the process whereby the spiritual economy is able sometimes to maintain its existence in the face of overwhelmingly adverse circumstances and unfavorable conditions. How are the morals kept pure? How does the soul protect itself from the surrounding darkness of sin and iniquity? As the incessant elimination of physical poisons through the lungs, skin, and kidneys is absolutely necessary to the maintenance of bodily activities, just so there are certain functions of the soul by whose incessant activity the spiritual nature is purified and kept pure. These constitute the process which, for lack of better terms, we here call spiritual elimination.

With this brief introduction, let us consider the various means by which the spiritual nature protects itself from external and internal influences of a demoralizing and deteriorating nature. See Diagram 5, in the REVIEW of January 8.

1. *By Prayer, or Spiritual Respiration.*—Death will result quicker from the cessation of respiration than from any other cause; and so prayer, which might be regarded as the respiration of the soul, is one of the vital points in the Christian's experience. Cease to pray, and you will backslide quicker than from any other known cause. "Pray without ceasing." 1 Thess. 5: 17. Pray without ceasing, because it is necessary for the health of the soul that the Christian should ever be breathing out his will and his mind, and breathing in God's will and Christ's mind. Our attitude should ever be that of the Master, as He prayed in Gethsemane, "Nevertheless not as I will, but as thou wilt." Prayer is an attitude of submission to God, dependence upon God, and confidence and trust in God. Prayer is one of the great channels by which the moral, or spiritual, nature of man is enabled to maintain its purity and resist error. Let the entire being be so consecrated and surrendered to the divine Mind that we shall be able to move in harmony with God,—in harmony with the divine order, in business, in society, at church, and at home.

If prayer be regarded as the breathing of the soul, it is evident that it can not be suppressed nor neglected for a moment without working serious injury to the moral being. It is well to ask, "What *would* Jesus do if He were here?" but a still more practical truth is found in the admonition, "Let this mind be in you, which was also in Christ Jesus." By means of incessant prayer, unbroken communion with God, it is possible for the humblest Christian to fortify himself against Satan's temptation, to overcome his sophistries, and to detect his deceptions. We should ever be found in an attitude of prayer, surren-

dering our will, and taking God's will, yes, praying without ceasing.

2. *By the Ministry of the Holy Spirit, or Spiritual Oxidation.*—All food taken into the stomach for digestion and subsequent assimilation must ultimately be oxidized,—that is, burnt up, converted into heat, force, energy, etc.—to be utilized in the activities of mind and body. Interference with this process of oxidation is sure to result in conditions of impaired nutrition and physical disease. And so it is with the nourishment of the soul; our spiritual food must not only be masticated, digested,—accepted,—but it must be assimilated; it must actually become a *part of the soul*. It must be acted upon by the Spirit of God; it must have its energy and power liberated by this divine process. The Holy Spirit is the fire of the spiritual economy. David wrote, "While I was musing, the fire burned." Truth not acted upon by the Holy Spirit becomes to the soul a foreign substance, a spiritual poison. With mind and will surrendered to the purpose of God, thus allowing the Holy Spirit to act upon all the light we receive, we make it a part of us. Without this, spiritual food of the deepest nature and the richest quality will prove in the end the condemnation of our soul.

In 1 Thess. 5: 19 we are bidden, "Quench not the Spirit." The effect of worldliness and selfishness is to quench the Spirit of God, and thus to extinguish the fires of the soul, to put out the burnings of the spiritual nature; and in this state great truths and glorious light fall unappreciated and unappropriated; moral malnutrition and ultimate starvation stare us in the face. How cold, how careless, and how indifferent to his own soul's welfare and the salvation of his fellow beings does such a one become—all because of failure to heed the vital and solemn injunction, "Quench not the Spirit."

3. *By the Word of God, or Spiritual Illumination.*—The word of God in revelation and nature is one of the great means by which the soul may resist error, and keep itself pure. The soul that drifts away from revelation is soon filled with darkness and doubt. Without revelation, the greatest scientists become skeptics, just as, without science, the most pious souls become superstitious. True science and true religion go hand in hand. The revelation of God to man is the means by which inferior and diseased spiritual food is detected; errors and deceptions are found out, and the moral diet is kept pure. Revelation is the great signboard of heaven on earth, dispelling doubt and perplexity from the mind of the weary pilgrim who questions at the crossroads of life, "Which way shall I go?"

By the Spirit of God within, saying, "This is the way, walk ye in it," together with the signboards of revelation and the waymarks of prophecy, the sincere Christian is enabled to avoid the many bypaths, which would allure him into the way of sin and destruction. "Now ye are clean through the word which I have spoken unto you." John 15: 3. "Wherewithal," asked the psalmist, "shall a young man cleanse his way?" Then comes the answer, "By taking heed thereto according to thy word." The word of God is the power, and the only power, that can stem the

tide of moral defilement in the world to-day, in the forms of skepticism, Spiritualism, Christian science, infidelity, higher criticism, etc.

4. *By Working for Others, or Spiritual Exercise.*—Christian work, Christian Help work, personal work, working for others,—these are the avenues through which the soul lives, acts, and works. The soul that works only for self can hardly be said to work at all; for selfishness is incompatible with the exercise, growth, and perfection of the spiritual nature. Physical exercise is the most efficient means of maintaining a high degree of physical health; and moral exercise is none the less essential and indispensable to the maintenance of spiritual health and soul activity. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Religion is kept pure by visiting the fatherless and widows in their affliction; and the man or woman who is engaged in this work will find little difficulty in keeping unspotted from the world.

The soul that heartily engages in unselfish effort to raise the fallen, rescue the perishing, and care for the dying, is a soul in whose arteries the divine life will pulsate with throbs of health and energy. Christ said: "I came . . . not to do mine own will, but the will of Him that sent me;" also, "As my Father hath sent me, even so send I you." Let a Christian fail regularly and faithfully to take this exercise,—his moral exercise,—and his soul is sure to be filled with doubts, darkness, and despair. There is but one condition on which spiritual happiness and moral prosperity may be the lot of fallen man; and that is the condition that he is willing to spend and be spent unselfishly for the good of his fellow men. The same all-wise Creator that said to Adam, "In the sweat of thy face shalt thou eat bread," says also, to every Christian, Thou shalt earn thy strength of soul and peace of mind by the spirit of self-sacrifice, by which thou shalt unselfishly labor to uplift thy fallen brother.

5. *By Trials and Tribulation.*—In the study of physical auto-intoxication, we learned that fever is the safety valve, arranged by divine foresight to save the man from death in case of a great influx of poison into the system, coupled with crippled elimination; and so the loving Creator has arranged for the soul of man a similar provision in case the dangers from error without and darkness within become too great,—in case the privilege of prayer is neglected and the operation of the Holy Spirit is quenched. In this time of serious danger, God sends tribulations and sometimes fiery trials. 1 Peter 4:12. If man will not exchange his will for the divine will; if he persists in smothering the spirit of prayer; if he refuses to allow the Holy Spirit to burn within to consume the dross of selfishness and sin, God does not leave him alone to perish. He now puts the much-loved soul into a fiery furnace. Very often it would seem that He allows the hand of the arch-deceiver to kindle the fire that is to purify the Christian's soul. But bear in mind that this is more precious than the trial of gold that perisheth, even though it be by fire. And remember that the trial of our faith worketh patience; "patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." Rom. 5:3-5.

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

WHEN Haydn, the celebrated composer, was asked how all his sacred music was so cheerful, he said: "I can not make it otherwise; I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

THE HUMANITY OF CHRIST

W. S. CHAPMAN
(Warsaw, Ind.)

(Concluded)

THE Bible declares that the wages of sin is death. Independently of any declaration in God's word, this is an actual fact. Sin is a condition — unrighteousness — the opposite of the character of God, and therefore must sometime cease to exist; as all things contrary to God and His government must sooner or later be brought to an end, else God's throne would be imperiled.

Sin, therefore, can not be perpetuated, nor can God maintain eternally aught that has been contaminated with sin. Everything in the natural, physical, and spiritual worlds that has been polluted with sin is to be destroyed. Even the heavens encircling the earth will be dissolved. Nothing that has been defiled with sin can have a part or place in the kingdom to come. Sin — and therefore as a matter of course, the sinner — must disappear so completely that no remembrance of it will remain, except the marks upon the person of the Saviour, received upon the cross.

As nothing contrary to God can continue to exist beyond the probationary period granted for the development of sin, it follows that there is no way by which a sinner, *as such*, can possibly be saved. Nothing out of harmony with God can enter heaven; and as the carnal heart is not subject to God, neither indeed can be, belonging to a world tainted with sin, it must perish with that world; for the wages due — death — is eternal separation from God. Nothing can alter this conclusion, nothing can save a creature tainted with sin; yet while the Lord can not, in justice, save a sinner, as such, it is possible for a sinner to obtain eternal life — a seeming paradox. How can it be?

God could have destroyed Adam, and created another being to take his place; but man was very dear to Him, and the great heart of God could not be reconciled to his loss. Satan sinned wilfully and deliberately, knowing the consequences, and was expelled from heaven after a lengthy probation. Man sinned ignorantly and in his innocence, and should he be cut off in his sins without being granted an opportunity to repent?

"Man is very dear to God, because he was formed in His own image. . . . In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin."—Mrs. E. G. White, in *Review and Herald*, June 18, 1895.

Yet the problem was how to allow the man — the sinner — to have an eternal existence. The result of sin is death, and die the sinner must — no alternative is possible. If the sinner suffered the penalty of death, God could grant another life, bringing into heaven a new creature, raised from the dead, that had never been subject to the law of sin. "But God can not let sin, unrepented of, go unpunished. He can not welcome any sinner into the courts of heaven. This would introduce woe and misery there."—Mrs. E. G. White, in *Review and Herald*, Oct. 17, 1899.

Aside from the plan of salvation, even repentance could not save the sinner, and so, of a necessity, Christ had to die in order to make repentance effective. He was to take the place of the sinner, and accept the wages of sin,—death,—that the sinner might be freed from the consequences of sin. But this brought another problem into prominence. Christ, as the Son of God, was God, immortal, having eternal life inherent in Him, and so could not die; yet He was the only being under the dominion of God that could be an acceptable sacrifice. It became necessary to make Him subject to death, but this

involved another mighty problem. Death is the result and consequence of sin, and of that alone, and could have no power over a sinless being; therefore Christ had to be made sin (2 Cor. 5:21) in order to die. In other words, it was necessary to give Him a mortal, or sinful, body, which should be subject to death; so God prepared one for Him. Heb. 10:5.—His power as God had to be taken from Him. Phil. 2:6-8. He emptied himself, and was "weakened" by being yoked up with sin. 2 Cor. 13:4.

With this mortal, sinful flesh, Jesus took the place of Adam, and began where he failed. This body, with Adam's sin in it, died on the cross (1 Peter 3:18) for Adam's redemption. Unless it did contain the sins of the world, it could not have been subject to death nor have been killed. The death of this body of sin released Jesus from His weakness; and He rose, by the power of God, with an immortal body, to live again and forever "without sin" (Heb. 9:28); just as Paul describes the death and resurrection of the saints (1 Corinthians 15)—God preparing bodies which have never been under the dominion of sin, and which He can, in justice, receive into heaven.

It is not necessary that mortification and decay should, in all cases, attack the mortal body, to enable God to grant a new one. Those who will be translated will be renewed in every way, in a moment, in the twinkling of an eye; and the new creatures will be not only free from sin, but they will be of material not contaminated with sin.

Christ waited until "the end of the world" before accepting a mortal body for the sacrifice, in order that it should contain all the elements of fully developed sin, so that the sins of the world (John 1:29) could all be atoned for at once. Heb. 9:26. Thus the expiation on Calvary is so broad that it takes in the sin and the sinner of every age; and man is forever freed from the curse of Adam's sin. He "put away sin by the sacrifice of himself." The sinner who will perish with the world is he alone who rejects the work of Christ, and wilfully, like his master, Satan, chooses to continue in a life of sin, rather than yield to God, and be transformed into the image of Christ, that he might have a part and place with the saints in heaven.

It follows, therefore, that the sins of every creature were represented in the body of Christ (Heb. 2:9), and that every mortal traces his lineage, *through Christ*, back to Adam. If it were otherwise, then he whose sins Christ did not carry to the tree could not participate in the redemption He brought to the world. But every soul was represented. The sins of the whole world were atoned for, and man is free, conditionally. Wilful sin alone remains unatoned for. "The work of Jesus is to forgive the sins of the past. . . . In His sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness."—Mrs. E. G. White, in *Review and Herald*, April 25, 1893.

God has pardoned, and will cleanse from, all else. The world is reconciled to God, and accepted in the Beloved. God will grant repentance to all sinners who will receive it, and call upon Him (John 6:37), transforming and renewing the mind, through Christ (Rom. 12:1), and at last granting the finishing touch of immortality, which will make every saint a spirit, in *body* as well as in mind (Rom. 8:23), and fit him for association with angels, when all shall be caught up to meet the blessed One in the air, evermore to be with Him.

This blessed release is prefigured in the ordinance of baptism, the believer leaving in the watery grave, in figure, as he will some day leave in fact, the old man of sin, and rising, a new creature in Christ Jesus, to serve God here, and eventually to be translated to the mansion prepared for him.



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

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

WE LIVE IN DEEDS

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best.

And he whose heart beats quickest lives longest;

Lives in one hour more than in years do some

Whose fat blood sleeps as it slips along their veins.

