

The Advent REVIEW AND HERALD And Sabbath

H. M. Aldrich
 346 Champion St.

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

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THE WEEK OF PRAYER IN SAN FRANCISCO

MRS. E. G. WHITE

Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Rev. 2:1-5.

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God!

Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able, without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer. I felt greatly strengthened, and after the meeting walked to the place where I was staying, a distance of five blocks.

As I stood before the large congregation in the San Francisco meeting-house, I thought of our experiences twenty-four years ago, when a small company of believers were struggling to secure a house of worship large enough to meet future demands. It had been presented to me that San Francisco would always be an im-

portant missionary field. In a dream I saw two beehives, one in Oakland, and the other in San Francisco. In the Oakland hive all was activity, in the San Francisco very little was being done. Again I looked at the hive in San Francisco, and all was activity among the bees. They were hard at work. We understood this to mean that a large work would be done by the church in San Francisco, although it started slowly. For many years it was thought by some that the San Francisco meeting-house was too large. Now it is well filled on the Sabbath day, and we wish it were larger.

We have every reason to believe that the work carried on in San Francisco by Elder Corliss and his brethren, is the work that needs to be done. San Francisco is a great center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord.

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work.

We are glad that an effort is being made to provide those who wish to change their diet, with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wish to patronize the restaurant. If more of these restaurants could be carried on by our people, what a blessing they would be! By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles.

I wish that some of those who have means tied up in banks, could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more might be benefited.

Notice was given that I would speak on Christmas afternoon. At the time appointed we found a large company gathered in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read

this chapter carefully and prayerfully, and the Lord give you understanding. It is a treasure-house of encouragement to the believer.

I tried to show what Christ is to us, and what we may be to Him as His helping hand. I dwelt upon the folly of turning from Christ to humanity for help, and urged all to accept the rich promises of God, which are so full, so abundant, and so assuring. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against Him, and looking to man for guidance, how can we expect to have power?

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." If the heart is filled with gratitude, its treasure of love and thanksgiving will flow forth to refresh others. Little grievances will not be noticed. Larger difficulties will be met in the spirit of Christ. Hearts will go out in prayer for patience, perseverance, and forbearance. Then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for tried, tempted souls.

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily."

We show altogether too little reverence for God. Those who are serving under the blood-stained banner of Prince Immanuel, who have on their side the whole heavenly host, should give to the world a bright evidence of the saving power of truth. Our joy should be proportionate to the greatness of the truth we claim to believe. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility! May they be led to give the world a correct representation of the great work for this time. Let us not mar our faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.

The Lord gave us special victory in this meeting, and the countenances of those present showed their desire to grow in grace and in the knowledge of the truth.

During the Week of Prayer my burden was to show the people that true service makes the believers self-sacrificing. It leads them to keep in view the need of personal holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence for the uplifting of those around them.

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting

life." Thus is represented the experience of the thankful heart. It continually overflows with blessings for others.

The word of God is full of consolation. It presents before us great possibilities and advantages, which all should appreciate. By a faithful improvement of these blessings we may rise to the highest standard of Christian excellence. The gospel influences those who receive it to attain to perfection. They are inspired with faith and hope, and become Christlike in character.

Christ is our Creator and Redeemer, and He is glorified by the service of those who on earth act as His helpers. To fail to devote every capability to His service is to rob Him. He, our Lord and Master, calls for the co-operation of every human being.

Conversion is not a half-and-half-work, a serving of God and Mammon, but an entire turning to God. It is the working of the Holy Spirit upon the heart. Those who are truly converted have an understanding of spiritual things, which unites them to God and to one another in Christian love.

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, and for gifts and offerings, that there may be money in His treasury for the advancement of His work. Our money is His, and is to be returned to Him. Christ is the light and life and joy of His self-denying people. Because He lives, they shall live also. When He comes, it will be to be glorified in His saints and to be admired in all them that believe.

The spirit of liberality came into our meeting in San Francisco, and the people gave willingly to the Lord's work. I feel very thankful to our Heavenly Father for this evidence of the moving of His Spirit upon hearts. Let the ninth chapter of second Corinthians be read in all our churches, that the members may catch the inspiration of liberality. God help His people to see things in a correct light, and to arouse to meet the pressing emergencies that always arise in aggressive warfare. As they give cheerfully and willingly of the Lord's intrusted means, He will intrust them with more to impart. He is able to make all grace abound toward cheerful givers, that, always having all sufficiency in all things, they may abound to every good work.

OUR GOD HAS A DWELLING PLACE

H. F. PHELPS

(Minneapolis, Minn.)

In our every-day language, and that is just the kind of language that God uses when He tells us anything, a dwelling is a house built for habitation; an abiding place; a dwelling-place. Now it is a fact that "our Father" in the heavens has a dwelling-place; for we read, "In my Father's house are many mansions." John 14:2. And that house, whatever it may be, was built for habitation. "Who is like unto the Lord our God, who dwelleth on high?" Ps. 113:5.

That house has "many mansions," and it is in the heavens; for we read again, "O thou that dwellest in the heavens." Ps. 123:1. And that "house," which contains "many mansions," and is "on high," "in the heavens," is within the city of God, the New Jerusalem, the Zion above. This is so; for God dwells in Zion: "Sing praises to the Lord, which dwelleth in Zion." Ps. 9:11. And again: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. And still we read: "Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. And so it is that this "Jerusalem," "the city of the living God," the "Zion" of the Old Testament, the "Mount Zion" of the New Testament, in which "many

mansions" are now being prepared by our blessed Lord for His people, "is free," "is above," "on high," even "in the heavens," and "is the mother of us all."

But where is the wonderful house of our Father in heaven? In which direction shall the mind's eye look for that wonderful city, our mother? Read the answer in Ps. 48:1, 2: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

By no stretch of the imagination can this be made to apply to the "Jerusalem which now is, and is in bondage with her children." Gal. 4:25. Instead of being the joy of the whole earth, she is soon to be the bone of contention of all the "kings of the earth and of the whole world," as they come up to the battle of the great day of God. Then where are "the sides of the north"? They are not on this earth; for, "He stretcheth out the North over the empty place." Job 26:7. Thus the ultimate North is not at the north pole, but far away out in space, "over the empty place." He "hangeth the earth upon nothing," and the world goes on rushing through space, always revolving upon its axis, that imaginary line passing through its center, the northern extremity of which always points to that ultimate North.

When Christ was here upon this earth, walking as a man among men, He said: "And I, if I be lifted up from the earth, will draw all men unto me." Of course He is drawing all men. But it is more than that. That word "men" is a supplied word. Read it this way: "And I, if I be lifted up from the earth, will draw all unto me." In this we have the whole truth. All the heavenly bodies are kept in their places by the power of that Christ who died to save a fallen world.

Gravitation, attraction, cohesion, and adhesion are the terms generally used to explain the laws that govern the worlds. But what are these? We are told that they are the laws of nature. But what are the laws of nature? We are told again that they are gravitation, attraction, etc. But this is only reasoning in a circle. This is the answer: It is the power of God in Christ; that same power that is pledged to our salvation, holds the worlds in their places. It is "His Son, . . . by whom also He made the worlds," who is now "upholding all things by the word of His power." Heb. 1:2, 3. "And by Him all things consist," or hold together. Col. 1:17.

Therefore we conclude, and with reason, too, judging from what we see of this world, that all the untold millions of worlds revolve in space, with their northern axes pointing to the ultimate North, where may be found the city of the great King, the dwelling-place of God. And this must be so; for the North and the South are not relative, like the East and the West; but are positive. And this is so; for God has created the North and the South. Ps. 89:12.

There is more land north than south of the equator. The longest lines running through the land are north and south. The longest mountain ranges are north and south. And we are told that there are more stars north than south of the equator. Thus we see that there is a cause for all the harmony among the heavenly bodies. It is the power of the Christ of Calvary, drawing all unto himself, holding everything in the places assigned them—except sinful man.

And He has a place even for sinful men, every one, if only we will let Him hold us there. But this is dependent on our choice. The mind of man is left free, and he must make the choice for himself. Otherwise he will not fill the place designed of the Creator. But when the time comes for God to cleanse the world of sin, that He may have a clean universe, the wicked will be left to go down with their sins into eternal

night. Why not make the wise choice of the service of Him who "worketh in you both to will and to do of His good pleasure"?

JESUS, thou joy of loving hearts!
Thou fount of life! Thou light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again.

We taste thee, O thou living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain-head,
And thirst our souls from thee to fill!
—Bernard of Clairvaux.

THE EARTH WILL BE THE HOME OF THE RIGHTEOUS

CHAS. P. WHITFORD

1. God made the earth to be inhabited. Isa. 45:18.
 2. It was not made for wicked men. Prov. 10:30.
 3. It was made for the righteous. Matt. 5:5; Isa. 60:21.
 4. It will be the home of the righteous when the wicked are cut off. Ps. 37:9, 34; Prov. 2:22.
 5. The end of them that continue to do wickedly will be destruction. Ps. 37:20; Mal. 4:1.
 6. This destruction takes place when Christ comes. 2 Thess. 1:7-9.
 7. Having been removed "from the presence of the Lord," there will be no place for the wicked in all the universe of God. Ps. 37:10.
 8. "But the meek shall inherit the earth." Verses 11, 9.
 9. The earth will be their eternal home. Verse 29.
 10. The inhabitants of the new earth will always be happy. Ps. 37:11; Isa. 65:17-19; 32:17.
 11. Then will be fulfilled the promise, "The earth shall be filled with the knowledge of the glory of God as the waters cover the sea." Num. 14:21; Hab. 2:14.
 12. The "glory of God," which is to cover the earth "as the waters cover the sea," is the love of God. Ex. 33:17-19; 34:5, 6.
 13. The curse of sin will have been removed. Rev. 22:3.
 14. The earth will undergo a change. Ps. 102:25, 26.
 15. The change will be accomplished by fire. 2 Peter 3:10.
- NOTE.—The word "melt" in verse 10 is from the same word as "dissolved" in verse 11, and means to loose, to untie, to set free. The elements of earth will become invisible. Rev. 20:11.
16. God will make all things new. Rev. 21:5.
 17. As the result the wilderness will blossom as the rose. Isa. 35:1-8.
 18. This prophecy applies to the future eternal home of the saved. Isa. 35:9, 10.
 19. Then the purpose for which Christ came (Luke 19:10) will have been accomplished.
 20. When the good and the pure and the true are gathered to their peaceful, happy home, sickness and death will be at an end. Isa. 33:24; Rev. 21:4.
 21. Persecution is the experience of those who live godly lives in Christ Jesus now. John 15:18-20; 2 Tim. 3:12.
 22. But a change will take place. Rev. 7:14-17; Ps. 37:12-18.
 23. Man and his home were lost through unbelief in God and faith in Satan. Gen. 2:16, 17; 3:1-6; Rom. 6:16. Faith in Satan resulted in rebellion against God. But the Lord is not discouraged. Isa. 42:4.
 24. By faith in God we can become His children (Gal. 3:26), and inherit the home of the righteous.



A FUNERAL ADDRESS*

S. N. HASKELL

(Concluded)

THE highest type of heaven on earth is an entire family—father, mother, and children—united in the service of God. They will be a family in heaven, as far as association is concerned. The bond of union is the blood of Christ; and if that blood has washed away the sins of the entire family upon earth, they will be united as such in the kingdom of glory. The families in the kingdom of God will not be families as they were here; for their relationship is the blood of Christ. They will be arranged by the grace of Christ. They will be associated together with those who have been instrumental in their salvation here. That the influence of parents should be instrumental in the salvation of their children is in harmony with the original plan of heaven. The family are thus brought together in the kingdom of God through the merits of Jesus Christ. So when that family, begun on this earth by natural ties, is sanctified by the blood of Christ, then in the kingdom will be accomplished what would have been accomplished if sin had not marred all.

Three characteristics will identify the redeemed in the kingdom of God. We shall recognize them by the peculiar tone of their voice. We shall recognize them by their personal appearance. And we shall recognize them by their former peculiar ways, which are God-given.

"Then shall I know," says the apostle, "even as I am known." Our individuality we shall carry with us into the next world. God gave it to us to be sanctified by the grace of Christ. There are no two persons alike in this world. They do not do the same things alike. God works through these personalities to carry forward His work. They go with us into the kingdom of God. Paul was not Peter, nor was Peter John. But they were men of God, and each had a part to act through His own individuality.

Let us turn back again to Thessalonians, and by reading further we may find something more that is interesting and profitable for us on this occasion: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep [that is, we shall not go before those who are asleep]. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15, 16.

Here, as in other portions of the Scripture, the resurrection of the dead is based upon Christ's resurrection, and will take place when He comes to take us from earth to heaven. The apostle then concludes, "Wherefore comfort one another with these words." Here is another reason why our friends are taken away—for their own good as well as ours. First, He takes them away from the evil that is to come. Second, He would have us, on all such occasions as this which has called us together here to-day, look forward with increasing interest to the time when Christ shall come in the clouds of heaven,—to the time when

He who alone has the keys of death and the grave will unlock the prison house, and say to the sleeper: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And as Christ walked forth from Joseph's new tomb, so they, in response to the voice of Christ, will again appear with all the vigor and freshness of youth, clad with immortality. Yes, He will take the prisoners out of their prison house, and then we who remain shall be caught up together with them to meet the Lord in the air.

To me there is something very comforting in all this. I have passed through trials similar to the one that has called us here to-day. I often contemplate these scriptures when I think of my wife who sleeps, of her habits, and the words she frequently used while living. When the needs of the cause called me from home, often her parting words were, "We will take our visit in the kingdom of God." This one thought was ever uppermost when going to some foreign field. Do you suppose she will not think of it in the resurrection of the just? I think she will. No partings! No going to a foreign field! No separation by death! All tears are wiped away, and sorrow is not found. The resurrection leaves in the grave only that which is earthly, that which is related to sin and pertains to mortality, that which is of the earth, earthy. But the current of thought which grasped eternal things will be resumed the same as it existed before the dissolution.

This brings us to another inquiry, What is death? It is ceasing to think. It is returning back to earth. The life is hid with Christ in God. To the child of God, the instant he ceases to think, that very instant comes the Archangel's trump and the resurrection of the dead. He measures no time; to him it is a rest, beyond all trouble, beyond Satan's temptations. The dead know not anything. We who live and remain are among the snares of Satan; but those whom the Lord takes from the evil to come, quietly rest in their graves. In the twinkling of an eye from the time they fall asleep, they awake to find themselves and their friends in the kingdom of glory.

