

The Advent Review and Herald

HOLY BIBLE
H. M. Aldrich
346 Champion St.

THE FIELD IS THE WORLD

"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 INFLUENCE OF THE TRUTH

MRS. E. G. WHITE

TRUTH is elevating and uplifting. Those who receive the truth in earnestness and sincerity bear fruit, which shows that the entire life is changed. But many who claim to believe the truth are no honor to the truth because they are not sanctified by it. They do not receive the truth into the soul, therefore it can not sanctify the life.

By the help of the Holy Spirit, men and women can rise from commonness, and live pure, holy lives. Those professed believers who do not do this, lie against the truth. They say, "I believe the Third Angel's Message. I believe that the Lord is coming." But they enter into controversy with others, revealing coarse, rough traits of character. They do not show forth in word and deportment the transforming power that attends the truth. How can the Lord be pleased with those who make no effort to rise to a high standard? Do they not claim to have received a high, noble truth? Yet in their home life and in their business associations they show no change for the better. Is not this lying against the truth?

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The apostle carries the minds of the people back to their former unrenewed condition. "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

God does not ask men and women to surrender anything that is for the health of soul or body, but He does ask them to surrender debasing, enfeebling vices, vices which, if cherished, will exclude them from heaven. He leaves them room for every pleasure that can be enjoyed with-

out compunction of conscience, and remembered without remorse. He asks them, for their present and eternal good, to cultivate those virtues that bring health to the body and strength to the soul. Pure thoughts and correct habits are necessary to a man's happiness, as a man and as a Christian. Everything of a debasing character must be overcome if we would see the King in His beauty.

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and we are without excuse if we fail to reach the standard set before us. Remember that you have in your possession the living oracles of God. In this precious book the truth is laid open before us in all its simplicity. But how many there are who fail to read this word earnestly and diligently, as if seeking for the hidden treasure.

Have earnest efforts been made to overcome natural inclinations to wrong, to conquer the habits and practices that were a part of the life before the acceptance of the truth? Are those who claim to believe the truth as untidy and disorderly in the home and as unchristlike in the daily life as before they professed to accept Christ? If so, they are not showing forth the praises of Him who hath called them out of darkness. They have not put on Christ's righteousness.

Strive to make decided improvement. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Be neat and tidy in your dress, and kind and courteous in your manner. Be pure and refined; for heaven is the very essence of purity and refinement. As God is pure and holy in His sphere, so we are to be in our sphere.

Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it can not carry forward its work of purification in the life. Their family, their neighbors, do not see in them the marked change which they have a right to expect. Those who make a profession of faith, and yet remain unchanged in habit and practice, are represented in the parable by the man who came to the feast without a wedding garment. There are many who, while they believe what they read about Christ, do not believe in Christ. They do not receive Him as a personal Saviour. Their names may be registered on the Church roll, but they do not bring Christ into the daily life; and God can not accept them.

God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the Saviour. Wherever they go, they show that they have refused to accept the garment provided for them.

There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be

children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they, that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure, holy character of the Saviour.

Those who do not become saints here can never be saints in heaven. God will accept in His service nothing less than the entire being,—body, soul, and spirit. At the coming of Christ many who now pass for Christians will be found wanting. They would not put on the righteousness of Christ. As they stand face to face with the Judge of all the earth, they will see their true condition. In the light of the law of God, they will see the destitution of their souls.

It is impossible for one to be a Christian and yet remain a spiritual dwarf. Those who are truly united to Christ will grow daily, they will attain to the full stature of men and women in Him. They will not, while claiming to be doers of the word of God, disobey its plain requirements. Why is there so little growth in Christian experience, so little manifestation of Christ in the life? Why is the religious life so dwarfed?—It is because there is so much of self and so little of Christ.

The law condemns all sin, and requires all virtue. It demands of man an outward respect, and it requires purity of soul. "Behold," writes the psalmist, "thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." The law was exemplified in the life of Christ. He is a pattern for all humanity. He lived the law. His purity and beneficence, His devotion to the truth, and His zeal for God's glory reveal the perfection of the law. His every act was a revelation of the glory of the Father. He was all that the law required Him to be.

What the law demanded of Adam and Eve in Eden, and what it demanded of Christ, the second Adam, it demands of every human being. I call upon those who profess to believe the truth to reach a higher standard. I present before you Jesus, the Majesty of heaven, who left the royal courts, and for our sake became poor, that through His poverty we might be made rich. Look at the scenes in His life of suffering. Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, "Father, if it be possible, let this cup pass from me." See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God.

Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? Shall we not rather show that the converting power of God

is molding and fashioning us? Shall we not obey the injunction, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation," "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation"?

GOD'S BUILDING

MRS. J. M. BARRETT

THIS house is our dear Lord's body, and each piece of timber of which it is composed represents some attribute of His character. Each one of the Lord's children is a piece of timber for His building. The Lord is the great Architect and Master Builder, and the plan of the building is His own character. He gathers His rough timbers, and marks each one with some attribute of His character. I saw this illustrated by a carpenter, who was building a house. He drew his plan of building; then, going to his pile of rough lumber, he selected such pieces as he needed, wrote a name on each one, and directed his workman to saw, and hew, and plane it, so that it might fit in its proper place in the building.

Just so God is selecting the timbers for His spiritual building. He marks them with a name, — one of the attributes of His character, — wisdom, knowledge, faith, etc., — dividing to every man severally, as He will. Then He turns them over to His workmen — the conditions and environments with which He surrounds us — to be shaped and fitted, each for its proper place in the building. He watches over the work, and will not allow us to be tempted more than we are able to bear; and though the refining process may be severe, and cause us to shed bitter tears, yet if we endure it, we shall be fitted to fill our proper place in His building.

As these things pass before me, how dare I look at the faults of my brethren and sisters? To the eyes of men they may appear rough, but God may have selected this rough piece of lumber and written on it a name, and *that* makes it precious in His sight. Even the weakest of His saints is dear to Him. Then, while He is refining and purifying, shall I criticise God's workmanship?

Now each separate piece of timber is worthless if it abides alone; they must all be joined together to form the building. How are they joined? — By love. Col. 2:2. What is the sum total of all the attributes of God? — Love. Being rooted and grounded in love, and with Christ dwelling in our hearts by faith, we are united, and are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed groweth together unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

So by the pouring out of His Holy Spirit on His Church, God is joining His temple together, that He may represent to the world His character. "By this shall all men know that ye are my disciples, if ye have love one to another."

Our Heavenly Father is waiting anxiously to see us willing to receive His Holy Spirit. Shall not "all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," that we may all come together in the perfect unity of the faith, and be filled with all the fullness of God?

THE LION OF THE TRIBE OF JUDAH

I

MRS. L. D. AVERY-STUTTLE

THE shades of night fell dark and drear,
And curtained in the closing day,
As in the wilderness alone
I saw a Man in anguish lay.
There gleamed no light above His head,
There beamed no radiance from His brow,
The glory from the heavens had fled,
No dovelike form was near Him now.
The desert monsters prowled around,
The night bird sang her doleful hymn:
But He, the Tempted, hears no sound
Among the shadows dark and dim,
Save this one mocking voice, which said:
"Command these stones to be made bread."

Then from the ground where prone He lay,
I saw the godlike Sufferer rise,
A radiance like the light of day
Sprang flashing from those wondrous eyes.

And then a voice, like music rare,
Was borne upon the desert air,
As from th' Eternal Father's throne:
"Man shall not live by bread alone."

Then through the darkness of the night
Two hurrying forms went flitting past,
Till, on the temple's dizzy height,
I looked and saw them stand at last
Again that mocking voice I heard:
"Art thou, indeed, th' Eternal Word?
Art thou that Shiloh long foretold
By prophets in the days of old?
That promised Seed, who, sages said,
Should bruise, one day, the serpent's head?
Cast thyself down from hence, I pray;
Angels shall go before thy way."

Again falls on my listening ear
The thrilling answer, soft and clear:
The Master only bowed His head,
"Thou shalt not tempt the Lord," He said.

Again I looked. Upon a mount
Whose hoary summit towered high,
I saw two outlined forms once more —
Dark silhouettes against the sky.
Before them spread, in grand array,
The fairest monuments of earth,
Silver and gold and baubles gay,
Kingdoms and thrones of countless worth;
"All these — all these I give to thee,
If thou, O Christ, wilt worship me."

"Get thee behind me; thou shalt serve
The Lord thy God, and Him alone;
Thus it is written: Thou shalt bow
And worship only at His throne."

The word is spoke, that word of might,
And like the blackness of the night
The arch-deceiver took his flight.

Three times the powers of hell have failed,
And Judah's Lion hath prevailed.

THE LEAST COMMANDMENT

F. C. GILBERT

WHILE the Saviour was teaching the multitudes His principles of the "kingdom of heaven," as given in the sermon on the mount, many of the priests and rabbis thought that He was seeking to do away with the "law and the prophets." Evidently they drew this conclusion from the fact that His teachings were different from their expositions of the law. Everything they taught had direct bearing upon the sacred writings, and as they regarded themselves as the only real expositors of the holy text, to teach differently from what they taught was practically to take a position contrary to truth.

Jesus knew what was passing through their minds, and that they would endeavor to force these erroneous ideas upon the people, hoping by this to destroy the effect of the Saviour's teachings. Hence He gave His position on the "law and the prophets," in the following words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to

fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these *least commandments*, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

Not only did He *not come* to do away, or abolish, the "law and the prophets," but instead He came to show the people that there was more in the sacred oracles than the rabbis or rulers saw in them. And instead of His attempting to subvert the law or the prophets, the promises and prophecies in the law and through prophets were to find a fulfillment in Him.

The rabbis taught that the law of God was divided into two sections. The first section was composed of the first four commandments; the second section, of the last six.

The first section, or table, contained the "greater" commandments. The reason these were called the "greater," or "larger," commandments was because they related to man's relations to God alone, and required so much of man, the rabbis held, that it was absolutely impossible for any man to observe them. Hence the rabbis had multiplied an innumerable number of texts, expositions, helps, etc., to assist the people in at least *partly* keeping these exalted commands.

But the "smaller," or "least," commandments, as the second table was called, were thought to be within the power of every one to carry out, yes, to the very letter. And it was believed by the Jews that if this latter were done, the Lord would overlook their wrongs in not so perfectly observing the former. Of course the rabbis taught that the proper observance of the last six was according to the letter of the text; and if a man did not commit any overt act that was forbidden in any of these precepts of the decalogue, he was a strict commandment-keeper.

Now the Saviour saw that, with all their pretensions of being "teachers of the law" and expounders of the sacred oracles, the rabbis did not know what the law is, nor could they explain to the people its true interpretations; not only of the first four precepts, but of the last six, with which they claimed to be so conversant. So it must have surprised and astonished the people, the learned and the ignorant, for the Master to declare, "Whosoever therefore shall break one of these *least* commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He had said only a moment before that He had come to fulfill the law; and that not a jot nor a tittle of the law should in any wise fail till all should be accomplished. Thus He stood on an equality with them in fully believing the law, even to the very extreme. But to think that it was possible for them not to be observing the "least" commandments, and that it was possible for the rabbis to teach the violation of them, was certainly beyond their comprehension.

It will be remembered that when the rich young man came to Jesus, and asked what he must do in order to have eternal life, the Master said, "If thou wilt enter into life, keep the commandments." This, of course, was rather surprising to the young man; for he supposed that that was common to every Jew. Thinking that perhaps the Saviour did not quite understand his question, he inquired then, Which of the commandments do you think I ought to keep in order to have life? The Saviour told him the last six, or *least*, commandments. Why, the young man answered, instantly, "all these have I kept from my youth up." If *that* is all that is necessary for a man to do in order to have eternal life, I am all right; for from my early infancy, and especially from my youth, I have been taught to regard those precepts of the law; and I have always endeavored to carry them out to the very letter,

If that is all that is necessary, I am all right. Is there anything more that I lack? Yes, the Lord said, you lack one thing. With what interest the young man must have waited for the Saviour to continue! Perhaps he thought: "I lack one thing! What can it be? The rabbis have always told me that the greatest thing I can possibly do is to obey and study the law. And if I will do that, I am as secure of the 'world to come' as if I were there already; for that, they have taught me, is what gives a man a passport into the future abode. And the 'Good Master' has practically said the same thing to me, in answer to my question. I wonder what I can lack?" These and many more thoughts evidently must have passed through the mind of the young man, as he almost breathlessly waited for the Master to say the added word: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. 19: 16-21. Astonished, perplexed, dismayed, and saddened, the young man left the Saviour. If the Master spoke the truth, he had really never kept those *least* commandments at all, as this answer implied very strongly that he had not fulfilled his obligations to his fellow man, which, according to the rabbis' instruction, he was fully doing when he observed the last six commandments.

From this incident alone, we can see the force of that text which the prophet Isaiah declared should be fulfilled in Christ: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42: 21. The rabbis and rulers had been depreciating the value of the law in trying to exalt it; while these rulers thought Christ was seeking to destroy and subvert the law, He was really exalting and magnifying it.

The question is often asked, Why did the Saviour say no more than He did about the first four precepts of the decalogue, while He said a great deal about the last six? From what has been here said, the question is well answered; for it was not necessary for Him to do so. The reason it was necessary to say so much about the last six was because the people thought so little about them, and their true meaning was almost entirely lost sight of.

And what was true of Christ was true also of the apostles after Him, in their teaching; and especially in the teachings of the apostle Paul. Many persons seem to think that because the Saviour and the apostles said little about the first four commands of the decalogue, and a great deal about the last six, that the fourth, in particular, is not so binding in the Christian dispensation. But when we see the reason for this, then we can appreciate the fact that instead of their being thought of so little value, and especially the Sabbath commandment, the people had always had exalted views of those precepts, and knew that nothing could be added to them; and so the Saviour had no occasion to enlarge upon them.

Since the man who breaks one of the "least" commandments, and teaches men so, is called least in the kingdom of heaven, how would he be regarded in the kingdom of heaven if he were to break one of the "greater" commandments, and teach men so?

"God commands us to acquaint ourselves with Him that we may be at peace, and that good may come to us. He is ever so intent upon making himself known to us that He reasons and persuades, He entreats and implores, He wears himself with spreading out His hand all the day in the attitude of a loving and compassionate father, inviting and alluring a reluctant child to His arms. In all the works of His hands, . . . by every influence of His Spirit upon the hearts of men, He is declaring His creative power, His unsearchable wisdom, His everlasting love."



THE DOCTRINE OF BLOOD

WILLIAM P. PEARCE

"For the life of the flesh is in the blood." Lev. 17: 11. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

There is no one thing more significant to the intelligent mind, more repulsive to one's sensitive feelings, than blood. And yet blood was the main characteristic in the Levitical ritual; the link that connected the Noachian age with the Mosaic, and the Mosaic with the Christian; the basis on which our religion is built, and the doctrine around which all others revolve,—God's plan of redemption.

This term, used four hundred times in the Bible, may be applied in various senses. Sometimes it denotes consanguinity; thus Paul, when addressing the conceited Athenians and intellectual Greeks on Mars Hill, preached the truth which military men have waged a crusade against: "And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26. If there stood before me an American, a Chinaman, a negro, and an Indian, and I should open an artery in each man's arm, I should find the same kind of blood, with the same characteristics. It would be red, complex, fibrinous, globular, containing potassium, sulphuric acid, phosphate of magnesia, and other properties; and if inquired of, all the doctors of the land—homeopathic, allopathic, hydropathic—would instantly acknowledge the veracity of Paul's declaration.