Life is but a means to an end — that end —

Beginning, mean, and end, to all things — God.

— P. J. Bailey.

HOW TO CULTIVATE IN THE YOUNG A DIS- TASTE FOR NARCOTICS AND STIMULANTS

KATE LINDSAY, M. D.

THE child, when it enters the world, has all things to learn. It comes into life for itself at birth, with certain tendencies; or, in other words, with a predisposition to learn in some directions more easily than in others. These predispositions are called hereditary tendencies, and are the result of the formation of the child's mind and body more or less after the pattern of its ancestors. Whether the seed thus planted shall remain latent, or be stimulated to active, potent energy, depends upon the education of the little one.

Ever since the first pair in Eden fell through appetite, every child has inherited an appetite more or less perverted. In view of this, parents should study to understand their own tendencies in this direction, and should take special pains to cultivate proper dietetic habits in the young. The craving for strong drink, tobacco, or narcotics may lie latent for years, and suddenly be awakened to activity by some weakening bodily illness, or some intense depressing emotion, by taxing mental labor, grief, loss of property, or some other misfortune. As soon as the youth reaches manhood, and many times even in childhood, the temptation to indulge in strong drink or tobacco is before him. Anxious to reach man's estate, and to take an active part in the duties of life, to be a power and have influence with his companions, every boy desires to do as he sees older persons do. At school and college, among his fellows, perchance a few years older than himself, he is told that in order to be a man, he must learn to drink, smoke, and use bad and profane language. If the parent has not already taught him the important lesson that these are the habits that destroy manhood and wreck life, he will surely fall into the snare set for unwary feet.

It is an easy matter to-day to show that at any time of life the use of strong drink and tobacco impairs all the organs of the body, and that it is especially destructive to the sensitive, developing cell structures of the growing animal, whether of man or of the lower animals. By feeding puppies alcohol, their growth may be entirely checked; and young children can be so powerfully intoxicated by alcohol as to be killed outright. The history of our army, in the rejection of so many youthful cigarette smokers because of physical

imperfection, such as weak hearts, imperfectly developed lungs, and defective eyesight, should be made known to the young.

How can the inexperienced youth know how to choose what is good and eschew what is evil, unless some one tells him what is right and what is wrong? This knowledge must be taught him before the drink and tobacco habits are formed, or it will be too late. After the brain is damaged, and all the organs of the body have been robbed of much of their working energy, and the desire for these poisons has been created, it will be too late to do much for the youth until he is truly converted; then what a time of trial, agony, and almost despair, of falling and failure, before he can regain a portion of the heritage of health and strength that should have been his to use for God and humanity.

I hear some parent say, But we don't know how to instruct our children in these matters, as we do not know about them ourselves. There are many books of small size, written in simple language, which are a great help in this matter. Then keep your eyes open for life-wrecks, which lie all along the pathway of every man and woman. These can be made useful object lessons. They appeal to the youthful intellect as nothing else will. Remember the child must be taught how and why to avoid those poisons. The temptation to indulge in them all must meet. Parents can but develop, by God's help, the power to resist and overcome.

EXTRACTS FROM CORRESPONDENCE

I AM indeed thankful for the papers for the box. A minister was here a few weeks ago. He came to the box, took some papers, and sat down and read a long time. Then he came to our house and stayed all night. He said he wanted light on the subject of the millennium. This is the second one whom the Lord has sent to me for light.

I suppose you will remember receiving a letter about two months ago, without signature, asking your advice. I sent the letter, and I did not know what to do. My husband forbade me to do any work on Sunday, and I asked you if it would be all right to work in secret. You advised me, through the REVIEW, not to do anything to deceive him, but to go to church with him when he asked me to, to make visits with him on Sunday, to visit the sick, and to do all the missionary work I could. I am thankful for your advice, and have tried to do as you told me, and have prayed to the Lord to teach me the right way. And after many a trial the victory is won, and my husband is now keeping the Sabbath with me. I feel that I can not thank the dear Lord and you enough. Pray for us, that we may be faithful. I also request prayer for my dear sisters, who are not keeping the Sabbath, and for some dear friends. I wish to meet all my dear ones in heaven.

ON a cold, blustery morning a short time ago, a dear, energetic sister drove up to the door, and wished to buy eight copies of "Christ's Object Lessons." We knew, from the expression of interest and satisfaction on this sister's face, as she turned over the ten dollars for the books, that there was a story of careful work back of this order; and we soon learned that she lives on a

farm seventeen miles from Battle Creek, and had driven all that distance that wintry morning to get the books for eight of her neighbors, living within a radius of a few miles of her home, to whom she had taken the book and presented its mission, and received their orders. She said she had sold twelve copies, but that four of the persons were not ready to take the book just then. As we talked with this sister, we were inspired with more diligence in our work, and more enthusiasm to help our sisters do their part. She is one of our gospel workers, and says she turns to our page in the REVIEW almost the first thing every week. We feel that our circle of workers is enlarging, and we hope that soon every sister will feel the inspiration that comes with earnest work, and will share with us her experiences.

RECIPE FOR COOKING BEANS

SOAK the desired quantity overnight in cold water. In the morning pour off the water, add fresh water, and let them boil for a few minutes. Then pour off the water, and cover about an inch deep with boiling water. Set on the back of the stove, and cook slowly for five or six hours. Serve with only a seasoning of salt. The prolonged slow cooking adds much to their palatableness.

NOTICES!

ALL communications in regard to matters pertaining to this page should be sent to 271 W. Main St.

A FEW weeks ago we asked for the names of all those who were not taking the REVIEW AND HERALD, and were not able to take it. We have received quite a number of names in response to this, and now we should like to have the names of all those who are willing to remain the REVIEW each week after reading it. We have a small fund from which to provide those outside of churches and Conferences with the REVIEW; but there are many others who are too poor to subscribe for the paper, and we feel sure that there are many of our brethren and sisters who will be glad to share their papers with others. There may be others who would deem it a privilege to send a three-months', six-months', or a year's subscription to some poor sister who is not able to take the paper.

MRS. GEO. A. IRWIN.



REVELATION 13

S. N. H.

"IN chapter 13 is described another Beast, 'like unto a leopard,' to which the dragon gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire." The ten horns denote ten kingdoms. The crowns upon their horns represent independent kingly power. The seven heads are explained in Rev. 17:9, 10. This Beast's having the body of a leopard, feet of a bear, and mouth of a lion, shows the character

of the first three kingdoms of Daniel 7. Although their dominion was taken away; their lives were prolonged by being merged into the succeeding kingdom. Dan. 7:12.

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the Bishop of Rome was declared to be the head over the entire Church. Paganism had given place to papacy. Constantine removed his capital to Constantinople in A. D. 330. The dragon had given to "the Beast" his power, and his seat, and great authority. Now began the twelve hundred and sixty years mentioned in Daniel and Revelation. The forty-two months — thirty days to a month — is the same as the twelve hundred and sixty years. Here for centuries was fulfilled Luke 21:16, 17. This was the beginning of the Dark Ages. Persecution raged against the people of God. Christians were forced to yield their integrity, to bow to ceremonies contrary to the conviction of their own conscience, or to wear away their lives in dungeons, to suffer death by the rack, the fagots, of the headsman's ax."

These were the days of peril for the Church of Christ. The faithful standard bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch."

The infliction of the deadly wound of one of its heads points to the abolition of the papacy, in A. D. 1798. At this time the pope was taken prisoner by Berthier, a French general, and put in prison, where he died the next year. But the prophecy says that the deadly wound was healed. This power will be revived, and will be active when Christ comes. Dan. 7:11, 21, 22; 2 Thess. 2:3-8; Rev. 19:20. "All that dwell upon the earth shall worship him, whose names are not written in the book of life."

"The prophecy of Revelation 13 also declares that the power represented by the Beast with the lamblike horns, shall cause the earth and them that dwell therein to worship the papacy,—there symbolized by the Beast 'like unto a leopard.' The Beast of two horns is also to say 'to them that dwell on the earth, that they should make an Image to the Beast;' and, furthermore, it is to command all, 'both small and great, rich and poor, free and bond,' to receive the mark of the Beast. It has been shown that the United States is the power represented by the Beast with lamblike horns, that this prophecy will be fulfilled when the United States shall enforce Sunday, which some claim as the special acknowledgment of her supremacy."

Again, in "Great Controversy," page 439, in speaking of the Beast's going into captivity in 1798: "At this point another symbol is introduced. Says the prophet, 'I beheld another Beast coming up out of the earth, and he had two horns like a lamb.' Both the appearance of this Beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented by the prophet Daniel as beasts of prey, rising when the 'four winds of heaven strove upon the great sea.' In Revelation 17 an angel explained that waters represent 'peoples, and multitudes, and nations, and tongues.' Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which king-

doms have attained to power. But the Beast with lamblike horns was seen 'coming up out of the earth.' Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully."

"What nation in the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specification of this prophecy; it points unmistakably to the United States of America." Such is the testimony of the Spirit of God upon the application of this prophecy. Again we read: "'Saying to them that dwell on the earth, that they should make an Image to the Beast.' Here is clearly presented a form of government in which the legislative power rests with the people, — a most striking evidence that the United States is the nation denoted in the prophecy. But what is the 'Image to the Beast' and how is it to be formed? The Image is made by the two-horned Beast, and is an Image to the first Beast. It is also called an Image of the Beast. . . . In order for the United States to form an Image of the Beast, the religious power must so control the civil government that the authority of the State will also be employed by the Church to accomplish her own ends." This to a large extent is being done to-day.

Two events are to occur before the second coming of Christ: (1) The United States will make a law in behalf of Sunday-keeping. But as nearly all the States already have a Sunday law, there will be no delay upon that point. "I saw that the two-horned Beast had a dragon's mouth, and that this power was in his head, and that the decree would go out of his mouth;" (2) After such steps are taken, "the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh day shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the Image of the Beast, and the Protestants will work as their mother worked before them, to destroy the saints. But before their decree brings forth, or bears fruit, the saints will be delivered by the voice of God." This is under the sixth plague. From a careful consideration of the present condition of things in this government, any one can see there is but a step between us and the ending of probation. There is no event that will tell the people of God when that will take place, as no man knows how much of this work referred to will be done after probation ends.

Spiritualism comes to the aid in this work, for it will work miracles to encourage faith and belief in the Beast and his Image. Miracles are wrought now, but how much of this work will be done in probationary time we can not tell. Again, in "Testimonies for the Church," Vol. V, page 712: "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery." Again, on page 451: "On this battlefield comes the last great conflict of the controversy between truth and error. . . . When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power; when she shall reach over the abyss to clasp hands with Spiritualism; when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, that the end is near." See "Great Controversy," chapters 3 and 35.

The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's

trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are also voices crying from the martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10. Such are the scenes we are brought into at the close of this chapter.

BEREAN LIBRARY STUDY

Revelation 13; "Thoughts on the Revelation,"
Pages 520-581

DAILY READING FOR FEBRUARY 10-16

Sunday, "Thoughts on the Revelation," pp. 520-527.
Monday, " " " " " 527-539.
Tuesday, " " " " " page 540 to
middle of page 557.
Wednesday, "Thoughts on the Revelation," middle
of page 557-566.
Thursday, "Thoughts on the Revelation," pages
566-581.
Friday, article on Revelation 13, in this number.

THE BEAST

1. What is the significance of the Beast's rising from the sea?
2. Describe the heads and horns.
3. How is the Beast's relationship to Babylon, Medo-Persia, and Grecia shown?
4. What has it received from pagan Rome?
5. When was the Roman capital removed from Rome?
6. What and when was the wound received?
7. How many worship the Beast?
8. In worshiping the Beast, what other power is worshiped? Verse 4.
9. How long was special power given him? Give dates.
10. Against how many does he speak blasphemy? Verse 6.
11. What power was given him? Verse 7.
12. Who will refuse to worship the Beast?
13. How extensively is attention called to this power? Verse 9.
14. Give the historical fulfillment of verse 10.
15. What will all this develop in the saints?

IMAGE TO THE BEAST

16. What is indicated by this Beast's coming up out of the earth?
17. When did it arise?
18. How is its character portrayed in verse 11?
19. How extensive is its power?
20. Whose worship does it enforce?
21. What is the distinction between causing the "earth" to worship, and requiring those that dwell on the earth to worship?
22. What miracles will be wrought?
23. What miracle-working power has arisen within the territory of the two-horned Beast?
24. What will be accomplished by these miracles?
25. Do miracles wrought by God's power ever deceive people?
26. What does this miracle-working power say to the inhabitants of the earth?
27. Will the worship of the Image be world-wide?
28. What is the Beast?
29. What is an Image to the Beast?
30. Can the form of the Image exist without life?
31. What is to give life unto the Image, and cause it to speak?
32. What penalty will await those who refuse to worship the Image?
33. Will any be exempt?
34. What is the mark of the Beast?
35. Where will it be received?
36. Will it be possible to dispose of property at that time?
37. What is the number of the Beast?



BATTLE CREEK, MICH., FEBRUARY 5, 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 KEEPING OF THE COMMANDMENTS

WHEN the Lord visited and redeemed His people, to take them into the land of promise, the land which He swore to Abraham, Isaac, and Jacob to give to them; when He took them unto himself to serve Him only, in the keeping of His holy law, He said, first of all: "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," etc.

Israel missed God's call: they believed Him not, and therefore could not enter into His rest. These fell in the wilderness. And the generation that went into the land of Canaan did not in that go into "the land" and the "rest" to which the Lord would have taken the people when they first left Egypt, had they only believed. They drifted further and further away from God until they actually rejected Him, that they might be like the nations.