There is an expression in Rev. 14:13 which I would like to read as I bring my remarks to a close: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Language fails in the attempt to present in a few words the thought expressed in this verse. You will notice these words came directly from the throne of God, and not through the angel, as almost every other expression in the book came. When a certain period of this world was reached, and the ravages of death were invading the ranks of God's people, sorrows were being multiplied on account thereof, some charging the misfortune of dying upon a mistake or sin as the cause of death, then the great heart of God was stirred, and from His own throne came a voice to His prophet, saying, "Write." What shall I write? "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." What works follow them?—"Their works." The very works they would have done had they lived, the confessions they would have made for Christ, the works of righteousness

they would have done, the testimonies they would have borne, are taken up by Christ, in the heavenly sanctuary, and by His abundant righteousness He carries them forward as He would have done in them had they lived. Do you think, my friends, that Christ is competent to do this? Will this be done as acceptably to the Father as if they had lived? Then will they in any sense whatever be losers? One answer alone can be returned, "He hath perfected forever them that are sanctified."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit," as if all heaven bore testimony, "that they may rest from their labors; and their works do follow them." Shortsighted humanity often reasons that in death the believer's usefulness ends. But God can use death itself to produce more good than all the past life, and more than could the future had life continued. "But," it may be said, "they have not lived through the time of trouble, they have not performed the works they would have done, and therefore their position is not as it would have been in the future state." But who was responsible for their not living? Is it not He in whose hand is the life of every created thing? Is it not He who is at the right hand of the Father? Does He not promise to take up the works left undone, and to carry them forward? Think you He will do it so that the believer will come out as well as if he had lived and performed them himself?

The more implicitly we trust our Saviour, the better; the more we quietly rest in Him, the better it will be for us here and hereafter. He sees the end from the beginning, and what He permits to come to His people is in the great plan of God, and designed by Him to accomplish His own purpose, which can be accomplished better by the death than by the life. Yes, I repeat it, God permits it to come, and He would not permit it to come were it not for the best.

He has marked the pathway all the way through the journey of life. He knows who will be translated, and who will sleep; and if He permits death to overtake some, it is because death is a blessing to them and their friends. They lose nothing; but they gain something. They gain rest,—rest in peace. They have lost nothing because they fail to live out their works; because Christ takes them up.

We can thank God for the Christian's hope. And the more we contemplate it, the more impressed we shall be with the importance of the time in which we live, and the more will this scripture impress itself upon the mind, "Blessed are the dead which die in the Lord from henceforth."

The most important thing with each of us is to know that we have a living connection with the Lord, and that our names are written in the Lamb's book of life. Then if the Lord says we had better sleep, we shall sleep, and shall praise God for the privilege. If He says, "Live," then we shall live; and no power of the enemy can take life from us; for it is hid with Christ in God. My dear friends, we who live, live in perilous times. There are dangers along our pathway at every step we take, which the one who sleeps in Jesus is allowed to escape, perfectly free.

I remember a dear sister, one of the first to accept the Sabbath, who was taken very sick one winter, and being, as she thought, about to die, gave away many of her things. But she lived until the next winter, and was then again taken sick, and died. In conversing with one who had cared for her, she was asked how she felt when she learned she was to live. The only reply was: "When you get ready to go somewhere, as I got ready one year ago, it is a disappointment not to go. But now," she continued, "it seems so peaceful and happy that I can be laid away to rest. It will be but a short time. They will put me in my coffin, and lay me in the grave, and I

* Preached in the Tabernacle, at Battle Creek, Nov. 13, 1900.

shall lie there peacefully until the Archangel's trump shall sound, and then I shall arise, and see my Saviour. And no man can hinder me; no snares of Satan can be set for my feet, which would entangle them in this world."

We can say the same of every one who sleeps in Jesus. We can not mourn as those who have no hope. We can look forward to the resurrection of the just, and point to the tie that will connect the souls of the parents in that time—a stronger tie than anything that has ever bound them in the past. And we can point them to the hope of the gospel. We can only give them the words the Saviour, the prophets, and the apostles have given, when pointing to the second coming of Christ. Angels will be sent to gather the faithful, and the great Magnet, the Lord Jesus Christ, will draw the living and the dead around Him in mid-air, and then Christ with His people will ascend to a heavenly paradise, remain there a thousand years, and then return to the earth made new, and dwell through all time, even forever and ever. This life and all it gives is but a speck in comparison with the reward of His people. May the Lord enable us to put our faith in Him, lay hold of the promises He has given us, and live so near to Him here that we shall be saved with an everlasting salvation in the kingdom of God.

"Oh, ask not thou, How shall I bear
The burden of to-morrow?
Sufficient for the day its care,
Its evil, and its sorrow.
Thy God imparteth by the way
Strength that's sufficient for the day."

THE HOLY GHOST

The King's Messenger

THIS is an age when people dislike the workings and movings of the Holy Ghost. If you don't believe it, watch the spirit of disapproval among fashionable preachers and church-members when some real saint gets burdened for souls, or shouts aloud for joy. Let a repenting sinner become desperately in earnest and begin to scream for mercy, and the baptized worldlings will be completely confounded to know how to relieve him.

During Jesus Christ's dispensation the Jews were continually referring to the dispensation which had just closed. They were living behind the times, and it is just the same to-day. How seldom is to be heard a sermon in one of the fashionable churches on the office and power of the Holy Ghost. They preach about Christ, and all that is said is historical. The reason men do not preach more about the third person in the Godhead is that they do not live in the realm and dispensation of His mighty, supernatural power. Since Holy Writ does not record much about the Holy Ghost, what we positively know about Him must be obtained largely through personal contact in communion with Him.

But even among those who profess to know Him, there seems to be a lack of knowledge of His workings. This accounts for the many errors in doctrine so prevalent everywhere. For instance, some teach that one does not receive the Holy Ghost until he enters upon the "higher life." They report meetings like this: "There were twenty-five professions to conversion, and thirty professed to receive the Holy Ghost." This is unscriptural; for when a soul is regenerated, he then receives the Holy Ghost, which is the Spirit of God. Jesus breathed upon the disciples previously to the day of Pentecost, and said, "Receive ye the Holy Ghost." Afterward they said: "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

"If the heart is wrong, how can the life be right?"



GOD AT WORK IN DISEASE

DAVID PAULSON AND W. S. SADLER

It is universally admitted that God is working in man in health; but the idea very generally prevails that the devil is master of the situation in disease. Hence it is the most natural thing in the world to ask God to drive out of the sick man the demon of disease; while, as a matter of fact, *health is God at work under the conditions of obedience, and disease is the same God at work under conditions of disobedience.* In either case, God is doing the very best He can for the individual. God simply allows a man to reap a harvest from the seed he has sown, for His own word is pledged that what a man sows that must he also reap. The part the devil acts in producing disease is to tempt the man to sow the thorns and thistles of ill health. The dew and the sunshine cause the thorns and the thistles to grow, just as truly as they cause the roses, lilies, and pinks to flourish. Either may grow in the same soil; the difference is only in the matter of sowing.

God's power is at work in disease, just the same as in health; but by transgression we are compelling Him to serve with our sins. Isa. 43:24. What a blessed privilege the missionary, especially the medical missionary, has of teaching the sufferer that in his affliction he is dealing with God, and not with the devil, and that God is doing the kindest thing possible in view of His perfect knowledge of the circumstances, and the sufferer's need. His warning voice has spoken to him in whispers unheard, and now it speaks to him louder, in the voice of disease. Job 33:14, 19; 24. If a man will but repent and co-operate, God will, if His name can be honored thereby, bless that which is being done for the restoration of the afflicted one, and "his flesh shall be fresher than a child's: he shall return to the days of his youth."

DISEASE AND DEMONOLOGY

The prevailing view of disease is really a remnant of the old idea of demonology,—that something that ought to be driven out had taken possession of the sick man,—when the real fact is that *the man* has taken possession of something that is not good for him; and it is *this* that is the cause of his trouble. Modern scientific research has clearly established the fact that *disease is simply nature at work*, the same as in health, bravely fighting out its battle for the individual's existence; and the cause of this battle is the abuse that has been heaped upon the human system by the transgression of the laws that govern its existence.

But the notion is still abroad that somehow the doctor's shadow or his drugs must contain in themselves some inherent power that can drive a disease out of a man. When drugs are introduced into the system, nature has to begin a second battle of reacting against them. And in rising to this emergency, she often succeeds in unloading other poisons that have been accumulating, but all the while the man is the battle ground on which nature is fighting out this twofold battle. How much more simple and reasonable it would be to seek for and remove the cause of the disease, and then co-operate with God by the intelligent use of simple and natural remedies, than to compel Him to make this extraordinary second effort.

ONENESS OF PHYSICAL AND SPIRITUAL HEALING

Many would shudder at the thought of going to a human being to request forgiveness of sin

and the healing of the soul from the wounds that sin has made; yet they go to the doctor, with the full confidence that he in some way is able to heal them of the result of their physical transgression, little appreciating that physical sin and spiritual sin are transgressions of the same law. We have but one law, but one Law-giver; and there is but one Saviour from the transgression of the law, whether the transgression be physical or spiritual. To be healed of either, requires the life-giving ministry of Him who came "that they might have life, and have it more abundantly." John 10:10.

Healing and Conversion.—"The power of the Lord was present to heal them." Luke 5:17. The power of the Lord is a healing power, and the gospel is "the power of God unto salvation to every one that believeth." "According to your faith be it unto you." Divine healing is a transformation, by the aid of divine power, from the sphere of disobedience to the realm of obedience; from the realm of sin and death to that of righteousness and life. Divine healing is a process whereby man is able to get out of a wrong state into a right state, after having secured the disposition to make this change,—a disposition to cease to do evil and learn to do well. The healing power of God, whether manifested mentally, morally, or physically, is the same. It requires the same power to heal the body that it takes to forgive sin.

To the Christian, divine healing is but the continuation of the miracle that was wrought when the soul returned to God, and first tasted the sweets of heaven's healing graces. "Where sin abounded, grace did much more abound." Where healing is most needed, there the healing power of God is most manifested. The inflammation surrounding an injured part signifies the marshaling of a larger array of blood corpuscles for the purpose of effecting the repair of the injury. Sometimes the irritation is too intense, or the injury is so great that this reparative attempt of nature is unsuccessful, for the same reason that very often firemen fail to extinguish the flames of a burning building.

Where sickness is, God's healing power much more abounds. He who is sick in mind or diseased in body does not need to go around the world to find healing, nor is it necessary to go to some man or to any particular institution to obtain divine healing. Just as a soul may be converted anywhere in this broad world, so that soul may be healed, as far as securing divine healing is concerned, anywhere, regardless of time, place, or surroundings, the only condition being that the one who desires healing shall *turn to God*—come into harmony with the physical or spiritual law that has been violated. And so the miracle of conversion and the miracle of health are identical. They are but different manifestations of the same healing power.

Speaking to the backsliders, the Lord says: "Return, ye backsliding children, and I will heal your backslidings." Jer. 3:22. The backslidden soul is in need of healing. He has drifted away from the source of life and health and strength, and thus his *healing* is made dependent—consequent—upon his *return*. Every man who was doing wrong yesterday, and who receives strength to do right to-day, has to that extent been healed of God. The evidence of the backslider's healing is in his return to the old paths, to the sheepfold of Christ, which he forsook, and as a consequence was torn by the enemy when in the land of strangers. Those who are knowingly transgressing God's laws, physically or morally, thus separating themselves

further and further from the Lawgiver, can not expect to be recipients of a special manifestation of divine healing while they continue to disobey and trample upon the laws of the divine Healer.

SHALL WE EAT FLESH?

CLARENCE SANTEE
(Oakland, Cal.)

THE question of the advisability of making flesh a part of our diet is becoming a most serious one. From many places come reports of poisoning from flesh-eating. In cases of any form of scrofula or humors of the blood, the eating of pork is forbidden by all physicians of repute. Cancer is a near relative to this class of diseases. Beef has been found to be a seed bed for tapeworm. The germs of consumption have infected whole herds of cattle, until it is unsafe to use even the milk.

God never intended that man should eat flesh. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." Gen. 1:29, 30.

We see, then, that not only man, but the animals, were to subsist on the products of the field, and there was to be "no death." This was God's ideal, for the record adds, "And God saw, . . . and, behold, it was very good." Verse 31. Why, then, did the Lord give permission for man to eat flesh? Please turn and read the account in Gen. 9:3-5: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. . . . And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man."

It will be noticed that one of the saddest protests to be found in the Bible is given in connection with this permission to eat flesh. God says, You may; but He adds, The beast will rise against you, and kill you if it can. The eating of flesh would also cause man to set lightly by the life of his fellow man. A writer, speaking of the time just preceding the flood, has said: "They loved to destroy the lives of animals. They used them for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference." God allows men to have their own way, but when that way is wrong, He first protests to them the sad results of their course. Notice other illustrations of this.

When Moses was leading the children of Israel through the wilderness, the matter of putting away the wife was so common that some regulation must be made to lessen the evil. Then God told Moses to tell the man to write a bill of divorcement and give it to the wife when he put her away. Deut. 24:1, 2. This bill was to state the nature of the trouble; and then, if the second man, knowing the cause of complaint, was willing to take her, he could do so. God did not wish it so, but it was all He could do for them. Our Saviour, speaking of this, said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Matt. 19:8. Could He have said less of the eating of flesh?

In the days of Samuel the people became discontented, and asked for a king. "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should

not reign over them. . . . Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them."

When men decided that they would have flesh, God gave them flesh; but He first told them the sad results,—antagonism between man and beast, also lessened regard for the blood of their fellow men. This law of the hardening process in the destruction of animals is recognized by the secular courts of justice; and in most of the States a butcher is not allowed to sit on a jury where the life of the accused is at stake. Such persons can not rightly estimate the value of the life of their fellow men.

Take the experience of the children of Israel as they journeyed through the wilderness. After several months of abstinence from the use of flesh, they became dissatisfied. "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" Num. 11:4. Why did they weep for flesh? They had all their flocks and herds with them, "even very much cattle." Ex. 12:38. And they had none of the antipathy against the eating of cattle that was so strong in the bosom of the Egyptians. Why did they not bring in the fatted calf when they hungered for flesh? The reason is evident—*God had prohibited the use of flesh to them.* So when God said to Moses, "The Lord will give you flesh, and ye shall eat" (Num. 11:18, last part), Moses at once says, "Shall the flocks and the herds be slain for them?" Verse 22.

Why did he not think of this before? Again the answer must be, God had not allowed it. God had planned for them a life, if they would accept it, with no associations of death. They would not accept. Jeremiah records their choice, in these words: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward." Jer. 7:22-24. Then, going back to the summing up which called for the explanation contained in these verses, he says: "Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh." Verse 21.

To sum up, we have these points: The children of Israel wanted flesh, and wept for it while all their herds were filling the country around them. Finally, when the Lord said, "Put your burnt offerings unto your sacrifices, and eat flesh," they turned at once to their "flocks and herds." The evidence is positive—they had understood that God had not allowed it. When they decided that they would die in the wilderness, God gave them their choice. They gratified their lust—and died.

In every offer that the Lord has made of freedom from death, passing to immortality without passing through the tomb, he has taken away the flesh diet. Adam had this offer. 2 Cor. 5:4, 5. The children of Israel had this offer (Deut. 4:40); and as we have seen, flesh was laid aside. Again God promises immunity from death by translation. Will He ask less now? Not all the children of Israel who died in the wilderness were lost. Doubtless many were saved by repentance. We know some were. And the Lord admonishes us that "we should not lust after evil things, as they also lusted" (1 Cor. 10:6); and when we receive and know the mind of God, we "shall not hurt nor destroy." Isa. 11:9. This state must be attained here if enjoyed in the new earth. We are not prepared to say that none will be saved who now eat flesh;

but we can say that they who continue to do so will not be translated. They will die in this wilderness. If saved, it will be through the portals of the tomb. "Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away."—"Christian Temperance," page 119. Then can we afford to pay the penalty which was paid by the children of Israel for the questionable privilege of eating flesh? Far better to walk in the light and live.

