

The Adventist Review and Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

346 Champion St.

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

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LESSONS FROM THE CHRIST-LIFE

MRS. E. G. WHITE

"I CAN of mine own self do nothing," Christ continued; "as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true.

"Ye sent unto John, and he bare witness unto the truth." John had declared, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true."

Speaking of John to the Pharisees, Christ said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." At first the Jewish teachers were greatly moved by the message of John, but it meant too much to practice his teachings. They rejected him because he pointed out the inconsistencies of their course.

"I have greater witness than that of John," Christ said; "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

"Ye shall know them by their fruits." If the

Jewish leaders had had no other testimony than the works of Christ, they would have been without excuse. They were not ignorant of the miracles which He wrought, but these works were a testimony against them; therefore they rejected them.

"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared.

As at different times during Christ's work divinity flashed through humanity, and He stood transfigured before the people, the Jewish leaders were deeply impressed. But as they talked it over with one another, their unbelief strengthened, and the evidence that should have convinced them was rejected. The strongest evidence was no evidence to them, while the weakest, most superficial arguments, if against the truth which the Saviour brought, were sound in their estimation. They had started upon a path leading to eternal ruin.

"Ye have not His word abiding in you," Christ said; "for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They had in their possession the word of God, and they supposed that they knew its teachings. They were indignant that this new teacher should tell them to search the Scriptures.

Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its precepts. In Him were fast being fulfilled the types and shadows of the Jewish economy. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His.

Had the Jews searched God's word as they should, they would have seen that Jesus of Nazareth is the Messiah. But they searched with proud, selfish ambition as a guide, and they found a Messiah of their own imagination. Therefore when the Saviour came, a humble man, bringing to naught by His teaching long-established theories and traditions, presenting truth entirely opposite to their practices, they said, Who is this invader that dares to set aside our authority? Christ did not come as they had expected; therefore they refused to receive Him, and called Him a deceiver and an impostor. Instead of listening to Him that they might learn the truth, they listened with evil intent, that they might find something over which to cavil. And when once they had set their feet in the path of the great leader in rebellion, it was an easy matter for Satan to strengthen them in opposition. Christ's wonderful works, which God meant to be heaven-sent evidence to them, Satan caused them to interpret against Him. The more marked the way in which God spoke to them by His works of mercy and love, the more confirmed did they become in their resistance. Blinded by

prejudice, they refused to acknowledge that Jesus is divine.

"I receive not honor from men," Christ said. It was not the influence or sanction of the Sanhedrim that Christ desired. He wished not for human honor or approbation. He was invested with power from above. Had He desired honor, how quickly would the heavenly angels have come to His side! How quickly would the Father again have testified to the divinity of His Son! From no human source did Christ crave honor. He could not have been rendered more honorable if the whole school of the rabbis had lent Him their influence.

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. At times His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth.

Since Christ was treated thus, can we be surprised when those to whom He has given His message are rejected and scorned by men whose resistance of light is even less excusable than was the resistance of the Jews?

Christ did not frame His words to accommodate the pretentious pride of a deceived, self-righteous people. "I know you," He said, "that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word. His mission bore the divine credentials. But His work failed to convince the hearts that were steeled by prejudice. Yet when others should come, assuming the title of Christ without giving genuine evidence that they were sent by God, speaking on the authority of their own finite judgment, acting for their own glory, they would be received because their theories agreed with cherished ideas and opinions.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Moses spoke only the words which the Great Teacher, enshrouded in the pillar of cloud, bade him speak. The writings of Moses presented types of the Messiah and promises of His coming. All these would condemn the Jews, because they professed to believe Moses. Had they really believed him, they would have welcomed the One of whom he wrote.

As Christ spoke, the scribes and Pharisees listened to words such as they had never heard before. But instead of receiving the speaker as the long-expected Messiah, they angrily rejected His claims. He questioned their doctrine, and this was regarded by them as a sin never to be forgiven. They were determined to stand by their traditions and commandments. They would teach them just as strenuously as if no counter-influence had been exerted to correct their errors and deceptions.

"THAT THOU MAYEST SEE"

E. K. SLADE
(Ann Arbor, Mich.)

In this time of uncertainty, darkness, and deception, when, if possible, the "very elect" will be deceived, God's people are to see. "Seeing" and "knowing" must, of necessity, enter more and more into the Christian's experience, as the darkness and deceptiveness of Satan increase to mystify the way.

To "be vigilant," because of him who deceives to destroy and devour, must be to see with better than human vision, and know better than with human understanding. Past experiences are sufficient to teach us that human vision is not adequate to guide, with safety, in a time of so great darkness and peril. A blind people in a dark world would be in a deplorable condition, yet that is the condition of all whose eyes are not anointed. They can not even see the darkness because of the blindness, much less the hidden snares and pitfalls of Satan.

How fitting it is that the prayer of faith should ascend from God's people everywhere, at this time of all times, that all may receive the anointing of the Spirit, the heaven-prepared "eyesalve," that they may see. Not one step can be taken with safety, in this time, without divine guidance. The enemy of all good will seek to divert and deceive and defeat in every advance move in the cause of God. But the promise, "The Lord shall guide thee continually," will defeat the devil, and bring triumph to the cause of truth, if we will make it our own, and experience its fulfillment. Otherwise, moves will be made and plans will be laid in which God will have no part.

"It is not in man that walketh to direct his steps." So inadequate is the human vision to see aright and to guide safely, that the all-knowing and all-seeing One has promised, "I will guide thee with mine eye." The anointing with the "eyesalve" is followed by seeing with the eye of God, even that eye before which "all things are naked and open." The Spirit which "searcheth all things" is the means of anointing.

When the eyes of the child of God are anointed with the Holy Ghost, then will it be true, as assured in the promise, "Surely in vain the net is spread in the sight of any bird." No bird will be caught in that which he sees to be a snare or net. The one who has for his guide the "eyes of the Lord" that "are in every place, beholding the evil and the good," will be able to detect the hidden evil and the deceptive snare, and to know the way in which he should go. "Surely He shall deliver thee from the snare of the fowler," may be the experience of all who are guided by the eye of God.

The assemblages of God's people, where important issues are pending and momentous moves are to be made, are where Satan, with all his arts and powers and confederations of evil, makes his mightiest endeavors to thwart the purpose of God. It is at such assemblages, also, that God is willing and waiting to manifest himself mightily by the gift of His guiding Spirit. Surely, the prayer of faith, ascending from every home and hearth of the remnant of Israel, will be heard of God, and triumphantly will He lead His people.

"JUDGE nothing before the time."

ALABASTER BOXES

If e'er an alabaster box
Of tenderness and love you own,
I pray you keep it not sealed up
Until your friends are dead and gone.

O fill their lives with sweetness now,
And speak approving, cheering words
While you may thrill the beating heart,
And wake sweet music from its chords.

If fragrant flowers you mean to send,
To deck their coffins when they die,
O send them now, to cheer their homes,
Ere to their final rest they fly.

If any friend has laid away
An alabaster box for me,
And full of fragrant sympathy,
To break when I shall cease to be,

I'd rather he would bring it out,
In life's long, weary, troubled hours,
And open it, that it may there
Refresh and cheer my sinking powers.

O give to me a coffin plain,
With ne'er a flower to deck my bed;
A funeral with no eulogy,
Before a life whence love hath fled.

O let us learn our friends t' anoint,
With love for burial, ere we part;
Post-mortem kindness can not cheer,
Nor lift the burden from the heart.

Take, then, this lesson to your heart:
That sweetest flowers on coffins thrown
Can cast no fragrance backward o'er
The weary years forever flown.

— Selected.

ABEL'S RIGHTEOUSNESS

H. W. REED
(Neenah, Wis.)

THE Lord's inquiry as to why Cain was wroth, shows that Cain was angry, which is sin. The Lord said, "If thou doest not well, sin lieth at the door."

To sin is to transgress God's law. And as sin was there, it is proof that the law was there.

Reference is again made to this sinful act of Cain, in the following language: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Cain violated the Sixth Commandment by killing his brother. This proves beyond a doubt that the law of God was then in existence.

The record is that Cain slew Abel, because his own works were evil and his brother's righteous. This does not mean Abel's own righteousness obtained independently of Christ; for it is written: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which [faith] he obtained witness that he was righteous." Abel's righteousness was the righteousness of faith. His works were the works of faith.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us."

The righteous man is one who obeys the law of God, and this perfect law will witness to his works done in Christ, that they are righteous, as were Abel's.

Not only Cain's wicked act, but also Abel's righteous course, unquestionably shows the existence of God's law.

"WHEN we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby; but let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick."

THE GENERAL CONFERENCE

EARNEST A. RAYMOND

A GENERAL conference of the remnant Church of Christ is but a little way in the future; and who is able to declare it is not the last that will ever be held in a world fast approaching its dissolution? Issues will there be settled for eternity; decisions will there be reached in the lives of individuals and in the progress of the closing work, which can never be recalled. Brethren, one and all, has not God been speaking to us of late? has not the Spirit been impressing unmistakably upon our hearts the necessity of being prepared for a special manifestation of His power? Can there be any doubt that the time has come for God to work, and that He intends to reveal His presence in a manner not seen since Pentecostal times?

"Our God is a consuming fire." To-day, as in days of old, His Spirit proclaims to the Church: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. . . . Be ye clean, that bear the vessels of the Lord."

Those perished quickly from the earth, who, in Israel's time, when God came near and led the "Church in the wilderness," were so rash as to offer strange fire before Him. Peter said, "Thou hast not lied unto men, but unto God;" and the record of the tragic death of Ananias and Sapphira has been handed down as a striking example of the Spirit's work in separating the true from the false, a warning till the end of time.

"And by the hands of the apostles were many signs and wonders wrought among the people. . . . And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." When God, in His Spirit's power, walks up and down among us, how quickly will the camp be cleansed! Then all who will shall "drink into one Spirit," and receiving spiritual eyesight, shall joyfully exclaim, "If God be for us, who can be against us?" But till men are willing to allow and hasten the coming of that glad time, they must put their trust in a broken reed, the arm of flesh.

The great questions confronting each of us are, Where stand I? and, How shall I prepare? As Israel's priest in the ancient times ministered in the sanctuary on the great day of atonement, every one in Israel's camp bowed himself in repentance and humility of heart before the Lord. In fervent prayer and deep searching of heart, in later times the early Church awaited its baptism with power from on high.

Shall we, the remnant Church, be found wanting at such a time as this? Awaiting the descent of that power by which our God will perform a work in the earth, and "cut it short in righteousness," can any of us afford to let the oil burn out of our lamps, until, empty, we have no light with which to welcome the return, to usher the entering in?

Let us watch and pray as never before. Let us, by drinking, day by day, come into the Spirit's unity. Let us yield ourselves to His voice and leading; let every "schism" be healed, every difference with our brethren be harmonized by giving room for divine love to triumph.

Beloved brethren of the laity, as the time approaches for this most solemn and important occasion, shall we allow our representatives to assemble without our earnest, prevailing prayers in their behalf? Prevailing prayer bears with it the life co-operation of the suppliant. If ever those whose gift and work it is to labor in word and doctrine needed our sympathy and help and Heaven's blessing, it is now.

We stand on Canaan's border-land. For a little moment, as it were, our chosen men ad-

vance, scan well the road, obtain a foretaste of the blessings just before,—of Israel's promised home,—and plan for onward march. Pray God it may be so, and not an ill report of cities walled to heaven, of giants in the way, the sons of Anak there.

No power of earth or all the realms of darkness can stand before the organization of the Captain of the hosts of God. We must learn to stand still if need be, to see the salvation of our God. Let us cease to reckon from a merely human standpoint, but learn to demonstrate this test-problem from the arithmetic of heaven, "If God be for us, who can be against us?"

Pray God for a good report, an onward movement all along the line; but settle first between yourselves and God that you will stand by the Calebs and the Joshuas. Shall we cast stones at them as they return, then weep and wail through the long, long night that follows? Shall we choose a captain to return to Egypt, and be compelled, without sight of the promised land, to wander and die in our wilderness of sin? Instead, let the glad response arise from every heart, "Let us go up at once, and possess it; for we are well able to overcome it."

Brethren in the ministry, where shall we be found, and what shall be the record and results of this occasion, so far as we are concerned? We approach a crisis, a turning-point in the progress of the deadly malady that consumes the Church. Well indeed has it been said that "Battle Creek is the heart whose pulse-beats are felt around the world." Shall we not yield ourselves to be healed by the touch of Heaven? Shall we not surrender at last to the Holy Spirit, and walk from this time forth in the strength and vigor of the new creation's eternal youth?