And they became like all the nations. They failed exactly as had their fathers before them. For, in the days of David, the Lord said still: "To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Heb. 3:7-11; 4:7, 8.

But still they hardened their hearts, and went further away from the Lord, until they got into such darkness that it was the very darkness of "the shadow of death," which is "darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." And there the people sat, when there shined unto them a "great light," even the light of God, in which darkness itself is light. Isa. 9:2; Job 10:21, 22; Matt. 4:16.

Christ came. Again God visited to redeem His people, to make them not simply servants, but sons of God, that we "might serve Him without fear, in holiness and righteousness before Him, all the days of our life." And at that time again God said: "Out of Egypt have I called my Son."

Why was it necessary that the infant Jesus should be taken into Egypt at the time of the slaughter of the innocents by Herod? It was not alone to escape the decree of Herod, that Jesus was taken into Egypt; for that decree could have been easily escaped by a much shorter journey. This was done to teach all people forever the deep spiritual lesson of the true deliverance from Egypt.

Jesus came into the world to take the place of man, to be our substitute and surety. Mankind is overwhelmed in the darkness and bondage of sin—Egyptian darkness, a darkness that may be felt. He was made to be sin; upon Him was laid the iniquity of us all; He was numbered with the transgressors; He was made in all things like those whose substitute He became.

Therefore He was taken into Egypt, and was brought out again, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Out of Egypt have I called my Son;*" and that by this object lesson there might be emphasized anew, and forever, the great lesson taught from of old to all people, the great truth that men become the sons of God only by their being called out of Egypt.

The Ten Commandments express the whole duty of man. All that ever a man can do, in deed, word, or thought, in righteousness, is covered by the Ten Commandments. All man's service to God is in the keeping of this His Law. And when it was written of Christ, and it was fulfilled in Christ, as the Example of all mankind, that "out of Egypt have I called my Son," this was simply speaking anew to all mankind the words which, that great day, God spoke from heaven, as the preamble to the whole Ten Commandments and their keeping: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

This is the universal lesson: that no man can serve God, that no man can keep a single one of the Ten Commandments, except he is first delivered, by the power of God, from the darkness of Egypt, from the darkness of the shadow of death, from the realm and bondage of sin.

This is the lesson of the whole Bible. Look, for instance, at Eph. 2:1-10: how men are dead in trespasses and sins, in the darkness of this world; walking according to the course of this world, according to the prince of the power of the air, the ruler of the darkness of this world (Eph. 6:12), the spirit that works in the children of disobedience. But God, who is rich in mercy, has quickened us together with Christ, and has raised us up together with Him, to live and walk with Him. And this He did, not by our works, nor because of our works, but of His own mercy and grace; "for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Thus is the lesson taught, that no man can do good works except he is created unto it by the power of God.

How strongly this lesson is emphasized in the book of Galatians, which is just now the subject of the Sabbath-school studies. What are generally regarded as the practical things of the Christian life are not mentioned until the end of the book—brotherly kindness; bearing one another's burdens; communicating in all good things; the sowing and the reaping, whether to the flesh or to the Spirit; doing good to all men, especially to the household of faith. These things come only in the few verses of the very last chapter. After men have been delivered from this present evil world, into the glorious liberty of the children of God, and are standing fast in the liberty wherewith Christ hath made us free,—the liberty by love to serve one another,—filled with the Spirit, so that all the fruits of the Spirit are shining in the life, reflecting the sunshine of righteousness,—only THEN it is that the generally considered practical things of the Christian life are enjoined.

Why is this? It is the same universal, divine lesson, that no man can do good works, no man can possibly do the "practical things of the Christian life," who has not first the Christian life as a practical thing. And, therefore, it is made perfectly plain that deliverance from the darkness and bondage of sin; the finding of the sonship of God; the ability to stand fast in the liberty wherewith Christ hath made us free; the receiving of the fullness of the Spirit of God in the life,—these things are the practical things of Christianity, equally with the others. Indeed, in a sense these are the more practical things; because so certainly must these precede the others that, without these, the other practical things of the Christian life can never be seen at all.

Therefore when, from Mount Sinai, God would speak, with a voice that shook the earth, the practical things of the life of man, He spoke first of all this original practical thing of the life of man—deliverance from the realm and bondage of sin:—

"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.

"Thou shalt have no other gods before me."

Yet this is not the preamble of only the first commandment, but of the whole law, as if it were as follows:—

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

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

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

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

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

"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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

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

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

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

"Thou shalt not kill."

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

"Thou shalt not commit adultery."

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

"Thou shalt not steal."

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

"Thou shalt not bear false witness against thy neighbor."

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

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20.

And since, when He sent His only begotten Son to redeem us indeed, He renewed and emphasized this preliminary thought, in the words, "Out of Egypt have I called my Son," it is as if *this* were the preamble and the whole law—is expressed in the great of the whole law of God. And all of it—the preamble and the whole law—is expressed in the great thought of the Third Angel's Message: "Here are they that keep the commandments of God, and the faith of Jesus."

In the United States Senate, January 17, the following interesting facts were stated and comparisons made: "In November, 1898, when the Congress of Aguinaldo was assembled at Malolos, there were eighty members of the congress present; and out of that number, forty-three were graduates of the finest universities in Europe. There are not, of the

eighty-seven Senators present [in the United States Senate], forty-three university graduates, and there never have been in the Senate of the United States, the most august legislative assembly in the world. Yet in this little congress of eighty there were forty-three graduates, not of the colleges or universities of the Philippines, but of Europe; and Paterno, who was the president of the congress, was the man of honor of two of the most ancient universities and seats of learning in the peninsula of Spain. Not only that, but he has written most valuable books: so valuable indeed that they have been translated into the tongues of Europe; and I do not believe we ever had a president of the Senate who has done that, either before or after he was forty-two years of age."

WHAT ARE YOU STUDYING?

EDITORS OF THE REVIEW AND HERALD: The members of our Sabbath-school have been studying, or trying to study, the book of Galatians all through the quarter, and do not know what we have been studying about. Some of us think we have studied both laws together; others think we have studied the moral law; while others say it is the ceremonial law all through the book of Galatians, and nothing else. Now I wish you would tell us what law we have studied this quarter. Please answer through the REVIEW.

We publish this letter and answer it in the REVIEW, because it is a sample of a number that we have received; and we fear that it tells the experience of a great many persons, and, indeed, a good many whole Sabbath-schools throughout the United States.

The letter asks us to tell what law these folks have studied the past quarter, in the Sabbath-school lessons. We can not tell. For when they themselves can not tell what law they have been studying, who are the very ones who have been doing the studying, how can we be expected to tell, when we were not there at all to know what they were studying? Perhaps even if we ourselves had been among them, it would have been as difficult for us to tell what law they were studying, as it is for them to tell.

One thing we do know; that is, that *no law at all* has been the subject of study in the Sabbath-school lessons themselves; but *the gospel* only. We know that in the Sabbath-school lessons as written and as published in the Sabbath-school lesson books, papers, etc., the sole subject for study, from the first verse of Galatians unto the last one that has been before the schools, and even to the end of the book, has been and is *the gospel*, and the *gospel only*.

It could not be otherwise, and be a study of the book of Galatians; for the *gospel* is the only subject of the book. This is made plain at the very outset of the book itself. The very first words of actual address in the book are: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory forever and ever. Amen." And that is the *gospel*, and the *gospel alone*.

The very next words of the book are: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would pervert the *gospel of Christ*. But though we, or an angel from heaven, preach any other *gospel* unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other *gospel* unto you than that ye have received, let him be accursed."

That shows emphatically that the only subject that was in the mind of the writer of the book of Galatians, is *the gospel*. There is, indeed, a question as to whether it is the *true* or the *false* *gospel*, the genuine *gospel* or the perverted *gospel*; yet, for all that, the only subject is *the gospel*.

The following verses in the first chapter (11-14) show that the subject is still *the gospel*; that the *gospel* is received by the "revelation of Jesus Christ," and that it delivered Paul from the false *gospel*, the traditions of the Jews' religion.

The next verses (15, 16) still emphasize the fact that it is only *the gospel* that is treated, showing how the revelation of that *gospel* is Christ in you the hope of glory: "It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen." And that is *the gospel*.

The narrative of Paul's experience, in the remaining part of the first chapter and the greater part of the second chapter, is all given as a means of demonstrating how he stood firmly, and even alone, and alone against even Peter himself, for "the truth of *the gospel*," and in order that "the truth of *the gospel* might continue with you."

Then the book takes up the thought of what this *gospel* is, and demonstrates by every possible consideration, with all the intensity of the Spirit of God, that it is righteousness by faith—justification, salvation, redemption, sanctification, by faith of Jesus Christ and the power of the Spirit of God.

And so it continues throughout the whole book. There is no other subject, there is no other thought in the whole book, than *the gospel*, and "the truth of *the gospel*," and the salvation that is wrought in those in whom that "truth of *the gospel*" shall find a place.

We say that the letter at the beginning of this article is a sample. And, indeed, it is only a fair sample of a number of letters that have come to this Office, with respect to the Sabbath-school lessons of the book of Galatians. But what a sad story it tells: that there are people, professing to be Christians, who are studying Sabbath after Sabbath, and week in and week out, for six months, and more, a book of the Bible that deals wholly with *the gospel*, and yet have not been able to find any *gospel* at all! but only questions, disputations, and strivings about some law, or what law!

This is astonishing, and as painful as it is astonishing. We are exceedingly sorry to have to print such a letter. And if this had been the only one, or a sample of only two or three, or half a dozen, we should not have printed it. But when it is only a fair sample of a *considerable number*, and simply reveals a *condition* that, though indeed not general, is far too widespread, it is only proper that it should be printed, and that some endeavor be made to better the condition.

We are glad to say that we do not believe that this condition is general. We know that there are thousands upon thousands of persons who, in the study of the Sabbath-school lessons, have found, from the beginning, and have studied from the beginning, that which is the true subject of the book, and of all the studies—*the gospel*, "the truth of *the gospel*." And we know that these have been made glad with the joy and the fullness of the great salvation that is revealed in that *gospel*, as it is in this precious book of Galatians. These have found a great improvement and a general advancement in their experience in Christ and the power of *the gospel*.

But what can be done for these others who have wholly missed the subject of the lessons, from beginning to end? What can be done to help these who have been studying the *gospel* for more than six months, and yet "do not know what we have been studying about"? The studies in this book are almost ended; there remain but four lessons. And since these have gone through the whole series of more than six months without discovering the subject, and, so, without having really studied the lessons at all—how can these now be helped to find it, and to have the benefit of it?

We know what will supply this loss: we know what will accomplish in these the purpose of the book of Galatians. It is this: Let each one read, carefully and prayerfully, the book of Galatians THROUGH, each day, praying constantly: "Lord, show me *thy gospel*, the *true gospel*, the *truth of the gospel*." Put away forever all discussions and "strivings about the law," even as saith the Scripture: "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Titus 3:9.

Ask only for *the gospel*, study only for *the gospel*. And once find in your life the revelation of that

gospel; and, in one minute, by that revelation, you will know ten thousand times more about the law and all laws than you could ever possibly know, to all eternity, by any questions, discussions, and "strivings about the law," or as to which law, or whether it is one law or another, or whether it is all together.

It is not the law at all, but *the gospel*, that saves, and that gives light on all the law.

"The kingdom of God is at hand: repent ye, and believe *the gospel*."

THE EARNEST OF OUR INHERITANCE

"In whom ye also trusted, after that ye heard the word of truth, the *gospel* of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:13, 14.

Heaven is ours by inheritance; it is not purchased by merit, nor won by strength, but is obtained by birthright. But what are we to do? for flesh and blood *can not inherit* this possession; the natural life, which is of the earth, earthy, can not lay claim to it. This we are to do: The rule of the inheritance is, "Ye must be *born again*"—born into a new life, a new nature, a new relationship. The inheritance rests upon the promises; and by the promises we become partakers of the divine nature (2 Peter 1:4), and are thus brought into the family of God, and "through faith and patience inherit the promises." Heb. 6:12.

Of that inheritance we have an earnest, or foretaste, here. The "earnest of our inheritance" means "the experience of it, in some measure, beforehand," until the time when, redemption completed, it shall be held in actual possession. And this earnest is of the nature of a pledge, or guarantee, that we shall come into literal and actual possession of the full inheritance by and by. The Holy Spirit is this "earnest" of our inheritance.

1. It brings joy. This, next to love, is the leading fruit of the Spirit. It is a joy to have this earnest of the inheritance in anticipation of the glory of soon possessing the inheritance itself.

2. The Holy Spirit is not only the pledge of eternal bliss, but is itself a foretaste of that blessed state. Thus the entrance of the Spirit into the soul brings with it that same life which, when the purchased possession is fully redeemed, becomes, in its continuity, everlasting life.

3. The Spirit abiding in us consecrates to the same purpose to which we shall be devoted throughout the ages of eternity; namely, the service of the Lord our God.

4. The work of the Spirit in us creates the same holiness in us which is essential to the enjoyment of heaven.

5. The influence of the Spirit over us brings us that same communion with God which we shall enjoy forever in heaven. To the same extent, then, that we have the presence and communion of the Holy Spirit, to that same degree we have the dawn of glory in our hearts. Verily, it is a blessed thing to have with us the earnest of our inheritance, till the redemption of the purchased possession.