THE FEASTS

Mrs. L. V. Robinson, in Union Conference Record

Types	Antitypes
The passover lamb. Ex. 12:1-12.	"For even Christ our passover is sacrificed for us." 1 Cor. 5:7.
The passover feast was to commemorate the deliverance of the Israelites from Egyptian bondage (Ex. 12:26, 27, 42), and pointed forward to the death of Christ.	The Lord's Supper has taken the place of the passover feast, and commemorates the death of Christ (Luke 22:19), and points forward "till He come." 1 Cor. 11:23-26. See "The Desire of Ages," chap. 72, pars. 2, 3.
The lamb was singled out from the flock on the tenth day of the first month (Ex. 12:3), about three and one-half days before it was slain.	Christ was pointed out as the "Lamb of God" in the autumn of A. D. 27, just three and one-half prophetic days before His crucifixion. John 1:29; Luke 3:21 (see date in margin).
The lamb was slain on the fourteenth day of the first month. Ex. 12:6.	Christ was crucified on the fourteenth day of the first month. See "The Desire of Ages," chap. 71, par. 1.
The lamb was killed "between the two evenings." Ex. 12:6, margin. According to Jewish historians this was between three and six in the afternoon.	Christ died on the cross after three o'clock in the afternoon. See "The Desire of Ages," chap. 78, pars. 43-47.
The blood of the passover lamb was shed to save those who trusted in it. Ex. 12:13.	The blood of Christ, our Passover, was shed to save those who trust in it. Rom. 3:25, margin.
In order that the blood might protect them, they had to be inside their houses. Ex. 12:13, 22, 23.	In order for Christ's blood to protect us, we must be in Him. Ps. 90:1; 91:9, 10.
The lamb was to be prepared whole—not a bone broken. Ex. 12:9, 46.	This was also true of our passover Lamb. John 19:33, 36; Ps. 34:20.
The flesh of the passover lamb was eaten. Ex. 12:8-10.	The flesh of our passover Lamb must be eaten. John 6:53-58, 63.
Families united to eat the lamb. Ex. 12:4.	As we feed upon Christ to-day, we are united, and become as one family. Acts 4:32, 34; John 17:21; Eph. 3:15.
The passover lamb was eaten while the Israelites were girded, with shoes on their feet, and staff in hand ready for the journey. Ex. 12:11.	As we feed upon Christ, we are to have our loins girded and our feet shod, etc. Eph. 6:14-18.
The lamb was eaten with bitter herbs to be a reminder of the bitterness of Egyptian bondage. Ex. 12:8. See "Patriarchs and Prophets," chap. 24, par. 12.	We are to have true contrition of heart as we partake of Christ, sorrow for the sins which made it necessary for Him to give His life. See "Patriarchs and Prophets," chap. 24, par. 12.
The lamb was eaten with unleavened bread. Ex. 12:8.	We are also to keep the feast with the unleavened bread of sincerity and truth. 1 Cor. 5:6-8.
They were to eat unleavened bread seven days. Verse 15.	Seven is a perfect number, representing all time in which we are to feed upon Christ, the Truth.



"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

WHAT WE LIVE FOR

WHAT live we for but this?
 Into the soul to breathe the soul of sweetness;
 The stunted growth to rear to fair completeness;
 Drown sneers in smiles, kill hatred with a kiss,
 And to the sandy waste beneath the fame
 That the flowers bloomed behind us whence we came.

—John Stuart Blackie.

TEMPERANCE*

A. M. WINEGAR, M. D.

"AND every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. The giant of Intemperance has become such a great monster in our land that Churches and other organizations are making strenuous efforts to stay the evil. So intense has become the anxiety, and so fierce the struggle, that women have sacrificed that which is most dear to them, their home, with all its happiness, and have gone out to save some other mother's son who has fallen into the gutter, or some beautiful daughter who has lost her purity and sunken into a life of shame.

This is all good, and who does not admire the faithful women who have given so much of themselves for the saving of others? But, my sisters, there is no disease without a cause. Just as, in medical practice, we are obliged to relieve symptoms, so it is also proper to raise those who have fallen into the pit of drunkenness and vice; but the work must not end with those upon whom the habit of drink has become so firmly fastened, but, like the true physician, we must seek for the cause, and having found it, apply the remedy which will most quickly remove it. Many of the women of the W. C. T. U. who are so nobly working to stay this great evil, are quite unconscious of the fact, that in their own homes this mighty giant is beginning its deadly work.

The reforming of the drunkard on whom these habits have become so firmly fixed is like stripping the leaves off the tree, with the hope of destroying the tree. The root of the evil still remains, and it is only by the mighty power of God that such a life can be changed. In the work of reformation, not only must the habit of drink be overcome, but also other habits and tendencies that may have had their origin long before the man took his first drink. The foods set before the children in many homes are often such as to create an unnatural appetite, or cravings which the simple foods and those intended to nourish and build up the body no longer satisfy.

Intemperance often has its origin with the young babe in its mother's arms. The appetite is perverted, and instead of the child receiving only its natural food, he is given other food, which at first is distasteful to the little one; but the habit is soon formed, and a great variety of

foods are given him, which tend to weaken the digestive powers. Already he begins to have cravings for other things, and in the attempt to satisfy this longing, more stimulating foods are given, such as tea, coffee, spices, rich pastries, etc. A feverish state is produced, which causes extreme thirst. This is at first quenched with water, but by and by water ceases to satisfy, and when the boy grows older, he goes to the saloon to satisfy this burning thirst with drink. Can we say then that this first drink is the beginning of the boy's downfall?—By no means. Trace it back to his mother's table. While mothers are studying some of the great problems that confront the world at this time, they overlook the question that should be of vital importance to every mother,—that of the study of her own child, what will best nourish it, and how to prepare its food in a way that will be palatable as well as nourishing.

(To be continued.)

EXTRACTS FROM CORRESPONDENCE

For your encouragement I will say that over a year ago I requested prayers for my youngest son, who was about to be led away. Prayer was answered, and now he is in college preparing to enter the work.

The noontide hour of prayer is a help to me. At first I could not remember it, but the Lord has helped me to remember it. One day an aged sister came to see me, and I told her of my appointed time to pray. She asked if I had any objections to her taking part with me. Since then we have met daily, and three others have been added to our circle; and before the winter is over, I hope to have many more with us.

If, after reading the following extract from a letter, any feel they can give the desired help to the brother and sister in their perplexing situation, we shall be glad to furnish the name and address. We would request, however, that only those who know from their own experience what is best to do under such circumstances, shall offer advice, no matter how reasonable it may seem. There is no time for experiments in a case like this, but sympathetic suggestions and prayerful co-operation are needed:—

We desire to ask for advice in regard to the manner in which we shall deal with our oldest son. He does not want to go to school or keep the Sabbath, and refuses to do anything in harmony with the message. Any suggestions as to the best way of dealing with him will be gladly received. He has taken to using tobacco, and to other bad habits. He is sixteen years of age. Pray that God may direct his mind and lead him to the light of truth.

I am pleased with the pledges you sent, and would like more to present to my Sabbath-school class, which is composed of young gentlemen and ladies. I wish you would send me about a dozen of each kind, and let me know the price.

We have received a number of encouraging words concerning the temperance pledges, and we should be glad to supply all our sisters, and to know that they are taking hold of the temperance work. Almost without an exception every mail brings to our notice some loved one

who has formed the evil habits of intemperance, and we are sure that these stirring appeals would open the eyes of many mothers, and inspire them to diligence and carefulness in this matter. These pledges should be presented to our own children, to our Sabbath-school classes, and to all those with whom we come in contact, with careful explanation concerning their meaning. Send for as many pledges as you wish, and we will supply you freely. Address Woman's Gospel Work, 271 W. Main St.

I am so glad you told me about putting up a box for our reading-matter. I wish to do this just as soon as I can get the papers to fill the box. I have many opportunities to give away tracts and papers, and I dispose of all I have. One of my neighbors has accepted most of the truth through reading my papers. She is willing to accept anything the Bible teaches. She had a poor opinion of Seventh-day Adventists when I first met her, but she has changed her mind. To the Lord's name be all the praise.

Your heart must indeed rejoice to know that one woman has accepted nearly all the truth through reading your papers. I wish every sister to know this, so I will make mention of it in our page in the REVIEW; and I trust that every sister who has reading-matter about her home will gather it up, and keep it in a clean condition to give to friends and neighbors. I fear that many are careless about the reading-matter. When I first accepted the truth, I looked upon every paper and tract as sacred; but now I have so many of these publications that I fear I do not regard them as I used to. But I do not allow them to accumulate. That this woman is willing to accept anything the Bible teaches, is a forcible statement. How necessary it is for all of us to know just what the Bible teaches, because we shall find many persons just like this woman; and if we can take to them a "Thus saith the Lord," they will have no doubts about it.

MRS. GEO. A. IRWIN.

REQUESTS FOR PRAYER

"I AM a Seventh-day Adventist, a reader of the REVIEW AND HERALD, and I ask prayer for my unconverted husband and son, that they may give their hearts to Jesus before it is too late, and for myself, that I may have faith, knowledge, and understanding to do a good work for the Master."

Prayer is requested for a brother and a sister who are greatly handicapped on account of debts, which accumulated while they were in a backslidden condition, turning away from the Lord and His truth. They have now returned, however, and are in good standing in the church, and are anxious to get straight with the world, so as to be free to assist in the Lord's work. Pray that they may be prospered financially.

"I ask prayer for my two sons, who are out in the world. My oldest son does not wish me even to say anything to him about religion. He said he burned the papers I sent him. I love him with all a mother's love, and I think he loves me dearly. Pray for him, and for my other son who knows not the Saviour, and also for my two daughters who are out of the truth, and a son-in-law, who thinks that he has nothing to do with his being saved, but that if it is the Lord's will to save him, he will be saved. Two of my children have been converted, and are keeping the Sabbath with me."

"I would like to ask an interest in the prayers of our sisters for my husband, who is not a Christian, although he has been in years past, and still believes the truth in theory. Sickness, discouragement, and financial difficulties seem to have placed him where he is. His greatest desire is to make money, and this crowds out all spiritual desires, although he is willing to help me in my work, and desires to see our little boy brought up right; yet, of course, he can not be and do for him as he would if he were a Christian. I think I have the assurance that he will yet rejoice in the Lord. Pray for me, that I may let nothing prevent the Holy Spirit from working in and through me for his salvation."

A sister who has been in the truth for fourteen years, requests prayers for her healing. Her system is almost completely run down as the result of disobedience to the laws of health, although she is now, and has been for some time, living up to all the light she has received on health reform. She

*Remarks made in the Review and Herald Office chapel, February 3, 1901.

writes: "I ask a special interest in your prayers for my restoration to health; for He has promised to forgive all my iniquities, and to heal all my diseases, and I know that He who has promised is able and faithful. It is my desire to live to and for His glory, and to use my health and my all in His service, letting the Lord work in me to will and to do of His good pleasure."

A sister requests prayer for her husband, who, while in the army, read some of Tom Paine's writings, which has turned him against the Bible, and he will not even look into it, much less study a subject from a Biblical standpoint. This sister is very deaf, lives on a farm, and does not have the privilege of meeting with any of like faith. Pray that the Spirit of the Lord may convict this husband, and that he and his wife may be united in Christian fellowship.

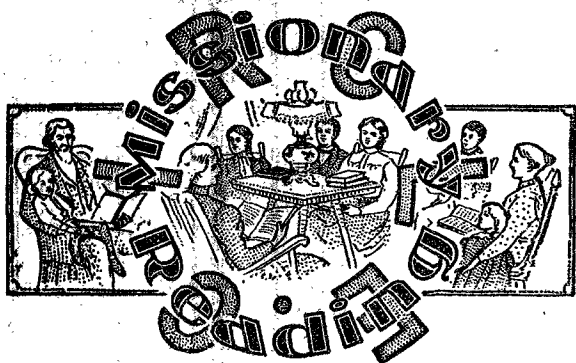
"Please pray for a dear little woman who has an incurable form of rheumatism. For the last two years she has not walked a step without the aid of crutches, and then only a few steps at a time. Her little family greatly need her care. I ask you to pray most earnestly that she may see and obey the grand truths of the Third Angel's Message, and that God will restore her to perfect health, in such a way that His name, and His alone, may be glorified. It is a most pitiful case, so please do not neglect it."

RICE PUDDING

ONE cup rice, three pints milk, one tablespoonful sugar, salt. Simmer on top of stove slowly for fifteen minutes, put in oven and bake slowly until tender. It will be creamy when done.

HOW TO COOK RICE

USE a cooking crock or porcelain kettle. Take one cup of well washed rice to one quart of boiling water, and cook for about an hour. When tender, add some cream or rich milk, and a pinch of salt. Do not stir more than necessary, and if more water is needed, add it while boiling. Cook slowly.



"WHAT though on peril's front you stand?
What though through lone and lonely ways,
With dusty feet and horny hand,
You toil unfriended all the days,
And die at last with man's dispraise?"

"Would you have chosen ease, and so
Have shunned the fight? God honored you
With trust of weighty work. And O,
The Captain of the heavens knew
His trusted soldier would prove true."

REVELATION 14

S. N. H.

(Concluded)

"AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Several things in this verse are worthy of consideration: (1) It was a voice direct from heaven; (2) the message to be borne was something for the prophet to write; (3) the word "henceforth" locates it under the Third Angel's Message; (4) not only does it come from the throne, but it is confirmed by "Yea, saith the Spirit;" (5) to those who die in the Third An-

gel's Message, the blessing is *rest from their labors*, and their works follow them. Their works will come up in the judgment the same as if they had lived and performed them themselves, so in no sense will they be losers. But on the contrary, they will receive a special blessing in *resting from their labors*. When God pronounces a special blessing, it is because there are opposing influences that would oppress. Ex. 22:21-24; Rom. 14:4. Why is such a blessing pronounced upon those who die in the Third Angel's Message, when all who die in the Lord are and ever were blessed? There are some who are saying of those faithful souls who fall asleep in Christ, that they have in some way sinned, and that they will not share in all the blessings of the one hundred and forty-four thousand. But there is a statute in Israel that those who become weary and rest will "part alike" with those who go forth to battle. 1 Sam. 30:21-25. When the message was received, it was taken for all there is in it. Fierce were the battles, and difficult the struggles, which the pioneers of this work endured, who now sleep in Jesus. God will reward them according to their works. Ps. 116:15.

The next event of interest to the people of God is the coming of the great white cloud, with Christ seated upon it. Many are the scenes that cluster around His coming. He comes to reap the harvest of the earth; for the cup of iniquity is come to the full. The two vines have yielded their fruit. Christ is the true vine, and His followers are the branches. John 15:1-7. The same nourishment that sustains the vine sustains the branches. It comes through the vine. There are no two branches exactly alike, yet each branch represents the vine; so the believers are one in Christ, as Christ and the Father are one. John 17:21-23. And yet each believer bears his own individuality; but the fruits are all the same. A oneness in diversity is a divine characteristic.