As we return to our fields of labor, shall matters then go on as before? "Having begun in the Spirit," shall we then be "made perfect by the flesh"? Having witnessed and experienced at the Conference as never before the wonderful unifying and organizing power of the Spirit, shall we cut short its working in us and through us upon our return to our several Conferences?

We have seen the Spirit's organization of the early Church. When He vivifies, and works through, the remnant Church, will He operate like some great machine, and His work come forth picked, assorted, packed, a product "cut-and-dried"?

Shall we follow parliamentary rules? Brethren, we may as well face it first as last; it is the old yet eternal question of righteousness, of salvation, by faith.

Are we saved by the law, or by the gospel instead? And yet the gospel is but the demonstration of the law fulfilled, worked out in human life by the power of God.

Is it the outward form that saves,—the letter, the flesh,—or is it the Life, the Spirit, that makes our lives an eternal success? And yet, indeed, the Spirit follows, fulfills the letter, preserves the form, and purifies the flesh. Let righteousness come by faith, and its works accord with, include, and go infinitely beyond all that is "holy, just, and good" in law, parliamentary usage, and every other form that does not take in all the substance of infinite justice, truth, and right.

In all things, brethren, first let the Spirit work His work and bear His fruit. The perfect unity, the wondrous power of giving witness, even the "all things common," were *results*, the *fruits*, and not the causes.

From this time forth let the Spirit live His life in us; let God's new creation rise in the heart and life of every man, and therefore in all the Church, according to His own plan of organization and upbuilding; "and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

"HEALTH is valued most when sought."

WELCOME, LITTLE ROBIN

WELCOME, little robin,
Messenger of spring!
Notes of cheer and gladness
To my heart you bring.
Frosts in March await you,
But you seem to say:
"All my songs are fragrant
With the breath of May."

Wakeful little robin!
First to greet the light
While the world is sleeping
In the arms of night;
Oft your chirping wakes me,
And you seem to say:
"Rouse thee from thy slumber;
Greet the newborn day!"

Cheerful little robin,
From all sorrow free!
Not a strain of sadness
Mars your melody.
Sweet the psalm you teach me,
For you seem to say:
"Tune thy heart to gladness;
Scatter grief away."

Trustful little robin,
Free from anxious care,
Since the feathered songsters
In God's bounty share.
Listening to your warbling,
This you seem to say:
"God, who cares for robins,
Guards thee day by day."

—Stephen V. R. Ford, in *Christian Advocate*.

SAVING GRACE

The King's Messenger

SAVED by grace through faith, "and that not of yourselves: it is the gift of God: *not of works, lest any man should boast.*"

Many of God's children make a good start on the path of salvation. By believing in the Lord Jesus Christ and venturing upon His finished work on the cross, they are justified *by faith*, and have peace with God through our Lord Jesus Christ. And if they would continue their walk by faith, they would rapidly advance into all the fullness of God by faith in our Lord Jesus Christ.

Having begun in the Spirit, many are foolish enough to try to make themselves perfect by the flesh, and they are thus taught by their teachers to do and strive and struggle instead of believe God. We receive the "promise of the Spirit through faith." Gal. 3:14. He is given to lead us into all truth, for He is the "Spirit of truth," not the spirit of error. Now, we can not receive the Spirit of truth and the spirit of error at the same time. When the Spirit of truth comes in, He comes to lead us into *all truth*, not error. He comes to guide and instruct, to comfort, to mother the children. In a life of sanctification and holiness, God seeks a believing faith that will not doubt God. We are sanctified by faith in our Lord Jesus Christ. Yes, we repeat it: *We are sanctified by faith in our Lord Jesus Christ*—simple, childlike faith.

The struggle and worry and effort to be good that one sees in some of His consecrated ones is not of faith, and whatsoever is not of faith is *sin*, S-I-N, SIN. By faith we receive Christ as our sanctification (1 Cor. 1:30), or sanctifier; by faith we know that He sanctifies and keeps. He went away, but not to leave us comfortless or orphans. He sent us another Comforter, that He may *abide with us forever*. He comes to magnify Jesus, to reveal Jesus, to manifest the Christ in us.

We must let Him have full possession of spirit, soul, and body; let Him run His own business, His own house. "Whose house *are we* if"—if, this is the condition—"if we hold fast the confidence and the rejoicing of the hope *firm* unto the end." Heb. 3:6. We are kept by the power of God *through faith*, not worry, nor works; for

faith rests in God, and "he that is entered into His rest [God's rest], he also hath ceased from his own works, as God did from His." Heb. 4:10.

When we cease to do the keeping by our own human powers, then He keeps us from all sin (unbelief), and works in us to will and to do of His own good pleasure. We work *out* in our lives of simple, childlike obedience what He works *in* by His Spirit, who writes His laws, His will, for us on our hearts. That is where He writes His new covenant. The first tables of the law were broken; the second were kept—because, placed in the will, under the mercy seat, they were kept in unbroken covenant-keeping with God.

We are kept by trusting His power to keep us, not by efforts of our own. "Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works." He wants to have all the care and responsibility of our lives, "He careth for you;" the government of your life shall be upon His shoulders, not yours. O beloved! let Him have all the care; let Him do His own housekeeping, and you the obedient child that just lives with Him, and runs His errands as He may require of you.

Abraham, the father of all the faithful, is a grand type. He believed God. As he believed and obeyed, his faith grew and developed till he could pass without wavering through the greatest test of all—the offering up of the beloved Isaac. When the command came, "Take now thy son, thine only son Isaac, . . . and offer him there for a burnt offering," he did not hesitate, nor look around to see if Satan, as an angel of light, had come to deceive or lead him astray. He did not consult Sarah, nor go to the ministers to see what he thought about it. He conferred *not* with flesh and blood, or he would have failed God. But he rose up early in the morning, and did what he was told, in the mighty, supernatural faith of God. Oh, for the same childlike simplicity of trust and obedience! People say, How do you know the voice of the Lord? And I say, How do you know the voice of your father or mother or your dearest friend?—By living with them and being acquainted with them.

Live in daily, secret communion with God, and you will know His voice. Yield all to God, without *one reservation of any kind*, and you will know the leadings of the Holy Ghost. Come into the conditions of discipleship, and you will know what it is to be led continually by the Holy Spirit. Read Isa. 58:1-11, and see there the conditions of continual filling and guidance. Bring in all the offerings, and the outpouring of the Spirit will come upon you.

If we know God as our most real, intimate friend, we shall know His voice, because we are used to hearing Him speak to us. To know Him is eternal life, and this life is in His Son. "He that hath the Son hath life"—the life of God revealed in His mortal flesh by the Spirit that raised Jesus from among the dead.

"Love not money nor the world; use them, only, and they will serve you; but if you love them, you will serve them, which will debase your spirit, as well as offend the Lord."

OUR God is a jealous God, He wants the "whole man." And why not? Has He not created us for His own pleasure, and that only to be realized in the existence of a holy race, happy in their willingness to honor their Maker?

J. WALKER.

THE consumption per capita of coffee in the United States has been steadily increasing. It is now forty per cent greater, according to the treasury figures, than it was ten years ago.—*New York Sun*.



DECEPTIVE MIRACLES AND LYING WONDERS

DAVID PAULSON AND W. S. SADLER

THE preceding article was devoted to a consideration of the signs that follow those who believe. Likewise, there are signs that to human appearance closely resemble the genuine manifestations, only they follow those who do *not* believe, and by these many will be deceived. Elijah the prophet brought down fire from heaven, and this led many to believe, who had hitherto neither recognized him as a prophet nor his message as the words of truth.

To-day there are vast multitudes who know not truth by its flavor; who have not within their hearts the Spirit of truth to tell them what truth is. It is for the purpose of deceiving this class, that Satan will in these last days, perhaps under similar circumstances, bring down fire from heaven in the sight of men. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13. And every son and daughter of Adam who has not previously learned to recognize truth by its flavor will be deceived by these colossal demonstrations of Satan's ingenuity and deceptive skill. See verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast."

One important distinction between the signs attending those who believe, indicated in Mark 16:17, 18, and the signs attending those who do not believe, is that the true signs *follow* those who believe, instead of *going before*. Like their Master, those who believe never advertise their miracles. Genuine miracles are wrought as a result of the truth with which their lives are permeated. They are the natural result of the presence in their lives of the mighty working power of the Master Miracle-Worker. But in this same time there will be another company that will prophesy in the name of Christ, will cast out devils in that name, and will perform a long series of wonderful works. On every hand, and in every public gathering, these miraculous demonstrations will be pointed to as undeniable evidence that they are true followers of Christ. But notwithstanding all these things which they have wrought, and which in the final day they reiterate in the presence of Christ, and which even then He does not deny,—yet, after all this, Christ's last words to these truth-disobeying miracle-workers are, "I never knew you;" or, as another translation states it, "I never approved of you." Matt. 7:22, 23.

Already we are beginning to see greater enthusiasm manifested in securing the healing of a man's afflictions than in securing from him genuine and heartfelt repentance of the cause that produced his affliction. Magicians before Pharaoh were able to imitate many of the miracles which God worked through Moses and Aaron. However, they could not undo any of those which Moses was the instrument of working. In the closing hours of earth's history, our adversary, the devil, will work "with all power and signs and lying wonders," in his last great effort to deceive and destroy those who obey not the truth. It is regarded as a remarkable experience to have the evil spirit of an irritable and contentious disposition cast out of us at some great religious gathering; but as long as the fiery, irritating, and stimulating foods, which are so largely responsible for this condition of the nervous system, are persistently indulged in, instead of being

cast out of *the house*, so long the apparent casting out of this evil disposition will prove to be anything but permanent; and eventually Christ will declare, "I never approved of it;" for He does not propose to annul the law that says, "Whatsoever a man soweth, that shall he also reap."

The law of sowing and reaping runs throughout the universe of God. In all His doings it is honored, and we can no more expect its abolition than we can the annulling of the Second Commandment. The true test of truth is not the outward signs and miracles that accompany it, but is its real and abiding effect upon the life and character of its possessors.

IMAGINARY HEALING OF IMAGINARY DISEASES

A large percentage of the ills from which mankind are suffering have their origin and existence in the mind. They are not organic diseases. Mental depression and moral despair are the mother of many derangements, which those who suffer therefrom suppose to be diseases of a very serious nature. Through channels of disobedience to natural and spiritual law, Satan has, in many instances, gained either partial or complete control of the human mind. He holds his thumb, as it were, upon the mind of such an unfortunate one. Thus the imagination is held captive by the enemy. Every thought is more or less influenced and controlled by the arch-deceiver. Now, if Satan knows that he can accomplish more mischief upon either the individual or in the world at large by removing this depressing influence, and releasing the captive imagination, he will not be slow to do it. And so the columns of the newspapers and the telegraph wires will flash abroad the news of "another remarkable healing," another instance of the prayer-prevailing power of some supposed divine healer. Disease that exists in the mind may be removed instantaneously by simply getting the patient to believe he is well. His disease existed only in the imagination, and disappears when he ceases to imagine himself sick.

WRESTLING AGAINST TEMPTATION

I. E. KIMBALL

WORDS can not express the importance of wrestling for victory and salvation. The injunctions to this will be remembered by all who read the Bible. But just why the Lord requires it, and wherein good comes to us, is not understood by many Christians. Indeed, we have now reached a time when many seem utterly unable to wrestle in any way. A weak, effeminate spirit is in them, and they seem unable to contend with the evils of this life.

Even the worldly man must wrestle to find standing room in this world; but how much more the Christian, who realizes that legions of wicked spirits surround him constantly, poisoning his spiritual atmosphere with unbelief, error, and the polluted wisdom of this world, seeking wholly to hedge up his way and thwart his endeavor. These spirits are real, spiritual powers, seeking constantly to destroy our life or our usefulness, and to hold us back from the kingdom of God. Every moment life is at stake, and their efforts are unceasingly put forth to destroy our influence, and curtail our efforts for good. This may be mystical to some; but it is terribly real to others. In a thousand ways they are hindered, and much of their effort is seemingly neutralized.

Jacob wrestled against death all the night long, and obtained a priceless victory; but that expe-

rience was intended of God not merely for Jacob's sake, but to teach us; to give us an example of wrestling against the enemy all night long—the night of this world's lamentable ignorance and woe. Wrestling for a day, or earnest prayer for a little season, followed by carelessness, amounts to nothing. But Jacob's victory is a sign and pledge of what God will do for every earnest, whole-hearted Christian warrior.

Christ's temptation is recorded for our sakes, so we may draw the most consoling instruction from it; for he who tempted Christ is our tempter. The particular points in Christ's temptation are the particular ones wherein we are tried.