The presence of the Holy Spirit brings to us many things that are blessed foretastes of the heavenly inheritance promised. Prominent among these is rest. "Come unto me, all ye that labor and are heavy laden, . . . and ye shall find rest unto your souls." Matt. 11:28, 29. To a happy degree we have this rest in the present tense. Another blessing it brings to us is *delight in the service of the Lord*. We walk in the ways of the Lord with delight and gladness, more and more, the more largely we drink into His blessed Spirit. The more of the Lord's Spirit we have, the more we rejoice over the repentance and conversion of sinners. This we can in large measure attain unto now, and so begin to enter into the joy of our Lord, whose chief joy in His work for the rescue of the world from ruin, is to see weary souls turning their lo-

ing footsteps toward their Father's house, and escaping from the destruction to which sin is driving them. The only way we can enter into the joy of our Lord is to have contributed our part toward the salvation of others.

The more the Spirit dwells in our hearts, the more we enjoy the *communion of saints*. How sweet is that communion, even in this imperfect state; and what, then, must it be, when the redemption of the purchased possession has come?

By this possession of the Holy Spirit, this earnest of our heavenly inheritance, we gain an *enlarged knowledge* of God and all divine things. The way in which these things are revealed unto us, says the apostle, is by God's Spirit. "But God hath revealed them unto us, by His Spirit." 1 Cor. 2:10. Here we know in part, and see through a glass darkly. But we shall see, by and by, face to face, when the time comes that that which is in part is done away, and we know as we are known. 1 Cor. 13:9-13.

Victory over sin, and Satan, and the world is *another blessing*, which the Holy Spirit brings to us. Who could imagine one enjoying an "earnest" of his heavenly inheritance, and being at the same time a slave of sin, a captive of Satan, and a friend of the world? This is to be, according to the verdict of the Scriptures, an *enemy of God*.

By the working of the Holy Spirit in us, we are made *one with Christ*. "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:14, 17.

With this Spirit, which is an earnest, we are *sealed*. Sealing implies the direct contact of the seal with the thing sealed, and embodies the idea that the consequence of the sealing is the impression, on the thing sealed, of the device engraved on the seal; and the purpose of the sealing, of which Paul speaks in Eph. 1:13, is security and safety. The thought is this: God's Holy Spirit comes into real contact with our nature, and there stamps and impresses on our character the character and copy of the Spirit's own likeness; and these godlike desires, feelings, emotions, thoughts, the whole reflected character of the divine majesty, are mirrored and molded in our believing hearts. This becomes the pledge of our security, and of the certainty that we shall be kept in the way in which we go.

"If you take that," says A. Maclaren, "for your doctrine of final perseverance, there is no fear of its ever being turned to anything but the noblest purpose, or being found to contain anything but the mightiest of inducements to walking in the divine life, and to seeking to possess the mirrored image of the divine Word." These are the windows by which we look through, and get a glimpse of "the things which God hath prepared for them that love Him."

But there is another side, a dark and foreboding contrast, to this pleasing scene. For if the presence of the Holy Spirit confers such great and priceless blessings, the loss, or absence, of Him, entails, in equal proportion, the absence or loss of the blessings and good secured on the other hand, and leaves a fearful looking for of judgment and fiery indignation; the "earnest" on this side, presaging, instead of inheritance, coming calamity and death.

The Holy Spirit is a sensitive and tender power, which can easily be grieved, and even quenched. Hence the many exhortations in the Scriptures, to us, to deal carefully and tenderly with that Spirit. "Quench not the Spirit," is the admonition of the apostle. 1 Thess. 5:19. Again he says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

"To quench the Spirit," says Bishop Temple, "to go on, disobeying the calls of our own hearts, to stifle the perpetually repeated warnings that recall us from sin and folly, to persist in sins which we know to be sins, to seek temptations which we know to be temptations, to harden our hearts when we feel that they are softening, to let pride uphold us in evil, to let indolence and appetite seduce us from good,—these are as much a sin now as when Saint Paul warned his converts against them, and are liable to

the same condemnation. Great bursts of sin, sudden and unexpected falls, giving way to some torrent of temptation,—this is terrible; and this, when it happens, costs us bitter tears, and most painful repentance. But much more dangerous is the habit of disobedience, which marks the soul with a slight mark each day, and heaps those marks one upon another, till the whole soul is stained unawares."

The apostle sends us a solemn warning in reference to the time in which we are now living: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. Who can depict the danger and the folly of turning away from the wooings of the Holy Spirit, and trampling underfoot the earnest and pledges of the inheritance we might by and by possess? Talmage, speaking of this kind of folly, thus describes it: "Here is a man who has been all his life among Bibles, and churches, and Christians. He knows his duty. Christ has been presented before him, in all the loveliness of His life; in all the appealing, and constraining love of His sacrifice and death. Heaven has been opened before him in all its inviting beauty and glory; and he has been invited, nay, urged, to enter—but here he sits unmoved! He has had the opportunity for fifty years to save his soul; and all his opportunities and privileges he has abused. What shall we say of such a man?"

We can only say of him, as Peter said, "What shall the end be of them that obey not the gospel of God?" and leave it for the Judgment to declare. But let us rather give diligence to make our "calling and election sure." 2 Peter 1:10. U. S.

TWO VALUABLE BOOKS

DURING the last two years the Review and Herald Pub. Co. has published two books, which have sold fairly well, but would have sold much more rapidly had all been fully acquainted with their value. The books are "Empires of the Bible" and the "Great Empires of Prophecy." These two books cover the entire history of ancient times and of the prophecy of Daniel and Revelation, to the fall of Rome and the rise of the ten kingdoms.

The "Empires of the Bible" first introduces the origin of nations, notices the beginning of kingdoms, and traces the succession of empires to the fall of the Assyrian Empire and the captivity of Judah. It teaches in an entertaining way the part that God's adopted people through Abraham acted in connection with these kingdoms.

The "Empires of Prophecy" begins with the history of Babylon under Nebuchadnezzar, as introduced in prophecy in the book of Daniel, and traces the history through Babylon, Medo-Persia, Grecia, and Rome, bringing to view how accurately the history of the world shows the fulfillment of prophecy. It then follows the fourth kingdom, that wonderful, world-astonishing power down through its universal stage into its ten divisions. It chronicles not only the rise of the ten divisions, but, in connection with their religious and political affairs, the apostasy that crept into the Christian Church. These books are of rare merit, and should not only be in the home of every Seventh-day Adventist, but should be thoroughly studied.

The writer is teaching a class of fully one hundred students in the Berean study, who have become intensely interested in the study of the book of Revelation, and he has found these two books to be valuable helps in teaching, as they are indeed not only histories, but text-books. Every minister, Bible worker, canvasser, and colporteur should study these books, as they are invaluable helps to one who is called upon to study the Bible with others.

These books are fully illustrated with colored maps, showing at a glance the changes of the political world, as nation after nation arose to empire, and fell. The maps themselves are illustrated history, and alone are worth more than the price of the books.

The price of "Empires of the Bible," postpaid, is \$1.50. The "Great Empires of Prophecy," postpaid, is \$2. Order of your tract society, or of the Review and Herald, Battle Creek, Mich. If you do not possess a copy, and have not read these books, order by all means, and read the same, and you will never regret the purchase price. We have reached stirring times, and every one should be fully posted in regard to the condition of nations. If one studies fully the history of the past, he is not slow in discovering that the present state of the world is not a mere happen-so; but is the result of repeating certain acts and combinations of the past, which must in the very nature of things combine in the marshaling of nations and the battle of Armageddon.

S. H. LANE.

OUR WEEKLY OFFERINGS

WHILE all heaven is interested in the last message of mercy, and holy angels would gladly have borne it to earth's remotest bounds, our Heavenly Father has conferred upon man this inestimable privilege. From the beginning, the history of God's work has been the history of sacrifice. As it was impossible for our Saviour to redeem the world without sacrifice, so we can not enter into His labors unless we are filled with the same spirit.

The early Church counted no sacrifice too dear, if it enabled them to carry to their fellow men the good news of a risen Saviour. Of the believers in Macedonia, it is written that "the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, . . . yea and beyond their power, they gave of their own accord." 2 Cor. 8:2, 3, R. V. This unselfish devotion will attend the closing work of the everlasting gospel, before it goes with that mighty power that will lighten every land with its glory.

At first thought, it may seem strange that the progress of God's cause is so dependent upon money; nevertheless it is true. When the treasury is full, the work is prosecuted with vigor and earnestness; but when the gifts are withheld or offered sparingly, the workers are handicapped, and the stringent conditions are felt throughout the entire field.

Constant advance is the law of missionary success. The work can no more stand still in foreign fields than at home. If we neglect to enter open doors, we may expect our work to languish, and possibly die. Already the servant of the Lord has said that "our foreign missions are languishing." Note the reason: "The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields." We are thankful to report that since these words were penned, there has been a material increase in the offerings to foreign missions; but what has been done is merely a beginning compared with what we may do if every member of this denomination simply carries out the suggestion of giving the regular weekly offering of at least ten cents, as has been recommended by the majority of our Conferences. Many, very many, can do much more than this, but there is a large number who can not give even ten cents a week; so that, in the aggregate, if an average of ten cents from each person is realized, some must do more.

The report of our offerings for 1900 shows an increase of twenty-three thousand dollars over those of 1899. This is encouraging. It gives evidence that God's people are being touched as they see the situation in foreign fields, and that they are responding in a practical manner. Although in 1900 we gave one-third more than during the previous year, yet our entire offering amounted to very little over what it would have been during one quarter had each person averaged ten cents a week.

During 1899, with seventy-eight thousand dollars, just about the amount we should realize quarterly from the ten-cent-a-week plan, between two and three hundred workers were supported in foreign fields. It can be readily seen that if all were to respond to this call, there might be four laborers

where to-day we have one. How gladly these would be welcomed by those already on the grounds, who have so repeatedly called for help; and what a weight of responsibility it would lift from already overburdened shoulders! In many fields every additional worker could be used in entering openings that have been made. The Lord says that there should be one hundred workers where now there is one, and that "home missions and foreign missions are to share equally of God's trust money." We see omens of this in the plan that has been inaugurated during the last two years; for it will ultimately lead to systematic, self-denying, and proportionate giving, and thus to the placing of a largely increased force of laborers in the field.

We should not depreciate the larger gifts from those who love God's cause better than their possessions. Let them come, and come more abundantly. But we also need the regular weekly offering from the rank and file of our people. Shall we not give with the burden of the work upon our hearts, with our souls drawn out in prayer to the God of missions that His blessing may rest upon His people and His work?

During the holidays, as at no other season of the year, the spirit of giving takes possession of every one, rich and poor alike. And at this time a large number remember the foreign mission work with a gift. To some extent this is true in other denominations, and is indeed commendable. Our annual offerings usually amount to about one-fourth of the entire contributions for the year, and, coming at a time when we are settling with our laborers, are an important factor in our work. In fact, it does not seem as if the work could be carried forward without them. But this is not enough. In the business world, there is always a reaction expected after the busy holiday season, and all sorts of ingenious plans are devised to induce the people to spend their money. A similar reaction is very likely to occur in our offerings, and as a result our missions suffer, unless this work occupies the most prominent place in our thoughts, our prayers, and our gifts, every day of the year.

If you expect to help the cause of God this year, now is the time to begin. It is far easier, in almost all cases, to give a small sum each week than to make one large offering at the close of the year. Ofttimes when it is left so long, one is not in a position to do as much as he had hoped, and a year of opportunities to help advance the work is forever lost.

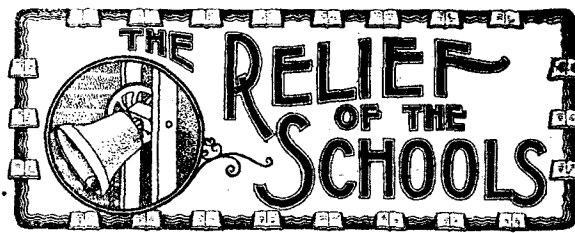
If you can not send your offerings regularly to your church or State tract society or to the Foreign Mission Board, do not neglect to lay them aside at your home. Have a receptacle in which they may be placed, and in a short time you will be surprised to see how much you have accumulated for the Lord's work. No other investment will yield larger returns. What we are permitted to see here fully repays for all sacrifices made, but the hereafter will reveal far more glorious and eternal results.

As your offerings are made, let the work and the workers be remembered daily in your prayers. Pray for them by name around the family altar. Let the children become accustomed to hearing the progress of Christ's kingdom made a part of the daily worship. As most of our offerings are a sacrifice on our part, let them be followed with our prayers. We need to seek God for help to appreciate His work in all its magnitude, and our relation to it, and He will cause us to know the blessedness of being partakers with Him in sacrifice.

FOREIGN MISSION BOARD.

Commenting upon the real status of affairs in China, an exchange, the *Church Standard*, of Philadelphia, says: "The curious thing in the Chinese situation is the position of subserviency to Russia into which the administration of the United States seems to be gradually falling. It is a good many weeks since the attention of our readers was called in this column to the astonishing impudence of the demand of Russia, that 'the Powers' should evacuate China. Naturally, the other Powers, including the

United States, did not accede to that rather peculiar invitation. The next thing that turned up was the discovery that, while professing to co-operate with the other Powers, Russia has been quietly making a private treaty with China; and now it is the government of the United States which has been renewing Russia's invitation to the Powers to go somewhere else, to Washington, to London, to The Hague, anywhere to be out of Russia's way. It would be somewhat remarkable, though not amusing, if Russia were to be able to play off the United States in the next few years as it has been playing off poor France for several years past. . . . Who will be benefited, if the United States shall help Russia to establish her control in China, and consequently in Corea, and ultimately in the Orient? Not the people of the United States; for what the people of this country want is the open door of commerce with the Orient, and the door of commerce is precisely what Russia has never yet been known to open. Every province of the far East that she possesses or controls, will be closed against the commerce of all other nations. It may be worth while for Mr. Hay to bear that fact in mind in his coquetting with the Northern Bear."