But there is a false vine, Satan and his branches. And the root and branch have one common end. Mal. 4:1. It is called the "vine of the earth." "Another angel came out of the temple [for the work of interceding is now over], crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." "In the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them." "The reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:30, 39-42. Isa. 8:11-15 indicates race war, war between labor and capital, help from the various earthly combinations, and these are all in the first reaping.

But there is another angel that comes out of the temple, and he also has a sharp sickle, and he gathers the clusters of the vine of the earth, and casts them into the great wine press of the wrath of God. This results in the battle of Armageddon. The time once was when the river Seine in Paris flowed with blood, and dead bodies nearly blocked the river; but here is blood that flows "even unto the horse bridles, by the space of a thousand and six hundred furlongs," or two hundred miles. Another angel also comes out from the altar, who has power over fire. It was upon the golden altar before the throne where sweet incense was kept continually burning. A fire was also kindled upon the altar of burnt sacrifice, which at the first the Lord kindled. This fire consumed the sin offering. But upon the golden

altar was the sacrifice of sweet incense, representing Christ's righteousness. And on a certain occasion even this fire came forth and destroyed those who would offer strange fire before the Lord. Compare Lev. 10:3 with Rev. 16:8, 9; 2 Cor. 2:14-17; and Heb. 12:28, 29.

The period of time covered in verses 15-20 of chapter 14 is the same as is covered by the seven last plagues. A description of this time will be briefly described in the suggestions on Revelation 16. No language can describe the terrible-ness of that time. Prophets prayed to be hid during that period. Hab. 3:16. Those who are so desirous of living through the time of trouble as to offer prayer to that effect, have but little realizing sense of the nature of that time. Amos 5:18-20.

BEREAN LIBRARY STUDY

Rev. 14:9-20; "Thoughts on the Revelation,"
Pages 622-637

DAILY READING FOR FEBRUARY 24 TO MARCH 2
Sunday, "Thoughts on the Revelation," 1st par., page 622, to last par., page 627.
Monday, "Thoughts on the Revelation," last par., page 627, to verse 13.
Tuesday, "Thoughts on the Revelation," verses 13-20.
Wednesday, The Third Angel's Message, "Early Writings," pages 116-120.
Thursday, The Third Message Closed, "Early Writings," pages 140-142.
Friday, article on Revelation 14, this page.

THIRD ANGEL'S MESSAGE

1. Where is it preached, and in what manner?
2. To whom is it addressed?—Any man.
3. What is the warning? V. 9.
4. In what does the worship of the Beast and his Image consist?
5. What is the "mark of the Beast"?
6. In what two places may it be received?
7. Will God accept one who has the "seal of God" in his right hand only?
8. Where must the "seal" be placed?
9. What is the penalty for worshiping the Beast? Vs. 10, 11.
10. What is the unmixed wrath of God?
11. Who will behold the punishment?
12. How are God's people distinguished? V. 12.

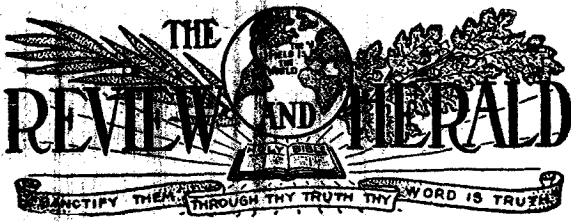
SPECIAL BLESSING

13. From what place was the voice heard?
14. What was he commanded to do?
15. Upon whom is the blessing pronounced?
16. From what time?
17. Who witnesses to the blessing? What becomes of their works?

SECOND COMING OF CHRIST

18. How is the coming of the Lord described in verse 14?
19. From what place does the angel come with the command to reap the earth?
20. Whence does the second angel of verse 17 come? the angel of verse 18?
21. What two classes of vines are mentioned in the Bible? John 15:1; Deut. 32:31-33.
22. What becomes of the vine of the earth?

"I AM the vine; ye are the branches," Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to me. The scion is ingrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ."



BATTLE CREEK, MICH., FEBRUARY 19, 1901.

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THE KEEPING OF THE 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 have no other gods before me." Ex. 20: 2, 3.

What is it to have other gods before the Lord? Since to truly have Him alone, is to love Him with all the heart, and all the soul, and all the mind, and all the strength, then, plainly enough, it follows that anything by which any part of the heart, any part of the soul, any part of the mind, or any portion of the strength, is turned from God, is devoted to anything other than to God, is, in itself, to have another god than the Lord. And all this is what is forbidden in the First Commandment: "Thou shalt have no other gods before me."

It is important, therefore, to notice the gods which the Lord points out as the principal ones that it is natural for men to have before the Lord.

One of these, if not the chief one, is "the world." For it is written: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. And, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

The reason of this is that "the world" itself has a god. And "the god of this world" is "the spirit that now worketh in the children of disobedience," and is, in fact, Satan himself. Friendship of the world, therefore, is of the spirit of the world; it is fellowship with the spirit of Satan. And this is why it "is enmity with God." Note, the Word does not say that the friendship of the world is *at* enmity with God, but that it *is* itself "enmity with God." And this is because it is of the very spirit of him who is the god of this world.

This is made plain in another text: "The whole world lieth in the evil one." 1 John 5: 19, R. V. It is true, as our King James version renders it, that "the whole world lieth in wickedness," lieth in evil; but this is so because the whole world lieth in the wicked *one*, in the evil *one*. And the thought expressed here in the word "lieth" is "to lie at ease continually."

Plainly, then, a person who has friendship, and is in fellowship, with that which lies at perfect ease, and is content continually so to lie, in the evil one, is of that same spirit; and that can be only the spirit of the evil one, and, therefore, is of itself "enmity with God." And one thus so in friendship with the evil one, who is the fixed and continual enemy of God, makes himself thereby "the enemy of God."

This spirit of enmity is described in another place: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. It can not be subject to the law of God, because it is of the very mind and spirit of Satan, who is the decided enemy of God.

But thanks be to God, there is deliverance from this enmity; there is deliverance from this present evil world. For Christ Jesus "is our peace, who hath made both [God and man] one [who had been separated by this enmity], and hath broken down

the middle wall of partition between us; having abolished in His flesh the enmity, . . . for to make in himself of twain [God and man] one new man, so making peace." Eph. 2: 14, 15.

Therefore, though that enmity can not be subject to the law of God, in Christ every soul can find it completely abolished. Though such a spirit is enmity with God, in Christ every soul can find that spirit completely driven out, and himself made one with God, having not the spirit of the world, but the Spirit which is of God, that he may know *not* the things of the world, but "the things that are freely given to us of God." Therefore, for a man to love the world, or to have friendship for the world, is for him to have the world as his god. And this is, in reality, to have the god of this world as his god; it is to do service to the evil one as his god.

And so, when the god of this world, the evil one, had shown to Christ "all the kingdoms of the world, and the glory of them," and had offered them to Him, Christ could have them only on the condition that He would "fall down and worship" the evil one. And these are the only terms upon which anybody in the world can ever have the kingdoms of this world and the glory of them, or the things of this world and the glory of them. "For, all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Christ's answer to that whole thought, for himself and all who are His forever, is: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4: 10.

And when Jesus had taken this stand against all the world, against all that is of the world, against all worldliness, and all the spirit that is of the world, and for God only, "then the devil leaveth Him, and, behold, angels came and ministered unto Him." Verse 11. And so shall it be forever with every one who, in the faith of Christ, takes his stand as did Christ.

Thus utter separation from the world and from all that is of the world—nothing less than this—is the keeping of the First Commandment. "Ye are not of the world, but I have chosen you out of the world." "They are not of the world, even as I am not of the world."

Deliverance from the world—this is the way to the keeping of the Commandments of God. And Christ "gave himself for our sins that He might deliver us from this present evil world, according to the will of God."

Deliverance from sin is deliverance from the world. Deliverance from the world is deliverance from sin. This is the way to the keeping of the Commandments of God and the faith of Jesus.

"I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." "Out of Egypt have I called my son." And "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"Thou shalt have no other gods before me."
Who would have other gods?

The leading Washington correspondent of the Chicago Times-Herald and of the administration, speaking of Congress and the Philippine Islands, says that there is a suspicion "that speculators are swarming into Manila, eager to gobble up mines, lands, and franchises," and that "it has been suggested that the speculators, the commercial houses, the banks, the franchise seekers, had a good deal to do with forming" what is called the "federal party" in the Philippines, which is asking for wider powers for the Philippine Commission.

Of Rome it is written that, when she had spread her power over the whole basin of the Mediterranean, and had turned into Roman provinces or Roman dependencies these dominions, "over this enormous territory, rich with the accumulated treasures of centuries, and inhabited by thriving, industrious races, the energetic Roman men of business spread

and settled themselves, gathering into their hands the trade, the financial administration, the entire commercial control, of the Mediterranean basin. . . . Governors with their staffs, permanent officials, contractors for the revenue, negotiators, bill-brokers, bankers, merchants, were scattered everywhere in thousands. Money poured in upon them in rolling streams of gold."

The ancient history of Rome is modern, even up-to-date. And it will continue to be so; for the great influence even to the last day, is "the Image of the Beast."

BIBLE STORIES FOR CHILDREN

We have received a circular letter and prospectus of what purports to be a Bible story paper for children. The circular letter refers to "the plea made of late by several educational experts . . . for a change in methods and plans for Sunday-school instruction, whereby the story shall be chiefly employed in teaching little children." The chief of these experts "recommends Old Testament stories first—New Testament stories, involving higher truths, later."

The publishers who send out this letter approve of this plea of the educational experts; and so do we. There is nothing that can equal it.

Now these publishers propose to meet this plea by publishing this paper of Bible stories for the children. And they say that "the manner in which these Bible stories are illustrated and told can be seen from the sample copies inclosed." And they think that "parents . . . will find these little papers very useful to read to the children at home," and that "teachers will be able to use them as supplementary to the regular lessons in many cases." They also publish, as a P. S., the word of a "well-known kindergarten instructor," that "the Old Testament stories are told in a delightful manner," etc.

This No. 1 of the paper tells the story of Genesis 1. It tells the story of the first verse; then, in the story of the second verse, it says:—

"And God said, Let there be light: and there was light." No bright sun was to be seen yet, or stars, but there was a kind of light. It had been *one long night* before this. It was a *great many years* before this light came. The Bible story of the making of the world divides it into six days,—*not days like ours, but long ones, of thousands of years.* On the first day light was made.

After this came a time of *many years* called the *second day.*

The story continues through the other five days of creation, and closes thus:—

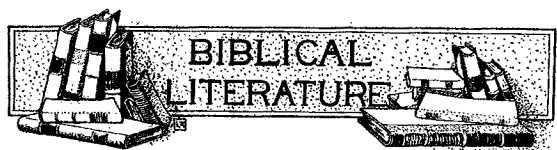
The seventh day came, and God rested. Of course plants and animals kept growing, but no new thing was made. It is the *long seventh day now.*

Now, there can be no doubt that that is a fair sample of the "Bible" stories for little children, of the present day; for this paper is issued by the official publishing body of one of the leading denominations of the United States. And yet this professed Christian denomination, in a professed Bible story paper for the children, sows the seeds of the latter-day scientific infidelity, among the very first that are sown in the minds of the children. And when this is so, what can be expected of those children in the way of respect for the Bible, or in the way of their ever learning the truth of the Bible? And what can be expected of the coming men and women, when the truth of God is thus corrupted at the very fountain-head in the world; and when infidelity is laid as the very foundation stone of the spiritual life of the man?

This makes it important that all who have respect for the Bible as the word of God, *exactly as God gave it*, be diligent in putting before the children, and by every means getting into their minds, the true Bible story as it is in the Bible, and as it is in the fear of God. And to fill this demand, which is so emphasized by what we have here related, there is no better, no more appropriate, no more timely, books than "Easy Steps in the Bible Story" and "The Bible Reader, No. 1"—the latter for beginners, the former for others.

From what we have here related, which is only an illustration of the situation throughout the whole United States, and even the world, it is perfectly plain that it is not enough that our people simply take these little books into their own homes, and put them into the hands of their own children—it is true missionary work to put these books into every family, and into the hands of all the children, where it can possibly be done.

The people of God are in the world to hold up and to spread the word of God, and faith, against the word of men and infidelity—to hold forth the word of life. And in this time of most widespread infidelity, all who know God should be most active in fighting the good fight of faith. "Work while it is called, To-day; for the night cometh, when no man can work."



FIRST PRINCIPLES



THERE are advantages to be gained in studying the Bible as literature, which can not be well secured in any other way.

But what is real literary study, and to what does it lead? If we can ascertain some of the principles underlying general literature and its study, it may be that we shall be able to draw some helpful conclusions relative to Biblical literature and its study.

Let us seek for simple, self-evident truths, that need but to be stated in order to be seen; and from them and with them reach some measure of understanding in these things.

1. All literature is but the embodiment of thought to beings capable of thought; it is a bodying forth of mind to mind.

Biblical literature is the embodiment of God's thought; it is a bodying forth of God's mind to man's mind.

2. Literature, being then a transcript of mind, appealing to mind, and comprehensive to mind, must conform to the laws of mind, must contain the methods of thought.

And Biblical literature, being a transcript of the divine mind, conforms to the laws of the divine mind, contains the methods of God's thought.

3. He, then, who studies literature studies the thoughts, follows the laws, and learns the methods, of the mind of the author.

Accordingly, he who studies Biblical literature, studies the thought, follows the laws, learns the methods, of the divine mind.

In other words, restating this last: In the study of Biblical literature we are to learn what God thinks, how He thinks, and how He expresses His thought.

What more anybody could learn of God's mind I am at loss to know. Biblical literature bodies forth God's mind, and as that mind is infinite, there is infinite reason for studying Biblical literature. Such literature is of as much more value than the world's literature as God's mind is better, nobler, and greater than men's minds.

And if it is worth anything to me to study literature in order to know how weak fallible man thinks and expresses himself, of how much more value is it to me to know how God, the perfect, all-powerful, thinks and gives expression to His thought!

For His thoughts are not our thoughts, neither are our ways His ways. For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. Isa. 55:8, 9.

Let us believe this, and show it in our choice and study of literature.

L. A. REED.

"The word of God is living and powerful."

PAUL'S LESSON FROM CHRIST'S WORDS

THIS is what Christ said: "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

And this is the conclusion which Paul draws from His words: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:14-16.

A literal translation of these texts would read: "Arouse thou that sleepest, and rise up from among the dead, and the Christ shall shine upon thee. Take heed, therefore, how accurately ye walk, not as unwise, but as wise, ransoming the time, because the days are evil."