I have many times wondered about Christ's long fast, and how He gained the victory *for us* on the point of appetite. It was indeed a personal test to Him. But Christ's great heart of love went out for all humanity, and He was fighting that death struggle for us, forgetful of himself. To be sure, He left us an example, to walk in His steps. He gave the key to victory. But I might fast forty days, as did Dr. Tanner, and then give myself to gluttony. Surely in this I should gain nothing. But I think I now see clearly the wonderful grace purchased for us in that long fast in the wilderness of Judea. Satan causes the millions of to-day to doubt God's grace, thinking they live by bread only. Many times our messengers in all parts of the field find men unwilling to obey the word of God, not knowing whence their bread will come if they do; and many who begin to keep the Sabbath give up in despair, and begin again to work on that day, thinking they will starve if they do not.

This was the very point on which ancient Israel in the wilderness failed. When hunger was allowed to come to them, they murmured, and in heart turned back to Egypt. "He suffered thee to hunger," says the record, "and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This was the lesson, and this Christ fully demonstrated in His temptation, showing to all men that when it is a question of where their bread shall come from, if they obey God's word the Lord will surely open the door of hope to them.

"The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail." Isa. 51:14, R. V. Christ's temptation was far more severe than ours can ever be. We may be fully assured that our God will provide a table in the wilderness for those who will not depart from His word when all means of support is cut off because of their faithfulness. Herein is wrestling, but sure victory and salvation. Glory to the God of Israel, and let His saints praise Him forever!

HOW CAN I SUCCEED IN MY BUSINESS?

W. J. Stone, in *Tennessee Watchman*

BROTHER A has started on the right track. Day by day he is joyous in the Lord; for the Lord has given him "the oil of joy for mourning, the garment of praise for the spirit of heaviness;" and the Lord now calls him a tree of righteousness. Isa. 61:3. "And whatsoever he doeth shall prosper." Ps. 1:3. God's infinite power is exercised day and night in his behalf. He sends the showers of rain to moisten the thirsty fields; the sun to impart the needed heat; the electrical current to quicken the buried seed. The seed grows and the plants develop by the power of God, and bring forth a bountiful harvest. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth." Isa. 61:11.

Brother A seems to have had a new conversion. His testimonies in the meetings are much more hopeful. He talks faith in God and His promises. The change is apparent to all. He has taken God at His word: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Never before have his crops looked so thrifty, the orchard and vines been laden with such an abundant crop of luscious fruit, free from the sting of the destroying insect. Verse 11. The stock never thrived so well. The housewife's chickens seem to be outdoing themselves, and even the garden puts on an air of pageantry. All nature seems to be smiling upon his home. Deut. 28:1-8. Brother A keeps his vow to the Lord faithfully. He harvests his crops, and his barns are filled to overflowing. Read Prov. 3:9, 10; also Mal. 3:10.

Brother and Sister A have been keeping strict account of how many eggs the hens have laid; how much milk and butter have been produced; how much the bountiful garden has lessened their expense from that of city life; and they faithfully bring to the Lord His own, and thus fulfill the instruction of the Saviour. Matt. 23:23.

What a grand experience is that of Brother A. "But," says one, "this is a fictitious narrative." But it is not. This is what God promises, and He can not lie. And it is the experience of thousands who have proved the Lord by faithfulness. What a comforting thought that we need have no worriment over the cares of this life. The Lord says, "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. When we do our part faithfully, working the works of righteousness by faith in Christ and God, our Heavenly Father is bound by His oath to support us. The burden of support rests upon Him.

"Trust in the Lord with all thine heart; . . . in all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6. What a precious promise is this! Oh that we could all learn the blessedness of trusting in our Heavenly Father! Much of the worriment, much of the anxious care, many of our failures in business, would be things of the past. God is longing graciously to bestow His blessing where His curse is resting, and in loving kindness is endeavoring to woo us into His confidence, and to loving obedience. Isa. 48:18. My brethren and sisters, shall we heed the loving entreaties, and be honest with our God?

Many of our brethren fail in bringing to the Lord that which is His due on little things. This opens the way to be careless about greater things. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10. The Lord would have us tithe even the garden stuff, eggs, butter, etc., and estimate the things we use to live upon. The Lord would render double to all such for their faithfulness. I am acquainted with a brother living in this Conference who bought nine chickens, and kept them three months. He kept strict account of all the eggs laid, tithing them, as is his custom in everything, and in the three months the nine hens laid seventy-two eggs each, or a total of six hundred and forty-eight eggs. This is only one case, but it shows how God rewards faithful souls. Do not, however, make a covenant with God through selfishness, but rather through a principle of righteousness.

"NEVER are kind acts done
To wipe the weeping eyes,
But, like the flashes of the sun,
They signal to the skies;
And up above, the angels read
How we have helped the sorer need."

EASTER REVERIE

WE buried a grain in the darksome earth,
And the time dragged slowly by,
When lo! from the death there was joyous birth,
A passing mystery—
From death and darkness and sad decay,
Leaf and flower and fruit of May!

They buried Him deep in the sealed tomb,
Three days passed slowly by,
Then from the gloom broke the sudden bloom
Of immortality—
From death and darkness and deep despair,
Life and Promise and Hope most fair.

—Hattie Horner.

THE RELATION OF THE BELIEVER TO THE LAW OF GOD

M. L. LEACH

THE servants of God have had the same character and experiences in all ages of the world. Enoch of old, who walked with God, and was not, for God took him, came into his relation of nearness to God by the same path by which the sinner comes to God to-day—the path of repentance, faith, regeneration, and consecration.

The law of God, in its essence and in its application to man, is the same as the gospel; the gospel, in its essence and in its application to man, is the same as the law. The gospel is in the law, and the law is in the gospel.

The relation of the Christian to God under the gospel, is exactly the same as was that of the ancient servant of God under the law. You and I, my brother, shall be judged by the same rule that Enoch, and Moses, and the Israelites were judged by. The gospel does not give us liberty to do any act prohibited by the law; it does not release us from the obligation to do every act commanded by the law.

Let there be no misapprehension of what the law is. It is not the law of Moses, given for the regulation of the civil affairs of the Israelites, nor the ceremonial law, given for the regulation of the tabernacle worship, but the law of God as formulated in the Ten Commandments. It is called by different names,—law, commandments, testimonies, precepts, word, judgments, statutes, and ordinances. All these names are used by David in the one hundred and nineteenth psalm.

The Ten Commandments are as binding upon Christians to-day as they were upon the Israelites in the days of Moses and of David. They are as binding upon Christians as are the commandments and precepts of Christ. Christians can keep them as perfectly as could the patriarchs of old; they can not keep them any more perfectly than could the patriarchs. In his fallen state, no man can keep them perfectly. No man ever did keep them perfectly, except He of whom it is recorded that He magnified the law and made it honorable. Hence there is no salvation by the works of the law. Paul says, "Therefore by the deeds of the law shall no flesh be justified in His sight." Rom. 3:20.

But here comes in the great fact of salvation through faith. Paul further says, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Does the way seem hard, my brother? Yet you sincerely desire to live a true life in the sight of God. What yearning there is in your heart for the perfection of the life that was manifested in Christ! Yet you are painfully conscious of coming short of the standard which your judgment and conscience approve. Look up, my brother. The robe of the imputed righteousness of Christ shall cover you as a garment. Patient continuance in well-doing shall bring eternal life. Dwell not on your mistakes and your failures.

The great question is, Is your spirit right? David says, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:2. Is your spirit without guile? Is it true that deep down in your heart you desire and intend, above all things else, to live a holy life before God? Then upon you is the blessing that David pronounces upon the man unto whom the Lord imputeth not iniquity, "in whose spirit there is no guile;" and "the righteousness of God which is by faith of Jesus Christ," is unto you and upon you as one who believes.

He who enters upon the Christian way expecting to tread all the way a flowery path, where there are no obstacles to be overcome, no unpleasant sights and sounds, and odors to be endured, no burdens to be borne, where there is no toil nor weariness nor longing for rest, will meet disappointment. Happy will he be if he ceases not to press forward. There is no standing still in this journey. One must either go forward or go backward. It is like rowing a boat up a rapid and turbulent stream. Unremitting toil at the oars carries one slowly upward. There can be no rest, except with the certainty of being carried downward, slowly, it may be, at first, but later with ever-increasing and dangerous velocity.

It is the duty of every Christian to keep the commandments of God, as it has been the duty of all men to keep them, everywhere and all the time. Let no one draw the dangerous inference that because the imputed righteousness of Christ covers the faults and failures of the sincere and earnest disciple, in whose spirit there is no guile, therefore he can with impunity neglect to square his life by the requirements of God's law.

Antinomianism, or the doctrine that the moral law is no longer binding upon men, is one of the worst delusions of Satan. The carnal heart desires it to be so, hence men are easily persuaded by the arch-deceiver that it is so. The most astonishing thing about it is that ministers of the gospel, having a reputable standing in Christian churches, teach it, when it suits their convenience to do so. It usually suits their convenience when the Fourth Commandment is under consideration. Urge the binding force of the First Commandment, and they have no dissent to offer. Quote the second, and you have their unqualified approval. Present the third, and they will join you in earnest exhortation to the profane swearer to leave off his habitual violation of the law of God. You come to the fourth, and read, "The seventh day is the Sabbath of the Lord thy God," and they fly the track at once, and bluntly tell you that we are not under the law, but under grace. The law of God, they say, has been repealed, abrogated, and done away.

It is not necessary and would not be profitable at this time to enter into an argument on the law of the Sabbath. You, brethren and sisters, are content to take the commandment as it reads, "The seventh day is the Sabbath of the Lord thy God."

One thought more in this connection. John, in his vision of the threefold message, saw a peculiar company of believers, separate from all the rest, whose patience, and faith, and regard for God's law lifted them above their unholy and turbulent surroundings; and of them he wrote: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

We are living amid the scenes that John saw. We have heard the cry of the message. Do we see that peculiar company that drew his special attention? Are we among those patient ones who keep the commandments of God and the faith of Jesus? It is not enough that we keep the faith of Jesus only, as those profess to do who say the law of God has been done away. His children are required to keep His commandments also.



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

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

WHAT SICKNESS MEANS

Loved ones, ye whose tender pity
 Soothes and comforts all my pain,
 You are wondering why your praying
 Seems an asking all in vain;
 You are wondering why I suffer,
 In the springtime of the year,
 When e'en to the plants and flowers
 Blessed springtime brings its cheer.

Loved ones, I am with our Father,
 With a loving, trusting heart;
 He has called me from the great world
 To a little room apart;
 And, with looks of love so tender
 That my soul can ask no more,
 'Twixt the world and all its gladness
 And myself, He's shut the door;

For He has such words to whisper
 As must be in quiet heard;
 For His sweet voice is so low-toned
 Noise might make me lose a word.
 Sickness means so close to press me,
 In a little room apart,
 With a shut door, that each whisper
 Through the ear glides to the heart.

Loved ones, the shut door will open
 When the whispering is done,
 And I leave the darkened chamber,
 Not a sad and weary one,
 Not a soul that has been smitten
 By a cruel, stinging rod,
 But a mortal blest and strengthened
 By an interview with God.

— Selected.

PRAYER *

Opportunity in the Prayer Life

(Concluded)

THE hour of opportunity lies near the hour of prayer; and the life that loves prayer is the life that gets the opportunities to do good. To live near to God is the true secret of living near to man. It keeps the heart open and the eyes open for every hour of helpful opportunity. And then the praying life has *always something to give*. It may not be silver and gold: the praying life is not always the life that has money to spare; but every life that knows the rich communion with God will always have something to give that other souls need.

Blessed thought! Our lives need never be poor. We need never feel that circumstances have limited us so that we can not do for others; because "of His fullness have all we received, and grace for grace." Peter and John had something better than silver and gold to give: and filled with the fullness of God through the constant intercourse of our souls with Him, we shall always have a wealth of strength to spare for others. As we pass through each "Beautiful Gate" of life, some soul at our side that has lived a crippled life, not knowing the joy of progress, shall leap up and join us, and go with us into the temple of service.

EXTRACTS FROM CORRESPONDENCE

THE Lord is answering my prayers and healing me in a most wonderful manner. I do thank and praise Him. I have experienced great blessing in really talking with the Lord. I think it is so good to take Him into all our affairs.

I have tried to be a Christian ever since I was a little girl, but only within a few years have I known how to go to Christ with my trials and troubles, and get comfort. I no longer tell my troubles to my friends, only to Jesus. I get comfort, sweet comfort, from Him, and it is not a seldom thing to get direct answers to my prayers.