The word "blood" is also used in a figurative sense. We speak of the martyr's blood as the seed of the Church, the soldier's blood as the promoter of liberty, the blood of Christ as the sinner's redemption and the seal of the "everlasting covenant." Heb. 13: 20. In fact, twice in the Old Testament and twice in the New we read of the covenant of blood. The blood of the old covenant was that of an animal; that of the new is the "precious blood of Christ." 1 Peter 1: 19.

When General Grant visited Egypt, he was entertained at the house of an official. Before entering the home, however, he was detained until a beef, beautifully garlanded with flowers, was brought forth and killed. It was then cut in twain, and one part was laid on one side of the door, and the other on the other side. Mr. Grant was then invited to enter the house. He stepped over the blood which had been sprinkled on the threshold, and between the parts. By this Oriental act, which was in vogue in Abraham's day (Gen. 15: 9, 10, 17), he entered into the most solemn covenant with his host,—the blood covenant,—and thus they became blood brothers, a relation which lasts as long as life lasts. But with Christ and His people it lasts forever, increasing in beauty and worth as the ages roll by.

But blood stands for more than this. According to physiological science and microscopic investigations, "blood is the life," and the vitality and strength of the whole body is derived from it. Let it deteriorate in quality, and weakness will result; let it diminish in quantity, and power is lessened; let it be forced from any part of the system, and there is chilliness in that part, and a congestion somewhere else. Why, for instance, should wet feet produce a cough?—Be-

cause the dampness of the feet has sent the blood away from their capillary vessels, and there is a rush of blood to the lungs or bronchial tubes, which chokes them, and thus produces congestion of those vessels, causing various disorders. Why does one become chilly when out in the cold?—Because the blood has receded from the capillary vessels of the skin. It is not there to keep one warm, hence the chill. Bring it back to the surface, and there is warmth; equalize it, and there is comfort and health.

To stop the circulation of the blood to any part of the system will produce disease in that part. There will be no motion, no sensation, no life. Stop the circulation to the brain for an instant only, and the result is syncope—the heart ceases to beat, respiration is stopped, and insensibility results. Cut the nerve of your finger, and it will paralyze that finger, but that member still lives. Cut off the blood from the finger, and it will speedily die. Open an artery, and with every heart-beat the blood will spurt up in a jet, until the heart stops, as the engine for the want of fuel.

But what is blood? you ask. In what sense is it the life? Have not chemists made blood?—Yes, just as seeds and eggs have been made. They have used the proper quantity of water, and albumen, and sodium, and phosphates, and iron, and other ingredients, but no chemist has yet found out the secret of infusing life, any more than the scientist has been able to hatch a chick from an artificial egg. No, there is a God-life in the blood. How placed there I know not, and how it controls and directs the blood in its circulation through the numberless channels I can not tell. I can define its two kinds—arterial and venous. Blood is simply a mixture of infinitesimal particles of such solids and fluids as are necessary to compose and keep in perfect repair the human system, in which God has breathed life; and when that life is recalled, death seals the whole person.

From these facts we now get an insight to the reason why blood was prohibited as food, which will lead up to how blood cleanses. Six times God declared that blood should not be eaten. Two reasons are given. Literally, it is the vehicle of life, "the first to live," as Harvey said, "the last to die, and the primary seat of the animal soul." Symbolic, it is, as God designed and declared, "the blood that maketh an atonement for the soul." Lev. 17: 11. That is what the blood on the lintel of the Israelite's door meant when the destroying angel went by. That is what was meant when Moses sprinkled Aaron and his sons when consecrated to the priesthood. That is what was meant when Eleazar dipped his fingers in blood, and sprinkled it seven times before the tabernacle. That is what Paul meant when he declared: "Without shedding of blood there is no remission." Heb. 9: 22. Hence it was that Christ, the perfect offering, ended the long list of Levitical sacrifices by offering himself and giving His blood. As the apostle said: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9: 13, 14. Now can we sing with Isaac Watts, with a better understanding—

"Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace
Or wash away the stain."

In considering the second text, we have no need to deal with the chemical elements of blood; but I would have you note carefully that it is specific blood of a specific person. Theoretically, we know Him. He is the "Ancient of days" (Dan. 7:9), God's beloved Son,—the Son who reigned from everlasting, and who will reign to everlasting in unchallenged supremacy and illimitable glory,—the Son who looked down from His beautiful abode, and saw humanity groping in darkness, separated from eternal happiness by the chasm of sin, and who gave himself to bridge that chasm that humanity might be saved.

His life I can not reiterate, only to say that earth's first gift to Him was a manger, and its last a cross. The world treated Him with contempt, with hellish madness. They nailed Him to the cross; and, not content with this, one heartless wretch disfigured His side by thrusting a spear into it, when bloodgushed forth, making the earth recoil with horror as it fell on its bosom; thus transforming its native green to a bloody red.

(To be concluded.)

TRUST, AND BE HAPPY

H. W. COTTRELL

AS THE hue of the peeling is simply outward beauty to the peach, so only is feeling to Christianity. The tint may be removed with the peeling, but the quality that was first in the seed will remain in the fruit. Thus in one moment may circumstances in the providence of God remove those gilded feelings from your Christian experience, as the peeling is removed from the peach: but, Christian, despair not, be not even discouraged, the quality remains. It is in the seed, not in the hue or the feeling. Trust. Trust the Omnipotent if you feel happy, and trust and be happy if you do not feel so. In His own good time the Lord will again gild the life. We must have the quality. For the quality, trust to the seed—not to the seeds of fancy or fiction; "but as of one," and to the "seed, which is Christ." "Christ in you, the hope of glory."

THE BOXERS

ELIZA H. MORTON

THE great political party in China known as the Boxers does not owe its origin to the work of missions, but rather to the revival and transformation of a secret society that gave the Chinese government much trouble more than a century ago. Although the association was forbidden in 1803, the empress dowager has shown it favor, and given it influence in connection with the recent difficulties in the empire.

The society is based on hypnotism and Spiritualism. Its leaders claim to obtain their power from the unseen world. In other words, they are mediums, and go into trances at will, in which condition they claim to be bullet-proof, and to be endowed with supernatural strength.

The prophecies tell us that before the coming of Christ, Satan will work with all power and signs and lying wonders. 2 Thess. 2:9-12. The prophet saw an unclean spirit like a frog coming out of the mouth of the dragon (Rev. 16:12, 13), and we have seen the workings of that spirit in the East. He also saw one coming out of the mouth of the Beast, and another out of the mouth of the false prophet, or two-horned Beast, and we may expect to see their workings in more marked demonstrations than have yet been manifested. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."



DIVINE HEALING IS IN THE DIVINE WORD

DAVID PAULSON AND W. S. SADLER

"He sent His word, and healed them." Ps. 107:20. The divine word, in all its forms, has in it healing power, whether written in the Book, sketched in the skies, or written upon the fibers of muscle or nerve in the human frame. Whenever recognized, God's word is a healing power. To obtain the healing which the divine word brings, it is necessary that we should *receive the Word*; and in receiving the Word, we must bring our lives into harmony with that life *which is in the Word*, even the life of Christ.

The healing power of the Word is not experienced in its fullness until we have received into our lives the One who is the source of this power. John 1:12. We must yield up to the Word—Christ—that which is to be healed; and thus put ourselves in contact with, and in obedience to, the Word and its divine Author. "Now ye are clean through the word which I have spoken unto you." John 15:3. Wherever the word of God goes forth, and is received, that is, received as it is indeed, there is healing. Without the Word there is no healing that is divine. "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word." Ps. 119:9. There is cleansing, saving, and healing power in the word of the divine Healer. As we conscientiously obey the life-giving principles of the Word, that is, make them a part of our character, we thus obtain the healing which is in the Word, and which is inseparable from the Word.

TO ANTAGONIZE THE WORD IS TO REJECT HEALING

By compromising or antagonizing the divine Word, we are arraying ourselves in opposition to divine healing; for the only way that God heals either soul or body is by the Word; by the light and truth and life that are in the Word. "The words that I speak unto you, they are spirit and they are life." John 6:63. Disobedience to the word of the Lord means separation from God. Separation from God means divorce from the Fountain-head of life, and health, and healing; and so the man who knowingly persists in manifesting a spirit of disrespect for the teachings of the word of God, can not possibly be a special channel through which God will manifest His healing power on earth. God is the divine Healer, and the laws of God are a transcript of the character of the divine Healer. Consequently, any man or woman who will compromise or antagonize the laws of God, either physically or spiritually, is fighting and opposing the very source and essence of divine healing.

Is it reasonable to expect that in manifesting himself as a divine healer, God will either deny His own character or place a special seal of approbation upon those who do so? But to hold that those who antagonize His word and knowingly trample upon His statutes are special channels of divine healing, would be nothing more nor less than a compromise of His divine character, as His character is manifested in His healing. It is because God is love that He seeks to heal man from the wounds of sin. Therefore every one who is a channel of divine healing on earth must be, as far as he has light, obedient to the Word, and consistent with the character of the divine Healer in heaven. Man needs healing because he is out of harmony with God and His laws. Can we expect God to do violence to His own laws, either physical or spiritual, in the manifestation of His power to heal a man, while the man is transgressing these laws?—Surely not.

PREACH THE HEALING WORD

In the gospel commission Christ enjoined the preaching of the Word, the teaching of truth, and said that signs and miracles would follow as a consequence. The Christian minister was never commissioned to preach miracles, wonders, signs, or divine healing *apart from the DIVINE WORD*. The Word, the glorious gospel, the everlasting gospel, Christ Jesus, is to be the keynote of the Christian's message to a dying world. And it is this gospel that has in it saving and healing power to all who accept it in faith. It is the disposition to be in harmony with God, and the sincere effort, by the help of divine grace, to obey His laws, that bring man into that attitude where it is consistent for God especially to manifest himself as the Healer. It is by recognizing God as our *Creator* and our *Redeemer*,—by recognizing ourselves as His creatures, subject to His laws; as sinful, utterly unable to help ourselves, and wholly dependent upon Christ,—that we are prepared to recognize God as the divine Healer, as the giver of health to both soul and body.

To preach divine healing in a way to benefit those who hear, means nothing more nor less than to preach obedience to the divine Word, by faith—by the grace and faith that Jesus gives. God is the *Healer*, because He has power to *create*. And as healing is nothing more nor less than creating, God must first be recognized as Creator before He can be recognized as Healer. And yet to-day we find thousands who are trampling underfoot the Sabbath, the very institution the Lord gave to man to point to God as the Creator. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. And notwithstanding this antagonism to the laws of the Creator and to the institutions that point out God as Creator, these same persons are found preaching, even on the street corners, the wonders of "divine healing," and claiming to be sources and centers of this power in the earth! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Preach the Word, and divine healing will surely accompany the message to those in whom it arouses a spirit of obedience. If the Word is not preached, there is absolutely no use of preaching divine healing. Healing in such case would be that which follows in the wake of presumption and disobedience, and not that which comes as a consequence of faith and obedience, and which accompanies the preaching of the Word, according to the gospel commission.

THE LAST CALL

B. W.

IN Rev. 8:13 an angel is represented as flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" The second woe ended Aug. 10, 1844. And we are living under the sounding of the seventh trumpet and the third and last woe.

In Revelation 14 John saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and announcing the coming judgment. This message was given to the churches for the purpose of preparing them for the opening of the holy of holies in the heavenly temple. When

they refused to receive it, the second message, announcing the result of this rejection, was given, just a little before the opening of the second apartment. The third message, being connected directly with the ministration in the most holy place, was yet to be proclaimed to the churches. But as they rejected the commandments of God and the faith of Jesus, confusion fell upon them.

In chapter 18 John saw still another angel, represented this time as coming down from heaven, and being clothed with great power and glory. He speaks in clear, plain, pointed language, easy to understand, points out the fatal defects and errors in Babylon, and declares that she is lost beyond all remedy, having neglected her last opportunity. This brings us to the last call. The voice of Christ rings out in startling tones, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"Having great power." It is said that if the electrical furnaces at Niagara Falls were combined into one, they would make a glow bright enough to be distinctly seen from the moon. But more marvelous is the power of this angel who is lighting up the world with his glory. A mighty power is being manifested in the Lord's remnant people. In spite of the opposition of the churches, they are accomplishing so much that even their enemies applaud and wonder! Still more marvelous is the fact that some among this people seem willing to exchange this power for earthly treasures.

While this remnant people do not own nor control one half the capital of a single "combine," the books kept by the heavenly scribes will show that they are establishing the everlasting kingdom of God in the world. Apostate churches are well supplied with gold, but when they begin to see that the remnant has the power, they will wage a war of extermination. But God's true children need not fear; for this angel comes from heaven, where the everlasting God dwells, and has great power, which will be manifested more and more as the work progresses.

"And the earth was lighted with his glory." Brethren, we need not look to the dim future for this glory. This old earth even now is being lighted with his glory. "Behold, He cometh." "And His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The King cometh, appearing in regal splendor as King of kings and Lord of lords. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." The heights of the eternal hills sparkle in celestial sunlight; its golden beams are lighting up the world with its glory. The world has been talking about this event for ages. And this remnant people have been chosen to herald this coming King. What reflections crowd the mind when we think of the great responsibility resting upon us, and how soon the work will be finished, and we be clothed with the glorious vesture of immortality. Should anything disturb our joy in the Lord at such a time as this? Rather, let us raise the gospel trumpet to our lips and peal forth such a triumphant sound as shall arouse a slumbering world.

Do we realize that it is through us that this great electrical plant is to lighten the world with its glory? That the grand corner stone of all the ages is the second coming of Christ? Are we ready and anxiously waiting for the return of the King of glory? Are we wondering why His chariots are delayed? Are we living as if we expected Him? Can we lay ourselves down at night with a heart that does not condemn us? Do we realize that it is through the printing press the world is to be warned? Do we understand that the increase of knowledge, the improvement in printing and paper-making, all means for the rapid transmission of intelligence from place to

place, have been brought about for the glory of God, that the earth may be lighted with the glory of His glorious appearing? Courage, brethren, courage! the night is not forever; the morning cometh! The last call is to us.

"Come out of her, my people." Babylon and the world are one and the same now, their interests are mutual, and they go down together. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

WHAT IS LIFE?

АН, what is life?

'Tis but a passing touch upon the world;
A print upon the beaches of the earth
Next flowing wave will wash away; a mark
That something passed; a shadow on a wall,
While looking for the substance, shade departs;
A drop from the vast spirit-cloud of God,
That rounds upon a stock, a stone, a leaf,
A moment, then exhales again to God.

—Anna Katherine Green.

ORGANIZATION

The Early Church

EARNEST A. RAYMOND

WHAT is known as the first general conference of the Christian Church was held at Jerusalem. The church had arrived at a crisis in its history. "Certain men which came down from Judea taught the brethren" that except they were circumcised, they could not be saved. It was the vital question of righteousness by faith, of the organization of the body of Christ, of regeneration, the perfect outworking of the indwelling life.

"When therefore Paul and Barnabas had no small dissension and disputation with them, they [the brethren] determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. . . . And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." Acts 15:2-4.

The special matter concerning which there had been controversy was now brought forward, and "the apostles and elders," also "the multitude," the "whole church" (see verses 12 and 22, also 23 and 25. Comparing passages, it will be seen that the whole company is designated by its more prominent individuals), "came together for to consider this matter."