But in the stir of the rush, and activity, and panting turmoil of these days, the last thing the men of this world naturally think about is that they are asleep. What! they ask, this seething world around us, asleep? These millions, dashing, pressing, trampling over one another in the dusty highways of fortune, fame, or pleasure, asleep? Is this restless, surging ocean of life, over which the storm king rides in fury, asleep? Is humanity, whose tumultuous course neither darkness nor sickness nor satiety can check,—this aggressive world, quivering with anxiety and excitement, straining every nerve after that which it does not possess,—asleep?

Any other term they think would better describe the situation than the term "asleep." But in this their eyes are out of focus with the true Scriptural view. The Scriptures teach that a man may be spiritually asleep and morally dead when most carnally awake; indeed, that very kind of slumber and moral blindness is induced and fostered by living after the flesh, and following its low and debasing impulses and promptings; for in Eph. 2:1 Paul had just said that they who are involved in trespasses and sins are "dead," and must be "quickened," or made alive, before they can walk with Christ. And to Timothy he had said that the woman who lives in pleasure is dead while she lives; that is, spiritually dead, though physically alive.

"Godless men," says a forcible writer, "are not only asleep, but are somnambulists. They walk, but still are asleep. They speak, but still sleep. With open eyes, still they sleep. In the view of the gospel, eyes have they, but they see not; ears they have, but they hear not. They see what is not, and do not see what is. Things afar off seem to them near at hand; and things near at hand seem to them afar off. While they walk as wakeful men, their steps are not directed by the reality of things."

All such persons the Scriptures include in the vocabulary of those who are asleep, or dead. And we are summoned to arouse, and to rise up from among such dead ones.

Two other scriptures immediately associate themselves with these words, spoken also by Paul on other occasions. One is his words to the Romans: "It is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11. The other is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17.

The promise is that when we hear what the Lord says unto us, and awake out of sleep, and rise up from among the dead ones, He will give us light, or will himself shine upon us. Christ will recognize all efforts upon our part to arouse and shake off the imperious demands of slumber, and to separate ourselves from the dead and fruitless branches that mar and cumber the vineyard.

And when Christ shines upon us, can it not be said of us, and to us, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"? And will not that other scripture be fulfilled to us, "But now are ye light in the Lord"? Eph. 5:8.

"See then that ye walk circumspectly." "Circumspectly" means watching in every direction, and upon every point, to guard against surprises and dangers. Everything available to the advance-

ment of our work, or the progress of the cause of truth, should be laid hold of and utilized. No discoveries in science, no advancement in wisdom, no revelations from new inventions, can vitiate any truth of the Bible. Galileos by their discoveries may upset the theology of the Church; but that is all right, for his discoveries did not impeach a scintilla of revelation, nor obscure a single ray of light as it is in Jesus. God never intended that Christians should be remiss, nor insensible, nor that they should fall behind the times. Every faculty, and every salutary use of it, comes within the regenerating and quickening process which Christ came to perform for mankind, that they might be made quick and keen to stand in the vanguard of all improvement and progress. To walk without this circumspection is to walk as fools, not as wise, which we are exhorted not to do.

The apostle reaches the climax of his conclusion in the words that immediately follow: "Redeeming the time," he says, "because the days are evil." Literally, "Ransoming the time," or buying it up, and securing every opportunity that it presents; not missing a single item of what the passing moment has to give. The language is significant; and the reason for it is still more so: "Because the days are evil." To cherish our life while here, in a way to insure beneficial results hereafter is a distinct duty. Time is short. Therefore opportunities are so much the more valuable. Infinite value is stamped upon all of them. Therefore use the world, but use it aright, by remembering that it is left us as an equally distinct duty to live above the world. If we have the world, let not the world have us. Unworldliness is the spirit of holding all things as not our own, in the perpetual conviction that they are not lasting. It is not to suppress life, and the beauty of the world in which we live, and thrust it away from us with a torturing hand; it is to use the world as not abusing it; to be master of the world, and not let the world be master of us. An Italian philosopher expressed, in his motto on his coat of arms, that "time was his estate;" but like all other estates, it must be cultivated to be productive. "Without that, it will produce nothing; but it will abundantly repay the labors of intelligent industry. It will satisfy the most extensive desires if no part is wasted by negligence, or overrun with noxious plants, or laid out for mere show and useless display."—E. H. Gillett, D. D., in "Life Lessons."

So all that life has which is good, or great, or valuable, or useful is fashioned out of time. Out of it we bring the well-spent hour, the well-spent year, the well-spent lifetime. For an intelligent being, life is the equivalent of existence; and we must estimate it by the capabilities or possibilities that it involves—what it can do for character, virtue, piety, integrity, the Christian's hope, beneficence, etc.

This "time," therefore, so all-comprehensive and so valuable, is to be redeemed, ransomed, or bought back. This implies that much of it has been perverted or misused; it can not show the results which it should have brought forth in our lives. These must be recovered, and this state of affairs must be remedied as far as may be.

But how can time be redeemed?—Time itself, as a mere matter of duration, of course can not be. Time past is gone, and can not be recalled. But the results that have come from the use of time can be taken up, and often, when found to have been perverted or misused, can be swung around into the right channel, and so made profitable for the future. Time which has been used in a wrong direction, may be made to tell for the right, and so be redeemed. If, for instance, a man has devoted his life to the accumulation of wealth, for selfish ends, and has amassed a fortune, he can now devote a proper proportion of that to the objects from which it has long been withheld, and thus the object that God had in view in the first place in giving the man this wealth, or the power to acquire it (Deut. 8:18), would be met in the end, and the time spent in acquiring it be redeemed. All the time the means

has been accumulating, a portion of it has belonged to the Lord, but has been selfishly withheld. But if now it is in part or wholly restored, that wrong is in a measure made right; yet it would have been far better to have devoted it to its proper uses at the time it became due. But at last the cause get its help, and the time is redeemed.

Here is another person who has spent large sums of money, and devoted much time, in the acquirement of some accomplishment, developing, perhaps, great musical or artistic talent; but he awakes at length to the fact that what he has done has not been calculated for the spiritual or eternal good of his fellow men. How can he redeem the time?—Turn whatever of value these talents or accomplishments represent, or can be made available for, into channels that will benefit the cause of the Redeemer, and support the work of truth and righteousness among men.

Here is another, who has trained himself, by long years of study and practice, to the exercise of sound judgment in the conducting of commercial affairs and the management of business or official positions. How can he redeem the time?—By turning the skill he has acquired, directly to forwarding and helping the cause of his Lord in the earth, and giving that cause the benefit of all his experience and talent acquired in the earnest work of life.

So, a long list of avocations might be run through, and a long list of attainments and talents be mentioned, to which the same rules would apply. Take the gift of oratory, the skillful use of the pen in literary productions, aptness to teach, ability to run successfully the canvassing work and circulate books, and in a thousand ways to lend a helping hand to a brother. Let the time be redeemed by turning all these talents and qualifications into the right channels, where the results will be to build up the cause of Christ in the earth. It may be assumed that every life represents something; something achieved, something gained, either in property accomplishments or skill of some kind or other. If these have not heretofore been used for the right purpose, the time they represent can now be redeemed by turning them to the best possible use. But if a life represents nothing, if it seemingly has been used to no purpose whatever, then for humanity's sake, for your own soul's sake, heed the injunction, "Awake thou that sleepest," and let Christ shine upon thee, and the latent power be quickened to activity, and what is left of life and time be redeemed by being devoted to the highest and noblest purposes from this time forward.

The reason for the exhortation, as remarked, is also significant: "Because the days are evil." To some men, the feeling that they have fallen upon evil times has a depressing, paralyzing effect. But not so with the apostles and the early Christians. If dangers thickened around them, and time seemed to be short, and liable to close suddenly without warning, change, or delay, the thought with them seemed to be that they must quicken their pace and act with more energy. And have not we ourselves been warned, time and again, that duties neglected when circumstances were more favorable, will now have to be accomplished under more trying and unfavorable conditions? The days were evil; therefore what we had to do should have been done before times grew worse; and will times ever improve for our labors?—We have no reason to expect it. Therefore the days being evil, and destined to grow more and more so, because perils are to increase, and evil men and seducers to wax worse and worse, as the end approaches, let us redeem the time, with the help the Lord of the harvest stands ready to furnish us, that there may be as little loss as possible in the sheaves we should gather, and as little delay as possible in the time when we shall shout the harvest home.

U. S.

will say that our Sabbath-school has been trying to study the book of Galatians; and that we have not got to the bottom of it, as we think that we can never know the height or the depth there is in this book till we meet around the throne of God. But we have learned how we may keep the commandments of God and the faith of Jesus. And I believe that we are all striving so to live that the fruits of the Spirit may be seen in our every-day lives.



UNITY OF THE CHURCH

THE apostle Paul, when writing to the Ephesian church, used these words: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

The same apostle, when addressing the Philippians, said: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:1-5.

To the Corinthians he wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

When writing to the Roman brethren, he exhorted them to the same unity, adding force to his appeal by reference to the example and teaching of Christ: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. 15:5-7.

The example expressed in the clause "according to Christ Jesus," which the Lord would have all His people follow, is clearly defined in the memorable prayer connected with Christ's discourse to His disciples just before His betrayal. On this point we quote the following excellent comment: "That union and love might exist among His disciples, was the burden of our Saviour's last prayer for them prior to His crucifixion. . . . 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'"—*Testimony for the Church*, No. 31, pages 232, 233.

In the same Testimony we also read: "Paul writes to the Galatians: 'I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.' The apostle adds a caution to the independent and self-confident: 'If a man think himself to be something, when he is nothing,

he deceiveth himself. . . . Every man shall bear his own burdens.' He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard. God's word sheds an unerring light upon the pathway of man's life. Notwithstanding the many influences which arise to divert and distract the mind, those who honestly seek God for wisdom will be guided into the right course."—*Id.*, pages 239, 243.

The apostle Paul illustrates the union which the Lord desires to be manifest in His Church on earth, by the harmonious action of all the members in the human body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:12, 13, 24-27. Thus are we exhorted to come into just such a unity and harmony of action as that shown in the harmonious action of all the members of our natural body.

The following quotation shows where and why many fail to maintain such a union with one another: "Those who claim to be members of Christ's body will allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren, and hurt their souls, because he imagines that he has authority, and can do this work? The Lord suffered no man to do them wrong: yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."

"Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, 'A new commandment I give unto you [that ye tolerate one another?—No]. That ye love one another; as I have loved you, that ye also love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' 'This is my commandment, That ye love one another, as I have loved you.'"—*Mrs. E. G. White, in Review and Herald, May 26, 1896.*

The apostle Peter calls attention to the example of Christ, and exhorts to unity in these words: "Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2:21-23.

In the next chapter he says: "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:8, 9.

Of the unity that should exist at the present time, we read these words: "Let each who claims to follow Christ esteem himself less, and others more. Press together, press together! In union there is strength and victory; in discord and division there is weakness and defeat. These words have been spoken to me from heaven. As God's ambassador, I speak them to you. Let every one seek to answer the prayer of Christ,—'That they all may be one; as thou, Father, art in me, and I in thee.' Oh,

—, MINN., Feb. 11, 1901.

EDITOR REVIEW AND HERALD: I saw the article in the REVIEW, "What Are You Studying?" and I

what unity is this! and, says Christ, 'By this shall all men know that ye are my disciples, if ye have love one to another.'—*Testimony for the Church*, No. 33, page 16.

"Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements. In union there is strength. . . . No strife or variance should exist among the workers. The work is one, superintended by one Leader."—*Id.*, page 63.

"There must be a drawing together of the servants of God. There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel: 'Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.'"—*Testimonies for the Church*, Vol. I, pages 113, 114.

Again: "Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people. The world is against us, the popular Churches are against us, the laws of the land will soon be against us. If there was ever a time when the people of God should *press together*, it is now."—*Testimony for the Church*, No. 31, page 232.

All this is in accordance with the words of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133: 1. J. N. LOUGHBOROUGH.

THE INCENSE: ITS SIGNIFICANCE

A READER of the REVIEW asks for the "direct Bible proof that the incense is the righteousness of Christ."

The offering of incense formed a very important part in the sanctuary service. God directed Moses to make an altar of incense. It was placed before the veil in front of the ark of the testimony, before the mercy seat that was over the testimony, where God met with the priest. Aaron was to burn incense upon it every morning and evening, when he dressed and lighted the lamps. It was to be a perpetual incense before the Lord throughout their generations. Once a year Aaron was to make an atonement upon the horns of the altar with the blood of sin offerings of atonements. It was most holy unto the Lord. Ex. 30: 1-10.

This daily burning of incense was at the time of their daily offerings. "The one lamb shalt thou offer in the morning; and the other lamb thou shalt offer at even." Ex. 29: 38-44. At the time of offering incense each morning and evening, "the whole multitude of the people were praying without." Luke 1: 9-11. Let it be remembered, three things were here associated: The offering of the lamb for a sin offering for the people each morning and evening; the offering of the incense by the priest; and the prayers of those who were interested in the work of the priest.

"Ye shall offer no strange incense" was a command of the Lord. Korah, Dathan, and Abiram offered strange fire on a certain occasion. "And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among the congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that pertained unto Korah, and all their goods."

"On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." "And the Lord spake unto Moses, saying,

Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the *dead* and the *living*; and the plague was stayed." See Numbers 16.

It will be noticed in this chapter that prayer was not sufficient to save the people. Incense *must* be offered *with* the prayers. It will also be noticed that those who offered the incense stood between the *living* and the *dead*. The *incense with the prayer* of Moses was what saved the people.

SUMMARY OF THE TYPICAL SERVICE

During the year, when any of the people sinned, they brought their sin offering to the door of the tabernacle, confessed their sin on its head, and the sinner took its life. The priest put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation. Leviticus 3 and 4. The morning and evening incense covered the altar of incense, upon the horns of which the blood of the sin offering represented the sinful life and the sins of the sinner. It was thus that the sins were covered by the incense which continually ascended before the Lord, and whose fragrance extended far around the tabernacle. This was the continual service throughout the year. "Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 4: 7.

On the tenth day of the seventh month, the priest was to take a censer full of burning coals from off the altar before the Lord, and his hands full of incense beaten small, and bring it within the vail; and "he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and shall sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." Lev. 16: 12-17. Thus the work for the sinner was completed on the day of atonement before the law of God. This service at the end of the year was for those who, during the year, had brought their lamb and confessed their sin, and these sins had been covered by the incense.

From the preceding we learn that the incense was ever between the sinner and God. In no other way could he be accepted. No repentance and prayers could save the sinner without the incense. The sins of the sinner, which represented the sinner, must be covered by the incense. *This incense must always be offered by the priest.* Any one except the priest offering incense, brought upon himself swift destruction. But the *sin offering* must be brought by the sinner. In the Jewish economy there was no salvation for any one except through this arrangement. It was a compacted prophecy of the gospel. It was the gospel in types and symbols.

WHAT IS THE ANTITYPE?

Must we bring a sin offering?—Most assuredly. "Behold the Lamb of God, which taketh away the sin of the world." This is our offering. And when "we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If cleansed from unrighteousness, we must be clothed with the righteousness of Christ. The spotless Lamb of God is, and always was, the righteousness of His people. "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called, The Lord our righteousness." Type meets antitype every time the sinner comes to God, presenting the Lamb of God as his offering. The Father then sees the sinner clothed in the righteousness of His dear Son. It is the righteousness of Christ, and that alone, which makes the sinner accepted in His sight. "I am the way, the truth, and the life. No man

cometh unto the Father, but by me." "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isa. 53: 10.