I am thankful to say that my husband has recovered, and is now canvassing for "Great Controversy." Through sickness and discouragements he had given up the work, but has now taken it up again, to stay in it until the Lord comes, he says. He thinks he has learned that if the Lord can care for him months at a time while he is sick and helpless, He can certainly care for him while engaged in His cause.

I am glad our people are beginning to take a more active interest in the temperance work; for I believe much good can be accomplished by it. Some who were using tobacco and liquor two years ago, have given up both, and are rejoicing in present truth. First they signed the anti-liquor pledge, then the anti-tobacco, and so were led on step by step into the principles of health reform. These principles have worked wonders for the people here.

The following is an extract from a letter written by an isolated Sabbath-keeper. If we remember rightly, Elder Shireman visited her once, by our request, and aside from this she has not seen a Sabbath-keeper's face for twenty years:—

I send two dollars for which I worked with my own hands, for the relief of the schools. I want to give it to the Lord, and I want to get it in before it is too late.

To-day, while looking over some old REVIEWS, I opened one dated Nov. 20, 1900, and on the Woman's page I found a letter written by a sister in a Western State who was then in almost destitute circumstances, having to provide for a baby niece, and a mother who was very ill with cancer. She herself was not strong, but walked seven miles a day to obtain work so that she might get money for their sustenance. I wish you would send me her address; for I can at least write to her.

If more of such cases were published, it might take some of the selfishness out of our hearts, and set us to work. I think I am only one of many who would be glad to hear through the REVIEW how this dear sister is prospering. It has been a severely cold winter here, and my heart aches for those in destitute circumstances.

I intend to send the Woman's Gospel Work a small sum of money through our tract society next month; for I am deeply interested in this movement among our sisters.

The noontide hour of prayer is sweet to me as I think of so many of our dear family upon their knees at that time. Surely, in union there is strength.

Will the amount received from the sale of the book, "My Mother's Life," be printed in the REVIEW.

The sister referred to in the preceding letter was cared for by those in her own Conference.

The amount received from Mrs. Rossiter for "My Mother's Life," was eleven dollars.

Our attention is called to a sad case — a widow whose husband has been dead two years, leaving her with a family of three children to support, and no means whatever. The oldest son, a boy of sixteen years, has obtained work in the mines at a dollar a day, but his employer says he must work on Saturday, or he can not work at all. As the support of the whole family is dependent upon him, he works on the Sabbath. The mother writes, requesting prayers that the way may be opened so that they can obtain a living and yet keep the Sabbath.

I am a widow. I have a son on whom I depend for support, as I have no means. For some time he has been drinking and gambling, and some weeks has wasted all his earnings. I have talked to him about it, and he always says he knows that it is wrong, and over and over again has promised not to do so again. I think he honestly desires to quit, but Satan has him so bound that he leads him nearly all the time. I have told him that he can not overcome in his own strength, that the Lord is his only help. I have always treated him kindly, but sometimes I feel like giving up the battle; then the thought comes to me, "Be not weary in well doing: for in due season we shall reap, if we faint not."

I ask prayer in my own behalf, that I may always deal with him as the Saviour would, and that my life may be such as to lead him nearer the Saviour; pray also that the Lord will help my dear boy to overcome all these evil habits. I have two other children who are unconverted; pray also for them. I have been observing the noontide hour of prayer, and feel encouraged by the blessings others have experienced in seeing dear ones brought to Christ.

REQUESTS FOR PRAYER

PRAY for my husband, who I fear is going insane. Satan is working diligently to make his life one of misery, by an unbalanced mind. Please make no delay; my husband must be saved, and the effectual fervent prayer of the righteous availeth much.

A sister who lives one hundred and fifty miles from any others of like faith, writes: "I ask that my husband may be remembered at the noontide hour of prayer. He has never made any profession. He reads our books and publications, but he never expresses his opinion. But I am sure he believes the truth. I am trying to bring up my four boys in the way they should go. Pray for me, that I may not bring a reproach upon the cause, and that the time may soon come when my husband will be with me in the truth."

"I am almost in despair about our family. We were once quite happy, but Satan seems determined to destroy our happiness here and make us lose our souls. My health is poor, and also my husband's. We are both very impatient, and are not entirely united in the government of the children. My husband was brought up to use the rod, and is very exacting and faultfinding, and whips when he is angry. I have done wrong in interfering; but I ask prayer that he may be more gentle with the children, and correct with pity and love, as our Heavenly Father deals with us; and also that I may be more patient with my husband, and do my duty as a wife and mother. I have read the requests and answers to prayer, and have been impressed from time to time to ask an interest in prayer for my family."

POTATO SOUP

For each quart of soup required, cook a pint of sliced potatoes in sufficient water to cover. When tender, rub through a colander. Return to the fire and add enough rich milk, or part cream, to make a quart in all, and a little salt. Let the soup come to a boil, and add a teaspoonful of flour or corn starch rubbed to a paste with a little water; boil a few minutes, and serve. One and one-half cups of cold mashed potato, or a pint of sliced baked potato, may be used instead of fresh material, in which case add the milk, and heat before rubbing through the colander. A slice of onion or a stalk of celery may be simmered in the soup for a few minutes to flavor it, and then removed. A good mixed potato soup is made by using one-third sweet and two-thirds Irish potatoes, in the same manner.

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



REVELATION 17

S. N. H.

THE first verse of this chapter shows the interest of the angels of God in helping His people to understand His dealings with them. One of the seven angels which had the seven vials of God's wrath came to the prophet, and explained to him the judgment of the great whore. In doing this he explained her character and the result of her sins. There is mentioned in the Bible but one beast having ten horns. That was pagan Rome in its two forms. The papal form is "the man of sin" fully developed. "The mystery of iniquity" is manifested in its fullness. "Antichrist" is perfectly developed. And the agency by which this is accomplished is the union of Church and State. The same principle is illustrated when individuals unite with the world. The course of this world is according to the prince of the power of the air, which worketh in the children of disobedience. Eph. 2:2. Rome therefore becomes the object lesson of all the past and future. No nation sinned against greater light, or because of this, plunged into greater darkness, or represented Satan's character more fully. The apostate Church rode upon the Beast, implying that she guided and directed it. This is what the Church always does when it unites with civil power. It is for this purpose she seeks its influence. Christ said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. It is by distinct separation that the Church is kept pure. The Beast is the civil power, and the harlot woman is said to be the one "which reigneth over the kings of the earth."

The seven heads are seven mountains on which the woman sits. The cities of Rome and Constantinople answer to this description, but the dragon gave to this apostate Church "his power, and his seat, and great authority." Rev. 13:2. This defines what Church it is, and where its headquarters are. When their own testimony, to a man, claims this, there can be no question as to the application of this prophecy. It is definitely shown by the Spirit of God, historical facts prove it, and it is corroborated by every one of the papal adherents. The power that so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and the precious stones and pearls, represent the magnificence and more than kingly pomp affected by the haughty city of Rome. The scarlet has a double significance, also referring to its true character. Isa. 1:18. Rome is charged with the sin of unlawful connection with the kings of the earth.

It was by departing from the Lord, and making alliance with the heathen, that the Jewish Church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers; receives a like condemnation. In this chapter God gives her three names—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." John marveled to see the professed churches of Christ guilty of the blood of the martyrs of Jesus. In the principles of the union of Church and State are "found the blood of prophets, and of saints, and

of all that were slain upon the earth." Rev. 18:24. The origin of such union is the bottomless pit. Every one whose name is not written in the book of life from the foundation of the world will be taken in this snare; for it is a union with the world and with worldly governments that enforce religious dogmas by civil authority.

She is the mother of harlots. She has daughters—the churches that cling to her doctrines and traditions and follow her example of sacrificing the truth and the approval of God to form the unlawful alliance with the world. No Church can retain her purity, and look to the civil authority to fight her battles and to enforce her dogmas. When this course is followed by individuals or by any body of people, it severs their connection with God. God is jealous over His people; for they are espoused unto one husband, that they may be presented as a chaste virgin to Christ. 2 Cor. 11:2, 3. The relationship of a godly husband to his wife is a figure of Christ and His Church. For we are members of His body, of His flesh, and of His bones. Eph. 5:23-33.

Another important feature is brought out in this chapter. Babylon makes war with the Lamb, and the world is marshaled to the battle of the great day by this union of Church and State. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." During the last century there has been a manifestation of hate toward the principles of freedom of conscience, upon which the government of this country was founded. It was a State without a king, and a Church without a pope. But the dragon voice betrays its inheritance, and Protestant Churches show their relation to their mother by seeking the aid of the State to enforce their religious institutions, such as Sunday-keeping, whose pedigree is bad. It is a cherished child of Protestant churches, christened by their mother, cradled by paganism; and we leave the reader to judge who is its father. God will put it into the hearts of the kings to fulfill His will, and to agree, and give their kingdoms unto the Beast until the words of God shall be fulfilled.

BEREAN LIBRARY STUDY

Revelation 17; "Thoughts on the Revelation,"

Pages 657-662

DAILY READING FOR MARCH 31 TO APRIL 6

Sunday, "Thoughts on the Revelation," pages 657-662.

Monday, The Great Apostasy, "Early Writings" (last part), pages 76-79.

Tuesday, The Mystery of Iniquity, "Early Writings" (last part), pages 79-83.

Wednesday, "Great Controversy," chap. 35, Character and Aims of the Papacy.

Thursday, *Id.*

Friday, article on Revelation 17, this page.

QUESTIONS

1. Who explained to the prophet the mysteries of this chapter? Whose judgment was revealed? What is indicated by the phrase "sitteth upon many waters"?

2. What is the corrupt power brought to view? What is meant by the kings committing fornication with her? Identify the Beast.

3. Describe the woman. What is the significance of her riding the Beast? What is represented by the contents of the cup?

4. Who is the mother? Who are the daughters? What power fulfilled verse 6? Where will this power go? Who will escape?

5. What is represented by the seven heads?

Give explanation of verse 10. What is the eighth beast?

6. To whom will the nations give their strength and power? When they give strength to the Beast, what will then be done?

7. What does the water represent? How extensive is the power of the woman? What will be the final end of these powers?

PRAYER PROVIDES LABORERS

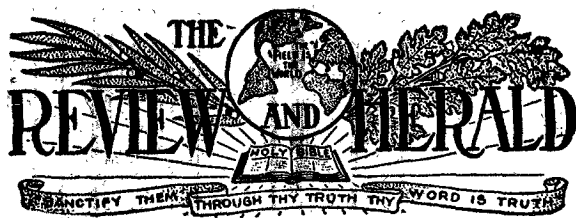
THE Lord frequently taught His disciples that they must pray, and how; but seldom what to pray. This He left to their sense of need, and the leading of the Spirit. But here we have one thing He expressly enjoins them to remember: in view of the plenteous harvest, and the need of reapers, they must cry to the Lord of the harvest to send forth laborers. The Lord, who intrusted them with His work, and made it to so large an extent dependent on them, gives them authority to apply to Him for laborers to help, and makes the supply dependent on their prayer.

Solemn thought! Oh, why is it that we do not obey the injunction of the Master more heartily, and cry more earnestly for laborers? There are two reasons for this. The one is: we miss the compassion of Jesus, which gave rise to this request for prayer. When believers learn that to love their neighbors as themselves, that to live entirely for God's glory in their fellow men, is the Father's commandment to His redeemed ones, . . . it will not be long before compassion toward the hopelessly perishing will touch their hearts, and the cry ascend with an earnestness till then unknown: Lord, send laborers! The other reason for the neglect of the command, the want of faith, will then make itself felt, but will be overcome as our pity pleads for help. We believe too little in the power of prayer to bring about definite results. We do not live close enough to God, and are not enough given up to His service, to be capable of the confidence that He will give it in answer to our prayer. Oh, let us pray for a life so one with Christ that His compassion may stream into us, and His Spirit be able to assure us that our prayer avails!

Such prayer will ask and obtain a twofold blessing. There will first be the desire for the increase of men entirely given up to the service of God. It is a terrible blot upon the Church of Christ that there are times when actually men can not be found for the service of the Master as missionaries, or teachers of God's word. As God's children make this a matter of supplication, it will be given. Prayer will lead to the co-operation of the Head and members; the believing suppliants will be stirred to find the men and means for the work.

The other blessing to be asked will not be less. Every believer is a laborer; not one of God's children who has not been redeemed for service, and has not his work waiting. It must be our prayer that the Lord would so fill all His people with the spirit of devotion, that not one may be found standing idle in the vineyard. Wherever there is a complaint of the want of helpers, or of fit helpers, in God's work, prayer has the promise of a supply. It may take time and importunity, but the command of Christ to ask the Lord of the harvest is the pledge that the prayer will be heard.