"And when there had been much disputing [evidently a general discussion; see verse 12], Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Paul had come to Jerusalem for this very purpose, "with a view to revelation"—an allowable reading from the original of Gal. 2:2, and one harmonizing perfectly with the context and the facts. Having before explained the matter to "them which were of reputation," he has the co-operation of Peter and James, both "pillars," men of influence, in ob-

taining an impartial hearing before the whole church assembled. Without this, the conference must have resulted in failure. The Spirit ever works to enlighten the understanding.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared, . . . and to this agree the words of the prophets. . . . Wherefore my sentence is, that we trouble not them, . . . but that we write unto them. . . .

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas. . . . And they wrote letters by them after this manner: The apostles and elders and brethren send greeting. . . . Forasmuch as we have heard, . . . it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul. . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. . . . So when they were dismissed, they came to Antioch: and . . . delivered the epistle: which when they had read, they rejoiced for the consolation."

Such, in brief, is the account of that conference; and from a careful reading, we find that the whole order of proceedings was in harmony with that of the other occasions mentioned in a previous article. Some additional points, however, may well be noted:—

1. Paul and Barnabas and "certain others" were designated by the brethren.

2. The active part taken by the "whole church," the "multitude," the "brethren," from first to last, in this meeting. By them the delegates were received with the utmost cordiality; they took an active part in the discussion of the question; and they are expressly mentioned as rendering their decision conjointly with that of the apostles and elders. From no passage in the record can we regard them as anything other than the most interested and active participants in all that occurred.

3. The one thing necessary was that the facts be "declared," the truth be made known. God himself had in reality decided the question before, as He has every knotty problem that may possibly arise. Given the facts, the truth, the needs of the work, and each can decide for himself, as led by the Spirit. Indeed, thus only does the Spirit work, and ever in harmony with himself. Paul went up "with a view to revelation." Can not every delegate in modern times profit by his example?

4. "To this agree the words of the prophets." The last and final test is by the Scriptures, the "more sure word of prophecy." By them let us try every thought, every feeling, every fact of life. Perchance we feel "new power coming into our life." Is it from above, or from beneath? for God has by His Spirit said that there would be power coming into men's lives from beneath. Paul says: "If any man think himself to be . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." The power of the Spirit can be enjoyed only by first receiving the Spirit's organization. "Ye must be born again."

5. A committee was chosen by the whole church, after a decision had been reached, for the carrying out of that which had been decided upon.

6. "It seemed good to the Holy Ghost." God by His Spirit had signally blessed in the deliberations, and such a message, from such a source, under such circumstances, could not fail in accomplishing its purpose, and the recipients "rejoiced for the consolation."

"THE business of life is to go forward; he who sees evil in prospect meets it in his way; but he who catches it in retrospection turns back to find it."



"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

"SAY not, 'It matters not to me;
 My brother's weal is his behoof;'
 For in this wondrous human web,
 If your life's warp, his life is woof."

"Woven together are the threads,
 And you and he are in one loom;
 For good or ill, for glad or sad,
 Your lives must share one common doom."

TEMPERANCE*

A. M. WINEGAR, M. D.

FAR less thought is given to the rearing of children than the stock raiser gives to the rearing of his animals. If he wishes to produce a good horse, care is taken to give it the very best food possible, and in such a manner as will tend to nourish and develop it; while mothers, often ignorant of the effects of foods upon the character of the child, permit it to have anything that will quiet it, and thus relieve her of its care. This is often done in order that the mother may devote more of her time to philanthropic work, rescue work, temperance work, etc., while her own family is neglected.

Instead of tracing the downfall of men or women to the time when they took their first drink or their first stimulating drug, let us go back to the time when they were babes in their mothers' arms. Let us watch the mother in the care of her little one. Not satisfied with giving it the natural food which is best adapted to its weak digestive system, she, eager to see it develop, begins to feed it upon articles of food altogether unadapted to the nursing child. Although at first distasteful to the child, by the persistence of the mother the habit is easily formed, and the child is soon allowed to partake of a large variety of foods. Potato is often given to a child that is only two or three months old. The potato is composed largely of starch, which is digested by the saliva, and demands thorough mastication that it may be well mixed with the saliva, and thus digested. The child, having no teeth, is unable to masticate the food; and the starch, not being digested by the gastric juice, remains in the stomach, decomposing and causing gas, and often great distress. Not only this, but the stomach of the child, which at this early age is small and intended only for the mother's milk, becomes dilated. Thus originate many of the stomach disorders of later life. This unnatural condition causes the child to be fretful and irritable, and the mother tries various articles of foods, teas, and drinks, to quiet him.

Passing on, a few months later we find this same child sitting at his mother's table, upon which are condiments, spices, pickles, rich pastries, meats, tea, and coffee, with perhaps vegetables, fruits, and white bread. No restriction is placed upon him as to what his diet shall be, and he is allowed to partake of any or all of these articles as he chooses. A burning thirst is created, and to satisfy this the child drinks large quantities of water, which of itself is not harmful

if taken at the proper time, but is most injurious when taken at the meal or immediately after. A few years later he is unable to satisfy this burning thirst with water, and, while yet a mere boy, will, if possible, find his way to the saloon to satisfy this craving with drink, perhaps at first with some of the drinks that are regarded more mild; but day by day this craving increases, the stronger drinks are taken, and these more frequently, until the young man finds himself unable to resist the temptation to drink. And so he goes on until soon we find him in the gutter.

But, some one says, the girls live upon the same diet as do the boys, and how is it that the boys become drunkards and the girls do not, if this be a cause for drink? Do not deceive yourself, my friends, there are to-day hundreds and thousands of girls who are drunkards; and although there are restrictions placed about the young women which prevent their going to the saloon to drink, as do the young men, remember there are other evils which come as a result of a wrong course of training in childhood. From taking cold, one person may have neuralgia, another rheumatism, another pneumonia, still another pleurisy. And so a great variety of diseases result from the one exciting cause. Look at the great number of women to-day who are morphine, opium, and cocaine fiends! Then let us not quiet our consciences with the thought that the lives of the young women are not influenced by the early habits of life, but let us seek for the causes of all these great evils, remembering our text, that we should be "temperate in all things."

(To be concluded.)

RECIPE FOR COOKING WHEAT

* * *

I PARCH my wheat in the oven before grinding in the mill; and after being steamed, it makes a delicious dish, much better and more thoroughly done than when cooked without parching. This parched wheat makes a good foundation for soups, puddings, nut relishes, and many other wholesome dishes, and is just as good as the many wheat preparations which are sold for fifteen or twenty cents a package.

Instead of paying a high price for whole-wheat or graham flour, I use the shorts and seconds with the white flour, and thus get the whole of the wheat.

REQUESTS FOR PRAYER

"I DESIRE special prayer for my son, who is unconverted, and in poor health. Pray also for my husband, and for me, that I may know my duty and faithfully perform it."

"I request special prayer for my husband, who has left the truth after having served the Lord faithfully for a short time. He believes the Third Angel's Message, but discouragement in his work is the cause of his becoming indifferent. He has become very careless in everything, and thinks he can not be saved. Pray for me, that I may do right by him."

"Please pray for my father, who is very sick. Pray that his mind may be restored, and that he may return to the Saviour again, and find peace. Pray also for an unconverted husband and son. They know the truth, but do not obey. Let earnest prayer be offered in their behalf."

"I beg you to pray for me, that God will remove the affliction that has settled on me for the past few months, so that I may be relieved, and be a happy Christian mother as before, for the sake of my fatherless children, and my parents, who are wild over my condition. I was cured by prayer once, and my only hope now is in the mighty power of God."

"I request the sisters of the Woman's Gospel Work to pray for my little girl, who is very sick, that she may be restored to health and reason, if it is the Lord's will. My only hope is in the Lord, for I fear she is past the help of man. Also please pray that my husband may join me in the truth, and that we may work together in bringing up our children for the Lord."

"I wish the prayers of the circle for my husband and my sisters, one of whom is a member of my family. She and my husband are convinced of the truth, but do not see the necessity of obeying. Pray that they may give up the world before it is too late. I greatly desire that we shall be a God-serving family, and I wish to be strong to hold my children from the evil, and to lead them to the Saviour."

A sister requests prayer for her unconverted husband, and also for a man in her neighborhood who is in a sad state of mind because of having done something which he does not feel free to confess. Pray that he may confess it to the right persons, and come out from under the shadow of condemnation. She also requests prayer for another man and his family, who are quite profane, but kind-hearted, and somewhat interested in the truth.

"I desire special prayer for my husband, who is unconverted, and is now under treatment at Hot Springs, for rheumatism. He has suffered so much from this disease that the doctors have had to inject morphine, and he has formed the habit of using it. The doctor told him that he could cure the rheumatism, but it would be very hard to break up the morphine habit. I am almost heartbroken over his condition, and ask special prayer for him immediately, as he is very weak. He writes me every day to keep on praying for him, and that if God will spare him he will do better. I have told him that I was going to request the prayers of the sisters for him, and he will certainly appreciate your prayers. Pray for me also, that I may be able to bear whatever troubles may come upon me, and that I may reflect the image of my Saviour."



A CENTURY OF MISSIONS

ESTELLA HOUSER

THE progress of the gospel during the nineteenth century was marvelous. Even Christians who had no thought of the near coming of the Saviour have called it "the missionary age of the world's history." Since it began, the gospel has gone farther and farther from the centers of Christendom, until the globe is girded with a network of Christian missions, and, with but few exceptions, every nation of the world is open to the heralds of the cross. The few countries unentered are the subjects of the prayers of many of God's people, and devoted missionaries are studying the languages, waiting on the borders, ready to enter at the slightest suggestion of permission. At the Ecumenical Conference held in New York City in April, 1900, there were present a few aged missionaries who were intimately acquainted with the marvelous changes that have

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

been effected during the last half-century, and they portrayed such pictures that we were led to exclaim, "What hath God wrought!"

Seventy-five years ago the islands of the Pacific were the abode of pagans, whose "vices were eating their very vitals;" and, as if this process were too slow, they were literally eating one another. To-day there is scarcely an island in the Pacific Ocean that has not been influenced by the gospel message, and in a large majority native churches have been organized, and native workers sent to labor in other fields. In the Indian Archipelago the people are gradually but surely being transformed by the influence of the truths of God's word.

Japan, the island empire, sealed her ports for three hundred years, even to ships of trade. "Our own Commodore Perry sailed into the Bay of Yeddo, more than forty years ago, and with the open Bible, sang, with his crew, the one hundredth Psalm, and without firing a gun or shedding a drop of blood, opened the ports of Japan to the commerce of the world and the gospel of Christ." Not until 1865 was there any outward indication that the gospel would work its way into the hearts of the Japanese. This year witnessed one conversion; and after seven long years of pioneer labor, the first Japanese church, of eleven members, was organized in Yokohama. Less than thirty years have passed, and to-day we find Christian churches dotting this empire from end to end. Eighty-one per cent of the boys and thirty-three per cent of the girls are in the common schools. Thus the younger generation is growing up with an intelligence that is fitting them to comprehend the blessings of a Christian life; while the older people are becoming irreligious, or, at least, are losing confidence in their old religion. This surely means, if the opportunity is grasped, a preparation for something better.

When China was approached in the early part of the century, in more than one sense it was found to be completely surrounded with an apparently impenetrable wall. The people were inaccessible; and their very language "defied the printing press itself to reduce its complicated characters to simplicity and order." As late as 1843 there were but six converts. But the wondrous changes wrought by the gospel in the last fifty years have been repeatedly illustrated during the recent troubles in China, when native Christians died the most cruel deaths rather than give up their faith in Christ.

Burma, Siam, and British India have been studded with mission stations. Burma, twenty years ago, stood third in the list of missionary donors to the Baptist Missionary Society. On these shores thousands of missionaries lie buried, but the influence of their work pervades the whole atmosphere of these countries. Even in their death they have done more to quicken a new, inspired life among these peoples than ages of heathenism in the past.

Syria, the cradle of apostolic missions, Turkey, Spain, France, and even Italy, the stronghold of the papacy, are accessible to the ambassadors of Christ and to the open Bible. The prophecy that "Ethiopia shall soon stretch forth her hands unto God," too, has been wonderfully verified during the last century, and Christian missions in Liberia, Sierra Leone, and Gaboon on the west, in Cape Colony on the south, in Madagascar, Santa Barbara, and the Zulu missions on the east, and in Egypt on the north, are gradually encircling and penetrating the dark continent. Even Mexico and South America, so long under papal rule, are giving away to the message of hope, and here and there on the neglected continent mission stations are becoming centers of light and influence amid the moral darkness.

Another striking factor in the history of missions during the latter part of the last century has been the remarkable development of the missionary spirit among young people, especially in

the higher schools of learning. Already over two thousand of the young people of the Student Volunteer Movement alone have gone to the front, and thousands more are in preparation.

Do all these things mean naught to the student of prophecy? Can we not see that the hand of God is guiding this work, and is gathering out a people for His name "from the east, and from the west, and from the north, and from the south," — a people really fitted to understand His closing message? Our hearts should rejoice that He who has called us to bear a part in this last work has gone before us in such a marvelous manner. In no field, however difficult, must our laborers endure the privations and hardships of the pioneer who entered virgin soil, and, in many cases, found an unwritten language, which must be mastered before he could speak to the people, as well as reduced to writing before literature could be prepared, and even then the people must be taught to read it. Surely all these things have been in the providence of God.

Foreign missions have received a new impetus in even the last decade, and other denominations appreciate that the possibility of evangelizing the world is within the reach of the present generation. Do we not see more? Yea, we know that before this generation shall pass away, a world will be warned, and God's work in the earth closed.

Twenty-six years ago we sent our first laborer abroad, although prior to that date a small company of believers in present truth had developed in Central Europe, and another in South Africa. In 1884 the reports showed about six hundred Sabbath-keepers, scattered throughout England, Switzerland, France, Denmark, Norway, Sweden, Germany, Italy, and Rumania, and in Egypt and South Africa. The same year laborers were sent to the Hawaiian Islands, and others were appointed to begin work in Australia. These sailed the following year. In 1886 Brother J. I. Tay visited several of the Pacific Islands, among them Pitcairn, and early in 1887 our first workers took passage for South Africa. They were preceded a few months by laborers to British Guiana. At the close of the year 1891, besides the countries already mentioned, missionaries had gone into Algeria, Holland, Austria, Ireland, the West Indies, Argentine Republic, and the Bay Islands, and the forces in many of the other fields had been strengthened. The "Pitcairn" also had visited a number of the Pacific Islands, and companies of believers were reported in several of the West Indies, on the Gold Coast of West Africa, and in the Bay Islands.

Thus our work in foreign fields was fairly launched. During the ten years that have just closed, a larger number of laborers have been sent out, indeed more than in all our previous history. To-day our missionary map of the world shows workers or believers in Mexico, Central America, the majority of the countries of South America, except those on the northwest coast; in southeastern Africa, Matabeleland, and the West Coast; in Egypt, Palestine, India, Sumatra, Japan; and in five groups of the South Pacific Islands; with one laborer in China, and a few isolated Sabbath-keepers there and in a few other islands of the Pacific, besides organized Conferences in Europe, South Africa, and Australia. The study of the field from month to month convinces us that the Lord has attended this work with His blessing. The efforts that have been put forth in these places have been marked by His presence, even when circumstances seemed the most discouraging. We can not, however, look upon a single field where sufficient help has been provided. Our work seems only in its infancy in almost every country, while some are yet unentered. But with grateful hearts, we look upon the progress God has permitted us to make in the closing years of this missionary century.