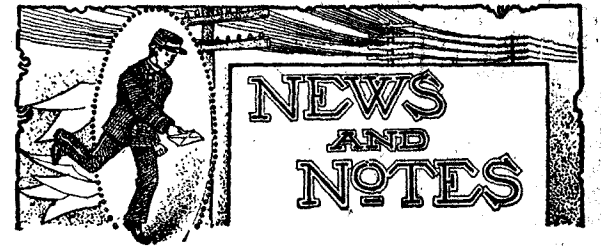
EXPERIENCES IN CANVASSING FOR "CHRIST'S OBJECT LESSONS"

It has been my privilege and pleasure the last few days to canvass for this very remarkable book. It is not my object in this to tell how many orders I secured in a few hours, but rather to offer a few suggestions that will be helpful. I have tried always to bear in mind that it is the precious truths the book contains which will impress minds and soften hearts. So I read sentences and paragraphs in various places in the book. This is much better than to try to fix up a story of our own. In making these selections, the printed canvass (last one) may be helpful. I have seen tears flow freely and the cares of life have been entirely banished while reading these wonderful statements. One man gladly bought the book to comfort his sick wife, who can live only a few weeks.

A bright young lady, a stenographer, saw it at her place of business. She asked me to call at her home in the evening that she might have time to examine it. I had read but a few sentences when she handed me five dollars, saying that she wanted the book then. Many other interesting experiences might be given. But we must never forget that it is the Holy Spirit that must move the heart if it is moved. It is always cheering and uplifting to be associated with this blessed influence and that of the holy angels. Much prayer is necessary before the Lord can trust us with these holy influences.

Read the following in REVIEW, January 8: "To our canvassers, to all to whom God has given talents that they might co-operate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time."

My daily prayer is that many of our people in Illinois will respond to the call the Lord is still sending for workers, and will receive the rich blessing in store for every one who seeks to bless others by bearing to them the saving message committed to us. Certainly all wish to join in the song of jubilee, which is soon to be sung throughout our borders. In order to do this, we must help do the work that is now being done to get our books into the homes of the people.—R. B. Craig, in *Illinois Recorder*.



—The will of the late P. D. Armour shows that his estate is worth \$15,000,000.

—Horse meat is being sold in the New York markets.

—The Swedish army is to be supplied with snow-shoes.

—New York brokers have shipped \$1,640,000, in gold bars, to France.

—The recent census of Germany shows phenomenal gains in city population.

—Samuel T. Leake, who made a fortune by the invention of a cotton-bale band, is dead.

—In 1899 there was fifty-six times as much liquor exported to Porto Rico as in 1898.

—More lace-makers have sailed from Liverpool, England, for Dowie's colony at Zion, Wis.

—A resolution was recently introduced in the German Reichstag, the purpose of which is to prohibit child labor.

—Illinois has more distilleries than any other State in the Union. It pays "one fourth of the total internal revenue collected in the United States on the manufacture of liquors."

—The Russian government has ordered the expulsion of the Jews from Siberia. In case the order is not complied with, the houses of the Jews are to be demolished, and the families will be transported.

—A thirty-story building is to be erected in New York City, "at the southeast corner of Broadway and Thirty-third streets," on a lot 118 ft. 6 in. wide on Broadway and 97 ft. 7½ in. deep on Thirty-third Street. The *Scientific American* says that this will be the highest building in the city.

—The German navy, expensive as it is, costs each inhabitant of the empire less than two and one-half marks a year; while the amount spent by each person for alcohol and tobacco is between fifty and sixty marks, or twenty-four times as much. Germany spends 3,000,000,000 marks each year for beer, wine, whisky, and tobacco.

—Latest reports from Manila indicate that "the Taft Commission finally passed the educational bill in a form forbidding all religious instruction in the Philippine schools, even after school hours. Judge Taft favored religion in the schools; but Commissioners Ide and Moses opposed, holding that it would be an alliance of Church and State."

—Speaking of the Jews in England, the editor of the *Outlook* says that "the English-born Jews are rapidly bringing about a crisis in Jewry. England, it seems, alone among the nations, threatens to absorb her Jewish subjects. By toleration, she is in a fair way of accomplishing what eighteen hundred years of oppression and contempt have failed to effect."

—Commenting upon the custom of appointing certain days in the future as "decision days," for Sunday-school students, a Baptist exchange says that it is spreading rapidly, and adds the following sensible remarks: "It looks to some of us like a satanic device. The habit of postponing to a future day the duty that God presses upon men for instant action, is a common method of losing the soul. No unsaved person has a right to delay for one moment compliance with the call of God. But the fixing of a date in the future for deciding the question of the acceptance of Christ, is countenancing present disobedience, and is imperiling the soul."

—J. Loutfian, president of the Turkish-American Society, a subject of the sultan of Turkey, was hazed at the Medico-Chirurgical College, Philadelphia, Pa., January 24, by six of his classmates. Having already been graduated from the pharmacy department of the college, he had returned to secure a medical degree. "His silken mustache was the crowning glory of the Turk. His fellow-students decided that it should be removed. As the unfortunate Turk left Dr. Shoemaker's clinic, he was pounced upon, thrown down, and carefully shaved." It is thought that Turkey may, through her minister, take official notice of the insult. Just at present, hazing seems to be a serious epidemic throughout the United States.

— The Bulgarian cabinet has resigned.
 — Queen Victoria's funeral occurred February 2.
 — Many Russian Jews are emigrating to Argentina.
 — Admiral Cervera is not expected to recover from his illness.

— Much suffering from famine is reported in the Shan-Se province, China.

— Paul Deschanel was recently re-elected president of the French Chamber of Deputies, defeating Henry Brisson.

— It has been ascertained that the total property loss due to the disastrous Galveston cyclone of September 8, aggregates \$17,058,275.

— King Oscar, of Sweden and Norway, has resumed control of the government, crown Prince Gustave retiring from the regency.

— After much debate, the nomination of the son of Justice Harlan to be attorney-general of Porto Rico, was recently confirmed by the United States Senate.

— Anti-Semitism is on the increase among the University-of-Berlin students. "The Jewish students are being rigidly boycotted by their German fellow students."

— Michigan will have a \$40,000 exhibit at the coming Pan-American Exposition to be held at Buffalo, N. Y., the bill appropriating that amount having been signed by Governor Bliss.

— King Edward VII, of England, recently sent President McKinley a personal message, expressing gratitude to the American people for the sympathy manifested on the death of his mother, the late Queen Victoria.

— The Baptists of the United States now number 4,446,833, which shows an increase of 1,017,328 during the last ten years. In the North there are 973,820 Baptists; in the South, 1,608,413; and the colored Baptists number 1,864,600.

— The veterans composing the Grand Army of the Republic are passing away at the rate of 1,000 a month, and many posts are being abandoned. Ten years ago 400,489 men answered the roll call. Today the roster shows only 276,662 names. Some posts have but seven members left.

— During Victoria's reign the population of Great Britain increased from 18,000,000 to 41,000,000; there were added to her empire "India, rich portions of Africa, Hongkong, most of Australia, and many islands of the sea," a grand total for the empire, of 388,000,000 souls, inhabiting 11,355,000 square miles, making Great Britain "the largest empire on the globe in area, and outdone in population by China alone."

— A French paper of hygiene says that most persons are turning their pockets "into nests of microbes by using handkerchiefs." The writer suggests that people carry "detachable india-rubber pockets, and disinfect them at intervals, never using the same pocket for clean and soiled handkerchiefs." The Japanese are ahead of so-called civilized people in the matter of handkerchiefs, as theirs are made of paper, and are thrown away after being used.

— "The capital invested in orange growing in the State of California," says an exchange, "is estimated at \$44,000,000. As the bulk of the oranges comes from seven of the southern counties of the State,—Los Angeles, Riverside, San Bernardino, Orange, San Diego, Santa Barbara, and Ventura,—some idea may be gained of the vast utility of this work in the United States to Uncle Sam. The number of non-fruit-bearing orange trees of this district is said to be about 1,227,300, and those now yielding fruit, 2,072,400. When all these trees are yielding the luscious California oranges, from this source alone the Californians, it is estimated, will reap a harvest of gold of \$10,000,000 a year."

— The disciples of Mrs. Carrie Nation seem to be multiplying. January 30 Mrs. Mary Sheriff "wrecked four of the leading saloons" of Anthony, Kan. In the evening she and the women who had helped her, celebrated their victory, and were "guarded from the indignation of the saloon keepers by male relatives," who followed them around "with shot-guns." Her raid began at 6 A. M., and her followers were armed with "hatchets, clubs, broomsticks, stove lifters, and pickaxes." And again: "At La Salle, Ill., January 24, several ladies, armed with small hatchets, entered the Harrison Hotel bar, and smashed the mirrors and fixtures and destroyed cigars and liquors, the damage amounting to \$700. The crusaders wrecked the saloons of William Bunart and D. J. Collue, before being subdued by fifteen policemen, the town's whole force, and a score of citizens."

— General MacArthur will return to the United States.

— Morris K. Jesup recently gave \$5,000 to Tuskegee Institute (Ala.), for a stock barn.

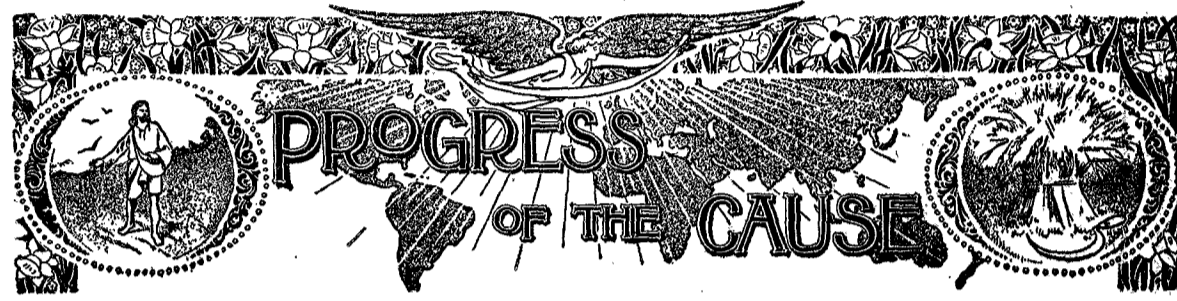
— President Kruger recently underwent, at Utrecht, a successful operation upon his eyes.

— Thieves stole \$100,000 worth of revenue stamps from the safe of the internal revenue office at Peoria, Ill., the 28th ult.

— It is said that Russia will demand \$200,000,000 from China "as indemnity for damages done to the Manchurian railway."

— A resolution extending sympathy to the Filipinos and the Boers in their "heroic struggle for freedom," was recently passed by the Arkansas House of Representatives.

— In China there has been some friction between the Russian admiral, Alexiev, and the British admiral, Seymour, "on account of the action of the latter in quelling pirates near Blonde Island, which Russia claims as part of her territory."



CAMP-MEETING IN AUSTRALIA

DURING the last three months of 1900 four camp-meetings were held in Australia. The first was held in Brisbane, Queensland. At this meeting the first annual session of the Conference of that colony was held. It was the second camp-meeting in that city. The exhibition grounds near the center of the city were obtained for our use by the street car company. But though this meeting was favorably situated and extensively advertised, the attendance was not equal to that of two years previous, nor did the interest approach the enthusiasm of that time. There was a fairly good representation of our own people. The annual reports showed an encouraging increase in membership and income. The latter, however, was not equal to the expenditure. The tract society and the medical work have also become involved in debt to a considerable extent. The colony is now passing through the throes of a great drought. Consequently, the young cause in Queensland is bearing no small burden; but the courage of the people is good. Elder George Teasdale, of New Zealand, was chosen president of the Conference. God has a people in Queensland. He has a great work there; and He will doubtless see it carried through. Associated with Brother Teasdale are Brethren H. C. Lacey, F. W. Reekie, Thos. Whittle, and G. W. Tadich, and a small company of helpers. The principal speakers at this meeting were Elder Farnsworth and Dr. E. R. Caro. Although not large, the meeting was characterized by many blessings, and not a little fruit appeared.

The next meeting was held at Lambton, a coal-mining suburb of Newcastle, New South Wales. Two years ago a similar meeting was held at Hamilton, but two miles from the present site. Here a church was raised up. A counter attraction was set up near our camp; but from the first, the interest and attendance were good and increased. The attendance of our own people was not what it should have been, especially during the first of the meeting. Those who came carried away rich blessings. Every meeting was an unfolding of the sacred word. Here we were privileged to share the labors of Elders E. W. Farnsworth, A. T. Robinson, W. A. Colcord, E. R. Palmer, C. B. Hughes, and A. S. Hickox. Brother Colcord is president of the New South Wales Conference, and has a devoted little band of workers associated with him. Strenuous efforts are being put forth to dispel the incubus of debt, and they are succeeding. This is a grand and inviting field of labor. There are in this Conference about five hundred Sabbath-keepers, with six good houses of worship. Near Lambton is situated the Avondale school, which had just finished its most successful year's work. It was a great success, too. The enrollment was fully one hundred and fifty, and almost without exception the students were hopefully converted, and intelligently started in the Christian life. At present the outlook for the school is most encouraging. The next year's work begins January 31. The attendance promises to be large.