Let us set apart time and give ourselves to this part of our intercessory work. It will lead us into the fellowship of that compassionate heart of His that led Him to call for our prayers. It will make us feel how really we are God's fellow workers on earth, to whom a share in His work has in downright earnest been intrusted. It will make us partakers in the soul travail, but also in the soul satisfaction, of Jesus, as we know how, in answer to our prayer, blessing has been given that otherwise would not have come.—*Condensed from "With Christ in the School of Prayer."*



BATTLE CREEK, MICH., MARCH 26, 1901.

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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.

Last week we noticed that phase of idolatry manifested in the worship of Mammon, in the *getting* of money. A further method of manifesting idolatry in the worship of Mammon is in *giving away* the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry. Not all Mammon worshipers are misers: only a very few of them. Many of them are abundant givers; and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.

Last week we cited how the laboring man is oppressed and robbed in his wages; the poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed or driven entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people. And when that is done, they will make gifts of millions to colleges and universities, hundreds of thousands to hospitals, thousands to churches, etc., etc.; and then further pride themselves upon the world's idolatry of their "great benevolence." But there is not a particle of benevolence in any gift that is thus made: it is sheer idolatry.

By the Lord, in perfect justice and righteousness, all our gifts are measured, and stand, altogether upon the basis upon which *we get the money*.

We say it again; for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which we make our money. If my money is not made honestly, not a cent that I ever gave away will stand to my credit: it can not in righteousness: it can not in justice. I robbed another man to get it; it is his still, and when I give it away, it is his money that I give away.

And this is another reason why the two mites of the poor widow that day when she gave it, was more than all that the wealthy put in of their abundance. We know that the Mammon worshipers in Christ's day were like the Mammon worshipers in this day: they would *crowd down* in the dealing when people were selling to them; and they would *crowd up* on the price when people were to buy of them, and thus at both ends they increased their gains. Of these it is written: "It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were bought by the dignitaries, the moneyed men, who oppressed those of whom they purchased. The representation was made [to these owners out in the country, who had the cattle, the sheep, and the doves, and whoever had these to sell] that these animals were to be offered as a sacrifice to God at the Passover, and thus urged, the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple,—purchases which meant double rob-

bery,—robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were again sold at exorbitant prices."

And then they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave so much to "the cause." But that poor widow, who, because of these men who devoured widows' houses and for a pretense made long prayers, was reduced to a pittance honestly gotten, but by the hardest,—that widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men—when *she* came into the temple of the Lord, giving the little that she had, she gave more than all the others together. Every particle of it was honest. Every particle of it came from honest effort. And that was a gift that measured according to righteousness in the sight of God. There is such a thing as honest dealing; and it can be practiced in this world. And whatever means is not acquired in that way, how much soever of it may be given, it can not be counted as the gift of him that gives it. It will be counted to those widows and the poor whom he has ground down to get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.

This is why God says to the laborers, Be patient unto the coming of the Lord. The husbandman waiteth for the precious fruits of the earth, and hath long patience for it. Be ye also patient; your labor is not in vain. God knows the just wages that you earn, and of just how much of it you are robbed. And in the day of reckoning He will reckon it to you in full justice and righteousness.

Be ye patient. Serve God. "Obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed: he can wait for the day of grand distribution in righteousness; for he knows that in that day he will receive all that his honest toil ever earned, and he shall have the eternal glory of it. Even though in this world some Mammon worshiper absorbed it, and made a great gift of it, and got the worldly fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it, in righteousness it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.

This is the word and the message of God to the robbed, oppressed, and defrauded workingmen everywhere to-day, who are clamoring for a righteous distribution of the fruits of their labor: "Fear God, and keep His commandments." No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse. "Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Then shall every man receive his own reward according to his own labor.

"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."

To outsiders the incredible feature of such incidents as the West Point hazing and the rioting among the students of the college of the city of New York a short time ago is that this savagery should prevail among young gentlemen. Yet the truth is that it is not exceptional, but universal. The West Pointers are only practicing cruelties that are repeated all the world over. In polite Paris the hazing of the "nouveaux"—or freshmen—is outrageous. In Germany it takes the form of duel-

ing after a mild corps initiation. In England fighting and fagging and hazing are all got through with in the public schools, and rarely reappear in the universities. In this country any decrease of hazing is more than made good by the development of the initiations into the secret societies.

Out of college the barbarism of hazing survives among grown men. Nearly every friendly and benevolent order has its rite of initiation based on ridiculous forms of cruelty and torture, and middle-aged, sober business men seem to take the same delight in it as do the boys.

Our boasted civilization is not so deep after all. Scratch a man deep enough, and you will find a savage—and you don't need to scratch a boy to find one.—*New York World*.

SLAVERY TO-DAY IN THE UNITED STATES

IN Anderson County, S. C., there has been going on for a long time a private convict slavery system, whereby negroes were caught, confined in private stockades, and made to work for rich cotton magnates. This system was brought to light by the recent killing of Will Hull, who, according to the *Chicago Tribune*, "had been seized on a trumped-up charge, and illegally committed to the stockade. . . . Hull protested against his incarceration. He asked for a fair trial, and his reward was a blow with a club. Not content with his lot, the negro planned escape, to get back to his wife and children. In the quiet of the night, with the chains still binding his legs, he stole forth. But the guards had orders to watch him. As Hull was going away, a bullet from a fifty-four caliber rifle bored its way into his brain, and he fell dead. Newell, the guard who had fired the shot, was arrested, and sent to court. Other guards went to his rescue, a story of self-defense was put up in court, and in five minutes the jury said the man was not guilty. But, in the death of Hull, the story came out. A rasping charge from Judge Bennet followed, and the grand jury, armed with full power to summon leaders and seize papers, went to work to investigate, and found the condition of affairs more horrible than was ever dreamed."

"On these big farms, where thousands of bales of cotton were raised, enormous revenues rolled into the coffers of the managers. Of the twenty-five negroes released [when the case was in court], not one had been held for an infraction of the law. The systems were privately operated. . . . Back in the mountain section, away from the world, these places held hundreds of ignorant negroes who had been stolen from their families to make fortunes for white men who occupied high positions in the social world of the county and State."

These private prisoners were clothed in the striped garments of the usual State convict type, and all that the owners had to pay for the services of these poor wretches was their wretched food and the convict-clothes used as a blind to the public. After the hard day's work the negro men were driven to a pen, locked up, and guarded, being aroused the next morning before daylight. The grand jury reported at Anderson, S. C., the 7th inst., and "in a presentment which pictured the horrors of the bondage system, returned indictments against four of the leading citizens of Anderson, and a score of guards. So pleased was Judge Bennet, who first demanded an investigation, that he declared he was profoundly grateful to a jury which had the backbone to break up an iniquitous system of slavery, which was showing a tendency to spread throughout the State. The jury showed in its report that negroes had been bought and sold; that they had been seized on the highway and kidnapped and sent to prison pens, where they were bound and shackled, and warned that death would follow any effort to escape. When the jury began its investigations and summoned negroes, evidence could not be secured, because the former slaves claimed that they would be killed if they opened their mouths. The grand jury so far as it could has wiped out of existence the convict

lease system, under the shroud of which these private slave dens were allowed to thrive.

"The jury gave an account of the visits to the stockades. At a place managed by Julius Miller [this was only one of many such places] evidence was produced to show that runners had been paid to go out and seize negroes; and one man, Warren Sloan, was sent in for more than a year, because he owed a debt of ten dollars. When a neighbor offered to pay the fine, the dealer declared that he would not part with his negro for one thousand dollars. At Miller's place the negroes were flogged to the point of insensibility, and bound with chains." Those indicted by the grand jury will be bound over for trial in June. The next thing will be to punish them. It is doubtful whether this will be possible, as the slaveholders are wealthy. "Proof was secured to show that the system of slavery was more binding than the slavery system in operation throughout the South before the proclamation of Abraham Lincoln."

PASSING EVENTS

LAST week we gave the bare record of the repudiation of the Constitution and every principle of republican government by the Congress of the United States. But it ought not to be supposed that that is all there is to the record; and that it shall not be supposed by any, we now present some more of that important record—important to every human being.

Remember that the legislation that was passed says that—

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

On its face, and in every element of it, this places absolute power, for unlimited time, upon one man, and in such person, or persons, as that one man shall choose, and these persons ten thousand miles away from him; so that it puts absolute power on all questions into the hands of human beings who are ten thousand miles away from even the restraints of the opinion of their fellow men.

It is true that there were attempts made to limit this power, both in itself and in the time of the exercise of it, and that every one of these attempts was promptly voted down. But this was not done without solemn warning of the nature and the consequences of what was being done. One speaker said:—

When this amendment shall have been crystallized into law, and the President shall have executed it by appointing his representatives, I say here now that in all the world you will find no more absolute government than that, and you may search every page of history since letters were known to men, and you will not be able to find a more absolute government than that will be. An absolute government of that character established in the twentieth century by the professed great free government of the United States! It is not a free government, it can not be a free government, when all the power is resolved into one man, though he may have a hundred agents to execute it.

The speaker then cited an address from the Continental Congress in 1774, to Britain, in repudiation of exactly this sort of government, though not quite so absolute, and then continued:—

Those were students of history; they were philosophers in the art of government, and greater truths were never uttered. They were not original with them, however; for that great French writer Montesquieu had said the same thing. These great truths that are necessary to be recognized to maintain freedom and liberty are not the creation of men; they have existed always; they are the emanation of the Deity; they are not human, they are divine, and no nation has ever neglected them or repudiated

them that could claim to be called a nation of free-men. To-day we are asked here to put our approval upon a bill that would carry the government of this country back to the Dark Ages.

Mr. President, I will not give it my approval; but it will get the approval of the great American Senate and the American House of Representatives, and I very much fear that the people of this country have so forgotten these great principles of liberty that it may receive the approval also of the country. But, nevertheless, it is our duty to raise our voices against it, and at least give warning to the American people that an outrage of this kind, perpetrated upon ten million men, who may not be citizens of this country, but who are under its jurisdiction, at least, must in the end reflect upon every one of the seventy-six million men who dwell under our flag.

Another said:—

I am more strongly opposed to the Philippine proposition than I am to the Cuban proposition; for I believe the Philippine proposition is absolutely indefensible in every respect. It is indefensible from every point of view; and while it is much less offensive and much less objectionable than it was before the Senator from Massachusetts [Mr. Hoar] offered his amendment, it is still so absolutely un-American, and it so completely violates every idea of government which I have ever heard of, that I am willing to do anything reasonable to defeat this proposition.

Another said:—

Now, what do we propose to these people in the Philippines? It has been stated here, over and over again in this discussion, and I have no desire to repeat it, or to detain the Senate. It has been repeated here over and over again. There is no proposition here for the benefit of the people of the Philippines. The proposition is for somebody else, always somebody else, and the Constitution is set at naught that somebody else may profit by the sort of government that will prevail under this amendment, or what is called the Spooner bill.

Human nature is the same everywhere. We recollect the example of Croesus in Asia Minor, and we recollect the more recent example of Clive and of Warren Hastings in India. Every colonizing country on earth, or country that has had other nations in subjection, that we know of, if history can tell the truth, shows that it has been the fountain and source of all corruption, and that it destroyed the ancient republics of the world. Greece existed in unmitigated splendor, and she colonized as much as any nation that ever lived, but never in any instance did she attempt to retain rule over her colonies; for she was as careless of them when they left her swarming country as the mother hive is of a swarm of bees that leaves. That was because the Greek was individual. But Rome was not individual. She undertook to extend her dominion over all of her colonies. The result was that corruption overthrew the mighty power of Rome.

Another said:—

You are to send out Mr. — and Mr. — and the rest, giving them a power which, in the height of his glory, the American people never would have trusted to George Washington; giving them a power which, as an examination shows, the American people did not for a moment intrust to Thomas Jefferson when Louisiana was purchased, although Louisiana was not a people, but was only a great waste place on the face of the earth, save for a few Indian tribes, and a few French settlements, whose inhabitants were largely proposing to return to France.

This act of yours is to wipe out, if it be adhered to, the last hope that the example of the United States hereafter is to continue to work out its great result in the ideas and aspirations of the downtrodden people of the rest of the world. Down to this year, or last year, everywhere the world over,—in Russia, in Austria, in the far East, in the islands of the sea, even in this distant archipelago,—every poor man, every downtrodden man, every brave man who had an impulse toward freedom in his heart, had heard, directly or indirectly, of the great liberty-loving people, where all men were equal, and where no government of despotism could be permitted.