Wherever we turn our eyes, we see the signs

of the times portrayed in the openings before us. The proportions God's work will assume in the few remaining years depend to some extent upon the position you and I take. God's work will triumph. The open doors and the fields so lightly touched should arouse us to increased activity. If God is not urging us to-day to a new and complete self-surrender to Him and His work, we do not rightly read the signs. Shall we not arouse to a consecration that will speed this message which has been so gloriously begun in this century of missions? We may answer this question by our efforts to become acquainted with the field, by our prayers in its behalf, and by our endeavors to enlarge its support.

MARCH STUDY OF THE FIELD

Articles for Study in the March Missionary Magazine: The Gospel in the Malay Archipelago; India,—Historical Outline; A Visit to Turkey

(March 3-9)

THE GOSPEL IN THE MALAY ARCHIPELAGO

1. How did Portugal come into possession of the East Indies? By what method did Spain gain a foothold?
2. Relate other changes in the government which have finally led to the elimination of Spanish, and, with that, all national Roman Catholic, influence.
3. How long have the Dutch occupied Java? What can you say of their earlier missionary efforts?
4. Mention the missionary societies now laboring in this island.
5. What one feature of the missionary efforts of the Dutch East India Company still exists, not only as a noble monument to their memory, but as a constant blessing to the Christians of Java?
6. Why is this island the most prominent of the East Indies? Give its area and population. Describe its physical features.
7. What traces still remain of advanced civilization in the early history of Java? What recent improvements tend to make this island equal in many respects to more civilized countries?

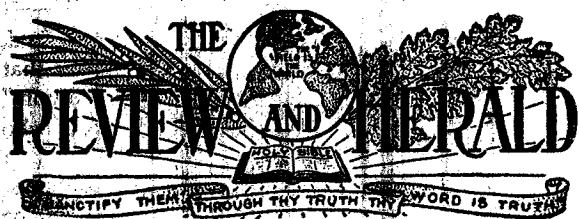
INDIA: HISTORICAL OUTLINE

8. Mention one fact which makes the Indian people especially interesting to other members of the European family.
9. Give some evidence of their common origin. Describe briefly the scattering of the Aryans.
10. Where did those who went east finally settle? Why are they called Hindus, and their country Hindustan? What seems naturally to have led the Hindus to regard their rivers as sacred?
11. What can you say of the aboriginal peoples? Outline the history of India until its final conquest by England.
12. Tell something of the religious conditions. What responsibility rests upon us to whom great light has been given, in our relation to our brothers in this dark land?

13. *Map Exercise.*—Locate the provinces of Punjab, Gujarat (Guzerat), and Malwa. The cities of Lahore, Bombay, Calcutta, Darjeeling, and Karmatar. The Ganges and Indus rivers.

A VISIT TO TURKEY

14. Relate some of the incidents connected with Elder Conradi's visit to the church at Constantinople. Describe this city.
15. What progress has the message made in Turkey during the last ten years? Mention some of the difficulties that our workers and brethren must encounter here.
16. Describe the visit to the two Armenian churches. What has led to such a marked decrease in the tithe? How did the Lord seem to intervene so that Elder Conradi could hold public services with the churches?



BATTLE CREEK, MICH., FEBRUARY 26, 1901.

ALONZO T. JONES
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THE KEEPING OF THE COMMANDMENTS

The First Commandment

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

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

We have seen that, for any one to have this world, or anything that is of this world, is to have another god before the Lord. And this other god is "the god of this world," the "spirit that now worketh in the children of disobedience," which is Satan.

But Christ came to "bring us to God." And this is the whole work of the preaching of the gospel; for it is written: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:17, 18.

Now "the world" is divided into three parts—"the lust of the flesh, the lust of the eyes, and the pride of life." And under one or all of these three heads is idolatry manifested. We shall study them one by one as they are written.

First: "the lust of the flesh"—appetite, or intemperance. This is specifically defined as a god; for it is written: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

Temperance is self-control,—not merely the control of one particular part of the man, self-control in one particular thing,—it is the control of self, the very being, the whole man. But this can never be done by the man himself; for the man himself is already subject to the control of "the god of this world," the evil one. This control was gained by the evil one, in the garden, and through appetite, this very "lust of the flesh." Since man is thus the subject of "the god of this world," a slave, "sold under sin," it is impossible for him of himself to clear himself of that power to which he surrendered himself.

But there is deliverance by the power of God, the true God, the living God, the rightful God of man. God can set free every man, from all the power of "the god of this world;" and it is only thus that any man can ever gain control of himself. It is only thus that any man can attain to true self-control, to true temperance.

The heart of man is the place of the seat of God in things pertaining to the man; for "the kingdom of God is within you." The kingdom of the heart and life of man belongs to God: it is alone His dominion. Through the deception of man this kingdom has been usurped by "the god of this world." This was done at the choice of man. At the choice of man, God, the true God, will return to His kingdom, and will take His place upon His throne in that kingdom, and will there rule and reign in righteousness, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:22.

Therefore the whole question of having other gods, or the true God alone, turns simply upon the

one question: Who has the heart? Therefore it is written: "Keep thy heart above all keeping; for out of it are the issues of life." Prov. 4:23, margin.

Since, then, it is only by the power of God that any man can ever truly have control of himself, can be truly master of himself, it follows, inevitably, that the use of anything which has a tendency to take control of the man, to deprive the man of the control of himself; anything the use of which creates a habit which must be satisfied, and demands that it shall be served,—that is the having of another god. The man who has thus surrendered himself, and is thus controlled, is of those whom the scripture describes, "whose god is their belly."

This principle is expressed in the scripture: "All things are lawful unto me, . . . but I will not be brought under the power of any." 1 Cor. 6:12. Anything, therefore, which has a tendency to bring man under its power is the indulgence of idolatry: it is to have another god before the Lord.

Now not only the tendency, but the positive effect of all stimulants and narcotics, is to take control of the man who uses them. The only effect of any of these things is to create an appetite for itself,—an appetite that must be served at whatever cost,—and thus to rob the individual of all control of himself. Also it makes him not only a slave to that particular habit, but so weakens him that in other things he can not control himself. And "from tea to hasheesh we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents gradually shades into each other: all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."—*Encyclopedia Britannica*, Art., "Drunkenness."

Thus the First Commandment is the basis of all true temperance; and the keeping of that commandment and the faith of Jesus, is the only way to true temperance.

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

"Thou shalt have no other gods before me."

BUILD FIRMLY THE FOUNDATION

IN the Chicago *Times-Herald* of February 12 there was an editorial entitled, "School Reforms Must Begin at the Bottom," in which it was said that the speeches made at the banquet of the Merchants' Club, held a short time before, were, in fact, "an indictment of the entire public school system in this city. It is true that the addresses were intended as strictures upon the scope and quality of the high school work. It was pointed out that our high school graduates seemed to be utterly lacking in the training necessary to fit them for any kind of a business career. Mr. Shedd deplored the manifest 'professional' tendency of the high school instruction, which seemed to imbue the student with the idea that only the 'professions' were worth striving for, while Mr. Farwell frankly stated that the best employees secured by his firm were 'graduates of country high schools. They get outside training in ability to construct and to accomplish, which the city high school boys do not have.'

"But to discover the sources of the acknowledged deficiencies of our high school graduates one must go further back than the high schools. . . . If a young man is not fitted for the ordinary requirements of business when he gets through the highest grammar grade, the common school system is a failure. The higher school, with its courses in Latin and rhetoric and chemistry and geometry, can not be expected to supply the essential elements of a business training unless it is to be converted into a 'commercial school.' The truth of the matter is, There is no thoroughness in most of the work done in the lower grades of the Chicago public school system. Incompetency, shiftlessness, indifference, and incapacity are discernible on every hand. . . . The unfitness of hundreds of the teachers is a matter of such common knowledge and comment as

to constitute a scandal and a reproach to the city. . . . No use beginning at the top while the foundations are crumbling."

A correspondent wrote to the editor (issue of February 15), describing his experience in a school, thus: "I took about a dozen of the older boys and gave them pens and paper, and dictated a letter which I had written. I then pinned my letter upon the wall, and had the boys each go to the copy and mark the errors upon his written sheet. It was a short letter. This test revealed the fact of the total failure of these letter writers to follow me. The essentials named were atrociously inaccurate. Some of the letters were out of form, and contained as high as sixteen errors! How do you account for it?"

And to this the editor of the *Times-Herald* replies, in the following forceful and sensible sentences: "How account for it? Our correspondent has only to visit any one of the grade schools in Chicago to find the solution of his conundrum.

"Or if he can get hold of a programme of the meeting of the National Educational Association to be held here February 26, 27, and 28 next, he will perceive the wherefore of the phenomenon of inaccuracy of our present school system in the essentials of education. This is to be a gathering of school superintendents from all over the country, and the list of subjects for discussion proves that instead of a prayerful consideration of the ways and means of saving the children of the republic from ignorance of reading, writing, spelling, and ciphering, its members will devote themselves principally to psychology, physiology, and manual training. Not until the afternoon of Thursday, February 28, when the meeting is in the throes of dissolution, do the members get down to a discussion of 'A Standard Course of Study for Elementary Schools in Cities,' and 'Some Aspects of Public School Training.'

"Instead of setting an example of accuracy in its 'Programme,' the National Educational Association starts out by spelling that word after the bob-tailed fashion of the Amalgamated Society of Faddists. A few years ago there was quite a rage for such a spelling. But the common sense of the English-speaking race asserted itself in favor of etymological accuracy. According to Skeats, a great authority with the philologists, the word found its way into English from the French, although the Latin form '*programma*' appeared in Philips's *New World of Words* as early as 1706. It came originally from Greek '*programma*,' a public notice in writing.

"The programme also spells through 'thru,' although this word is merely a variation of thorough, which the spelling reformers with delightful inconsistency spell 'thoro,' as if the two words were not of common origin. Etymological consistency is a jewel they spit upon.

"Of course this gathering of experts will discuss the following proposition:—

"Would these young people (prospective teachers) catch the spirit of teaching and gain valuable APPERCEPTIVE material for their broader training-school course?"

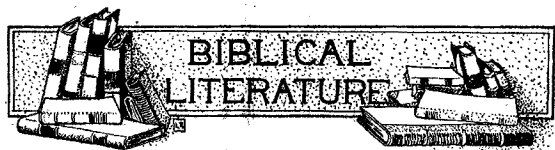
"No discussion of modern pedagogy is genuine without the word 'apperceptive' blown into it with all the self-consciousness of psychological superiority.

"In the meantime the children of the republic are being robbed of the alphabet, multiplication table, and the commonest rules of syntax. The course of study in the elementary schools is so top-lofty that it is bound to come down with a crash."

Any one who himself understands the fundamentals of schooling can verify for himself the truth thus stated by the *Times-Herald*, by merely asking the pupils, or the teachers, in any school, and especially in the high schools and colleges, to spell some common words; to read a page of matter; or to write a common letter, an item, or a short article.

That reform in education will be the most successful, and the most quickly successful, that recognizes this truth so emphasized by the *Times-Herald*; and

that, in recognition of this truth, begins at the foundations, and builds only by a thorough teaching in the fundamentals.



THE DIVINE IMAGE



WE have seen that literature has to do with thought and thinking and the expression of thought; and that Biblical literature has to do, with God's thought and His thinking, and His expression of thought.

But the mind of man was originally made in the image of God. And though this image, in many instances, has been almost lost, yet in the minds of men are still the outlines of that image.

Hence literature in general must bear some resemblance in its make-up to Biblical literature, in so far as the author's mind still retains the image of his Creator.

But what are the common elements traceable throughout these two branches of literature? What principles and methods of the human mind are images of the divine mind? Let us attempt an answer to this question.

In all art, in all literature, in fact, in all expression of mind, we find three elements:—

1. A Theme—the thought above all other thoughts expressed, often called the subject.

2. A Plan—an arrangement of the theme, or leading thought. In fiction this is called the *plot*. One author calls it the *massing* of the thought, each part in the whole taking its own important place. Another author calls it the *proportioning* of the thought.

3. The Finish of the Details—the execution, or technique. To some this is the all of art and literature; as if the rubbing and polishing of the thought, as if the dressing out and adorning of the thought, were the all and in all. We are told that the life is "more than meat, and the body than raiment." Consequently we believe that the thought itself must be more than its dress, and the truth, or theme, more than the language in which it is clothed.

Then in all Biblical literature, if we look deep enough, we shall find these three: (1) a theme; (2) an arrangement of the theme; and (3) details—a proper use of the words, figures, historical allusions, that are at once the means of communication between the divine mind and the human mind; and that will, by the proper agencies, lead the human mind up to a comprehension of the divine thought.

L. A. REED.

In order to get rid of the friar incubus in the Philippines the President's commission has recommended that the government of the Philippine Islands borrow money on the Philippine customs, and pay the friars the enormous demand for their holdings. And to the question as to "why the President delayed so long to publish the report of the Philippine Commission," the *Independent* makes the following suggestive answer:—

Is it not conceivable that during that time he had quite another object than that of persuading Congress to pass the military bill, and that the Catholic authorities in this country were quietly consulted as to whether the proposal of the Taft Commission would be satisfactory, and that it was found to be acceptable?

And does anybody notice now that this last week or two the leading Catholic papers are quite changing their tone, and are speaking favorably of the report of the Taft Commission and the proposition for the purchase of the friars' property and their withdrawal from the islands?

People should keep their eyes and ears open.

From the very beginning of this new "world-career" of the United States, the Catholic authorities have been quietly consulted by the President of the United States. And now it has become a

regular thing. And if the United States ever gets out of the papal meshes thus already woven, it will do more than the papacy intends, and more than those expect who really keep their eyes and ears open. Leo's statement of 1892, that what the papacy has done for other nations she will do for the United States, is fast coming true.

THE SUBSTANTIAL REQUIREMENT OF THE FOURTH COMMANDMENT

A READER of the *Christian Observer*, a Presbyterian paper, published in Louisville, Ky., seems to be in trouble over the question of the day to be observed as the Sabbath, inasmuch as the day set apart generally by Christendom as the weekly rest day does not correspond with the day enjoined by the only law which the Bible has given respecting the weekly day of rest.

The Bible says, "The seventh day is the Sabbath of the Lord thy God;" but Christendom says, The first day is the day to be observed as the Sabbath. Hence the reader above referred to requests the editor of the *Observer* to "give an outline of the authority by which the weekly Sabbath has been changed by any power in heaven or earth. This will be the week." And with this request, in an article under the heading, "The Substantial Requirement of the Fourth Commandment," the editor says that he "gladly complies."

Both the request and the answer betray the deplorable misapprehension which almost universally prevails on this question; for in the first place, the Sabbath has never been changed from the seventh day to the first day of the week, and can not be so changed by any power in heaven or earth. This will seem like challenging the power of God. But consider: The Sabbath, as to its outward formula, rests upon two great facts: (1) That God, on the first seventh day of time rested from all His works which He had performed in the creation; and (2) that He blessed the seventh day, because that in it He had rested from all His work. Gen. 2:3. "Wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

Now for the Sabbath to be changed to some other day from that on which the blessing was first placed, the facts named must be transferred and made true of some other day than that on which they occurred. But this can not be done. God can not do it; for God can not lie. Titus 1:2. And man can not do it; for the obvious reason that man can not invade the realms nor the prerogatives of God.