In Rev. 8: 3, 4 (margin) the prophet was permitted to see the real work in heaven: "Another angel came and stood at the altar, having a golden censer; and there was given unto him *much* incense, that he should offer it WITH [or "add it to," margin] the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came *with* the prayers of the saints, ascended up before God out of the angel's hand." This incense made the prayers acceptable in God's sight. What is it that does this? Is it not the righteousness of Christ? In Rev. 5: 8 the prophet sees vials full of prayers. They have been accepted, and are in the hands of the four and twenty elders, ready to be answered. When accepted, the incense must have been added to them; for they are spoken of as being full of odors, or incense. Here, in the righteousness of Christ, is hope for every sinner. The more vividly this subject is seen, the more joy and hope will spring up in the heart of every trembling soul.

OTHER QUESTIONS

In Rev. 19: 8 "the fine linen is the righteousness of the saints." Is not this the robe spoken of in Isa. 61: 10? Were not the linen garments spoken of on the day of atonement typical of the robe of righteousness the saints must wear before they enter the presence of God? If the fine linen is the robe of righteousness, why is the incense used to represent the same thing?

The linen garments were typical of the righteousness of Christ. This was also illustrated by the lamb's being *without blemish*, and by the *fragrant incense*. The righteousness of Christ is represented in many ways. God illustrates the truth in a variety of ways to meet a variety of minds, that Christ may be seen by all. God will be clear in the day of Judgment. This principle is found throughout the Bible. The Saviour at the well, talking to the woman seeking water, illustrated the Holy Spirit by water; to Nicodemus He likened it to the wind blowing where it listeth; while to the Jews in the temple he compared it to an artesian well, sending out rivers of living water. The force of the first illustration is not weakened in the least by the others. Neither is the beauty of the figure which uses the incense to illustrate the righteousness of Christ dimmed by the taking of the unblemished condition of the offering or the spotlessness of the priest's robe to illustrate the same. Each has its peculiar significance. *It takes all to complete the figure.* The unblemished condition of the lamb illustrates *perfection*; the white robes, the *righteousness we should possess in our daily lives*; while the fragrance of the incense illustrates the *influence of the righteous character*, which, like perfume, is recognized by all who come in contact with the Christian.

S. N. H.

PERSONAL

As I have not reported through the REVIEW for some time, I take this opportunity of informing my many friends that I am still alive, and of good courage.

When I attended the Conference last spring, I found that a disease had taken hold of me that would be difficult to get rid of. I went on with my work in Victoria, British Columbia, until August 1, when I became so weak that I had to give up work, and come to Portland, Ore., and put myself under the care of our sanitarium at that place. I have not been able to resume my ministerial work since, but I have improved very much, and am feeling quite well again. It may be best for me to engage in some work for a time where I can be out in the open air, and have considerable exercise. I hope soon to be able to engage in ministerial work if it is the Lord's will. My present address is Box 225, Portland, Ore.

J. H. DURLAND.



AID COMING IN

As has been reported through the REVIEW, the material, or big fund, which is being raised for the aid of the schools, is to go to purchase material for "Christ's Object Lessons." We are glad to report that what is being paid in on the material fund is aiding wonderfully. As was stated in the REVIEW AND HERALD last week, we have printed eighty thousand copies, and the Pacific Press has printed twenty thousand; making one hundred thousand in all.

The committee into whose charge the book was given has raised enough money to pay for the setting of the type; the making of several sets of plates, and the illustrations; and there has been paid, for paper, ink, and binding material, from the Relief of the Schools fund, nearly seven thousand dollars, with some money still in the treasury. About seventy thousand books have been shipped from the offices, and are now in the hands of the people. A portion of these books has been sold, and fully fifteen thousand dollars has been paid on the various debts of our schools. And yet the work is only well begun. If every one will take hold and sell all the books possible, money will come in, and the burden of the debt will be lessened.

Some of our brethren are making a real success of it. One brother at the REVIEW AND HERALD Office has sold about two hundred copies. The steward at the sanitarium has sold about one hundred and fifty copies. One brother in Nebraska has sold one hundred and thirty. Some of our ministers are becoming active agents. Elder R. F. Andrews, of Illinois, had sold, at last report, nearly two hundred.

These brethren take the book wherever they go, and, *having read it*, recommend it to the people. And in the fear of God, fraught with earnestness, they have no trouble in selling it. We trust that what we have seen is only the beginning of what we shall see. Who will not enlist even now, and prosecute the work until the great school debt is swept away?

S. H. LANE.

NEW ENGLAND AT WORK

MONDAY morning, the 21st ult., I spoke in the interests of the canvassing work in the academy chapel. There seemed to be a deep interest manifested on the part of both teachers and pupils. We hope for some immediate results in the sale of "Christ's Object Lessons," and in the study of this and other books for future work. We look to the academy to furnish a number of canvassers, as in former years. This school used to turn out a large number of canvassers. Why should it not continue to furnish many recruits for this department of the Lord's army? We trust that it will.

Tuesday night I held an after-meeting in South Lancaster, following the prayer-meeting. Nearly all remained, and there was no lack of interest in the subject. *One brother expressed his determination to sell his six books before the close of the week.*

Wednesday night, in company with my wife, I attended the prayer-meeting in Worcester, where I endeavored to encourage the workers to persevere, and by the power of example to get all to work. I found several members, including Brother Lane and his wife and Sister Laycock, all alive in the work. *Brother Lane is enjoying his work very much, selling "Christ's Object Lessons" to business men. He had taken about twenty-five orders, and he has only just made a beginning.*

Thursday night I led the prayer-meeting in Hartford. This church, I think, will be one of the first to

sell its quota of "Object Lessons." Every one seemed anxious to do his part as soon as possible.

Friday night I stayed at the home of a brother and his wife in Bridgeport, who have been in this faith only a few months. This brother is thinking of engaging in the work of selling "Desire of Ages," and he is well adapted to make a success of the work, as he has had a long and prosperous experience in selling books. He feels that he ought to be in the Lord's work. I think he will shape his affairs so as to enter the gospel field in due time.

Sabbath day I spoke to the friends in New Haven. Not all were present; but the few who were there gave excellent attention. Here we held a little missionary meeting before the regular service. *Brother Leighton said he did not suppose he could sell a book, and that he had said this a hundred times; but he found it not at all difficult when he came to make the effort. He sold to the first three persons approached. He will continue to sell.* Elder Clark and members of his family have disposed of eleven copies of the "Object Lessons." A sister who was not present has taken six copies, which she has sold or undoubtedly will sell. We have no fears but that this church will be among the first to do its part, if others take hold with those who are already selling.

This afternoon (Sunday) we have had the pleasure of attending the meeting for Bible study here at the house of Elder Clark. Here again the book work came up, incidentally, and another brother took a sample book to work with.

E. E. MILES.

HOW ONE OF OUR WELL-KNOWN EVANGELISTS TAKES HOLD OF "CHRIST'S OBJECT LESSONS"

SOME of our workers have thought that they were wasting their time in canvassing for "Christ's Object Lessons;" but one, at least, of our well-known workers, whom the Lord has greatly blessed in his labors from one end of the country to the other, feels that no work which God says should be done is too small for him to undertake. Elder Ballenger realizes that success in the work depends upon the possession of the Spirit, and loves to do the thing which should be done. To be able to say, "Come on, brethren," is much better than to say, "Go on, and God bless you." As ministers we must put our shoulders to the wheel, and lift with all our might. God wants men who will do something, and do it with their might. Less talk and more good, hard work must be our motto in the message. Let everybody read the following letter carefully, and be blessed in reading it:—

"EASTPORT, Md.

"DEAR BROTHER MAGAN: Your good letter, followed by the pledge blanks, is received. As to pledges, I am not situated so as to help you in the manner you suggest. There is not a Sabbath-keeper in this city or in the surrounding country. We have been sent here to break the ice, yes, worse, we have been sent to a field that has been worked without success. Though we may disappoint you in the matter of securing pledges from the churches, we hope not to disappoint you in the matter of taking orders for the book, 'Christ's Object Lessons.' We have thirty-eight orders on our list thus far. I canvass in the forenoon while Belle looks after the little girl and the housework, and she canvasses in the afternoon while I attend to the housework and other duties. We are running a pretty even race so far as orders are concerned, but at present I am a little ahead.

"The morning I began the work, I showed the book in six homes, and took five orders, and one request to call again, which resulted in an order later. Besides this, I had four seasons of prayer with the people. I am carrying the same spirit of personal work into my canvassing that I followed in camp-meeting work. I am having some refreshing seasons with the people. If the themes of the book are rightly presented, the way will almost always be paved for a few moments of prayer. Every vestige of the atmosphere of the ordinary book agent will be dispelled in this manner, and the dignity of the divine Teacher will accompany the work.

"Yours faithfully,

"A. F. BALLENGER."



—Great Britain is to send 30,000 more soldiers to South Africa.

—Former king, Milan, of Servia, died the afternoon of the 11th inst.

—The leading dressmakers of Paris are on a strike for shorter hours and higher wages.

—In Baku, Russia, 500 lives were recently lost in a conflagration of large tanks of petroleum.

—The proposal to increase King Edward's income is meeting with bitter opposition in England.

—Reports state that Olive Schreiner, the author, and her husband, are prisoners in their Cape Town home.

—The public debt of the United States government, less cash in the Treasury, amounts to \$1,094,595,878.

—In a battle at Tabaksberg Mountain, South Africa, the 11th inst., the Boers forced the British to retreat.

—Mormon missionaries have succeeded in getting Mormon books admitted to the public library at Reading, Pa.

—February 13 the plant of the National Glass Company, Rochester, Pa., was destroyed by fire. Loss, \$1,500,000.

—Last year California shipped 22,000 car-loads of oranges and lemons, and produced 75,000,000 pounds of raisins.

—February 7 the Delaware House of Representatives passed "a bill to punish kidnappers of children by hanging."

—Robert Arthington, of Leeds, known as a miser, recently left over \$1,000,000 (250,000 pounds) to the London Missionary Society.

—The governor of Tennessee has signed a bill passed by the legislature, prohibiting in that State the manufacture or sale of cigarettes.

—In New York City there are 100,000 persons sick with *la grippe*; 100,000 in Chicago; 70,000 in Philadelphia; and 20,000 in Washington.

—In the opinion of General MacArthur, the election of President McKinley has not discouraged the Filipinos in their struggle for liberty.

—Anne Longfellow Pierce, sister of the poet Longfellow, died in the old Longfellow house in Portland, Me., the 25th ult., in her ninety-first year.

—The Swedish Congregational church of Brockton, Mass., recently voted to exclude from its membership those who would not withdraw from the various secret organizations.

—Maurice Thompson, the well-known author and poet, died at his home, in Crawfordsville, Ind., Friday morning at three o'clock, the 15th inst. He was born in Fairfield, Ind., Sept. 9, 1844.

—Judge Clarkson, of Omaha, Neb., a prominent Christian scientist, has "cast off allegiance to Mrs. Eddy," and is "planning to establish a new sect with similar principles, but different applications."

—Stirred by Mrs. Nation's work, the citizens of Topeka, Kan., recently adopted an ultimatum, by a rising vote, that Topeka saloons must be closed at once, and all saloon goods and fixtures should be removed by noon, Friday, the 15th inst.

—A bill was recently introduced into the Tennessee Legislature "requiring that the teachers in all the educational institutions of the State shall be of the same race as the pupils." The bill aims at the exclusion of white teachers from colored schools.

—Mr. Charles Langelier, of Ottawa, Ontario, has been offered a commission to proceed to St. Petersburg, Russia, "to examine papers bearing on the Alaskan boundary question, to strengthen Canada's contention to a large strip of territory now occupied by the United States."

—Count Seigey Smolianoff, inventor of smokeless powder, is a confirmed drunkard, and has just been condemned to the workhouse for three months. He was convicted in a Washington, D. C., police court, but showed no wish to mend his ways. He was at one time worth his millions, having received large sums of money from various governments for his invention, but at the time of his conviction, he could not furnish security for \$500 for bail.

—Anti-Jesuit demonstrations occurred recently in Valencia, Spain, the Jesuit college being stoned by a mob.

—Europe is beginning to see that the business supremacy and prosperity of the United States is due to the fact that this country is not so burdened with militarism.

—The religious question in the Philippines will be brought to a crisis if the friars are restored; for in that case many natives will leave the Roman Catholic Church. In fact, many are already doing so.

—Now that Russia has taken Manchuria, American dealers will be obliged to find another market for the cotton goods heretofore shipped there; for "Russia, like the United States, has a protective tariff, and does not allow the 'open door' in her possessions."

—While other companies have made bids for raising the United States battle-ship "Maine," in Havana harbor, asking from nothing to \$867,000 for the job, Chamberlain and Company, of Chicago, offer to remove the wreck for nothing, and, besides, will give the government three per cent of the selling price of the material, in the form of souvenirs.

—Dixie Thomson, the "bean king" of Ventura County, Cal., raised 1,300 car-loads of beans last year. He says that "the bean ought to supersede corn as an American staple crop," since it brings larger returns, is "surer, more hardy, more nutritious, and less perishable, . . . will feed man and beast, and is not easily destroyed by drought or insects."

—Mr. Herbert Welsh, of Philadelphia, a well-known philanthropist, "wishes that the religious papers could be brought up to the moral level of the *Springfield Republican*." Commenting upon this statement, the *Western Recorder* says that the course of some of the religious papers "has done more harm to the cause of religion than a dozen infidels could do."

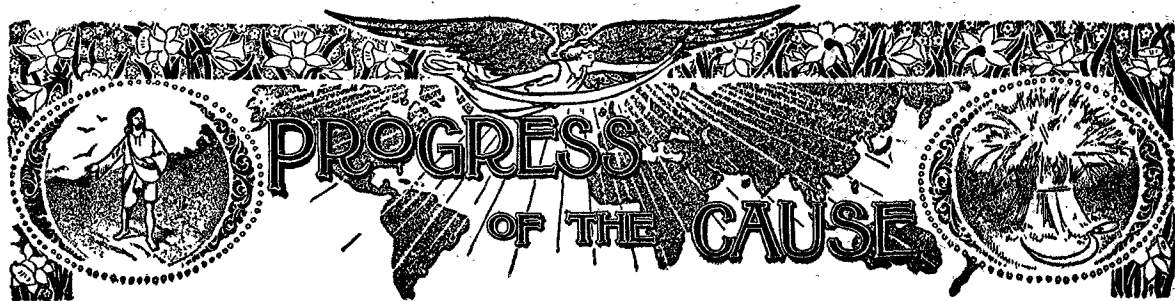
—A depression of trade is sweeping over Germany. According to the Berlin correspondent of the *London Daily Mail*, "the mortgage banks are in a bad way, as is also the electrical industry. The iron trade is very slack; the wool-spinning trade is almost ruined, the cities are full of men out of work, and the calamity is so great that the magistrates have arranged for public works to employ the men."