You are going to vote, as far as you can, in about ten minutes, to wipe all that out now. You may talk about benevolent assimilation, or giving good government, or use all the other fine phrases that your ingenuity can invent, but your act is pure, simple, undiluted, unchecked despotism.

"In vain you call old notions fudge,
And match your morals to your feeling;
The Ten Commandments will not budge,
And stealing will continue stealing."

Mr. President, I do not know how others may feel. But this is the faith in which I was born, in which I was bred, which came to me from my ancestors in every drop of my blood. It is the faith

in which I hope to die, and it is the faith for which I am willing to die. Whatever it may be called,—it may be called Quixotism, it may be called extravagance, it may be called enthusiasm, it may be called illusion,—whatever it is, it is the inmost purpose and faith of my soul.

As the greatest intellect that ever lived on the soil of New England, perhaps the greatest that ever lived on American soil,—a mighty genius to which that of Dante alone can be compared,—said in the dark time of his life, so say I now:—

"If such things are enthusiasm and the results of a distempered brain, let my brain be evermore possessed of that happy distemper. If this be distraction, I pray God that the world of mankind may all be seized with this benign, beneficial, beautiful, glorious distraction."

In supporting the amendment that was offered, beginning: "All persons shall be bailable," etc., another said:—

Mr. President, I think, after the statement made on this floor of the cruel torture that has been practiced upon those people by the soldiers of the United States and by the natives employed, the Macabebes, that it is very pertinent and proper that this amendment should be adopted; and if those people are to have no protection of the United States laws, and are to be absolutely under the power of the autocratic and absolute government that is to be established in violation of every principle of a free government, this amendment ought to be adopted.

After this amendment had been rejected, then the same speaker said:—

We are about to enact a law that is so contrary to anything that has ever taken place in American history that, even if it is late, I propose to read what the fathers of the republic said at an early day when they were contending with British power. To say it now I have no doubt is treason, but it was patriotism and good law then. On the 14th day of October, 1774, the congress of the colonies passed this resolution with some others, and I want to call the attention of the Senate to it. I want to know whether the Senate does not believe, when it is read, that either that was heresy then or this is heresy now.

"Resolved, It is indispensably necessary to good government, and rendered essential by the English constitution, that the constituent branches of the legislature be independent of each other; that, therefore, the exercise of legislative power in several colonies, by a council appointed during pleasure by the Crown, is unconstitutional, dangerous, and destructive to the freedom of American legislation."

"All and each of which the aforesaid deputies, in behalf of themselves and their constituents, do claim, demand, and insist on as their indubitable rights and liberties, which can not be legally taken from them, altered, or abridged, by any power whatever, without their own consent, by their representatives in their several provincial legislatures."

Mr. President, if the Crown of Great Britain can not establish an absolute government, the government of the United States can not do so; but that is what you are doing to-night.

Again, in their address to the people of Great Britain, on the 21st day of the same month, that Congress said:—

"That we hold it essential to English liberty that no man be condemned unheard, or punished for supposed offenses without having an opportunity of making his defense."

"That we think the legislature of Great Britain is not authorized by the constitution to establish a religion fraught with sanguinary and impious tenets, or to erect an arbitrary form of government in any quarter of the globe. These rights we as well as you deem sacred, and yet, sacred as they are, they have, with many others, been repeatedly and flagrantly violated."

They are to be flagrantly violated by the authority of the Congress of the United States. . . .

Mr. President, it is not a question of Filipinos alone; it is a question of American citizenship. I read here the other day of an outrage that has called forth no protest from any official of this government,—an outrage to an American citizen, a soldier, who had gone there to fight the battles of his country, and was there discharged; who wrote an inoffensive article in a public paper, an article that I read, and I challenge any man now here to assert that there was either treason or menace or defiance or anything of the character in it.

I said then, and I repeat it now, that that rule applied would put every editor in the United States in jail; and yet that man was taken away from his business without a trial, without a hearing, except before a military officer, because he had assailed, not in violence, not slanderously either, the collector of the port, a man who appears to have been a pet of the government, a man who was court-martialed for conduct unbecoming a gentleman and an officer in

the Navy, a man against whom the secretary of the Navy, Mr. Hunt, passed the severest condemnation.

We have more than once called attention to the fact to which in these speeches attention is also called: that this legislation throws back the principles and the form of the government of the United States, not merely to those of Britain, but beyond those of Britain, to those of Rome alone.

In 1825 there was absolute power in the hands of Englishmen, in the British West Indian possessions which had fallen to Britain from Spain. Thus these English inhabitants had succeeded to the Spanish absolutism. Macaulay wrote on the subject. It is true that, there, slavery was involved in the absolutism; but the principles laid down by Macaulay are universal, and without exception. There the law did really impose *some* restraints; but in THIS legislation of the United States with regard to the Philippines there is no restraint whatever. Then says Macaulay:—

We are required to believe that the place of all other checks will be fully supplied by the general sense of those who participate in his power and his temptations. This may be reason at Kingston; but will it pass at Westminster? We are not inveighing against the white inhabitants of the West Indies. We do not say that they are naturally more cruel or more sensual than ourselves. But we say that they are men; and they desire to be considered as angels!—we say as angels, for to no human being, however generous and beneficent, to no philanthropist, to no fathers of the Church, could powers like theirs be safely intrusted. Such authority a parent ought not to have over his children.

They ask, very complacently, "Are we men of a different species from yourselves? We come among you; we mingle with you in all your kinds of business and pleasure; we buy and sell with you on 'Change in the morning; we dance with your daughters in the evening. Are not our manners civil? Are not our dinners good? Are we not kind friends, fair dealers, generous benefactors? Are not our names in the subscription lists of all your charities? And can you believe that we are such monsters as the saints represent us to be? Can you imagine that, by merely crossing the Atlantic, we acquire a new nature?" We reply, You are not men of a different species from yourselves; and, therefore, we will not give you powers with which we would not dare to trust ourselves. We know that your passions are like ours. We know that your restraints are fewer; and, therefore, we know that your crimes must be greater.

Are despotic sovereigns men of harder hearts by nature than their subjects? Are they born with a hereditary thirst for blood—with a natural incapacity for friendship?—Surely not. Yet what is their general character?—False, cruel, licentious, ungrateful. Many of them have performed single acts of splendid generosity and heroism; a few may be named whose general administration has been salutary; but scarcely one has passed through life without committing at least some one atrocious act, from the guilt and infamy of which restricting laws would have saved him and his victims. If Henry VIII had been a private man, he might have torn his wife's ruff and kicked her lapdog. He was a king, and he cut off her head—not that his passions were more brutal than those of many other men, but that they were less restrained. How many of the West Indian overseers can boast of the piety and magnanimity of Theodosius? Yet, in a single moment of anger, that amiable prince destroyed more innocent people than all the ruffians in Europe stab in fifty years. . . .

Nothing is so capricious and inconsistent as the compassion of men. The Romans were people of the same flesh and blood with ourselves: they loved their friends; they cried at tragedies; they gave money to beggars;—yet we know their fondness for gladiatorial shows. When, by order of Pompey, some elephants were tortured in the amphitheater, the audience was so shocked at the yells and contortions by which the poor creatures expressed their agony, that they burst forth into execrations against their favorite general. The same people, in the same place, had probably often given the fatal twirl of the thumb which condemned some gallant barbarian to receive the sword. In our own time, many a man shoots partridges in such numbers that he is compelled to bury them, who would chastise his son for amusing himself with the equally interesting, and not more cruel, diversion of catching flies and tearing them to pieces. The drover goads oxen; the fishmonger crimps cod; the dragoon sabers a Frenchman; the Spanish Inquisition burns a Jew; the Irish gentleman torments a Catholic. These persons are not necessarily destitute of feeling. Each of them would shrink from any cruel employ-

ment, *except that to which his station has familiarized him.*

This absolutism of government in the islands will inevitably react on the government at home. And thus the image of Rome continues to grow.

WHEN DOES MICHAEL STAND UP?

"AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Such is the testimony of the prophet concerning events to occur when Michael shall stand up. They are sufficiently grave to warrant careful study. We do not, however, introduce this subject for the purpose of trying to describe these scenes, or to portray in detail their results upon the inhabitants of the earth, but only to notice some queries that have arisen concerning it, in the mind of a correspondent.

It will be seen, from the language quoted, that it is a deciding time, and a closing scene. When it takes place, the world is right in the vortex of the great maelstrom in which the present state of things shall be swallowed up. The mind can form only one conception of a time of trouble. It is when trouble is the rule, and peace and quiet the exception; when calamity and woe shall form the warp and woof of life; when the whole volume of the current of events shall be such as to vex and annoy, to pain and distress, mankind; and the time here predicted will possess these features to a degree never before equaled since there was a nation upon the earth. But as Christ said to the disciples of His day, "Let not your heart be troubled," so the prophet virtually says to us; for he immediately introduces deliverance: "And at that time thy people shall be *delivered*, every one that shall be found written in the book." Then the announcement follows of a limited and specific resurrection that takes place in connection therewith, showing that it is something inseparably associated with the closing scenes of time.

Thus far the prophet Daniel takes us. But John, in the Revelation, speaks of the same time, and describes some of its features more definitely. He describes the seven last plagues, which must be included in the time of trouble of which Daniel speaks. Under the sixth of these plagues, he says the great river Euphrates is dried up. But the great river Euphrates is a symbol of the power of which Daniel says that he comes to his end with none to help him. Dan. 11:45. John, speaking of the same power, under the symbol of the river Euphrates, says that it is dried up under the sixth plague; this drying up of the Euphrates is the same as the coming to his end of the king of the north, of which Daniel speaks. In connection with these events is the standing up of Michael. And here our correspondent finds difficulty; and in reference to this these remarks are penned.

To get the subject more definitely before us, let us look further at the meaning of the terms here employed. There can be no question as to who Michael is. He is the Archangel. There can be but one head angel, and only one Michael. Jude 9. He is the great Prince that standeth for the people of God. He is the highest leader of the heavenly host, whose voice summons the dead saints from their long-sealed tombs. 1 Thess. 4:16; John 5:28, 29. All these expressions point to Christ.

The expression "to stand up," applied to a prince or ruler, means to take the throne; to reign. "There shall stand up yet three kings in Persia," etc. Dan. 11:2. The text, then, points out the time when Christ shall ascend His throne, and reign. But the question may arise, Is He not reigning now?—Yes, on the general throne of dominion at the right hand of the throne of the Majesty on high. Heb. 8:1. But He is promised a throne specifically His own,—the throne of His father David, and a kingdom of which the angel Gabriel gave assurance to Mary, when announcing the advent of Jesus into this world,

that there should be no end. Luke 1:31-33. This is the throne of which the prophet wrote when he said, "And at that time shall Michael stand up." This is the time when God gives Him the heathen for His inheritance, and the uttermost parts of the earth for His possession. Ps. 2:8.

When Christ thus takes His throne, it is as a *prince*, in His kingly capacity, and not as a *priest*. His work as priest is then done; but when His work as priest is done, probation is ended; for Christ continues to act as priest and mediator for the world so long as mercy is offered to men. But when probation ends, and Christ is no longer pleading priest, but executive king, the plagues begin to fall; but it is not till the sixth vial is poured out that the river Euphrates is dried up; which, as before noticed, is the same as the king of the north coming to his end with none to help him. Dan. 11:45. And it is in connection with this coming to his end of the king of the north, that the prophet speaks of the standing up of Michael. Our correspondent, therefore, inquires if Michael does not stand up till the sixth plague is poured out, and if consequently probation continues to that time. But this can not be; for every principle involved in the ministration of Christ in the sanctuary forbids the idea that probation can continue till the sixth plague. How, then, can the scriptures referred to be harmonized? In answer, let us consider what points may be regarded as established.

1. The standing up of Michael is the beginning of the reign of Christ. That is the dividing line between His priestly and His kingly power. When He receives His kingly power, the kingdoms of this world become the kingdoms of our Lord, and of His Christ, to be broken to shivers with a rod of iron, and dashed in pieces like a potter's vessel. Ps. 2:9.

2. Mercy being no longer offered, the plagues begin to fall. In these plagues the great time of trouble finds its culmination.

3. The sixth plague falls upon the great river Euphrates, and the waters thereof are dried up; that is, the nation symbolized by that river—*namely*, the king of the north, the Turkish power—comes to its end. Why, then, is this which takes place under the sixth plague spoken of by Daniel (11:45) before the standing up of Michael (12:1), which takes place before any of the plagues begin to fall? This is the question that involves the difficulty, as this last comes in apparently as a later event.