Man may pretend to do it; but that does not accomplish anything. It only shows where we must look for the authority for any such change which may be claimed. We can look no higher than to the power which claims to make the change; that is, to man. The editor of the *Observer* says that he gladly complies with the request to "give an outline of the authority," etc. We can assist him in this matter. It is only necessary to refer him to that power which the prophet declared would arise and make war against the Most High, and seek in every way to defame His name, and destroy His work. This is what the prophet foretold the predicted power would do: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times, and the law [R. V.]; and they shall be given into his hand until a time and times and half a time." Dan. 7:25.

The law here mentioned belongs to the same category with the other things spoken of, namely, things belonging to the Most High; that is, this is the law of the Most High, the law which contains the Sabbath commandment. And this scripture contains the only intimation anywhere given that any such thing as a change of that law would ever be attempted. As for Christ, He said that heaven and earth would sooner pass away than even a jot or a tittle of the law fail. Matt. 5:18; Luke 16:17.

And what is this power which should think to change the law?—It is the little horn, which was to arise, and did arise, among the ten kingdoms out

of the old Roman Empire; the power which Paul, holding to the same line of character, calls "that wicked," "the man of sin," "the son of perdition," 2 Thess. 2:3, 8. All true Protestants know who this is.

The *Observer* continues: We "enter on the question whether the substantial principle of the law on Sinai, which requires the observance of the days of God's appointment, calls at the present for the observance of the first day of the week." It sounds very strange to hear any one try to dissect the law of God, and single out its "substantial principle," as if some part might not be "substantial." It is not conceivable that the law of God can thus be discriminated upon. It is all essential. It says what it means, and its language is to be taken just as it reads.

The *Observer* continues: "The first proposition in this matter is that the intent of the fourth commandment centers not on the specific day to be observed, but upon the great, broad principle that we are to observe the day which God may appoint." Who can straighten out such a tangle as this? The commandment centers on no specific day; but we must observe the day God may appoint. Very well, has He not appointed the definite seventh day? Could He make the commandment more specific as to time?

Now comes an effort to slip in adroitly other days, as if on the same basis. The *Observer* says: "Under the Jewish economy this included the great day of atonement, the annual festivals, etc., as well as the Sabbath day. At present these are no longer of God's appointment."

Answer.—The Sabbath had nothing to do with the day of atonement and the annual feasts. It originated earlier in point of time. It was of an entirely different nature; it sprang from a different source, and was observed for a different reason. Moral and ceremonial or typical laws must not thus be confounded. Moral laws, of which the Sabbath is one, all grew out of the nature of the situation before the fall. The ceremonial and typical arrangements, of which were the great day of atonement and the yearly festivals, all grew out of the fall, and never would have had an existence had not sin entered, making a Redeemer necessary. This distinction, borne clearly in mind, sweeps away whole volumes of false reasoning, and a wilderness of confusion arising from the effort to blend moral and ceremonial into one. The moral laws are perpetual and eternal; the typical and ceremonial were dispensational, and temporary. They could be changed or abolished without affecting in the least particular the Sabbath or any moral law. Neither does the fact that the Third, Seventh, Eighth, and Ninth commandments are shown, by the words of Christ, in their spiritual nature, detract anything from the definiteness of the requirements, but only magnifies them, as Christ was to do (Isa. 42:21); neither does it release the Fourth Commandment from the definite seventh day, which God has appointed.

Reasoning on this point, the *Observer* says: "This throws light upon the Fourth Commandment. The specific matter named is the 'seventh' day. Yet the Jews of Moses' day, under the sanction of this commandment, observed the 'new moons,' and the annual feasts of Passover, Pentecost, etc. They understood the principle of the Fourth Commandment to require the observance of these feasts."

No, they did not. No appeal was ever made to the Fourth Commandment to sustain the new moons or festivals. They rested on injunctions peculiar to themselves, just as the Sabbath rested on its own law. Then the editor of the *Observer* comes to the question, thus:—

"The question, therefore, which now concerns us is whether God has so appointed the first day of the week. If so, the requirements of the Fourth Commandment apply to it."

Yes; if it is so stated. But not at all if no such statement is made. Now we look for the statement. He introduces his proof for "The Sabbath in the New Dispensation," with these words: "We have just seen that the Fourth Commandment requires

the observance of the day which God appoints." He might have added, And we have just seen that God appointed the seventh day, in language which was not qualified nor limited, nor to be subject to any change so long as heaven and earth should endure. This would have settled the question, and left him nothing more to do. But he has undertaken to make out a case, and so drives confidently and blindly along.

This is the turn he here takes: "The Son of man is Lord also of the Sabbath. . . . Of course He may change the day." But did He change it? Where is the statement? We must have evidence, not far-fetched and groundless inferences.

"But He appeared to His disciples on the first day of the week." Suppose He did; did He say that henceforth that day should be the Sabbath? As He rose from the dead on the first day, when should He have appeared to His disciples, if not on that day?

"The day of Pentecost on that year fell," we are told, "on the first day of the week. Christ selected that day for the marvelous outpouring of the Holy Spirit, and the initiation of the Christian dispensation." Not at all. Christ had nothing specially to do with selecting the day of the week on which the Holy Spirit should at that time be poured out. The law of types fixed that; and had Pentecost fallen on any other day of the week, that year, the Holy Spirit would have been poured out on that day just the same. The Pentecost was fixed to the fiftieth day after the offering of the wave sheaf, and would, of course, occur on the same day of the week as that offering. Lev. 23:15, 16. The resurrection of Christ, on the first day of the week, was the antitype of the wave sheaf; and this occurred not because it was the first day of the week, but because it was the sixteenth day of the first month. The Pentecost was fifty days later, on a corresponding day of the week. The day was located by law, not fixed by special choice; and in the record no mention is made of the day of the week on which the antitype of Pentecost was fulfilled.

We are next told: "His [Christ's] entrance into His rest was on the first day of the week." How? Answer.—The scripture says that He was out among His disciples, traveling to Emmaus with two of them, etc. But it does not say a word about His reproving them for traveling on Sunday, nor about that day being the Sabbath.

Again: "This threefold example of Christ intimates that the day was changed by Him from the seventh to the first day." Answer.—Will any man dare to go to the judgment on what he acknowledges is a mere intimation of a change? Show the record that a change was made by some authority higher than man's. When? where? and by whom?

He now turns for comfort to the apostles: "We find Paul recognized the continuance and obligation of Sabbath observance. By his instruction, 'Not forsaking the assembling of ourselves together' (Heb. 10:25), he indorses that law." On the first day of the week?—Nothing said about the day. With the voice of God ringing in their ears, "The seventh day is the Sabbath of the Lord thy God," dare men plead for a change on such pretexts as these?

He adds: "But the same Paul did at the same time warn the Colossian Christians (a) not to accept any change made by human authority [we warn Christians the same to-day]; and (b) not to feel under any obligation to observe the seventh day of the week." Where does Paul say this? Oh, we are told, in Col. 2:16. Please read the whole passage, Col. 2:14-17. Anything said about the seventh day of the week here?—Not a word; no reference to a weekly Sabbath at all, but to meats, drinks, new moons, holidays, or festival days, and the annual sabbaths. This is another instance of the inexcusable mixing up of the ceremonial and moral laws. The things to which Paul refers were "shadows," or types; but "the body is of Christ." Just as much reference here to the first day of the week as to the seventh; and if the seventh is swept away by this, the first goes with it.

But a little apostolic practice must be had to go with the apostolic precepts, to make the evidence complete, and so Acts 20:7 is brought in: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," etc. According to the record the whole point in the narrative is Paul's intention to depart on the morrow. This "morrow," says the editor of the *Observer*, was on Monday. Thus he claims that the apostle delayed the entire day of Sunday to break bread and keep the Sunday sabbath with the disciples at Troas. By failing to perceive one plain fact, he throws the whole narrative out of focus, and entirely loses the point he wishes to make, as will in a few words appear.

The meeting at Troas was not held in the daytime, but in the evening. Verse 8. The Bible day, as reckoned by the Jews, began with the setting of the sun. At sunset on the seventh day, therefore, the first day of the week began; and an evening meeting on that day, when "many lights" were required, would not be possible except in the first portion of the day, or what would be, according to our calendar, Saturday evening. Let these facts be carefully noted; for they determine the value of the whole narrative. So, then, the disciples, having come together Saturday evening, Paul began his preaching, spoke a long while, went down and healed Eutychus, returned to the "upper chamber," and talked on till the "break of day," and then departed. When?—Sunday morning! Sunday observers would like to avoid this conclusion; but it is not possible. Was this keeping the Sabbath? Ask the apostle, as he was toiling in his foot-journey across the base of the peninsula, while his companions were taking the ship around the promontory to Assos, where he had appointed to meet them, and did meet them, and so continued his journey. There was no waiting over here till Monday morning, in order to keep Sunday; but having rested over the Sabbath, Paul's companions went before to ship, to take that along (verse 13), while Paul remained behind to hold an all-night meeting, and then took an all-day Sunday tramp across to Assos. That is the kind of apostolic practice we have in regard to Sunday.

Of course 1 Cor. 16:2 must not be omitted; hence that is brought in to show that Christians had meetings on each first day of the week to make their "offerings of money" to God. This is as much against the *Observer's* position as Acts 20:7; for what the apostle enjoins here is not a public collection, but a private contribution of anything they had to spare, laid by, by each one, "by himself at home," which is what the words "*par*" *heauto*" mean. But this would involve the looking over of secular affairs, and casting up of accounts, work not lawful for the Sabbath day, but wholly appropriate for the first day of the week. This proves that the first day is not the Sabbath.

Like most of those who advocate Sunday observance, the editor of the *Observer* seeks to round out his argument by an appeal to the testimony of the Fathers. The first appeal is to what is called the "Teaching of the Twelve Apostles." It is claimed that it refers to the Lord's day. But there is this embarrassing feature about the testimony: the word "day" does not occur in the original. It is something about the Lord; but it may be the "Lord's life" or the "Lord's Supper," which were frequent subjects of remark by the early disciples. It is piling assumption upon assumption to assert that it refers to the Lord's day when the word "day" does not appear in it at all.

The epistle of Ignatius to the Magnesians is cited. We answer, There is no such epistle, and even that which purports to be such contains not a word of what is attributed to it about the Lord's day. The epistle itself is a forgery, and the forgery is further forged to say something about the Lord's day, which it does not say.

Melito, bishop of Sardis, is said to have written a book on the Lord's day. But his manuscript does not contain the word "day" at all. His treatise is

something about the Lord, not the "Lord's day."

Justin Martyr is appealed to in behalf of the proposition that all Christians understood Sunday to be the Lord's day, and recognized it as the Sabbath; but Justin does not call Sunday the Lord's day at all. He mentions Sunday, to be sure, but affirms nothing of it which is essential to a Sabbath, or would indicate that it was regarded as the Sabbath.

On these points, the reader is referred to the "History of the Sabbath," to be had at any Seventh-day Adventist office, in which all the so-called statements of the Fathers, many more than are here cited, are carefully examined, their false and fraudulent nature exposed, and the authorities cited which prove the statements made.

To recapitulate, what have we?—An impossible proposition set forth as something to be proved; attempts at proof which are just the opposite of truth; no "example from the risen Saviour," and no instruction from Him in regard to the day, for He said not one recorded word concerning it; no instruction of inspired apostles, nor example to regard the first day as sacred time, but rather to devote it to secular purposes. No element attaches to the first day of the week essential to make it the Sabbath. No divine being ever devoted it to Sabbath rest. No law has ever transferred it to the place of the seventh day. There is no law commanding its observance except a law from the man of sin, and no penalty threatened against any legitimate work upon it. And the apostle plainly says that "where no law is, there is no transgression;" and that "sin is not imputed when there is no law." Rom. 4:15; 5:13. This is the "substantial requirement" of God's law in this matter.

Honest reader, search the Scriptures and see if you are not just as much at liberty to engage in any legitimate secular calling on the first day of the week as upon any other working day. But "if thou wouldst enter into life, keep the commandments." Matt. 19:17. Christ sends word to His people, through the beloved John, in Patmos: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. U. S.

THE PRESENT SITUATION AND NEED IN SCANDINAVIA

PRIOR to the recent Week of Prayer, a small leaflet, entitled "An Appeal in Behalf of Our Work in Scandinavia," was sent out to all our Conferences and churches in sufficient quantities to place one in each home. The leaflet contained a statement of the situation of the Christiania Publishing House, and the propositions formulated by a general council held at Battle Creek in October, consisting of the General Conference Committee, the presidents of Conferences, and other leading men, and submitted to the creditors of that house; also an earnest appeal from Sister White for us to rally to the support of the institution in this its time of need.

The object of sending out the leaflet so generally was to acquaint our brethren everywhere with the situation, so that they might have the privilege of assisting their Scandinavian brethren in their need. It has been reported to us that in many places the leaflet failed to reach its destination in time, or was forgotten by those to whom it was sent for distribution, so that the Week of Prayer passed by with simply the ordinary collection, while they held money in reserve to help Scandinavia, supposing from some things they had read in the REVIEW that a special opportunity would be given for donations for this purpose.

The object of this article is to correct any misunderstanding, and to show that there is still opportunity and need for our giving. We trust that every family has not only received the Appeal, but has had time carefully to read it; and if you have done so, you have noticed that the propositions submitted to the creditors involve the payment in full of all legitimate claims within a specified time. Word has been received that the creditors have accepted

the propositions, thus showing faith in the honor and sincerity of the denomination. This means the payment of about eleven thousand dollars every six months for three years. The prompt payment of these obligations will not only redeem the present plant, and place a valuable property, free from debt, in the hands of the denomination, but it will raise the honor and credit of the denomination above reproach throughout the world.

Elder O. A. Johnson, writing from Christiania, under date of Jan. 31, 1901, says, "I have watched with much interest the outcome of the financial difficulties here, and so have our brethren. While corporations, firms, and religious institutions have gone into bankruptcy, and have been reported in the papers here to their own injury and disgrace, yet up to date not a discreditable word has appeared against our institution." Surely the Lord has been good thus to shield us and preserve our credit while we were passing through severe trial, not knowing exactly what to do. But now that the way is clear before us, we should show our appreciation of His goodness by our liberality in assisting to meet these obligations as they become due, or even before.

The plan adopted by the council for the raising of money to meet this obligation was as follows, as can be seen by reference to page 6 of the leaflet:—

"That each of our Conferences do all in their power to largely increase the annual offerings, and that the amount raised in excess of the amount received from the same source last year, be applied on said debt."

"That we pledge ourselves to do all that we can to increase the various offerings to the Foreign Mission Board, with the understanding that a portion of the same is to be applied in the liquidation of the aforesaid debt, the amount to be fixed by the Foreign Mission Board, in counsel with the General Conference Committee."

It will be seen by the foregoing that the Foreign Mission Board has been made the channel through which money to meet this obligation is to pass, and it will also be apparent that their ability to meet it, without in any way curtailing their missionary operations in other parts of the world, will depend upon the increase of contributions that comes into the treasury. In view of this, much anxiety has been felt as to the amount of the annual offering. An official report of the 18th inst. gives the amount received to that date on annual offering, and for the work in Scandinavia, \$24,405.50. This is four thousand dollars more than was reported at the end of the month of March last year. Unless the States have been more prompt than formerly in sending in returns, it will be safe to conjecture that the increase over last year has been from five to seven thousand dollars. But even if the larger amount may be realized, or even more, it will come far short of meeting our obligations.