— John Sheridan, head of the money-order department of the Havana (Cuba) post office, recently confessed to a theft of \$1,300, and was arrested.

— Those 150 Russian students that were recently arrested at Kieff, for engaging in political agitation, have been "expatriated to Port Arthur [China], to do military service."

— The public schools of Greater New York will cost \$17,710,078 during the present year, 1901. The number of pupils is estimated to be 408,112. Thus the average cost for each pupil is \$43.39 per annum.

— Several Japanese students have entered Columbia University, being educated at the expense of their government. Upon the completion of their course, they will teach in the Imperial University at Tokio, Japan.

— C. L. Alvord, Jr., the man who some time ago was discovered to have indulged for years in enormous stealings from the First National Bank of New York, was recently sentenced to thirteen years in Sing-Sing prison, N. Y.

The crops on the estate are all doing well, and many improvements have been made. The health retreat, near the school, is doing a flourishing work under the care of Brother and Sister Robey and Sister Boyd. Elder A. T. Robinson is chairman of the retreat board, and Bible instructor in the school. Much could be said of an encouraging nature concerning the work in this new center.

From Lambton we went to Adelaide, South Australia, a journey of twelve hundred miles, where the third meeting was held. The brethren had difficulty in procuring a satisfactory place for the meeting. Finally they pitched the tents at Ovingham, a suburb outside the city, and not near any means of transport. We were threatened by a "push of larrikins," which the police told us they could not control. A saloon keeper was the only man who could and would let us have grounds for the meeting, and these were not particularly inviting. But the Lord cared for His own work. Not the slightest disturbance was created, the attendance was large, and the interest deep. Our own people listened eagerly to the word taught. The camp-meeting was merged in a tent-meeting on the same ground, and the interest was for some time carried on by Elder Farnsworth, assisted by the local laborers, who are still at work with success.

This Conference has been organized but a short time. There are a little less than two hundred members, yet they are possessed of good courage. The president is Elder J. H. Woods, one of the pioneer workers in our publishing work. Associated with him is Brother Wm. Knight, Sister Jennie Wilson, and a small company of workers. This was an excellent meeting.

The Victorian meeting was held at Bendigo, a mining town one hundred miles north of Melbourne. It continued over three weeks, including the holidays. Grounds could not be secured in a central location, and the long distance from the main churches prevented a large attendance of our own people. The citizens did not come in large numbers; though on the whole, we had a good hearing. The holidays absorbed the minds of the public, and the last part of the meeting was attended with a spell of great heat. But we received marked evidences of God's favor and blessing. Elder Farnsworth and his wife and E. R. Palmer were present during the first part of the meeting. Elder Robinson also shared in the work. Dr. D. H. Kress and his wife were made welcome, and their talks and labors were highly appreciated. Elder G. B. Starr has the oversight of the work in this Conference, which numbers about the same as New South Wales. One feature of this meeting was the brass band of twenty pieces, from the Bible Echo office, which led the singing, and played sacred music before and after services. The ministry of this Conference consists of Elders S. McCullagh, R. Hare, editor of the Bible Echo, G. B. Starr, with several earnest men as licentiates. Like the other Conferences, Victoria feels the weight of debt. But we all look forward to a time soon to come when, by God's help, this cloud will be lifted.

Two other meetings remain to be held in Christchurch, New Zealand, and Launceston, Tasmania. Brother Farnsworth is now on his way to the former. On the whole, these meetings have been, so far, seasons of blessing and refreshing. A good spirit of courage and devotion prevails. The people have manifested a readiness to accept the pure word of God. G. C. TENNEY.

25 Sloane St., Summer Hill, Sydney.

JAMAICA

DEVON is in the Dry Harbor Mountains of the parish of Saint Ann. The mountain air is salubrious and invigorating.

The Third Angel's Message was taken to the small company at this place in the year 1894 by one of our native canvassers; and for the last six years this company have been struggling to maintain their integrity to God, and to establish the truth in their neighborhood. Just before the Week of Prayer, their little chapel was dedicated. The building is twenty by thirteen feet, with an additional part for the pulpit. It will seat about thirty persons. There is also a pool five by eight feet. Baptism was administered in connection with the dedication, and the blessing of the Lord was received.

Never were such zeal and earnestness manifested as during the Week of Prayer. The readings were read at the early morning meetings. Social meeting followed each reading, when testimonies were borne by all. Confessions were made, and consecrations renewed. In the evening all would gather for prayer-meeting. The Lord was sought earnestly and importunately for the Holy Spirit to enable them to walk in the revealed truths. I have never enjoyed a better occasion than this. I praise God for such precious warnings and admonitions, and for the privilege of spending this time in seeking God. The solemn convocation of fasting, prayer, and searching of hearts must continue until the work of atonement is completed. Watch; for ye know not the day nor the hour. HUBERT FLETCHER.

NORWAY

I HAVE delayed sending a report from this country, wishing first to visit our churches, and become better acquainted with the work here.

My wife, son Harry, and I arrived in Christiania, July 7, 1900. It was a cold, rainy day; but the kind welcome accorded us made us feel at home with our brethren here. Immediately after our arrival, a council was held with the workers, and plans were carefully considered. Soon after this, I went to Hamar to look after some property in which the Conference had an interest, and finally decided to relieve the Conference of this burden, and make this place my home, while in Norway. Hamar is an old historic place quite centrally situated, having a high altitude, pure air, yet cold.

I have now visited all our churches but one; and while I find some who are discouraged, yet I am glad to find so many who are faithfully holding on to the truth under many discouraging circumstances. There has been a crop failure in northern Norway, and much of the cattle had to be killed off in order to keep them from starving to death. On my return from northern Norway, I found a company of believers' on a few small islands, who came into the truth over three years ago, by reading the Bible, and had sustained Sabbath meetings about two years before any of our workers visited them. I found these in harmony with us on all vital questions, and they were ready for organization, which was effected, with a full corps of officers.

Some of our churches in Norway were organized under the dissenter law, which requires the elder to subscribe to the religious laws of the State, or kingdom, especially the observance of Sunday, church holy days, etc. This union has been dissolved, or is in the process of dissolution, by all our churches, a step cheerfully taken by them. In Christiania, this was followed by a rich blessing. I might add that the law leaves it optional with dissenters whether or not they will organize under the prescribed rules of the dissenter law. However, when so organized, it virtually becomes a union of Church and State, a State Church.

At the Conference held last June, the Norway Conference decided that it was best to continue to publish our papers and books, and that has been done; and so far all our bills have been met, and we hope to be able to pay all bills as they become due.

The Week of Prayer was a real blessing to many of our brethren in Norway, and we hope it will result in a lasting revival of God's work in many hearts. Although there is a real scarcity of money here, yet the Christmas offerings already received exceed the

amount given last year, and several churches have not yet been heard from. Tithes come in rather slowly, yet we have so far been able to keep our workers in the field; but we dare not at present increase our corps of workers much.

Our laborers are of good courage, and are being blessed in their work. Elder H. Hansen has been working in Bergen for more than a year. The interest is still good, and souls are continually being added to the church. Two sisters in Bergen, long confined to their beds, and given up as incurable by Norway's best physicians, were recently healed in answer to prayer. Elder N. P. Nelson is having a good interest in Larvik, where some have already decided to obey the truth. Elder S. Sevaldsen is laboring in Fredrickshald, with an increasing interest.

Some have already come into the truth in Christiania. I expect to begin public meetings next Sunday in our large hall. Several here are interested in the truth. Seven are awaiting baptism, which will be administered next Friday evening. We find persons in many places of Norway who are interested in the truth.

The canvassing work is progressing. During the last year over twenty-six thousand kroner worth of books were sold. Brother Sherrig has just closed a successful canvassers' institute in Bergen, and all the canvassers enter upon their work with new courage. For some time they have had only old books to sell, but now "Coming King" is under preparation, which, it is hoped, will be ready this spring.

We have a few nurses, who are doing good work. Here in Christiania we have two nurses, and other workers, under the direction of Brother O. J. Olsen, who are kept quite busy in giving various treatments to the sick, with good results. Two sisters have rented rooms in Bergen, and are having all they can do. Some of the leading physicians are sending them patients for treatment. Brother Angel is now doing the same kind of work in Hamar. All these are working on the self-supporting plan, which seems to work well, and the blessing of God is attending their labors.

Of course there is much anxiety connected with the work here, resulting from the unsettled condition of our publishing house. Our Scandinavian brethren feel grateful to our brethren in America for the deep interest they have taken in the work, and the efforts put forth to help the cause here under its trying circumstances. While we, a member of the body, are suffering here, evidently the American brethren, which constitute the main body, are suffering with us, and are doing all they can to heal the wound. May God reward them abundantly for all they have done for us in our time of need.

O. A. JOHNSON.

SOUTH LANCASTER ACADEMY

THE work of the Lord is onward at this place. The attendance at the school is good, and the students manifest a commendable disposition to work.

The Week of Prayer brought us great good. As the result, there has come into the school such a spirit of seeking the Lord as I have not seen here before. The students are meeting daily in little companies for prayer. While the meetings during the Week of Prayer and since have been most excellent, yet there have been no marked revivals, such as we experienced last year; but as a whole, the faculty believe that the religious work of the school is established on a more solid foundation than it was last year.

This winter the school is being favored with studies in missionary work, by Sister E. D. Robinson and others; Sister Robinson, on her return from India, after her husband's death, having made this place her home. In the religious work, the school is closely connected with the church. There is a young people's organization, known as the Young People's Society of Christian Workers, in which many of our students are interested. This young people's organization has recently been studying "Christ's Object Lessons." Our students are interested in this book and its sale, and we are looking forward to the summer for them to do special work in this direction.

We have been quite unfortunate in not having any one to take charge of our broom shop this year. However, it now looks as if we should be able to open it before long. We have found the industrial features of our school to be among its strongest and most helpful ones.

The church-school work in the district is encouraging. One of the church schools, which was conducted last year amid many adversities, has been given some land, and the brethren are erecting buildings. The church will endeavor to make the land support the school, and at the same time be the means of giving the pupils an industrial education. Three pupils in this school have been baptized, and

two others have made a profession since the school opened in October.

Another school, where the work last year was not very successful, and where considerable prejudice was aroused against the school, began this year with only ten pupils. There are now twenty-three in regular attendance. Of nearly all the schools, similar reports might be made, though there are one or two in which the work has not been so successful. We believe that the church schools in District I are being built upon a substantial basis, so that they may be continued.

There have now been about five thousand copies of "Christ's Object Lessons" ordered in the district, and nearly three thousand dollars received to apply on the debts. We recognize that this is but a beginning, and yet it has been the means of bringing courage into the work. The academy is meeting its running expenses, as it did last year; and I see no reason why the school can not be placed in a position, as the result of this relief work, where it can ever be free to continue its work.

FREDERICK GRIGGS.

FLORIDA

PUNTA GORDA.—The Lord has blessed in the work here during the last year, for which we praise His name. Our church building is finished, and our meetings are quite well attended. The Sabbath-school has a membership of thirty-eight. The church membership is twenty-three, an increase of five this last year. The church school is growing. We have an enrollment of twenty-two. Sister Cora Patrick is teaching. She loves the work, and is much loved by the children. God is blessing this effort. We hope by next year to have a school for more advanced students, on the industrial plan.

We are of good courage, and ask to be remembered in prayer by God's children who are looking for His soon coming.

CLAIRBORNE STEPHENSON.

MONTANA

THE work of the Lord is onward in this Conference. Last summer witnessed marked progress in almost all branches of the work. The five camp-meetings were seasons of refreshing to those in attendance. The book work and other missionary enterprises have been blessed of the Lord. The tent efforts have brought souls into the truth.

Our tent was situated at Red Lodge, a mining camp of a little over two thousand inhabitants. There was one aged couple in the place who kept the Sabbath; but our work and people were practically unknown. In company with Brother and Sister Kime, I began laboring here the first of June, introducing the work with the *Signs of the Times*. The tent effort began July 13. From the start, we had a fair attendance. Several took their stand for the truth, among them two school-teachers and a lady who is in business in the city.

As the weather grew cooler, and the tent season drew to a close, it was evident that we needed a house of worship. We made it a matter of earnest prayer, and the Lord opened the way in a marked manner. We now have a comfortable house, which will seat about one hundred and twenty persons. The property is worth about fifteen hundred dollars, and is practically free from debt, there being sufficient unpaid pledges to meet the indebtedness.

J. C. FOSTER.

MICHIGAN

MENOMINEE.—At the close of the Ionia camp-meeting in September, it was recommended that we begin work in Menominee. This is a city of twenty thousand inhabitants, and is situated at the extreme southern point of the Northern Peninsula, on the shore of Green Bay, just opposite Marinette, Wis., a city of about the same size. Their close situation to each other has secured for them the name of twin cities. Lumbering is the chief industry, but there are manufactories of different kinds now starting, and business is undergoing some changes because of the failing supply of timber. All in all, it can but be said that Menominee is a lively business city, and its people an interesting community; but only a small percentage of the population is American. French, German, and Scandinavian are in the majority, with a few Polish, Finns, and Italians. Most of these are able to understand the English language sufficiently to do business, but are timid in attending religious services where the English language is used. The children are educated in the American schools, and are more easily approached.