4. The answer is that the prophecies, in presenting the themes they introduce, sometimes find it convenient to follow the uppermost line of thought to its conclusion, before bringing up other parts of the subject, so that correlated and associated events are *not always* stated in their strictly *consecutive order*. On another branch of this same subject we have an illustration of the working of this principle. For instance, part of the great time of trouble of Dan. 12:1 takes place *before* the standing up of Michael, though mentioned *after* it, as if it all came in later. So, in Rev. 12:1, the Church is represented as fully organized and established before Christ, the man-child, appears on the scene. But Christ was born before that condition of things was reached. So, in this case, the time of trouble, though it begins to take place before the standing up of Michael, is introduced subsequently, because its most appalling features appear after Michael has entered upon that position called his standing up.

5. The concurrent trend of the Scriptures concerning the closing scenes of time seems to be clearly this: The perils of the last days begin to thicken over the earth; religion gives way before worldliness; evil men and seducers, in high places as well as low, wax worse and worse; the nations are angry; nature itself becomes unbalanced; unwonted exhibitions of violence break forth in the ordinary course of events; the sea and the waves roar; tidal waves encroach upon the solid earth and the habitations of men; plague and pestilence fix their deadly fangs upon the body politic; flood and famine combine against the human race; such elements of anger and confusion are developed among individuals and peoples as *appall men's hearts with*

perplexity and distress. These are a part of the time of trouble. The earth is already feeling these throbbings of troublous times. The Ottoman power becomes the sick man of the East, ready at almost any time for dissolution by heart failure. Those agents that are to gather the kings of the earth and of the *whole world* to the obsequies, have entered the arena, and are doing their preliminary work.

The prophecy indicates that the Turkish power will be compelled, by the increase of the pressure which for years has been accumulating upon it, to remove its seat of government from Constantinople to Jerusalem. It will be the beginning of the end with that power when it is compelled to make this move. How long after this before the end comes, we do not know; but probably it will not be a great while; for the next statement is that he comes to his end with none to help him. It is in connection with his coming to his end that Michael stands up; but how near to his expulsion from Europe we are not informed; but when Michael stands up, the plagues begin to fall; and it is not until the sixth vial is poured out that the end comes, and the symbolical river Euphrates is dried up. Some time before this, Michael stands up; but whether the Turk is at that time in Constantinople or in Jerusalem we have no means of knowing. But he is then so near his end that it will hardly affect the prophecy, to whichever we give the precedence in point of time. But we may be sure of this: The standing up of Michael is not delayed, and probation is not continued, till the falling of the sixth plague.

U. S.

OUR BOOKS AND TRACTS

No ONE during the course of time, and only the redeemed in eternity itself, can tell the good that our books are accomplishing in the world. Glory and honor will be ascribed to the King of kings and Lord of lords, throughout the ceaseless ages of eternity, from more than one immortalized tongue of the redeemed, because of the sanctifying influence of the truth brought to their notice through our publications.

Nearly every mail received at this Office brings further evidence that the truth is stirring hearts; and an entire REVIEW could be filled with interesting facts culled from our mail. As an illustration of this, I quote a few lines from some letters that have been received from a person attending a large and influential university. The writer says: "I have in my possession a precious little book, entitled 'Steps to Christ,' which was written by Mrs. E. G. White, and published by the Review and Herald Pub. Co., and in the back of the book I see that a full line of religious publications on a wide range of subjects is kept on hand by you. I send you four cents in stamps for a tract entitled the 'Sufferings of Christ.' I also add two cents for a tract entitled 'Tempted as We Are.' Please send them at once."

They were sent, and I wrote him quite a lengthy letter, in which I stated that we have a book, written by Mrs. White, entitled "Mount of Blessing," which some think equal to "Steps to Christ," and which I regard fully as good.

An order for the book was soon received, accompanied by a letter, in which he says: "I must say that I have drawn more information by reading your literature than I have in reading all other literature combined. I am almost persuaded to purchase a whole library of you. I shall endeavor to keep in touch with you. I am much gratified with the additional tracts you sent me."

In my first letter I gave him some of the reasons why I am an Adventist, and associated with that people; and in reply to that letter he says: "Your reasons for being a Seventh-day Adventist are good ones indeed, and I do not think you will find more truth among any other people. I have not." I wrote him, stating that the "Mount of Blessing" had been sent. Book mail being slower than letter mail, the book did not reach him for a short time after the letter did. He became so anxious that he wrote again, and I replied that the book would probably be on hand in a short time; if not, we would

send again. In this morning's mail we received the following from him: "I am proud to say that I received the book, 'Mount of Blessing,' Monday, March 4, and this is Monday, March 11, and I have read it through. I find it an excellent book. The books, 'Mount of Blessing' and 'Steps to Christ,' are so interesting, reviving, and instructive that I am compelled to believe that they were written by inspiration. I was so anxious to get the 'Mount of Blessing,' that the time of waiting for it seemed longer than it really was." He requested a catalogue, and I replied that one was on the press, and that we would send it in a few days; and in his last letter he adds, "Please do not forget to send me the catalogue: I wish to order more literature."

These are only specimens of many letters we are receiving; and let me ask every one who reads this article, Are you doing all you can in loaning our books and papers? If you are not, will you not begin a reformation right now? And if you have never sent out any of these good books on their mission of love and mercy, will you not do so at once? Have you not some friends to whom you can recommend "Steps to Christ," and "Mount of Blessing," and many of our works; or can you not purchase some of these books to send to your friends? They will make a lasting impression. From your efforts souls will be converted to God; and when a person is once converted to God, he will receive the truth as it is presented. Why not revive the old-time missionary spirit of writing letters, and of advertising our books and papers everywhere? Who will think over these matters and begin the work now? for now is our salvation nearer than when we first believed.

S. H. LANE.

SYSTEMATIC GIVING

No PEOPLE ever believed in organized effort more than do Seventh-day Adventists. From the local church to the General Conference, we are an organized army of aggressive workers. Any plan for the furtherance of the Third Angel's Message, which has within it the promise of success, needs only to be suggested, to be generally adopted. What millions of pages of literature bearing the Third Angel's Message have been distributed through this co-operation! As an army is stronger and more efficient than the same number of men unorganized, because it utilizes the combined energy of the many by centralizing the strength of all upon a specific object, so the Church militant manifests its power in God's service, not by the independent action of the many, but by the combined energy of all. Centralized effort has within it the elements of success. Heaven-approved co-operation by a widely scattered people, means success. Unity, when guided by the Holy Spirit, means victory.

In giving, as in everything else, God's people have a definiteness unknown to others. The tithing system is an example of how a Bible truth, when applied by a body of people to each individual life, will accomplish wonders in the service of God. Probably more than four hundred thousand dollars is annually raised by less than seventy thousand persons through this simple Bible method of giving.

The ten-cent-a-week plan is another method of giving, which has within it possibilities that can accomplish wonders, if generally adopted. When the seventy thousand Seventh-day Adventists take hold of this, there will be a yearly income of three hundred and sixty-four thousand dollars for work in other lands: this means more than four times the amount now raised for spreading the truth in the regions beyond.

The coming year the Foreign Mission Board should have not less than two hundred thousand dollars. It can not be that God wants us to stay our hands in carrying the gospel to the heathen. To us the command is, Go into all the world. We are charged to "preach the glad tidings to every creature." The missions already established must be strengthened. In nearly every station are needed as many new recruits as there are workers on the

grounds. Besides this doubling of our working force, in every country there are a hundred places demanding help.

Nor is that all: twenty-two thousand dollars should be added to this to meet the semiannual payments at Christiania; eleven thousand dollars must be raised by July 1.

None need be discouraged by these demands. We are abundantly able to go up and possess the goodly land. *If all will adopt the ten-cent-a-week plan, we can pay off the Christiania debt in one year, and send two hundred more laborers into the foreign field, AND SUPPORT THEM ALL. This can be done.* Only let the *whole denomination* take hold and *pull together*; and lo! the task will be accomplished! Let each librarian collect the contributions each week, and forward them to the State secretary monthly.

Shall not each of us at once see to it that we give regularly and systematically and *weekly* to the cause of foreign missions? We must all certainly begin now, if the General Conference shall have the eleven thousand dollars needed July 1, and the foreign work be not retarded. Let each one who is giving regularly persuade some one who is not, to begin at once. With a united effort, we shall soon see marked results, not only in paying our debts, but in extending the work in other lands.

I. H. EVANS.

YES, LET THEM GIVE THE EVIDENCE

THE following letter is sufficiently explanatory of itself, especially since it was sent *twice*, with stamped and addressed envelope, receiving no answer:—

MIDLAND, MICH., Sept. 23, 1900.

Rev. P. S. Henson, D. D.,

Editor of Baptist Teacher.

DEAR BROTHER: In your notes on the Sunday-school lesson for last Sunday,—subject, "Watchfulness,"—you have these words: "They did not indeed withdraw themselves into conventicles, as some modern Adventists have done, there waiting in their ascension robes for the Lord to come and take them home."—*Baptist Teacher*, page 548.

The Adventists deny ever having used or made "ascension robes," and have challenged the world to produce one clear case. You doubtless have this information, or you certainly would not have made such a statement in print. I am much interested in this matter, and will be grateful to you if you will send me the information you possess. Please tell me exactly when these robes were worn. Inclosed is a stamped and addressed envelope.

Yours fraternally,

FRANCIS HOPE,

Pastor First Baptist Church of Midland.

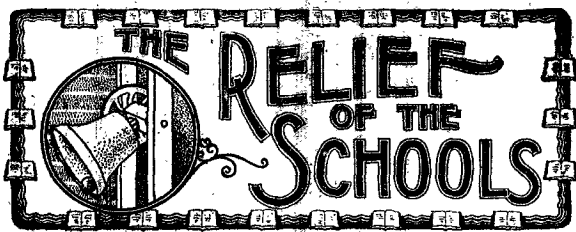
"LIVING FOUNTAINS"

"LIVING FOUNTAINS" is a beautiful work on education, from creation to the present time; and especially of Christian education. It plainly shows the rise and the progress of both the Christian and the heathen system of education. Many parents who have been much troubled because the importance of Christian schools, with a reform in education, has been urged upon them, will find in "Living Fountains" much soul comfort, and the very best information.

When I first received the book, I merely looked at it a little, but recently I have searched it from the first page to the last; and I can certify that every teacher, minister, and canvasser will find in "Living Fountains" valuable help. Canvassers will find the thoughts contained in this book of much help to them in conversing with the educated class. It certainly should be read by every Seventh-day Adventist, and believed by all.

LEROY DEAN.

The Russian government has proclaimed "a state of siege at Odessa, Kieff, and Kharkoff, because of riotous demonstrations on the part of students." In Moscow several thousand workmen have joined the students there in "erecting barricades, and serious riots have occurred." M. Bogoliefpoff, Russian Minister of Public Instruction, who was recently shot by "a former student of the University of Moscow," died of his wound the 15th inst. "The students' agitation in Moscow has become extremely serious. The schools are closed, and a state of siege virtually exists." Russia may yet find herself "over a volcano" of her own at home.



A WONDERFUL EXPERIENCE IN WORKING FOR THE RELIEF OF THE SCHOOLS

SOME time ago, as the readers of the REVIEW will remember, we published a letter from Brother and Sister E. E. Coulson, of Archer, Fla. In this letter Brother and Sister Coulson said that they had been praying that the Lord would show them what to do to help the big fund for the relief of the schools. They decided that God wanted them to give a month's earnings to this fund, and they wrote, asking me to choose which month it should be. Brother Coulson is a dentist. I did not know anything about which were good and which were bad months in the dentist business, but I prayed over the matter, and chose the month of November.

Later we received the following letter from Brother Coulson, inclosing draft for two hundred dollars for the relief of the schools—the proceeds of a month's work. Here is the letter in full. Are there not other brethren and sisters who will give a month's work for the relief of the schools?

ARCHER, FLA., Dec. 16, 1900

P. T. Magan,
Battle Creek, Mich.

DEAR BROTHER: The time has come when I can make returns for the month my wife and I devoted to work for the relief of the schools fund. We are pleased to report that the Lord has been with and prospered us in our effort, not only in enabling us to gather of the material things of this world, but in bestowing spiritual blessings as well.

He has given us health and strength, so that we have not missed a day from labor for the object we had in view; and we feel to praise Him for His wonderful goodness in giving us, humble instruments though we be, and unworthy, the privilege to thus work in His cause.