What shall we do then? Curtail our missionary operations, call in some of the workers from foreign fields, and turn a deaf ear to the Macedonian cry from fields not yet entered, and use the money that comes in in meeting our obligation in Scandinavia? To this question I am confident a decided "No," will reverberate from one end of the land to the other. And not only would we hear "No" from every loyal Adventist, but we would hear the same from the heavenly intelligences who stand ready and anxiously waiting to co-operate with us in meeting the demands upon us from whatever source they may come.

There have been times of crisis in the work of God in all ages, when, viewed from a human standpoint, defeat seemed inevitable; but the Lord's cause has never been left without faithful men to stand in the breach. At the crucifixion of Christ, when His followers were scattered, with hopes blasted, and, because of their poverty, with little or no influence to turn the tide that was set against them, Joseph of Arimathea, and Nicodemus, men of wealth and influence, came boldly to the front, and used their talents to sustain the cause of Christ, and tide it over a crisis that its enemies had hoped would prove fatal. Such experiences are tests of char-

acter; and the Lord has frequently permitted threatened disasters to overtake both individuals and His Church to test their loyalty and develop their real characters. Our present financial distress will prove a test to us as individuals, as churches, and as institutions. The enemy has been at work for years to bring about just such a condition of things as confronts us at this time, in hope of stopping the work entirely, or of so hindering it that souls would be lost who might otherwise be saved.

There is means enough within the ranks of Adventists to-day to wipe out the debts of every one of our institutions, and place sufficient money in the hands of the Lord's regularly authorized agencies to carry forward His work in strength and power. There are those of our number to-day, who, if they would come forward, as did Joseph and Nicodemus, could relieve the situation in a very short time. When the Lord, by the earnest appeals that are coming to us, is asking, "How much owest thou?" shall we turn a deaf ear to the inquiry, and hoard up, or invest in houses and lands or worldly enterprises, the money He has intrusted to us as stewards? In view of the troublesome times just before us, let us beware of the leprosy of Gehazi, and instead of receiving "money, . . . and garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants," let us invest our money in the bank of heaven.

Some Conferences that failed to grasp the situation in December, are now planning to make another effort, and we sincerely hope and pray that success may crown the effort, and a spirit to give be thereby set in operation that will not cease until those having charge of the work shall say, "It is enough," and the people be restrained from giving.

It is expected that our coming General Conference will be characterized by a missionary spirit and zeal hitherto unknown, and if these expectations are met, money will be needed to transport and sustain the missionaries in the field. The time has fully come for the message to go with a loud cry to the ends of the earth; so let us, one and all, young and old, rich and poor, rally to the support of the cause to the utmost of our ability. Let us strengthen the hands and hearts of our brethren in Scandinavia by rescuing their printing plant, thus enabling them to set the machinery in operation at an early date, to print the precious truth for distribution throughout that entire field.

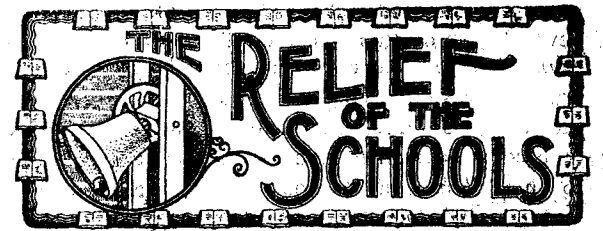
Who will be the first to respond to this call by a liberal contribution, and thus set the tide going in this direction? May the Lord inspire all our hearts with courage and devotion at this time.

GEO. A. IRWIN.

The following from the *Outlook*, February 16, is of interest to all our readers. The Federation of Churches is the movement that now is most to be watched in the development of the Image of the Beast on the side of the Church:—

The movement for the Federation of Churches steadily advances. In 1895 it was organized for work within the limits of this city. By 1900 such proof had been given of its possibilities that a conference held here last February resulted in the appointment of a National Committee to promote the formation of local and State federations. The establishment of its central office at 83 Bible House, and the appointment of the Rev. E. B. Sanford, D. D., as secretary, were followed by the formation of the New York State Federation last autumn. In view of the formation of local federations in various cities, and movements for organization in other States, a conference in the interests of federative action throughout the United States was held at Philadelphia, February 5 and 6. Delegates were present from the Interdenominational Commission of Maine, the Boston Evangelical Alliance, the Connecticut Bible Society, the New York State Federation, the Evangelical Alliance of Pennsylvania, the local federations in this city, Jersey City, New Haven, Hartford, Syracuse, Cleveland, Harrisburg, and Philadelphia. These represented churches belonging to nine denominations, evangelical only, though membership, as we understand, is not restricted to such. The conference received, and replied to, a message of fraternal greeting from the National Council of Free Churches in England and

Wales, where the federation movement has had a success that has been influential in its propagation here.



TAKES A SENSIBLE VIEW OF IT

"DEAR BROTHER: Your letter, with inclosures, received, and contents noted. Replying, I will say that I have not yet taken action in regard to the matter of giving to meet the large and numerous calls for money.

"The little that I can do in this direction will make but a small difference, and can hardly be known in the final result of meeting the enormous debt that has been allowed to accumulate, and thus embarrass our schools and other institutions. Your letter was not a surprise to me. I had known of, and thought much about, the situation. At first I could but think that there had been bad management somewhere; but I could not scold as I did not know how to begin, and I am glad I do not know, and hope I never shall know. I do believe that Sister White has given a true and correct statement of the situation, and all we have to do is to put our shoulder to the load, and lift for all we are worth.

"I am an old man, seventy-nine years of age, badly crippled, and without means, or at least with very little. Have been a Seventh-day Adventist about thirty years, am a member of the North Creek church; but am so far away that I do not meet with the church often. I had purposed to do something to aid in this time of need. As you have kindly furnished a self-directed envelope, I return it with two dollars inclosed, which please apply on the fifty-thousand-dollar collection for material to get out the book, 'Christ's Object Lessons,' unless you know where it will do more good. I have not seen a copy of the book; but I intend to send for one soon.

"Although I am alone here, not knowing of another of like precious faith within twenty-five miles, yet I try to keep in touch with the main work. I have the *REVIEW*, the *Signs*, and the *Indicator*, and nearly all our late works. As the way opens before me, I do home missionary work, mostly by correspondence and circulating reading-matter.

"I believe God will show His chosen people a way out of the difficulty in which they are involved. I can not think that the Lord has permitted His people to come into this strait without some well-defined purpose; and we know that all things work together for good to them that love God. It may be difficult for us to see where the good comes in, but we shall know hereafter. *I can wait.*

"Trusting that I shall learn, and be ready to do all that is required of me in my isolated home in the heart of the Adirondack Mountains of the State of New York, I am sincerely waiting for the coming King.

W. W. LOCKE."

"ROLLING BACK THE REPROACH," IN THE UPPER COLUMBIA CONFERENCE

IMMEDIATELY after the council held at Battle Creek, the workers, and, in fact, our entire membership, were made acquainted with the plans adopted for the sale of "Christ's Object Lessons," and the co-operation of all was solicited in the enterprise. The response to the appeal made in behalf of the school work was almost, if not wholly, unanimous. Our entire corps of workers visited the churches, and organized our constituency into one grand army of workers, with its various "wings" and fields of operation. About two thousand books were hurried as quickly as possible to the principal centers of distribution, and the actual work of selling and deliver-

ing books began. The college—faculty and students—organized and studied for the campaign, and in due time spent one and one-half days in working the territory adjacent to the institution, and sold about one hundred and fifty books. One interesting development of this effort on the part of the personnel of the college, is that several of our consecrated students, having had encouraging success in the work, now have a love for it, and have decided to become permanent canvassers, and are planning to enter that work as soon as the present college year closes. Our workers, and many of our lay members, have sold from a few copies to as high as fifty books each, and the sale has only fairly begun.

We are organizing our canvassing class in the college, and hope to enlist at least twenty young men and women of consecration and talent, to handle "Christ's Object Lessons" another year, besides our regular corps of workers who handle other books.

Our young people who are looking for missionary openings can not do better than to engage in the sale of the book for the relief of our schools. Its special missionary features are: (1) to liquidate our burdensome debts; (2) to enable the canvassers to be self-sustaining, and to earn scholarships for future use in the college, either for themselves or others; (3) to advertise our college throughout our entire territory, and, with the aid of a college calendar in hand, to induce a large number of worthy young persons to attend the college; and (4) to secure the conversion of these young people, and their co-operation in the work of promulgating the Third Angel's Message.

Aside from the book sales to reduce our debt, the old-time and much-to-be-desired spirit of liberality seems to be coming back among our people. The following gifts, with others that might be mentioned, bear witness to the return of the grace of giving. Brother R. Alderson and his wife have recently given to this enterprise forty acres of excellent land, which will sell for from eight hundred to one thousand dollars; Brother George Wallace and his wife have given a house and lot, which will sell readily for four hundred dollars; and another brother recently handed the writer twenty dollars for the debt fund. Already our interest-bearing indebtedness is reduced from twenty-six to twenty-one thousand dollars, and we have money in sight or in immediate prospect to diminish it to about ten thousand dollars.

We are fully counting on joining our brethren in all other of our college districts in soon singing, with heart and voice, the "song of jubilee" in freedom from debt.

G. W. REASER.

THE following contributions were received from February 1-10, 1901:—

Herman Rose	1 00
Elizabeth Thayer	100 00
Mrs. Mary A. Hodgson.....	5 00
Lebanon (Ind.) church.....	1 50
William Ploeger	5 00
C. Laughlin	5 00
Sarah Holmes	1 00
J. P. Connell.....	2 00
A friend	1 00
R. Julia Wickhire.....	4 95
P. T. Magan (collections).....	141 50
Marietta Drake	20 00
E. P. Hawkins.....	5 00
A friend	30 00
Neta Herman	50
Friend R.	50
Friend B.	50
George Stretter	10 00
Mrs. C. O. Foreman.....	1 00
Vern A. Paul.....	25
Mrs. Sam Morton.....	2 50
Mrs. T. S. Thweatt.....	1 00
W. S. and Hattie Hayward.....	7 00
Charles Steele	1 00
Mrs. Mary J. Spencer.....	50
Lydia S. Lane.....	5 00
P. T. Magan (collections).....	435 33
Mary Easdale Cloffin.....	5 00
Cumberland Conference, South.....	2 50
M. G. Mason.....	5 00
A. P. Ackerman.....	26



— The Italian ministry has resigned.

— Florida's pineapple growers are about to form a trust.

— Snow fell in the city of Mexico the 17th inst., the first time for nearly fifty years.

— One of the kidnappers of young Edward Cudahy has been captured, and identified by the boy.

— There are over 300,000 Mormons in the United States, one third of whom live outside of Utah.

— The ninety-second anniversary of Lincoln's birth was observed throughout this country the 12th inst.

— Last week there were over 2,000 deaths in Bombay, India, 922 of which were from the bubonic plague.

— Friday, February 22, was George Washington's anniversary, and was celebrated throughout the United States.

— Over 3,000 books are under the ban of the pope, being mentioned in the new edition of the "Index Expurgatorius."

— In his speech at the opening of Parliament, King Edward VII said that the war in South Africa must go on. He also took the "no popery oath."

— A Montreal correspondent writes that so many in that city are sick with *la grippe*, and dying, that "Catholics have received orders from their priests not to keep Lent."

— It is announced that Signor Marconi has succeeded in sending wireless telegraph messages from Saint Catharine's, Isle of Wight, to Lizard Head, a distance of 200 miles.

— The convents in Madrid, Spain, were attacked the 16th inst. by mobs, and in the tumult a fight took place with the soldiers, four persons being killed, and 120 wounded.

— In the United States Senate, Mr. Spooner has just offered "an amendment to the Army Appropriation bill, vesting power to govern the Philippines in the President, until Congress otherwise provides."

— The 15th inst. a concerted attempt was made to burn three of Chicago's largest hotels: the Palmer House, Great Northern Hotel, and Grace Hotel. The fires were put out before much damage was done.

— Mrs. Carrie Nation has been arrested and imprisoned. She is offered release provided she will go home; but she refuses to promise, saying that she will "smash" every "joint" in Topeka before she leaves the place.

— February 15 shaft No. 6 of the Welling Colliery Company's union mine, at Cumberland, British Columbia, was wrecked by several gas explosions, thus imprisoning sixty men. It is said that "all hope of their rescue has been abandoned," fire and noxious fumes preventing the relief parties from reaching the men.

— The Cuban Constitutional Convention refuses to "formulate any provision regarding the island's relations with the United States, until after independence has been secured." However, the great pressure that is being brought to bear upon the convention, by the United States government, will probably cause it to change its mind.

— Count von Waldersee, commander-in-chief of the allied forces in China, recently "asked the generals under his supervision to have all their available troops ready in two weeks for an expedition lasting eighty days," the purpose of which is to intimidate the government of China and cause it to yield to the demands of the Powers. The United States and Russia have refused to join in the expedition.

— A dispatch from St. Paul, Minn., to the N. Y. Times states that Dr. John B. Murphy, a Chicago surgeon who was in consultation with Dr. A. J. Stone during the last illness of the late Senator Cushman K. Davis, "has filed in the Probate Court his bill for medical services." "The Chicago surgeon made two trips to St. Paul. He charges \$1,000 for each trip. On each occasion he arrived in St. Paul in the morning, and left for Chicago in the evening, and was with Senator Davis not more than half an hour each trip."

— The Spanish cabinet resigned Saturday, the 16th inst.

— A fifteen-minute eruption of Mount Vesuvius occurred the 16th inst.

— England has not yet replied to the United States regarding the Nicaragua Canal.

— General De Wet, with a force of 3,000 men, recently crossed the Orange River, into Cape Colony.

— Alexander W. Longfellow, a brother of the poet, died in Portland, Me., February 14, aged eighty-six years.

— In a recent speech in the Reichstag, Herr Bebel, the German socialist leader, attacked Germany's policy in China.

— Maria de las Mercedes, sister of the king of Spain, was married, February 14, to Prince Charles, of Bourbon, in Madrid, Spain. Although feared, no riots occurred.

— It is not expected that the Dowager-Empress Fredericka, of Germany, will recover from her illness. Among the royal personages at her bedside are her son, Emperor William, and King Edward VII, of England.

— Sunday, the 17th inst., over 3,000 persons attended the union service held in the Seventh-day Adventist Tabernacle, this city, in honor of Ira D. Sankey. Many were turned away, owing to lack of either sitting or standing room. Mr. Sankey sang, and gave an address.

— A Chicago weekly states that "the Milwaukee *Sentinel*, the old republican paper of Milwaukee, has just been sold to the street-car syndicate—Charles Pfister, Frank Bigelow, and Henry C. Payne. An exorbitant price was paid. The paper had opposed the street-car ring."

— There is some prospect of a tariff war between the United States and Russia, because of the action of Secretary Gage in imposing "a countervailing duty on Russian sugar" shipped to this country. Mr. de Witte, the Russian finance minister, has issued "a retaliatory decree, raising duties on American steel and iron goods fifty per cent."

— The king of Greece, George I, returned home from London the 12th inst., "after an affectionate parting from King Edward." George I was born Dec. 24, 1845, and was elected king of the Hellenes (Greeks) in 1863. He is the son of the present king of Denmark, Christian IX, and brother of the present queen of England and the Dowager Empress of Russia.