Early in the fall we secured a building in a central and popular place, which seemed at the time a providential

dential opening. The owner was a Catholic, Catholicism being the prevailing religion; yet the rent was reduced for our purpose from fifteen dollars to ten. The Electric Light Company also reduced the rates on lights thirty per cent, as a gift to our mission enterprise. The hearing at the public meetings has always been small, but there are many who seem ready to talk with us at their homes. The reason of this, as stated before, is timidity on account of language, and the Catholic control of the conscience.

Our courage is good, and we believe the truth will yet prevail. Brother F. O. Robinson has been with us, and has had excellent success in the sale of literature, and his services in other ways have been much appreciated. One thing we greatly need, and that is literature in the foreign languages. Perhaps some who read this feel like helping by sending us tracts or papers in French, German, or Swedish. Some could be used in Bohemian and Polish, and some in English. We do not like to leave a house without placing some seed there. Pray for the work in the Northern Peninsula.

C. A. WATKINS.

1015 Main St., Menominee, Mich.

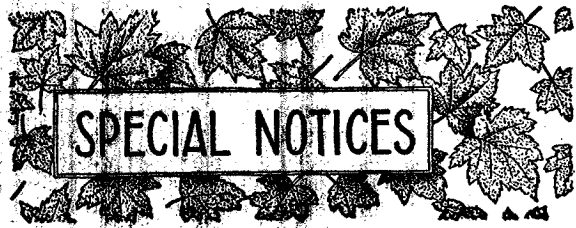
FRANKFORT.—January 10-23 I, in company with Elder Stureman, was at Frankfort, holding a short series of meetings. Several discouraged ones were revived, two persons entered the service of the Lord, and six joined the church. Election of officers passed very smoothly, every officer being elected on the first ballot. Altogether, it was a pleasant and profitable meeting. There is now a good church school at Frankfort, and the church is in good condition; so if any of the brethren in surrounding churches wish to send their children to a church school, Frankfort is the place to send them.

O. SOULE.

NEVADA

For the last month I have been visiting and laboring with the companies at Dayton, Wadsworth, Reno, and St. Clair. The Lord blessed during the Week of Prayer, in reclaiming backsliders, and bringing unity and love into the churches.

H. F. COURTER.



AN OPPORTUNITY FOR TWO YOUNG MEN AND A YOUNG WOMAN

I CAN provide school facilities for three persons. Those replying to this notice should give age, previous educational advantages, and be prepared to furnish reference if desired. Address Elder Barton W. Marsh, Montrose, Colo.

RATES TO GENERAL CONFERENCE

SINCE the change of the place for the next General Conference, the special committee on transportation did not deem it advisable to arrange for the transportation of delegates, but decided to leave this to our various transportation agents situated throughout the country. Each delegation can apply to their nearest transportation agent who is a member of the Committee on Transportation elected at the time of the last General Conference.

Committee on Transportation: L. A. Hoopes, 267 West Main St., Battle Creek, Mich.; N. W. Allee, Graysville, Tenn.; H. W. Cottrell, South Lancaster, Mass.; H. W. Decker, 508 East Everett St., Portland, Ore.; R. S. Donnell, 209 Massachusetts Ave., Indianapolis, Ind.; W. H. Edwards, Room 1906, 150 Nassau St., New York, N. Y.; Allen Moon, Room 770, Monon Bldg., 324 Dearborn St., Chicago, Ill.; C. W. Flaiz, Box 989, Minneapolis, Minn.; C. H. Jones, care Pacific Press, Oakland, Cal.; C. McReynolds, Box 202, Oklahoma City, O. T.; G. A. Nichols, College Place, Wash.; B. R. Nordyke, 18 West Fifth St., Kansas City, Mo.; J. Sutherland, College View, Neb.; International Tract Society, Ltd., A. Bacon, Secretary, 451 Holloway Road, London, N. England.

L. A. HOOPES, Sec. Gen. Conf.

SOUTHERN TEACHERS, ATTENTION!

PLANS are being formulated for holding a teachers' institute for our Southern teachers sometime during the coming spring or summer. The place will probably be Graysville, Tenn. The institute will last perhaps three or four weeks. It may be best to hold it between the first of May and the middle of July, but the date of convening will be subject to the convenience of the majority of the teachers. Good help will be provided in instruction, and the detailed arrangements will be announced later.

I shall be pleased to receive a personal letter from every teacher in the Southern district, stating the time that would be most convenient for him to attend. After we have heard from all, a date will be appointed that will be the most suitable for the largest number. Let me hear from all immediately, so that no delay may be experienced in appointing the time of the institute.

C. WALTER IRWIN.

Graysville, Tenn.

CHURCH SCHOOL TEACHERS IN UNION COLLEGE DISTRICT, ATTENTION!

AN institute for church school teachers will be held at Union College during the entire spring term of twelve weeks, beginning March 7. This will be the greatest opportunity ever offered to the teachers of Union College district, and one that should be taken advantage of by every church school teacher in the district, and by every one who plans to teach in these schools next year.

There are hundreds of churches in the Conferences connected with Union College. A large number of these are planning for schools next year, and we shall need many more teachers than are now available to supply these schools.

Classes in child study, methods of teaching, special Bible study, nature study, instruction in primary and kindergarten methods, hydrotherapy, and hygienic cookery, will be of great interest and value to all our teachers; and the teachers' meetings, in which there will be free discussion of all questions pertaining to teaching and church school work, will be simply invaluable.

Let every one who can possibly do so plan to be with us at the opening of the term. We shall regard it as a favor if all who are coming will write us at their earliest convenience. Arrangements can be made for board either in the college or with private families.

For any special information, address W. T. Bland, College View, Neb.

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:—

Mrs. H. B. Wilkerson, Lowry, Va., *Signs, Life Boat*.

C. C. Mossberger, Carroll P. O., Sta. D., Baltimore, Md.

Etta Burk, Greenville, Tex., *REVIEW, Signs, Sentinel, Good Health*.

Geo. E. Burch, Montrose, Colo., *REVIEW*, any issue since Sept. 5, 1899.

J. W. Buckland, Box 236, Great Bend, Kan., *Signs, Instructor, Little Friend*.

Mrs. J. J. Strode, Shaner, O. T., *Signs, Sentinel, Instructor, Little Friend, Life Boat*.

Geo. H. Giddings, Springdale, Ark., *REVIEW, Signs, Instructor, Little Friend*, health journals, tracts.

BUSINESS NOTICES

WANTED.—Employment on a farm among Sabbath-keepers. Address Arthur Gee, Darrell, Ontario.

ANY one knowing of a good opening in a thriving town of fifteen hundred or two thousand inhabitants, not containing a photograph gallery, or of a town of from three to five thousand inhabitants that has but one gallery, will confer a favor by corresponding with Louis Pasha, Oil Springs, Ontario, as he desires to settle in some good place. He would like a town where the truth is but little known, as he wishes to spread the knowledge of it.

Obituaries.

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

BILLINGS.—Died at Copemish, Mich., Dec. 4, 1900, Ethan Allen Billings, aged 51 years, 7 months, 15 days. He died trusting in the Saviour. Remarks at the funeral were made by the writer, from Job 37:21.

JOHN IRWIN, Jr.

FRAZER.—Died Oct. 31, 1900, at Baltimore, Md., of apoplexy, Mrs. Elizabeth Frazer, aged 83 years. She accepted present truth about five years ago, and lived a faithful, consistent Christian life. Words of comfort were spoken by O. O. Farnsworth.

E. H. DENNY.

INMAN.—Died near Ewart, Mich., Nov. 15, 1900, my sister, Mary E. Inman, aged nearly 55 years. Although for many years a sufferer, her faith never faltered, and it can be truly said that she sleeps in Jesus. The funeral was conducted by Elder Holden (Methodist).

Mrs. E. E. FENNER.

TAYLOR.—Died Sept. 14, 1900, at the home of her parents in Watsonville, Cal., of consumption, Sister Nellie A. Taylor, aged 34 years. Sister Taylor was long a sufferer from the disease which at last proved fatal. She fell asleep trusting in Jesus. She leaves many relatives. Words of comfort were spoken by the writer.

A. J. MORTON.

POST.—Died at Salem Ridge, Wis., of jaundice, Dec. 25, 1900, Mrs. Matilda Post, aged 65 years. Sister Post had been for a number of years a consistent member of the Seventh-day Adventist church at Star, Wis., and died with a bright hope that her part would be in the first resurrection. Words of consolation were offered by the writer, from Num. 23:10.

M. N. CAMPBELL.

THOMPSON.—Died at Woodlawn, Ore., Nov. 3, 1900, of malarial fever, Anna Thompson, aged 28 years, 5 months. She had not made a profession of religion, but in her last sickness she gave such evidence of trust in Christ that her friends believe it is well with her. She left two little children to mourn the loss of a mother's care and love. Funeral services were conducted by the writer.

W. W. SHARP.

MONROE.—Fell asleep in Jesus, Jan. 3, 1901, near Lennon, Mich., Gracie Leona, daughter of Mr. and Mrs. Isaac Monroe, aged 11 years, 16 days. She gave her heart to the Saviour about a year ago, and was a faithful follower of the Master until the last. She had a very affectionate disposition, by which she gained many friends. Words of comfort were spoken from Isa. 25:8, by the writer.

S. E. WIGHT.

ROSE.—Died at Kendall, Wis., of cancer, Dec. 23, 1900, Sister Alice J. Rose, aged 48 years, 7 months, 4 days. Sister Rose endured her suffering with true Christian fortitude, and fell asleep with the knowledge that she was resting in Jesus. Of her immediate relatives, a husband, father, three brothers, and a niece remain to mourn. Services were conducted by Elder Shreve and the writer, assisted by the Methodist and Baptist ministers.

M. N. CAMPBELL.

POMEROY.—Died in Tompkins, Mich., Dec. 5, 1900, of apoplexy, Brother Chester Pomeroy, aged 79 years, 7 months, 17 days. He came with his father from New York State to Michigan in 1837. He was married to Miss Elizabeth Weed in 1848, and they lived happily together fifty-two years. Early in life he was converted and joined the Wesleyan Methodist Church, in which he lived a faithful member thirty-three years. In 1873 he joined the Seventh-day Adventist Church, and was baptized by Elder James White. He lived true to the Third Angel's Message to the day of his death. He was a devoted husband, affectionate father, and a kind neighbor. He rests in hope of a part in the first resurrection. Funeral services were conducted by the writer.

I. D. VAN HORN.

OWENS.—Died at Clearfield, Pa., Dec. 25, 1900, Mr. J. Chester Owens, aged 20 years. Brother Owens was very early in life impressed with the beauties of Christianity, and when only eight years of age made a complete surrender of his young life, which to the time of his death was an exceptionally consistent one. When eighteen, he determined to engage in active work for the salvation of his fellow men, and at once entered the Battle Creek Sanitarium, with his life-work in view. Ill health, however, prevented the accomplishment of his design, and he was forced to return to his home. His disease was soon recognized as consumption, which continued to prey upon his entire system till he quietly fell asleep in Him who is the resurrection and the life. Remarks were made at the funeral by the writer.

CHAS. BAERLE.

ONLY A FEW COPIES

Of the Bound Volumes of the Religious Liberty Library Left.

It contains all the numbers from 1 to 26, comprising the following and important subjects that should be thoroughly understood. Avail yourself of the opportunity of becoming acquainted with the Religious Liberty work, by securing a set of these books before they are exhausted.

- "Due Process of Law and Divine Right of Dissent,"
- "Church and State,"
- "The Captivity of the Republic,"
- "Shall Religion Be Taught in the Public Schools?"
- "Limits of Civil Authority,"
- "Protestantism, True and False,"
- "What Do These Things Mean?"

The above are but a few of the subjects considered in the library.

Remember there are only a few sets of the bound volumes of the "Religious Liberty Library" in stock, and our special price brings them within the reach of all. If you desire a set of these books, you should not delay, but place your order at once.

THREE BOOKS IN A SET.

Regular price, - - - - \$1.50
Special price, - - 90 cents per set postpaid.

Address -

Review and Herald Pub. Co.,
Battle Creek, Mich.

CHICAGO & GRAND TRUNK R'Y.

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

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

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1900.

EAST		8	12	6	10	14	20	36
		*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35			am 6.45	am 10.30	pm 9.00		pm 11.30
Michigan City.....	11.25			8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40			10.18	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00		4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43		5.05
Marshall.....	4.00	8.30	1.30	3.09	7.51	7.10		5.30
Alton.....	4.40	9.00	1.50	3.30	8.11	7.30		5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15		6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.49			7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45			9.15
Falls View.....					am 5.02			pm 4.13
Susp. Bridge.....					5.17			4.33
Niagara Falls.....					5.30			4.40
Buffalo.....				am 12.20	6.14			5.30
Rochester.....				3.13	10.00			6.40
Syracuse.....				5.15	pm 12.15			10.45
Albany.....				9.05	4.50			am 2.50
New York.....				pm 1.30	8.45			7.00
Springfield.....				12.15	6.15			7.40
Boston.....				3.00	9.00			10.34
WEST		7	17-21	3	5	23	13	37
		*Night Express.	*N.Y. Ros. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		pm 2.00				pm 3.30		pm 6.00
New York.....		4.00				6.00		am 12.10
Syracuse.....		11.30				am 2.00		pm 12.25
Rochester.....		am 1.20				4.06		pm 2.25
Buffalo.....		2.20				5.29		pm 3.50
Niagara Falls.....						6.02		pm 4.32
Falls View.....						6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35		11.25
Ann Arbor.....	9.48	9.23	8.40		1.38	6.45		am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30		1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08		3.00
Kalamazoo.....	1.40	pm 12.10	1.20	6.15	4.28	10.00		3.35
Niles.....	3.15	1.25	3.25		6.05			6.05
Michigan City.....	4.26	2.20	4.45		7.05			6.01
Chicago.....	6.30	4.00	6.40		8.55			7.50

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

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

JUST A WORD TO MOTHERS AND TEACHERS

The Mental Arithmetic

For Home and School

Useful and Scientific Information Treated Arithmetically.