—Missionaries in Peking, China, have presented to the British Minister and the Minister of the United States "resolutions requesting them to see that former treaties protecting missionaries are reaffirmed, that the [Chinese] government should be forced to allow Chinese of any rank to accept Christianity without injury to their prospects, and that relief should be provided for Christian Chinese who have suffered loss."

—Mrs. Isobel Strong, stepdaughter of Robert Louis Stevenson, is protesting against the establishment of an American saloon at Tutuila, an American island in the Samoan Archipelago. "Nine years spent in Samoa and eight in the Hawaiian Islands, have given her opportunities to see what liquor does when it is brought to the natives." However, "the United States navy officials discredit the statements of Mrs. Strong."

—At Beaumont, Tex., is a gusher oil-well, which, January 20, began spouting crude oil 300 feet into the air, at the rate of 25,000 barrels a day. It is supposed that this indicates that there is "a pond, or a lake, or a river, or something, full of oil, about a quarter of a mile below the surface." Analysis of the oil shows that "it can not be refined into illuminating oil, but will make good fuel—the one thing which Texas needs to make it a manufacturing State." This great gusher was partially controlled on January 16, and on the 19th the flow was stopped. Prospectors and capitalists are now rushing to Texas.

—It is stated upon reliable authority that the world is governed to-day by seventy-six rulers, and that "seventy-five of these are men, and only one a woman." Of these seventy-six rulers "twenty-two govern as presidents; sixteen as kings; eleven as dukes; six as emperors; five as princes; and five as sultans. There are two khans, one of Baluchistan, the other of Khiva; two amcers, one of Afghanistan, the other of Bokhara; one queen, Wilhelmina, of Holland; one khedive, of Egypt; one shah, of Persia; one bey, of Tunis; one mikado, of Japan; one maharajah, of Nepal; and one rajah, of Sarawak. Edward VII, and his nephew, the grandson of the late Queen Victoria, William II, of Germany, are the only ones who have two titles—the one king and emperor; the other emperor and king."



THE CENTRAL AMERICAN FIELD: ITS NEEDS AND WORKERS

THE Central American field comprises the republics of Guatemala, Salvador, Honduras, Nicaragua, Costa Rica, and the colony of British Honduras. The Bay Islands, off the coast of Honduras, are included in the republic of Honduras. The total population of this field is about four millions. The people are principally of Spanish descent, and speak that language. British Honduras, with the Bay Islands, and the Atlantic coast of Nicaragua,—formerly known as the Mosquito Reservation,—are exceptions to this rule. Most of the people speak English, and regard themselves as English subjects. The English-speaking people number less than one hundred thousand. It is among these people that, so far, the message has been sounded in this region. The workers have done their work well. Most of the English-speaking people have had an opportunity to receive the message.

Since coming to the United States I have found that Central America is little understood, even by the well-informed among our people, those, at least, with whom I have come in contact. At the Michigan camp-meeting, after speaking about the Central American field, one of the sisters visited our tent, and in conversation with my wife said that she was glad we came from the Bay Islands, and she expressed surprise that we looked like other people. It is taken for granted that the people of the Bay Islands are descendants of aborigines. The fact is, the people of these islands are settlers, representing several countries, chiefly the British West Indies.

The message has not yet been given to those who really represent the Spanish-speaking people of the five republics of Central America. So far as I know, not a single citizen of either republic has accepted the truth. The field has never been worked. The method of procedure will have to be very different from that adopted in working for the English-speaking people of the coast and the islands. Among them, merely preaching the truth will have little results. The medical missionary work I believe will have the best results. If a medical institution, backed up by an industrial school and a printing press, could be established in the central state, Honduras, there would be a nucleus, from which the work could be extended to the neighboring republics. The Seventh-day Adventist young men in the islands would, I feel sure, gladly prepare themselves to take part in establishing the truth among these people if they had an opportunity, and were given help and encouragement. Our people in the islands have thought they could be only sailors, fishermen, banana-growers, wood-butchers, coconut peelers, etc. They have had reason for thinking this.

I am convinced that the young men of these islands would make acceptable laborers in any branch of our work. The only difference between them and the young men of the United States is in their surroundings, which do not stimulate ambition; and in their lack of opportunity. The establishment of the truth in these islands will be a great help in taking the message to the republics proper. The methods of work which have been successful in Mexico should prove a success in these republics, for in habits and religion the people are similar.

Although none of the workers sent to Central America have been able to start a work among these people, they should be given due honor and credit for what they have done among the English-speaking people. I would especially mention Elder and Mrs. F. J. Hutchins, who did the pioneer work, and through whose efforts the work has been established in several places. I am sure I am expressing the sentiments of all our people in that field in thanking the board, and Elder Gowell, who, I think, suggested the appointment of Elder H. C. Goodrich for that field, after deciding to ask Elder F. J. Hutchins to go farther south. Although it was painful to have Elder and Mrs. Hutchins leave, we are glad to find in Elder Goodrich and his family experienced workers in the cause of truth. Already they have won a place in the affections of the people. Success has marked their labors since going to the field. Brother H. A. Owen and his wife, teachers sent from Battle Creek College, who left

the islands about a year ago, also deserve mention. Although they met with some opposition and lack of confidence on the part of the brethren, their work has not been in vain. I wish to thank them for the encouragement they gave me, and not me only, but all the young people whom they reached. We have a small industrial school, conducted by Brother Evans and his wife and daughter, from Missouri. At the island of Utila, a school is conducted by Miss Winifred Holmden and her mother, of Battle Creek. I pray the Lord to bless this field and its laborers. May some of our young people in this country prepare themselves, by studying the language, for active work in the Spanish-speaking fields of the world. I hope to have a part with them in the work. GEORGE F. HAYLOCK, JR.

NEWFOUNDLAND

SINCE my last report the work has progressed slowly but surely. As in other fields, there are difficulties to meet and victories to be won. There are, however, many encouraging omens, for which we thank God. During the last year over seventeen hundred dollars' worth of books and more than fifty dollars' worth of papers and tracts have been sold. This has not only given work, but has also given an experience to many who would otherwise have missed a great blessing. There can be no work more beneficial, spiritually and mentally, than the canvassing work, if taken hold of with right motives. There is much self-sacrifice connected with it, to be sure; but when compared with what Christ sacrificed for us, how small are all our sacrifices! We ought to be thankful that we have an opportunity to have a part in the closing work of saving men from their sins by pointing them to the Lamb of God. The last year's work has proved that our literature can be sold here, and the interest with which some are reading well repays for all the trouble we have had. The fact is we have had no trouble, but have enjoyed the privilege of doing what little we could.

As the summer and fall are the only parts of the year in which canvassing can be carried on here, it has been an important question to decide how the interest already awakened can be matured. But one plan seems feasible—to send the people papers and tracts. This we can do once or twice a month, as dog-teams take the mail over the ice and snow to the different settlements. The people have plenty of time to read, and those who can do so are glad to get reading-matter. We appeal to those who have late, clean copies of our papers, such as *REVIEW*, *Signs*, *Instructor*, *Life Boat*, and *Little Friend*, to send them to Mrs. E. B. Ayres, 33 Freshwater Road, St. John's, Newfoundland, postage prepaid. They will be thankfully received, and sent out to interested readers.

So far as accessions to the faith are concerned, we can not report as may as we should be glad to. This is seed-time, instead of harvest; and it takes the people a long while to become convinced that they are in error. A few here in Brigus are following the Lord, and others are studying the blessed Bible to know the way. There are several good openings for meetings where the people are calling for ministerial help, but there is no one to fill the calls.

Since Elder Giles was obliged to leave the island on account of failing health, the work which he began is at a standstill, and I have all I can do, holding meetings in three places. Is not the Lord putting His Spirit upon some one, and bidding him to go into the vineyard and work, who will come here and help us? No one need think it is an easy field, nor need any think it an exceptionally hard one; for there are as true-hearted people here as in any place I have been in. When they once see the truth, and the Spirit of God impresses it upon their hearts, they will yield to it as readily as do others. Educational privileges have been very limited in the past, and the people have been taught to rely on what their teachers have told them, rather than read and know for themselves. Of course this condition pleases Satan, and helps to hold the people in bondage, but when they are once free in Christ, they enjoy that freedom as much as any people I ever saw.

Any one thinking of coming to this island should

be in possession of good health, with strong lungs, and able to endure hardship as a good soldier of Jesus Christ. Such will find as hearty a welcome here as in any place to which they can go. I will give any information I can concerning this field, to any one who is contemplating making this his field of labor.

H. J. FARMAN.

Brigus, C. B., Newfoundland.

DISTRICT 5

From the Colorado Conference, at Boulder, Prof. P. T. Magan accompanied me to Keene, Tex., where the session of the Texas Conference was held January 3-9. The churches were not fully represented, yet a good delegation was present, and the work was satisfactorily accomplished. But few changes were made, the officers remaining about as they were. The Conference funds were ample to settle all accounts with the laborers, and in some instances wages were raised.

Professor Magan's efforts in the interests of the school and of the material fund for the book, "Christ's Object Lessons," were appreciated, and those present responded by giving, in cash and pledges, over seven hundred dollars. More will yet be given.

Having now a physician connected with the academy, the sanitarium enterprise was again revived, and over one thousand dollars was immediately subscribed to furnish and equip the commodious building that was erected for that purpose, but which, with its two lower stories neatly finished, has stood vacant for nearly two years. This step awakened new life in all concerned, and was a surprise to many others. A new board of trustees was elected, which set to work at once to plan and appropriate the stock thus subscribed.

The work of the academy is progressing in an encouraging manner. The teachers have all more than they can well do. A good class of students are in attendance. The financial condition of the institution is improving, and the prospect brightens as the plans for the different departments are being executed, and still more, as the returns from the sale of "Christ's Object Lessons" begins to reduce its bills payable.

Elder C. McReynolds was present during the Conference, and the school board was enabled to consider plans which will have an important bearing on the future interests of the academy.

We were glad to note that the obligations of the tract society had decreased about one half during the past few months. With good crops in some parts of the State, and good prices, the future outlook for the canvassing work is encouraging. This will enable the society to free itself entirely. The officers of both the tract society and the Sabbath-school Association were reinstated. A full delegation was elected, and others will also attend the coming General Conference.

I go from here to visit the companies and workers in Arizona.

R. M. KILGORE.

CALIFORNIA

From January 7-21 I spent in Healdsburg, attending the special eight-weeks' school for the workers, which was being conducted by Brother Santee, Dr. Heald, and others. I had opportunity to listen to daily lessons from both Brother Santee and Dr. Heald. The lessons of the latter were designed to give to the workers valuable ideas concerning foods and their proper combinations, as well as instruction in the way to proceed with simple treatments in some of the common ills of the human family.

Brother Santee's lessons were of a nature to call special attention to the fundamental truths of the Third Angel's Message. He impressed upon his class the importance of presenting "the present truth," and not being moved away from the "old landmarks" by a desire to bring forth "some new thing." At the same time he gave important lessons on the Church, Church discipline, and Church work. It seemed to me that his class of over half a hundred were having a good opportunity to learn how to labor more efficiently in the message. As they go forth, trusting in the Lord's power to work with the simple truth, we shall expect to see reports of success crowning the efforts.

While in Healdsburg, I gave thirteen lessons to the class, on the rise and spread of the great second advent movement, and how the Lord, by the gift of prophecy, has led in the rise and development of the Third Angel's Message.

By request of the college faculty, I gave eight of these lessons to the college students, occupying the time of the morning "opening exercise" of the school. The students were anxious to have this

instruction, but were in their own college classes at the time of my lessons in the special school.

While in Healdsburg, I gave two talks in the auditorium of the church, to full audiences, on points of interest not treated upon in the classes. Besides this, I attended three meetings with students and others at the Students' Home.

I could not but contrast the present situation in Healdsburg with the introduction of the present truth in the place, June 10, 1869. Our first discourse was given in a sixty-foot tent, which was erected only a short distance east of where the college and church buildings now stand. That series of tent-meetings, continued a little over thirteen weeks, from June 10 to September 12. On December 12, of the same year, the Healdsburg church was organized, with twenty-one members; others united soon after. A church of over four hundred members; the great Sabbath-school, augmented by the college students; the college, with its earnest, godly instructors, and so many devoted students preparing for the work, was to me indeed an interesting sight. In the church audience I still saw a few remaining of the first members of the church; but the larger portion are sleeping in the cemetery, in sight of our institutions. May we all, with those that still remain, be found ready for that glad reunion of God's people which is so rapidly approaching.

J. N. LOUGHBOROUGH.



ADDRESS

MRS. J. B. WALTERS, of 139 E. Seventh St., Erie, Pa., desires the address of a cousin, Mrs. Carra Howard, an Adventist worker in Kansas.

MONTANA, ATTENTION!

THE third annual session of the Montana Conference will meet in Butte, Mont., March 17, and continue one week. At this time officers will be elected for the coming year, and all other necessary business transacted. We hope to see a good delegation from all parts of the State.

W. B. WHITE.

BIBLE NATURE STUDY LESSONS

SOME who subscribed for these lessons may not have received the full set, which numbers 260. By addressing Healdsburg College, and stating how many lessons are lacking, you will receive the remainder of the lessons. The first edition of one thousand copies has been exhausted, and the book is now undergoing careful revision. It will be ready for circulation before the beginning of another school year.

PUBLICATIONS WANTED

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

Mrs. E. A. Gray, Pawnee, O. T.

J. L. Spraggins, Rockwall, Tex., REVIEW, *Signs*, *Sentinel*.

Grant Priddy, Berlin, Wis., large number of *Signs*; also tracts.

W. J. Read, Box 309, Girard, Ohio, one hundred papers weekly to supply three racks.

S. K. Fooks, 2117 Congress Ave., Houston, Tex., papers in English, German, and Spanish.

W. E. Frederick, Box 342, Red Oak, Iowa, REVIEW, *Signs*, *Instructor*, *Sentinel*, *Life Boat*, tracts.

A. B. Check, Harrison, Ark., REVIEW, *Signs*, *Instructor*, *Gospel Herald*, *Missionary Magazine*.

Maggie Southard, Woodward, O. T., REVIEW, *Signs*, "Is the End Near?" "Is Sunday the Sabbath?"

Martin V. B. Reynolds, Berlin, Kan., has sufficient publications.

BUSINESS NOTICES

WANTED.—A place on farm by man aged 24, to work by the month. South Dakota preferred. Address Daniel N. Stow, Lawrence, Mich.

WANTED.—A first-class head-sawyer to work in circle saw mill. Must be a S. D. A. Christian. Address L. M. Richards, West Sumpter, Mich.

WANTED.—A young man (28) desires a position as German correspondent or clerk with Seventh-day Adventists. Address L. Thomas, Linden, N. J.

WANTED.—To correspond with any one who has a boy nine to fourteen years of age desiring a home among Sabbath-keepers. Address G. W. Masters, Flint, Mich.

WANTED.—A place to work on a farm for Sabbath-keeper; or to rent a furnished farm, by married man with small family. Address C. H. Dryer, Box 21, Genoa, Ohio.