— February 20 a Brooklyn (N. Y.) detective was shot by an insane man, but escaped in the following remarkable way: "the bullet from the revolver had passed through his vest, smashing a pencil. It then passed through a wallet, which contained \$110 in bills, in an inside pocket, perforating every bill, struck the buckle of the suspender, and was deflected into his vest pocket, where it lodged."

— It is amusing to note how many blunders creep into the various papers that claim to be "first-class." For instance, one of our exchanges, just received, says that the Empress Dowager of China has allowed Emperor Kwang Su to resume "the reigns of government," and, in bold type, advertises a "vest pocket combination dairy, calendar, memorandum, and cash book," as "the neatest thing out." We have not looked through the other fourteen pages.

— A dispatch from San Francisco, Cal., dated the 22d inst., states that "the most terrible steamship disaster that the Pacific Coast has ever known occurred a few miles from this city this morning at daybreak, when the Pacific mail steamer 'City of Rio de Janeiro' ran on a hidden rock just outside the Golden Gate, as she was attempting to make the entrance to San Francisco." Of the 201 souls aboard, 122 perished, including Captain William Ward, and Rounseville Wildman, United States consul-general at Hongkong, China. After striking Mile Rock, "a jagged sharp spur running out from half-shore to the south of North Head," it took only ten minutes for the steamer to founder. Jordan, the pilot who boarded the ship twelve hours before she foundered, states that "unaccountable carelessness and a deliberate disregard of warnings are at the bottom of the disaster," and that he "protested to the captain that his action in running ahead in a dense fog was foolhardy." However, to the captain's credit, it must be stated that all who were rescued testified that Captain Ward "made no effort whatever to save himself, . . . straining every nerve to get the women and children off in the boats." As the purser, John Rooney, who had the passenger list, was drowned, the identity of the drowned will be unknown until the Honolulu agents can be communicated with. The "Rio de Janeiro" was three days overdue, from Hongkong, China, and carried the mails, which were rescued.



ANNIVERSARY MEETING AT THE CHICAGO MEDICAL MISSION *

SABBATH, Dec. 29, 1900, was an occasion long to be remembered by the company of workers and others gathered in the chapel of the Chicago Medical Missionary Training School, at 1926 Wabash Ave., Chicago. The occasion was in memory of the closing of the sixth year of the work in Chicago. The work of that year had really closed a few months before, and the published report was just from the press, but a public meeting in honor of the event had not yet been held. This was postponed until the last Sabbath of the year, and of the century.

Dr. Paulson made the opening remarks, after reading John 6:5-14. He said, in part: "Christ and His disciples, while in this desert place, found themselves short of provisions. And we have often had just such experiences in our work. Then we have had prayer-meetings, and some of you in this room know that in twenty-four hours our prayers were answered. When Christ was asking about feeding the multitude, Philip said, 'It can't be done. It seemed to him an impossibility; and so, as we have labored these years to bring forth men and women from their entanglement in the moral swamp of this great city, there have always been Philips on hand to say, 'It can not be done. But, thank God, there have also been Andrews present. Andrew, you remember, was the man who discovered the lad with the loaves and fishes. But even he asked, 'What are they among so many?' But, brethren, it was with these few loaves, after they were blessed and broken, that Christ fed the multitude. When this work began in Chicago, there were multitudes to be helped. There were plenty of Philips, but few Andrews. But there was one Andrew and his brother who came to the rescue, and I regard it a great privilege to have that man with us to-day,—Dr. Wessels,—who, with his brother, gave forty thousand dollars to put this work on a safe foundation. And to-day we are reaping the results of this. This large building here we might never have had but for this help. I believe there will be a multitude of men and women saved as the result of these few loaves and fishes."

W. S. Sadler: "This occasion to-day is one for which I feel very thankful. This is not only a public acknowledgment, as it were, of the closing of six-years' work, but it is also the closing of a century. It is the closing of the year. We are on the verge of the new year, of the new century, and, I trust, the beginning of newer, larger, and grander experiences for this work. It is now about five years since Providence turned my feet in this direction, and I have had the privilege of seeing our institutions and departments of work come into existence one by one. One after another, each department was organized, and started on its mission of usefulness. And to-day, as I look back and try to take a panoramic view of the marked providences and blessings that have attended this work, they are so numerous that I am lost to know which to speak of. God's blessings in behalf of this work have been manifold."

"I never appreciated the widespread influence of this work more than I did when Brother Mackey and I were in New York City two years ago, working for a season. At every turn, in almost every mission we went, we heard men and women testify to being converted or helped in some department of our work here. You are all more or less familiar with the little beginning that was made on Custom House Place in 1893, when Dr. Kellogg first put forth efforts to establish this work in Chicago. I can well remember the first time I went into that little basement, and what a solemn impression I received when I saw the work going on there—wounds being dressed, men washing their bodies and their clothes. Well, this work went on till the Working Men's Home was established, first on Custom House Place, and then at its present quarters on State Street. A little over three years ago the training school and its associated departments were begun in this large building at the corner of twentieth Street and Wabash Avenue. This greatly increased the scope of our work. Then came the Children's Christian Home and the Life Boat Mission. These

were followed by the Good Health Hotel, and, last of all, the Life Boat Rest, which was established last February on South Clark Street, in one of the most needy sections of the city.

"From this small beginning of less than seven years ago, we now see six institutions and fifteen departments of organized work, which are now branches of the Chicago Medical Mission and allied charities. This work has become a power for good in the earth. I presume that if all the men and women who have been helped by it could be gathered here to-day, they would indeed be an impressive spectacle. If all the drunkards' homes that have been reunited could be represented on this occasion; and if all the drunkards whom this work has been the means of reclaiming were present to-day to glorify God for what has been done for them, the sum of their testimony would indeed be glorious. They are not here; but we have the assurance that many a home has been made happy; we have the knowledge that many a man who was lost to society, lost to his family, and lost to God, is to-day a sober, and useful member of the Church and of society. We know that many a woman who had fallen, as it were to the very lowest round of the social ladder, has been rescued by a helping hand that was extended to her, and to-day she rejoices in her deliverance from the very gates of hell. On every hand throughout this broad land, there are many evidences that the efforts put forth through these six years have not been in vain."

Mrs. Dr. Paulson: "The growth of this work in a few short years has indeed been remarkable. In 1893, the World's Fair year, I first came to Chicago, and the work had just begun. I was here again in 1895 and 1896, and I can say that I have very much enjoyed my experience in Chicago. And I was only too glad when the Lord permitted me to come again, a year ago last spring. In a work like this, something occurs every day which it would take volumes to relate. Recently we have been connected with the branch sanitarium, and the Lord is wonderfully blessing us there. The institution is full of patients, one of whom has gone to-day to the South Side church to be baptized. She is joining the church against great opposition, but she is determined to live up to her light."

E. B. Vandorn: "It is now a little more than three years since I connected with the work in Chicago, and almost two years since I began work at the Life Boat Mission. One young man who was converted in the mission last fall is now canvassing, and is doing well. Many of you know something about the case of Brother —, who came into the mission on the twelfth of last May. Almost all his life he had been a drunkard. His home was wrecked. He gave his heart to God, and in a short time was permitted to see his family reunited, from which he had been long separated. From that time he has been standing firm, a bright and shining light in the neighborhood where he lives. Recently a testimony was given at the mission to the effect that one year ago a man came to the mission and heard a few words of the gospel. He was separated from his wife and six children. The rent was not paid, the family was destitute, and almost without clothes. He went home, resolved to live a different life. And by the grace of God he has been able to do this. Now he is preaching the gospel every night, and earns his living during the day. I am glad this morning that not only these, but numerous others, might be mentioned, who are firmly standing on the solid Rock."

A word from a stranger: A young man arose in the audience and said: "I am a stranger to most of you, but I know that I am not a stranger to the Lord. I know He has washed my soul in His precious blood. He saves and keeps me day by day. I want to give my testimony right from my heart. I have been a drunkard for over twenty-five years, a notorious one. I did not save a dollar when serving Satan. But since I have taken the Lord Jesus as my personal Saviour, He has kept me every day. He has been my guide and helper. I want you to pray for me that I may be the means of saving souls. I can say for myself that the Life Boat Mission is doing a good work. It has not only saved me from a drunkard's grave, but it has saved others."

Brother Williamson, manager of the Working

Men's Home: "I am very sorry that I have not the ability to portray before you the wonderful things that have taken place in my experience with the Working Men's Home. I well remember the first, the very first, step that was taken to establish the work on Custom House Place, at No. 40. At that time I was doing business at No. 42, and in those days I was a man of the world. I was looking for every opportunity for gain. If dragging a man down would be to my gain, I was ready to do it. I watched very closely the rise and progress of this medical mission. One thing that impressed me, and which I never forgot, was that when I would be going to my place of business, I would see a row of a hundred or a hundred and fifty men on a cold winter morning waiting for an opportunity to get a bath or a treatment at the medical mission. I tried every possible way to down those influences. I thought this work was against my business. But the Lord would not have it that way. In a little over a year from the time the mission was started, it was seeking larger quarters, and the Lord so brought it about that the Custom House Hotel, a cheap lodging house that I was then conducting, was wanted for the medical mission, and in spite of every effort I could make, the mission obtained it. I went away for about six months, and then came back."

"One day I thought I would visit the old place, and see how things looked. I received a cordial welcome, but of course I did not care to talk much with the people at the mission. I was not interested in religion or medical missions. But I was overcome. The Lord had His hand upon me, and shortly afterward I was converted at this very Working Men's Home. Since that time the Lord has wonderfully blessed me, and I have been directly connected with the Chicago Medical Mission and the Working Men's Home. The experiences of the last four years are more than I could begin to tell you, but the grandest of all is that the Lord has put a new song into my mouth; and He has touched my heart, and I am ever ready to lend all my influence to help my fellow men up. There are many interesting experiences that I might relate to you, but I will not take the time now."

W. S. Sadler: "A few weeks ago I and six others went to Joliet, and there sought to establish a little center of influence and light. Sister Hoaglan happens to be here this morning, directly from there, and I would like to have a report from her concerning the work there."

(To be concluded.)

DISTRICT 5

TUCSON, ARIZ.—I remained here over two Sabbaths, some days speaking four times to the English, the Spanish, and the Chinese. The work here has been in progress nearly two years, under Brethren Black and Williams, with their wives; also Brother Serna, a Spaniard, who accepted present truth, and brought with him the larger part of two congregations, with whom he had formerly labored in the Spanish tongue—one at Tucson, the other at Solomonsville. A church was organized here a year ago, composed mostly of Mexicans, with a few Americans. Additions have kept good their numbers, a few having moved away.

The Mexican brethren, with Brethren Black and Serna, have bought lumber, iron for the roof, and made the "dobies," with which they have built a comfortable house of worship, 20 x 36 ft. Provision is made by which it shall be paid for in full. At the dedication, which took place during my visit there, the house was well filled with those of other tongues, and songs were sung in the English, Spanish, and Chinese languages, and appropriate scriptures were read in English and Spanish.

In the center of the city, the Chinese, at their own expense, of about one hundred dollars, have rented and fitted up rooms, where they meet daily, from 8 to 9:30 p. m., to study reading and writing in the English language, and to hear the gospel of salvation. They have invited Brother and Sister Black to teach them. To this mission school the Japanese, Spanish, and other people are made welcome. I enjoyed the privilege of talking to them the simple story of the saving power in Christ.

Our workers should not be slow to enter openings of this character, where those taught bear all the expense incurred, especially so when their regular work may be carried on also.

It was decided to divide the workers here, and enter other destitute fields. Brother Serna will go to New Mexico, where he will labor, under the direction of the Colorado Conference, among the people of his own tongue. Brother Williams and his wife will select another location, and labor as the way may open. Brother Black and his wife will remain at Tucson, laboring with the church, and for the extension of the message by Bible readings and work in the mission school.

While there we sold and delivered \$22.50 worth of "Christ's Object Lessons." R. M. KILGORE.

*Stenographically reported.

OKLAHOMA

THE past year has been one of encouraging progress in Oklahoma. We have much to be thankful for in many ways. Unusually good crops were raised and harvested, and good prices have been received for nearly all kinds of produce. Many persons have come into the Territory and settled, making a good demand for everything the country produces. We find this a good field for the work of the Third Angel's Message. People are not settled in their Church relations, as in the older parts of the country. They listen more readily to the truths presented.

About one year ago we organized a church at Kingfisher, where our camp-meeting was held in the fall; since that time we have organized seven new churches, and have two or three companies that will be ready to organize soon. There have been seven new church buildings undertaken, and the last two will be finished this month. These are good buildings, costing from six hundred to fourteen hundred dollars each, except the Conference building in Oklahoma City, which cost four thousand dollars.

The Lord has greatly blessed the work of selling books. The canvassers have been successful, almost every one making a success of his work. More books have been sold than ever before in the same length of time. We have thus been able to carry on the work, and have a good profit in the tract society, which will be used in distributing literature where it is most needed, and in assisting some to engage in canvassing who can not do so without help.

We have been much encouraged by the work done by some of our young men in the ministry. Three had so far proved their calling, that at the recent session of the Conference they were set apart to the work of the gospel ministry by ordination.

There are five church schools in progress in the Conference. Three of these are among the German churches. Another will be started soon in Ardmore, I. T., and there are calls for several more. Some brethren who have several hundred acres of land in the Indian Territory are offering good terms to those of our people who have to rent to settle on this land and start schools. We have not felt free to advise this to any great extent, as it leads to colonization, which is not best for the Lord's people. But this country does afford a great opportunity for those who wish to go where they can live well and do good work in a new field. Many are coming here, and there are the very best opportunities to start Sabbath-schools where two or three families can meet together; and these schools soon result in an interest that demands meetings and brings out a church. If those thus situated will make the interests of the message first, and worldly matters secondary, a great work will be accomplished in this Territory, which will be the means of saving many precious souls.

We specially request those who are coming to this Territory to notify us at the office box 202, Oklahoma City, as soon as they are settled. Also we ask any who may know of brethren who have come here, or of interested persons in this Territory, to notify us, so that we can find them at once, and enlist their co-operation in the work. We thank the Lord for all He has wrought in our midst.

C. MC REYNOLDS.

MICHIGAN

SINCE the meeting held in Grand Rapids in November, I have been working with the book "Christ's Object Lessons," and I never engaged in any work that has brought more of the blessing of God. The Testimony says that we should take hold of that work now, and that the angels will go with us. A power goes with the one who carries those books. Brethren and sisters, if you want better success in your work, take hold as the Lord has said, and victory will be yours.

As I have read to the people some of the precious truths the book contains, they have said, "We want one of those books." Many a heart has been touched while I have talked about the blessing in selling this book. One woman became interested in reading it, and sent word for me to come and give her a Bible reading on the Sabbath question. I did so, and she was convinced of the truth. A young man bought a copy of the book, read it half through, and then returned it. Two days later he came to my house, and with tears said, "I want that book again." He is now rejoicing in the truth.

I called at a place where I had been holding readings, expecting to sell one of these books, and found that a friend in Battle Creek had sent this woman one. She is using it in the Sunday-school, and others have become interested. One man asked her where he could get one of them, and she referred him to me. This book is doing a grand work in removing prejudice.

If all will take hold of this work, they will become

more spiritual, more Christlike. The Lord has enabled me to circulate two hundred copies. My courage in the message was never better than at this time.