BY PROF. E. A. SUTHERLAND.

It is with a feeling of much satisfaction, and assurance of appreciation on the part of mothers, teachers, and children that we call the attention of our readers to this new treatise on the subject of Mental Arithmetic; not because of any lack of books treating this subject, but from the fact that this work presents it to the pupil from an entirely new, original, and practical standpoint, yet in harmony with sound mathematical principles, greatly simplified. It is so arranged that every faculty of the mind and each of the senses is exercised in solving the problems, and at the same time the hand acquires the art of executing the science taught. This is the only natural method of teaching mathematics. In other words, it is arithmetic made easy for mothers, teachers, and children.

The book contains preface, giving outline of the history and subject of mathematics; appendix, containing instruction concerning the use of the book; table of contents, 87 lessons, 240 pages, including drills in addition, subtraction, multiplication, and division, common and decimal fractions, giving practical examples in astronomy, botany, physiology, natural history, carpentry, masonry, farming, percentage, tables of liquid and dry measure, square measure, linear measure, avoirdupois weight, etc., covering the entire field for children.

"The Mental Arithmetic" eliminates objectionable points found in other mathematical works, not using problems referring to traffic in liquor, tobacco, drugs, tea, coffee, candies, and other substances of commercial value that have a tendency to poison the young.

THE MENTAL ARITHMETIC AS VIEWED BY OTHERS.

REVIEW AND HERALD PUB. CO.: "The Mental Arithmetic," by Prof. E. A. Sutherland, is an arithmetic for the children and other folks in our homes and in our church schools. The book is interesting and valuable, because of the information which it contains. The examples are all composed from the practical things of everyday life; and when you have learned to work the examples, you will also know many practical things about your heart, brain, blood, lungs, vitals, etc., etc. The examples are important facts, and interesting truths. The arithmetic is in itself an interesting reading book for even grown persons. Get it, and see for yourselves.

ELDER A. T. JONES.

PROF. E. A. SUTHERLAND: I am greatly pleased with the "Mental Arithmetic." With my work with children of all grades, and teachers as well, I find there is almost entire absence of familiarity with such everyday necessities as the ruler and tape measure. I notice with pleasure that the aim of the work outlined in the "Mental Arithmetic" is to entirely correct this difficulty, and teach the student, besides the technical knowledge, a vast fund of useful information on practical subjects. I am particularly pleased with the large amount of actual doing that is required of the student in connection with the mental training. This is the true secret of success, and is in harmony with the most approved educational methods. I feel certain that many mothers who have heretofore felt unable to teach their children at home will find in this valuable book just the help they need.

EMMA M. LONG.

PROF. E. A. SUTHERLAND: I have had the pleasure of examining your "Mental Arithmetic for the Home and School," and do not hesitate to say that, to my mind, it repre-

sents a distinct and important advance in the method of teaching arithmetic. Your method of dealing with this subject puts arithmetical relations into concrete form in such a simple and practical way that the work can be easily used by any mother who is willing to undertake the task of teaching her children in her own home, which, to my mind, is the ideal method.

DR. J. H. KELLOGG.

PROF. E. A. SUTHERLAND: It has been my privilege to examine the "Mental Arithmetic for the Home and School," and although the book is for children, and the work is mental, simple, and easy, the problems are practical, natural, and useful, being taken from the surroundings of the child in the Christian family and school. Even parents will be interested, while children will be delighted with the study. With this book in hand, no mother can say that she can not teach this subject to her children.

JOSEPH H. HAUGHEY.

REVIEW AND HERALD PUB. CO.: There are three points which forcibly impressed me with the value of the "Mental Arithmetic," by Prof. E. A. Sutherland:—

First, the pupil is not burdened with innumerable rules as to how to do, but from the first must learn by doing.

Second, there is a practical application of the truths of mathematics. The sum or the product is not the chief aim in working the problem.

Third, and best of all, the subject matter is truth, and in harmony with the Word of Truth, which should be the foundation of all our educational work.

Thus this practical volume becomes a new and valuable aid to the parent and the Christian teacher in their efforts to teach God's little ones in God's way.

S. P. S. EDWARDS.

PRICE, 65 CENTS.

Order of your tract society, the—

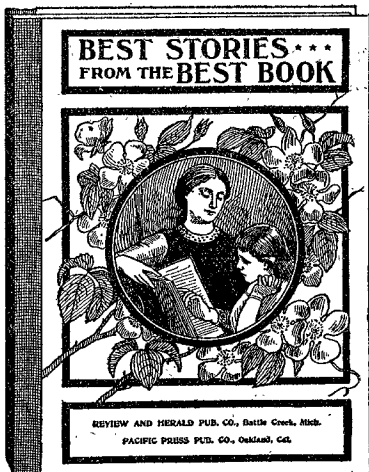
REVIEW AND HERALD PUB. CO., Battle Creek, Mich.,

Or PACIFIC PRESS PUB. CO., Oakland, Cal.

BEST STORIES

FROM

THE BEST BOOK



Since its publication, has met with a most gratifying reception. It grows in favor day by day. Everyone is delighted with the book upon first sight, but the more thoroughly they become acquainted with it, the more they realize its inestimable value. We know it is appreciated, from the many kind words our friends have to say concerning it:—

This is by far the best book I ever saw for young people. The truths presented in this book certainly make it a work that can not fail to bring much-needed light to many who have been reading the Bible for years. It is an excellent help for our canvassers.

PAW PAW, MICH.

GEO. MATTESON.

I like "Best Stories" very much. It is a ready seller, and an excellent book for young persons to sell.

ELLIOTT, PA.

F. E. PAINTER, Pennsylvania State Agent.

I find "Best Stories" very attractive to the children, as the illustrations are so beautiful, and the story so simply and impressively told. We are using it as a reader for beginners, with much enthusiasm and inspiration on their part.

SUSIE SISLEY.

This is just the book for children and young people to sell. It is a beautiful book, pleasing to the eye, and contains many fine illustrations. The fifty pages of "Easy Lessons" are a drawing feature of the work. It is a volume of which the children never tire.

- Heavy paper, cloth back covers..... 75c
- Heavy paper, board covers..... 50c
- Thin paper edition, limp paper covers..... 25c

For particulars, address your tract society, or the—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

Or the PACIFIC PRESS PUB. CO., Oakland, Cal.



BATTLE CREEK, MICH., FEBRUARY 5, 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.

THE principal one of the "hazers"—really the torturers—at West Point, the one who appointed the fighters, etc., is also president of the West Point Young Men's Christian Association!

THE *Chicago Times-Herald* remarks that in the Philippines "there seems to be a disagreeable prospect of such a row over the subject of Church and State as we have never had in this country."

A PROFESSOR in Northwestern University recently stated to his class that "a romance will quicken a mind and revive interest when it lags from overstudy;" and immediately and very properly added that the cigarette and other such stimulants will produce the same result. Yes, romance and cigarettes, novels and other stimulants, all belong together: they are all of a kind, and all produce the same results.

LATELY, in advocating the restoration of the temporal power of the pope, Archbishop Ireland said: "The pontiff's words must bear no possible suspicion that they are imposed by men who have no authority in things moral and spiritual." But the pope himself has no authority in things moral and spiritual, except from those who give him authority by acknowledging him pope. And with them he can have just as much authority one time as another.

RUSSIA has published the arrangement by which she has taken permanent control of the Chinese province of Shang-king, of which Mukden is the capital, and Port Arthur the seaport. The case of Russia now stands thus: "Russia has her hand at the throat of North China, and so far as China is concerned, can at any moment that suits her convenience extend her hold westward and southward. The only possible check upon her advance is the opposition of the European Powers."

LAST month the city of Jacksonville, Fla., passed "an ordinance fixing the license tax for persons doing business as curers, or healers, of the sick or lame or crippled by other than generally recognized and proved means, recognized and licensed by law." The ordinance requires all such persons, not regularly registered in accordance with the city ordinances, to pay a license of twenty-five hundred dollars; and the penalty for disregarding the ordinance is five hundred dollars, or imprisonment not exceeding ninety days. The city passed this ordinance because a certain so-called "divine healer" was practicing there.

ORDERS are still being received, by the fifty or the hundred at a time, for "Marshalling of the Nations." Although there is not so much strife and confusion in China as there were six months ago, the question involved is the same forever; and the "Marshalling of the Nations" points it out. Give all the people an opportunity to read it: it costs but ten cents. Address Pacific Press, Oakland, Cal., or Review and Herald Pub. Co., Battle Creek, Mich.

WE know that many of our readers can not easily send their money in money orders, and therefore are obliged to send it in postage stamps. To this we do not object; BUT we do ask that in sending stamps you will be sure to so inclose them that they will not stick together nor to the paper that incloses them. And you can easily make sure of this by putting each layer of the stamps between folds of oiled paper. If you haven't any oiled paper, you can make it by putting some oil on paper.

DIVINE HEALING,

both true and false, is steadily becoming more and more common. Multitudes will be destroyed through the deceptions of the false divine healing. Many will be thus destroyed because they fail to distinguish the true from the false. But the Word says: "Try the spirits whether they are of God: because many false prophets are gone out into the world." The articles that are to begin in

THE REVIEW, NEXT WEEK

on this subject are of the greatest value just now. These articles will cover two months. Twenty-five cents will bring them to you. You can not afford to miss them. Be sure also to let your neighbors and friends know of this, so that they can have the benefit if they will.

WHEN the Powers signed the "collective note" of their concert in China, the United States minister signed "with an explanatory statement designed to show that he signed something that he ought not to sign, but which he felt obliged to sign because there was nothing in sight more satisfactory to sign." And that is only the beginning of the weaving of the meshes around the United States by the European Powers, which will end only in humbling her to the very dust.

THE *Independent* says that the question before the civilized world to-day is whether the same conditions of Russian rule in the Russianized Chinese provinces shall control China herself; and then answers its own question thus: "The probability is that they will do so unless one of two things happens—the partition, or the Christianization, of China." And then it further says: "The United States, England, and Germany have, through their governments, put themselves on record, and sincerely, against the former. Will they as clearly, through their churches, indorse and urge the latter?" "Through their churches"! The world knows of the Church of England, and even of the Church of Germany, but who in the world knows of the Church of the United States? Ah! but that is shaping, and is expected soon to be known. This church-federation idea is to accomplish that.

THE January number of *Good Health* is excellently good, as usual. Be sure to get it.

WANTED.—Boys from nine to fifteen years of age, to work for us at their homes—one in every Seventh-day Adventist church in America. Must be recommended by home church or Sabbath-school. Send two-cent stamp at once for particulars. Give age, name in full, post-office address, and population of nearest town. Address the Life Boat Supply Department, 1926 Wabash Ave., Chicago, Ill.

DELEGATES TO GENERAL CONFERENCE

EACH organized Conference of Seventh-day Adventists throughout the world is entitled to one delegate, and one additional delegate for every five hundred members, to the General Conference, which convenes at Battle Creek, Mich., April 2-23, 1901. Conference presidents or secretaries should see that an official list of all accredited delegates is sent to the secretary at once, so that all necessary arrangements may be made in due time. Before the time and place of the Conference were changed, the secretary was supplied with a list from some of the Conferences; but it will be necessary to have this revised. Please do not delay in sending in the list.

L. A. HOOPES, Sec. Gen. Conf.

ANOTHER PIONEER GONE

SARAH M. FURGUSON (Swan) was born in Brandford, Mass., June 14, 1829; died in Battle Creek, Mich., Jan. 22, 1901, aged 71 years, 7 months, 8 days. In 1848 she was married to Charles D. Swan. He was killed by the cars in 1872. Two children remain to mourn their loss. Sister Swan was converted at the age of eighteen, under the preaching of the Advent message, and in 1851 accepted the Third Angel's Message, and began keeping the Sabbath of the Lord. She became a member of the Battle Creek church in 1870. Even under long-continued infirmity, and at times with severe suffering and pain, she was patient and cheerful, being buoyed up with the "blessed hope." Titus 2:13. She is at rest, waiting for the crown of life and an entrance into the eternal inheritance of the saints. A verse written a few weeks before her death expresses her support and trust.

"I know not the way I am going,
But well do I know my Guide;
With childlike trust, I give my hand
To the mighty Friend at my side."

I. D. VAN HORN.

NOTICE!

AN interest in other places being manifested by those desiring to move out of Battle Creek this spring, a bureau of information has been suggested. Let the needs of your locality be known, together with such business openings as exist. State the demand for labor, and wages paid, as well as cost of living. Also state any disadvantages to be encountered, when describing the country, soil, water, timber, fruits, grains, markets, and industries. Nationalities and denominations of the people, and school system should be given. Louisiana to Mexico, and Virginia to Georgia and eastern Tennessee have been mentioned, also Michigan and adjoining States. Address (inclosing stamp if reply is desired) Review and Herald, Bureau of Information, Battle Creek, Mich.