WANTED.—Two young men or man and his wife as self-supporting evangelists to help fulfill Luke 14:21, using colporteur wagon and tent. Write fully to Lloyd J. Caldwell, Arvada, Colo.

FOR SALE.—City lot in Battle Creek, Mich. Long time and nothing down if purchaser builds. Also small farm near Battle Creek to let on shares. Write for particulars to W. H. Littlejohn, Hume, Mich.

WANTED.—By a worthy brother and his five-year-old daughter, a home among Sabbath-keepers, where they can be together. He is handy at farm or shop work, but willing to do anything. Canada preferred, but will go anywhere. Moderate wages. Correspondence answered. Address Harry Rivers, Grape Creek, Ill.

Obituaries.

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

JOHNSON.—Died Jan. 9, 1901, of dropsy, Hanson Johnson, aged 85 years. Brother Johnson accepted present truth several years ago, and stood stiffly for it till death. Words of comfort were spoken at the funeral by J. T. Smith, from 1 Cor. 15:21, 22.

J. W. SINGLETON.

INGLE.—Died at Conde, S. D., of cancer of the stomach, Brother Nicholas Ingle, aged 63 years, 4 months, 20 days. He accepted the truth about seven years ago, and rests in the hope of the first resurrection. Funeral service was conducted by the writer.

ELMER G. HAYES.

SINNING.—Fell asleep in Jesus at his home in Titusville, Pa., Dec. 23, 1900, Brother George Sinning, aged 75 years. Brother Sinning, after accepting present truth, did what he could to give the light to others. Funeral services were conducted at his residence by Elder Morris Lukens, of Erie, Pa.

A. G. WARNER.

BUCK.—Rubin L. Buck was born in Canada, Jan. 22, 1838, came to Michigan in 1850, and settled at Muskegon. In 1898 he settled in Wexford County, where he died January 19, being 62 years, 11 months, 27 days old. He had long been an Adventist, and died in hope of a glorious resurrection. Words of comfort were given by the writer.

O. SOULE.

ALEXANDER.—Died at his home in Rush County, Kan., Dec. 14, 1900, David D. Alexander. He was born in New Dunham, N. J., May 17, 1848. In early manhood he was converted, and joined the Methodist Church, but afterward united with the Adventists, of which denomination he was a member for twenty-four years. Funeral services were conducted by the writer.

C. W. GATES.

LUDLOW.—Fell asleep in Jesus, at Gilman, Iowa, Jan. 10, 1901, of progressive paralysis, our beloved sister, Mrs. Amanda M. Ludlow, aged 77 years, 27 days. She was faithful in home duties, and loved by all who knew her. She did what she could to advance the Third Angel's Message, and her end was peace, and a blessed assurance of a glorious immortality when Christ shall come.

MRS. J. H. SEAGER.

CARSON.—Died at Glenwood, Ind., Jan. 6, 1901, of pneumonia, Nancy J. Carson, in the sixty-sixth year of her age. She accepted present truth in 1863 while living at Cicero, Ind. She was a diligent though quiet missionary worker, having circulated many thousands of pages of reading-matter. She attended the late camp-meeting at Muncie, and was made to rejoice in a great refreshing. Words of comfort to a large gathering of friends and neighbors were given by the writer, assisted by Elder S. G. Huntington.

W. A. YOUNG.

Three New Tracts

Food: Its Mental and Moral Value

BY MRS. MINA MANN
Apples of Gold Library, No. 68.

A paper read at the ninth annual convention of the Kern County (Cal.) W. C. T. U.
A treatise on food from the standpoint of temperance work, set forth in plain everyday life. Price, 1/2 cent.

Someone Cares for Your Soul

BY W. S. SADLER
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This tract was originally published in the *Life Boat Series*, and accomplished much good among the lost, discouraged, and downcast. It has been rewritten, and placed in the *Apples of Gold Library*. This tract has done a wonderful amount of good, and deserves an unlimited circulation. Price, 1/2 cent.

Under the Law

BY M. C. WILCOX
Bible Students' Library, No. 163.

This tract has been issued in response to the continual demands for a short exposition of the texts now under consideration in our Sabbath-school Lessons. The different texts where the words "under the law" are found are taken up, and by uniting them, a flood of light is thrown upon the whole theme. This tract will be a great help to every one who is interested in the meaning of these texts, which are often misunderstood and misinterpreted. Price, 1 cent.

Address your Tract Society; the Review and Herald Pub. Co., Battle Creek, Mich.; or the Pacific Press Pub. Co., Oakland, Cal.

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'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.23	6.45	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.19	10.00		8.40
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.....				12.16	6.15		7.40
Boston.....				8.00	9.00		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Atl. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....					6.00		am 12.10
Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 2.25
Buffalo.....					5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.23	8.40		1.38	5.45	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	4.55	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	6.15	4.28	10.00	3.55
Niles.....	3.15	1.22	3.25		6.05		5.05
Michigan City.....	4.25	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.

Hypnotism—What Is It?

By Augustin J. Bourdeau.

WORDS OF TRUTH SERIES, No. 28.

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THE TRACT "HYPNOTISM—WHAT IS IT?" Gives in full the meaning of the term hypnotism, contains the history of this false science, tells what it really is, and shows the relation between hypnotism and Spiritualism—two great last-day delusions.

The following are a few of the many names under which hypnotism is presented to allure the people in these modern times: "A new revelation in self-culture," "the triumph of modern thought," "the philosophy of success," "mental culture," "personal magnetism," "the great healer of the future," "the key to power," "that silent, mysterious force," "the science of the century."

Advertisements of hypnotism are to be found in nearly all the magazines and current literature of to-day. The arch-deceiver is working with lying powers, and wonders, knowing that he has but a short time; and, if it were possible, would deceive the very elect. He is deceiving thousands upon thousands of people by means of this modern false science.

This new tract, "Hypnotism—What Is It?" should be circulated everywhere by the tens of thousands. A copy of it should be placed in the hands of every minister, lawyer, doctor, and teacher in your neighborhood, and also in the hands of your neighbors and friends. Eternity alone will reveal the results of scattering this tract, thereby enlightening the minds of both parents and children on the subject of hypnotism.

The tract contains 48 pages, and goes easily into an ordinary six-inch envelope, the size being 3 1/8 x 5 1/2 inches. Large type and clear print. Price, three cents.

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Arkansas Tract Society.....	Springdale, Ark.
Atlantic Tract Society.....	11 W. 20th St., New York City, N. Y.
California Tract Society.....	301 San Pablo Ave., Oakland, Cal.
Chesapeake Tract Society.....	903 Woodley St., Baltimore, Md.
Colorado Tract Society.....	1112 S. 11th St., Denver, Colo.
Cumberland Tract Society.....	21 Hanson St., Lexington, Ky.
Dakota Tract Society.....	115 S. Main Ave., Sioux Falls, S. D.
Florida Tract Society.....	Box 508, Orlando, Fla.
Illinois Tract Society.....	Sheridan, Ill.
Indiana Tract Society.....	209 Massachusetts Ave., Indianapolis, Ind.
Iowa Tract Society.....	603 E. 12th St., Des Moines, Iowa.
Kansas Tract Society.....	118 E. 5th St., Topeka, Kan.
Maine Tract Society.....	1377 Washington Ave., North Deering, Me.
Michigan Tract Society.....	226 Wash. Ave. N., Lansing, Mich.
Minnesota Tract Society.....	Box 989, Minneapolis, Minn.
Missouri Tract Society.....	14 W. 5th St., Kansas City, Mo.
Montana Tract Society.....	108 Grand St., Helena, Mont.
Nebraska Tract Society.....	1505 E St., Lincoln, Neb.
New England Tract Society.....	South Lancaster, Mass.
New York Tract Society.....	317 W. Bloomfield St., Rome, N. Y.
North Pacific Tract Society.....	508 E. Everett St., Portland, Ore.
Ohio Tract Society.....	Box 174 Mt. Vernon, Knox Co., Ohio.
Oklahoma Tract Society.....	Box 202, Oklahoma City, Okla.
Pennsylvania Tract Society.....	Box 614, Williamsport, Pa.
Quebec Tract Society.....	South Stukely, P. Q., Canada.
Tenn. River Tract Society.....	415 Woodland St., Nashville Tenn.
Texas Tract Society.....	510 Jackson St., Dallas, Tex.
Upper Columbia Tract Society.....	College Place, Wash.
Utah Tract Society.....	Box 285, Springville, Utah.
Vermont Tract Society.....	190 N. Winsoski Ave., Burlington, Vt.
Virginia Tract Society.....	New Market, Va.
W. Virginia Tract Society.....	812 7th St., Parkersburg, W. Va.
Wisconsin Tract Society.....	203 High St., Oshkosh, Wis.

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BATTLE CREEK, MICH., FEBRUARY 19, 1901.

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

THE GENERAL CONFERENCE BULLETIN

THE *Bulletin* for the fourth quarter of 1900, which completes Vol. III, has just been mailed. The first number of the new volume will be issued at the beginning of the coming session of the General Conference, during which meeting the *Bulletin* will be printed daily. As the making up of such a large mailing list requires considerable time, subscriptions for the new volume should be sent in as soon as possible. In the past a great many have waited until a week or two prior to the opening of the Conference before sending in their subscriptions. When a large number of subscriptions are received only a few days before the Conference convenes, it is almost impossible to get the list revised in time to insure prompt mailing of the papers; hence, in order to make sure of receiving every number of the daily *Bulletin*, it is advisable to send in subscriptions early. The price for two years, including the daily and quarterly issues, is seventy-five cents; for the Conference session, fifty cents. Send orders to your State tract society, or to the *General Conference Bulletin*, Battle Creek, Mich.

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

A PROBLEM IN ARITHMETIC

THE Committee on the Relief of the Schools pays the Review and Herald fifteen cents per copy for the material and handling of each and every copy of "Christ's Object Lessons" printed by that publishing house. The Review and Herald is now finishing up the eighty thousandth copy of "Christ's Object Lessons."

If the material in one copy of "Christ's Object Lessons" costs fifteen cents, how much will the material in eighty thousand copies cost?

\$15
80,000

\$12,000.00

Money is coming in rapidly for the big fund for the Relief of the Schools, out of which the material charges for this book are paid; but we need much more—big gifts, middle-sized gifts, little gifts; let them all come in, brethren. Let us all do our best until all the debts are wiped out. We are making progress, but we must do much better. Those of you who can, send in five hundred dollars; those who can not do that, send in four hundred, three hundred, one hundred, fifty, twenty-five, ten, five, one dollar, or less. But let us all do our best, whatever that may be. Send your gifts to the treasurer of the Seventh-day Adventist General Conference, Battle Creek, Mich., and mark them, "For the Relief of the Schools."

P. T. MAGAN.

THE CANVASSING WORK

Plans for its Consideration at the Coming General Conference

WE are rapidly approaching the time of our next General Conference; hence we deem it best to announce thus early such plans as have been matured for the consideration of the more important questions that will come up for consideration. Among these questions, the canvassing work will occupy a prominent part. To place in the hands of the people our publications and periodicals containing the present truth for this time, is the most important work in which we can engage. Souls are groping in darkness, and perishing for want of the light these publications contain. In each Conference and mission field a few devoted persons are engaged in this work; but where there is now one, there should be one hundred, and we believe there would be if the importance of the subject and our individual obligation were properly discerned. This is one of the Lord's most important instrumentalities in warning the world, and it is a work in which all may have a part. Prosperity in the canvassing work means prosperity in all departments of the work, both spiritually and financially.

Inasmuch as it has been thought best to call other important meetings prior to the assembling of the General Conference, which will require careful thought and consideration, it has been deemed best to consider the canvassing work as a part of the General Conference proper. By this arrangement, publishing houses, Conference presidents, State secretaries, canvassing agents, and delegates may all have a part in the proceedings.

To facilitate matters, the following programme of topics for consideration has been made out:—

1. The Work to Be Accomplished by the Circulation of our Literature. L. R. Conradi.
2. Canvassers Needed, and How to Secure Them. S. C. Osborne.
3. Plans of Work. N. P. Dixon.
4. Education and Training of Canvassers, in the Churches, in the Schools, in the Field. A. F. Harrison.
5. How Can Ministers and Other Conference Laborers Assist the Canvassing Work? C. McReynolds.
6. The Relation of Religious and Health Works. Is It Competition or Co-operation? A. G. Daniells.
7. Resident Canvassers and Their Work. George A. King.
8. The Sale of Trade Books. H. H. Hall.
9. Methods of Finance; Work and Compensation for the Author, Publisher, State Society, and Canvasser. W. C. White.
10. The State Agent—How Supported, and Where Shall He Spend His Time? N. P. Nelson.
11. How Shall Foreign Fields Be Pioneered? Ellery Robinson.
12. The Recruiting of Canvassers for Foreign Fields. R. B. Craig.
13. Free Literature for the Use of Canvassers. E. P. Boggs.
14. Helps and Health Journals as Auxiliaries with Larger Works. W. D. Salisbury.

A name has been assigned to each topic in order that some one may be prepared to lead out in the consideration of each particular subject,

after which it is expected that there will be as full and free discussion of the question as time will permit. It is hoped that all delegates, as well as those assigned, will give time and thought to these important questions, and come prepared to give the Conference the benefit of their thought and experience in a brief and concise talk.

I would suggest that all interested in this general subject cut out this notice and preserve it for reference, as no similar announcement is likely to appear.

Inasmuch as some Conference presidents have felt that it would be a great loss to the work in their States to have their State agent gone during the entire time of the General Conference, it has been thought best to take up the canvassing work the first thing after the Conference is duly opened. By this arrangement, all agents can be free to return inside of the first week, and most agents need not be out of their field to exceed eight or ten days, including the time occupied in going and coming.

I trust that the Lord, by His Spirit, will impart light and greatly bless us in the consideration of this important branch of His work.

GEO. A. IRWIN.

VISITORS TO THE GENERAL CONFERENCE

THE Committee on Entertainment for Visitors and Delegates to the General Conference wish to answer in a general way some of the questions they are receiving. If the following lines are carefully read, no further answer will be needed:—

What will be the price of board and room per week?

Furnished rooms can be obtained for prices varying from fifty cents to \$1.50 per week, according to location; board from \$1.75 to \$2.50 per week.

Will it be advisable to bring bedding?

Not if arrangements are made with the Committee for furnished rooms; but unfurnished rooms can be obtained at a lower rate. In this case, bedding should be brought.

Can I obtain a room near the church?

It will be impossible to furnish rooms in close proximity to the church for all who may make such requests; but as far as possible, provision will be made to accommodate those who are physically unable to walk very far.

In closing, we wish to say that inasmuch as there will be a large number in attendance at this meeting, the Committee feel free to advise that, as far as possible, children be left at home, in the care of suitable persons.

If a reply is desired when writing, please inclose stamp.

J. W. COLLIE,

Chairman of Com. on Entertainment.

THERE ARE FOUR TUESDAYS

in March, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 5th, 12th, 19th, and 26th of March, respectively:—

OLStilman	5th
HWOlver	12th
EdwNelson	19th
WmSWyatt	26th

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

REVIEW AND HERALD.