B. HAGLE.

CADILLAC.—I was at Cadillac from November 16 to December 30. Adjusting finances and repairing our church building took some time. Services were held Wednesday and Sunday evenings, and day services on Sabbath, besides some cottage meetings through the week. As a result, five have given themselves to the Lord.

On the evening of December 30, a special service was held, at which a programme was rendered, consisting of songs and recitations on giving, and at its close a collection of thirteen dollars was taken to help educate the colored children of the South.

O. SOULE.



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.

PLEASE READ!

HAVE you heard of the Correspondence department of the Training-school? Whether you have or not, we wish to assure you that it is worthy of your thoughtful consideration. For more than two years this course has been carried on, and scores of persons have availed themselves of it for the purpose of gaining much useful knowledge. It embraces studies on eleven different subjects. Lessons are sent to students weekly. We shall organize a new class in April, and shall be glad to hear from all those interested. Send for descriptive circular giving full particulars. Address Correspondence Department, Sanitarium Medical Missionary Training School, Battle Creek, Mich.

THE stockholders of the South Lancaster Academy Corporation will hold their Eighteenth Annual Session in the Seventh-day Adventist church at South Lancaster, Mass., March 11, 1901. The first meeting will be held at 10 A. M.

According to the action of the stockholders, taken at their last annual session, Nov. 22, 1900, the annual meetings of the Academy Corporation will hereafter be held in the spring, so as to accommodate the members of the board in coming from their various fields of labor.

The objects of the session are to elect trustees for the ensuing year, and to transact such other business as may properly come before the corporation.

W. L. PAYNE,
G. B. THOMPSON
R. A. UNDERWOOD,
A. E. PLACE,
O. O. FARNSWORTH,
H. C. BASNEY,
J. W. WATT,
S. A. FARNSWORTH,
D. B. PARMELEE,

Trustees.

CANVASSERS' SCHOOL IN OKLAHOMA

A CANVASSERS' institute will begin in Oklahoma City, O. T., March 6, and continue till the 24th. Brother J. B. Blosser, assisted by the State agent, R. H. Thompson, will take charge of this school. An efficient Bible teacher will be furnished, and all necessary assistance rendered to insure success. Room and fuel will be furnished free to all who attend with a view of engaging in the work during the spring and summer. Others who can go into the work, but who may not be able to meet the small financial expense for provisions during the school, will please correspond with me or with R. H. Thompson at once, and some arrangements may be made to assist them.

This notice is published in the REVIEW as some may not get the State paper, also some who are about to move to this Territory may thus learn of this institute.

As far as possible, let all strangers secure recommendations from their church, or from some one of their ministers or responsible brethren.

C. MC REYNOLDS.

NEBRASKA, NOTICE!

A CANVASSERS' institute will be held at College View, Neb., March 8-24, 1901. Good instructors will be provided, and efforts will be made to make the institute as interesting and profitable as possible. No tuition will be charged, and board can be obtained at low rates. The Conference officers desire that, as far as possible, all who intend to canvass for our books in Nebraska during 1901 shall attend this institute.

FRANK JENCKS,
State Agent.

PUBLICATIONS WANTED

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

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

H. A. Niergarth, 312 Dundas St., London, Ontario, Signs.

Mrs. E. L. Furbush, Eliot, Me., Signs, Instructor, Little Friend.

E. D. Champlin, Coudersport, Pa., any papers, but Life Boat especially, Nos. 25 to 50.

Mrs. Ella V. Gardner, Spartanburg, S. C., from 50 to 150 papers a week; send immediately.

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

Mrs. C. W. Crowell, Gravette, Ark., has sufficient papers.

D. T. Shireman, Hildebran, N. C., is well supplied for the present.

BUSINESS NOTICES

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

FOR SALE OR TRADE.—At College Place, Wash., prune, peach, pear farm. For particulars, address Dr. A. K. Bliven, 2512 Nineteenth St., Denver, Colo.

WANTED.—Farm hand for season of 1901. When answering, state wages wanted, also send references from reliable persons. Address N. C. Kier, Hurley, S. D.

FOR SALE.—To two lady nurses who understand all kinds of treatments, complete bath-room outfit in use, to be run exclusively for women. Price, \$500. Good opening for right persons. Object in selling is to fit up another room for men. None but S. D. A. need apply. Address Marcellus Andre, Mansfield, Ohio.

Obituaries.

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

CONRAD.—Died Jan. 15, 1901, of consumption, Mr. Abe Conrad, aged 58 years. In 1899 he accepted present truth, and with his wife united with the church at Cedar Grove, Tex. He died expressing his willingness to go. Words of comfort were spoken by Brother C. W. Nichols.

J. W. BATEMAN.

DEXTER.—Died at the home of her parents, near Lyons, Mich., Jan. 8, 1901, Emma Vincent Dexter, in her thirty-eighth year. Her death was caused by a complication of weaknesses of long standing. She was patient, and died in faith. Remarks at the funeral were made by the writer, from 2 Sam. 14: 14.

W. R. MATTHEWS.

NAGLE.—Died at Milton, Ore., Jan. 3, 1901, Alvin, the seven-and-one-half-year-old son of Mr. and Mrs. A. G. Nagle, who lately moved here from Forman, N. D. He first had an attack of quinsy, followed by a relapse, and the disease developed into a case of malignant diphtheria, and he died very suddenly. He was an unusually good and bright child; and just before death overtook him, he told his mama that he wanted Jesus to forgive all his sins.

S. A. MILLER.

Living Fountains or Broken Cisterns

An Educational Problem for Protestants

BY
PROF. E. A. SUTHERLAND

Is a work on education, which has a field entirely
of its own.



One of the greatest problems that confronts Seventh-day Adventists is the correct education of the children and youth. "Living Fountains or Broken Cisterns" shows the dangers of following the old, or pagan, system of education, and also the necessity of adopting a system of education which will lead the children to Christ. It contains not only theory, but gives valuable and practical aid in accomplishing this much-desired end.

Best Presentation of Educational Reform.

REVIEW AND HERALD: I have recently had an opportunity to look carefully through the new volume by Professor Sutherland, "Living Fountains or Broken Cisterns." It is an excellent work, and the best presentation of educational reform in the truest sense, which I have seen. I wish it might be in every family. It should be carefully studied as a text-book by parents, and by all who have to do with children.

Yours very truly,
J. H. KELLOGG.

"Living Fountains or Broken Cisterns" contains 380 pages, printed from new type, substantially bound in cloth.

PRICE, \$1.25

Address all orders to your Tract Society, or to 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't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.30	1.30	3.08	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.39	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.....					am 6.02		pm 4.13
Snap, Bridge.....					6.17		4.38
Niagara Falls.....					6.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	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.....				12.18	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chl. Sp.	†Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....		pm 2.00			6.00		am 12.10
Syracuse.....		4.00			am 2.00		pm 12.25
Rochester.....		11.30			4.06		pm 2.25
Buffalo.....		am 1.20			4.20		pm 3.50
Niagara Falls.....		2.20			6.02		4.32
Falls View.....					6.34		4.55
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	12.30
Ann Arbor.....	9.43	9.23	8.40		12.58	5.45	am 1.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Marshall.....	3.15	1.22	2.25		6.05		5.05
Niles.....	4.25	2.20	3.45		7.05		6.01
Michigan City.....	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 8.15 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.

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Ten Arguments on Tea and Coffee.....	.01	.01 1/2
Wine and the Bible.....	.03	.01 1/2
Errors in Diet.....	.01 1/2	.01
Perfection of the Ten Commandments.....	.01	.01 1/2
Is Man Immortal?.....	.01	.01 1/2
Great Commandment.....	.01 1/2	.01
Law of God.....	.01	.01 1/2
Thoughts for the Candid.....	.01	.01 1/2
Without Excuse.....	.01	.01 1/2
What Was Nailed to the Cross?.....	.02	.01 1/2
Much in Little.....	.02	.01 1/2
Law and the Gospel.....	.02	.01 1/2
Sunday Keeping: Will it Answer?.....	.03	.01 1/2
First Message.....	.02	.01 1/2
Definite Seventh Day.....	.02	.01 1/2
Prophetic Scar.....	.02	.01 1/2
Sabbath in the New Testament.....	.02	.01 1/2
Parable of the Ten Virgins.....	.03	.01 1/2
Departing and Being.....	.02	.01 1/2
Ten Commandments Not Revised.....	.02	.01 1/2
Second Advent.....	.04	.01
Spiritualism a Satanic Delusion.....	.04	.01
Lost Time Question.....	.02	.01 1/2
End of the Wicked.....	.03	.01 1/2
Christ in the Old Testament.....	.02	.01 1/2
State of the Dead.....	.04	.01
Seventh Part of Time Theory.....	.04	.01
Ten Commandments Not Abolished.....	.04	.01
Redemption.....	.04	.01
Justification by Faith.....	.05	.01 1/2
Whither Is the Nation Drifting?.....	.04	.01

One of each of the above-named tracts sent in a package, as long as the entire list is in stock, postpaid, for 20 cents. Order of your Tract Society, or of the—

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Hypnotism—What Is It?

By Augustin J. Bourdeau.

WORDS OF TRUTH SERIES, No. 28.

One of the Most Timely Tracts Ever Published.



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 1/2 x 5 1/2 inches. Large type and clear print. Price, three cents.

Place your order with your—

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



BATTLE CREEK, MICH., FEBRUARY 26, 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 United States minister to China estimates that the indemnities that will be demanded by the Powers from China will be *four hundred millions* of dollars.

THE latest on the China tangle is that "the situation in Peking is again becoming complicated, and the prospects of a settlement are more remote than ever."

WHEN President McKinley's ultimatum was made known to the Cuban Constitutional Convention by Governor-General Wood, a committee of five was appointed to consider the matter, whom General Wood immediately took "on an excursion, for a thorough discussion of the whole question."

THE first edition of the "Bible Reader," No. 1, has been exhausted, and a second edition is ready. This is good. That second edition should soon be exhausted, too. Every beginner should have it. Price, thirty-five cents. Address your tract society, or the Review and Herald, Battle Creek, Mich., or the Pacific Press, Oakland, Cal.

THE first edition of Brother D. E. Scoles's tract, "Genesis 51," is exhausted, and a second edition, greatly improved, has been printed. It is a neat twenty-page tract, worthy to be spread all over the whole United States. It costs but one cent each; and you can get a hundred for only *sixty cents*. Address Elder D. E. Scoles, Washburn, Mo.

THE government of China objects to the beheading of *all* the officials named by the Powers. They say that the original terms demanded were that the leaders of the Boxers should be punished "in proportion to their crimes," and that "that was what China agreed to, yet now the foreigners demand the heads of *all*." But the dispatch from Peking coolly says: "All that is needed now is to tighten the screws, and the empress will capitulate."

IN demanding the Sunday closing of the Buffalo Pan-American Exposition, a Methodist minister of that city has declared his *credo* thus: "I believe I shall see the time when men will use their hands in protecting the Sabbath. We shall live to see the time when we shall lay hands on Sabbath-breakers; and if the State fails [to arrest them], it will be the duty of the Church to lay hands on them." Yes, there is no room for doubt that this man and multitudes of others will live to see that procedure. And every day that passes witnesses that in many ways these zealots are preparing their hands for that work. And who of those that are not of it, are ready for it?

THE *Catholic Mirror* says: "In the continued security and peace of the friars in the Philippines, the United States has a large stake." And in that sentence there is great meaning.

TO ALL THE SCANDINAVIANS

WE are hard at work on the Danish-Norwegian and Swedish editions of "Christ's Object Lessons." The type-setting and plate-making is going on now. "Christ's Object Lessons" in the Scandinavian languages has been much called for, and we hope to have it by the middle of April or the first of May. All the profits on the Scandinavian editions go straight to Scandinavia to help the publishing house there. It will take at least fifteen hundred dollars to get the book out in these languages. There have been many noble gifts already to this fund, but we need more. And, brethren, we are paying these debts, thank the Lord. Let everybody take courage because this is really so; and now bring in your pledges and gifts, big and little, and let us wipe out these debts in Scandinavia. The Third Angel's Message is a good thing; but before the end comes, it will take the last cent we all possess to enable us to keep up with it; and then the Lord has promised to feed us, by the hand of His angels, with bread and water in our refuges in the mountains.

The choir of the jubilee will be a great choir, and in it will be the voices of every nation, kindred, tongue, and people. Let there be scores of Scandinavian voices in it. Let everybody remember that those who pay off these debts are the ones who are to sing the song of jubilee.

P. T. MAGAN.

EVERY stockholder of the Seventh-day Adventist Publishing Association who can not attend, and who wishes to be represented at, the annual meeting to be held March 26, 1901, should write AT ONCE to the undersigned for blank proxy forms. Have the proxies made to those who you know will be present; and return them to the secretary of the association as soon as possible. Prompt attention to this matter will facilitate the work of the secretary, and save time at the meeting.

S. D. A. PUB. ASSN.,

C. D. Rhodes, Sec.

A PIONEER FALLEN

DIED at Battle Creek, Mich., Jan. 12, 1901, Sister Caroline Priscilla Byington White. Sister White, daughter of Elder John Byington, was born March 25, 1828, at Newberg, Vt. At an early age she moved with her parents to northern New York. She was converted while young, and was connected with the Wesleyan Methodist Church. In 1852 she accepted the truths of the Third Angel's Message.

She was married to Ambrose White in 1848. To them were born one daughter and four sons. Two sons and a daughter live in Battle Creek. One son, Elder W. B. White, is president of the Montana Conference; and one, C. E. White, lives in West Virginia, being secretary of the tract society of that State. The children, with but one exception, are firm, earnest Seventh-day Adventists, trying to live out the truth and forward the message by their influence. Sister White was a devoted woman, and although an invalid during the greater portion of her life, she never lost an opportunity to do others good, and to labor, by

precept and example, for the dissemination of the truth of the message. In the early days of the message, she did all in her power to aid the messenger as well as the message. She has resided in or near Battle Creek since 1861.





The old pioneers of the message are falling one by one, and we are thankful that new burden-bearers are being raised up, to carry forward the work of God. Sister White leaves a husband, five children, and a large circle of grandchildren and friends to mourn their loss. The funeral was largely attended. The services were conducted by the writer. S. H. LANE.

HYPNOTISM — WHAT IS IT?

THE tract published at this Office on that subject will tell you what it is. That is the name of the tract. It has forty-eight pages, and costs three cents a copy. It is of a size to go easily into a common envelope. It ought to be spread all over this whole land. Ask your tract society for it; or send to the Review and Herald, Battle Creek, Mich., or the Pacific Press, Oakland, Cal.

Sabbath Sunset Calendar

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

1901 MARCH 1901						
Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

The Sun Sets

Let not the sun go down upon your expired subscription.

	Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, and Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cal- ifornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI.	1	5.49	5.50	5.52	5.56
SAB.	2	5.51	5.51	5.53	5.57
FRI.	8	5.58	5.58	5.59	6.02
SAB.	9	5.59	5.59	6.00	6.03
FRI.	15	6.06	6.06	6.08	6.08
SAB.	16	6.07	6.07	6.07	6.08
FRI.	22	6.14	6.13	6.13	6.13
SAB.	23	6.15	6.14	6.14	6.13
FRI.	29	6.22	6.21	6.20	6.18
SAB.	30	6.23	6.22	6.21	6.19

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in March, 1901, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.