We fully realize that the Lord does not need our money,—“the earth is the Lord's, and the fullness thereof,”—but we need Him, and as His stewards, having received talents, though but one, we must be faithful in the use we make of it, and render to Him His own, with the increase, knowing that He is “the giver of every good and perfect gift,” and that in this way He has given us an opportunity to express a little of our appreciation of His great gift to us—His love-gift—the gift of His Son.

The proceeds for my dental work for November was one hundred and seventy-five dollars. We add twenty-five dollars as a thank offering: thus you will find inclosed a check for two hundred dollars, one hundred for each of us, as my wife and I are equal partners in all things.

IOWA CHURCHES MEAN BUSINESS

THE following letter from E. G. Olsen tells of more churches that are putting forth effort for the relief of Union College. If all churches would only work as hard as these churches are working, we should not need relief for the schools:—

DEAR BROTHER MAGAN: Many thanks for your kind letter, which was received in due time. I am thankful to have a part in this grand work. I believe Iowa will do its part. The territory Brother— and I have is being worked, and the people are responding nobly. I have excellent reports from some of the workers. Of course it will take a strong pull to sell our books, our allotted number, but with the help of God I expect it will be done. How precious are Sister White's words to us at this time. How good the Lord is in proposing this blessed work to us.

That leaflet which you got up is just the thing. I am indeed thankful that we soon shall have our Danish book.

I HAVE VISITED TWELVE CHURCHES, AND THEY ALL HAVE VOTED TO TAKE THEIR ALLOTTED NUMBER, TWO THOUSAND FOUR HUNDRED AND SIXTEEN BOOKS. This means a big pull.

The Lord greatly bless you in your noble work.

—Bread riots recently occurred in Ripoll, Spain.

—Governor Wells, of Utah, vetoed the Evans bill favoring polygamists.

—A Russian regiment has just been ordered to proceed from Port Arthur to Tien-tsin.

—England will buy 100,000 more horses in the United States for her troops in South Africa.

—Sir Edwin Arnold, the English poet, author of “The Light of Asia,” has become totally blind.

—Within one month Andrew Carnegie has given \$11,700,000 for libraries throughout the country.

—John D. Rockefeller recently sold all his iron mines, railway and lake transportation facilities, to the great steel combine.

—The shops of Marseilles, France, are closed “for fear of pillage by riotous dock workers.” Troops routed 2,000 of the strikers.

—Rev. F. B. Meyer, of London, arrived in New York the 15th inst., and “will make an evangelistic tour with W. R. Moody, of Northfield.”

—The miners' convention, now in session at Hazelton, Pa., “threatens a general strike on April 1, if the operators refuse to confer with it.”

—Vickers' Sons and Maxim, London, have “bought the rights of the Holland patent on submarine boats for the world, except the United States.”

—General MacArthur has announced the surrender of “Mariano Trias, the only lieutenant general in the insurgent army, with nine officers and 199 well-armed men.”

—In view of Russia's exactions regarding Manchuria, “Li Hung Chang has appealed to the United States, Great Britain, Germany, and Japan to intervene in China's behalf.”

—Kitchener has reported the killing of Philip Botha, brother of the Boer commander-in-chief, and also says that the “Boers of Orange River Colony have disbanded and scattered.”

—The United States now has “forty-two warships in Asiatic waters, with the ‘New York’ en route, and the ‘Philadelphia’ and ‘Iowa’ on the Pacific, at San Francisco.”

—Adjutant General Corbin recently sent an order to General Chaffee “directing evacuation of China by American troops by the end of April, leaving only a legation guard of 150 men at Peking.”

—Wu Ting Fang, Chinese Minister to the United States, delivered the convocation address before the University of Chicago, the 19th inst., in which he said many true things about civilization—Chinese and modern.

—The Union Pacific Railroad has obtained control of the Southern Pacific Railroad. This transaction is “the most gigantic railroad deal in the history of the country. The two roads control 15,000 miles of track.”

—It seems that “a monument is to be erected by the French government to Nicot, who introduced tobacco into France, and gave nicotine its name.” The monument will stand “in front of the government tobacco factory in Paris.”

—The area of Siberia is about 4,825,000 square miles, while that of the United States, including Alaska, is only 3,550,000 square miles. The present population of Siberia is about what that of the United States was 100 years ago.

—Another negro, accused of crime, but unconvinced, was recently lynched in Tennessee; another, near Spellman, Ga.; and a negro woman in Tennessee was killed by a white mob “on suspicion of being an accomplice in a small theft.”

—Dispatches state that the “transfer from military to civil government in the Philippines will take place about June 30. Judge Taft will probably be the governor, and General Chaffee will be under his orders as military commander-in-chief.”

—A Washington dispatch states that the Russian ambassador there “has been learning accurately of the naval strength of the United States in Asiatic waters;” and that “this is an indication that Russia is attempting to learn just what she may have to face if the worst should come.”

—The Boer general, Botha, has rejected General Kitchener's terms for peace. The war will go on.

—The Tennessee Legislature has enacted a law forbidding the education of white and colored children together.

—An exchange states that the General Assembly of Indiana has enacted a law “forbidding Christian Scientists and Dowieites from attempting to heal or treat patients without having undergone an examination before the State medical board.”

—Speaking of the students' riots in Russia, the Springfield Republican says that “the lethargy into which the liberal movement in Russia has fallen of late years is due somewhat, probably, to the general reaction against democracy throughout the world.”

—Rev. Arthur Edwards, D. D., editor of the Northwestern Christian Advocate, and “senior editor” of the Methodist Church, died at his home, 2818 Indiana Ave., Chicago, Wednesday evening, the 20th inst., at 9 o'clock. The cause of his death was la grippe, followed by rheumatism. He was born at Norwalk, Ohio, Nov. 23, 1834.

—In a late speech in the German Reichstag, Von Buelow, the Minister of Foreign Affairs, said: “That we must advance our interests in eastern Asia is a fact which has become historic. It was in that sense I said three months ago that we must have our place in the sunshine. I say to-day that we will keep that place in the sunshine, and not let ourselves be pushed into the shade.”

—Rev. Elijah Kellogg, author of that well-known oration, “Spartacus to the Gladiators,” and of numerous clean books for boys, recently died at his Maine coast home, Harpswell, at the age of 88 years. He was born at Portland in 1813, and went to sea when but a boy. From 1855-65 he was chaplain of the Boston Seamen's Friend Society, or “the sailor's preacher.” Of him it is said: “He was as good a farmer as preacher or writer.”

—Two more attempts have been made upon the life of the czar of Russia, who has “fled from his capital, and is now secreted in his imperial palace at Catschine, thirty miles from St. Petersburg.” Latest dispatches from Berlin, Germany, state that “sedition is rampant in Russia,” and that “the empire is on the verge of revolution.” “Everything goes to show the existence of a gigantic nihilist plot, beside which the clashes between students and Cossacks pale into insignificance.” “Dark hints are given that at the head of the conspiracy is a high official so powerful that the secret police, despite convincing proof, hesitate to proceed against him.”

—In his recent article in the Independent, on “China and the Missionaries,” Herr von Brandt says: “Responsible statesmen in America and England, who are in a position to know the true facts of all cases, can be quoted in support of my argument. Secretary Olney directed the American minister resident at Seoul, in January, 1896, to advise the missionaries to limit themselves austere to missionary work, instruction in schools, preaching the gospel, the care of souls and the sick; and, where this advice is not enforced by the directors of mission organizations, it needs to be by the envoys of governments, if their countries are not to be dragged into discomforting entanglements with the east Asiatics.” Mr. Olney evidently “had a good working grasp of that phase of the Chinese situation four years before the Boxer uprising.”

—Serious trouble between Britain and Russia is brewing in China. The 15th inst. some British workmen were working on a railway siding at Tien-tsin, when they were driven off by Russian soldiers. This brought two companies of British troops to defend the British workmen. Then the Russians sent still more troops. Both sides then decided to await orders from their home governments. The Russians pretend that the railway siding in dispute belongs to them. The British and Russians still face each other. The matter was then referred to Count von Waldersee, head of the allied forces in China; but, according to the latest dispatches from London (March 21), Wogack, the Russian general, “has refused to accept Count von Waldersee's arbitration at Tien-tsin, and demands that the British not only withdraw, but apologize for removing the Russian flag. General Barrow refuses to do either, and in so refusing has the support of the British government. British re-enforcements are being sent.” In a dispatch from St. Petersburg a French diplomat is quoted as saying that “an Anglo-Russian war is impossible, as Russia need only threaten to support the Boers to bring Great Britain to her knees.” With the Manchuria problem looming up, however, the Tien-tsin incident will be regarded secondary, and the Manchurian affair is now regarded “the plague-spot in Anglo-Russian relations.” The British and Russian troops may withdraw from the territory, “pending decision on conflicting international claims.”



VISIT TO GERMANY AND THE BRITISH CONFERENCE

AFTER learning of the postponement of the General Conference, I decided to take a little more time before sailing for America. Just as I was about to leave Denmark, I received an urgent request from Elder Conradi to attend a council and meeting of their Conference Committee at Friedensau, Germany, which I decided to do, leaving Copenhagen, January 14. I found Brother Conradi just recovering from a severe attack of influenza. As a consequence of his continuous labors and long journeys, being many times much exposed, he was taken ill, and laid up at Basle for several days. But he was now better, and able to preside at the council.

The work at Friedensau has made considerable progress since I was there last summer during the camp-meeting. The new sanitarium building is inclosed, and makes a good appearance. The school is also in progress, with about thirty students. Quite a large number of those who requested admittance could not be accommodated; indeed, the accommodations are not adequate for the number already in attendance, but the students are so anxious to receive the benefit of the instruction that they are willing to put up with many inconveniences. I fear that the importance of these missionary schools in these large and important fields is not fully appreciated. If it were, it seems to me that more would be done to place the schools in a position where they could more fully meet the great demand. This is a matter that will need most careful consideration. The German Conference has done nobly in raising funds and starting the work as they have, and there is a large number of noble young persons who ought to be given the opportunity they so much desire in order that they may be fitted for such work as the Lord may have in store for them.

From Friedensau I went to London, England, arriving there January 19. I was much pleased to meet my sons there, and also the families of Professor Prescott and Dr. Waggoner, with many others. Heretofore I had not had an opportunity to spend any time in this Conference; and as the time of the General Conference had been postponed, and being urged much by the brethren, I decided to remain a while and visit a number of places. After holding one meeting with the North London church, I visited Leytonstone, where Professor Prescott was conducting an institute, giving instruction to a number of brethren and sisters who were preparing to engage in the work. With the assistance of Elder Champness and others, he also conducted a series of evening meetings in a new tabernacle, which they have lately erected. Quite a church has been raised up at this place, and others are accepting the truth from time to time.

I also visited Balham, where Elders Washburn and Meredith are conducting a series of meetings. Here, too, I found an interesting company, and had a pleasant visit with the brethren. A goodly number was present at the meeting, and we were glad to learn that some souls have lately decided to follow the Lord. In company with Elder Prescott, I visited Birmingham, where Elders Andross and Haughey have been engaged in work since last June. The annual Conference was also held at this place. Since the beginning of the work in June, about forty persons have accepted the truth of the Lord, and the interest is still good. I was much pleased with the appearance of the company, and greatly enjoyed our meeting with them on Sabbath and Sunday. I found Brother Haughey and Brother Andross and his family in good health, and enjoying much of the blessing of God in their work.

It will also be remembered that the food factory established at Salford Mills was destroyed by fire, which was a severe blow to this new enterprise. For a time it was feared that it would have to be abandoned. But through the energy and earnest efforts put forth by the brethren in charge, and the blessing of the Lord attending them, they have now settled at Birmingham, and begun anew the manufacture of health foods. Success has crowned their efforts, and the prospects for the future are good. Brother H. G. Butler is now manager, and he, with

his co-workers, is sparing no pains to make the enterprise a success.

At Birmingham I parted with Brother Prescott, he returning to London, while I went on to Liverpool, where Elders M. A. Altman and Harry Armstrong are conducting meetings. I spent three days at this place, visiting among the friends, and meeting with them in the evenings. Although the attendance was not large, we enjoyed some very precious seasons. I also spent a day here just before sailing for America, and during this time three persons were baptized, and others have begun the observance of the Sabbath. Although the work is not moving rapidly, still there is a steady advancement and a growing interest.

I then went to Belfast, Ireland, arriving there Thursday morning, January 31. There I met Brother William Hutchinson and his family, who for some time, with the assistance of other workers, have been laboring in this city. They have a portable tabernacle, which they move from place to place as circumstances indicate. I spent four days at this place, and during the time made a short visit to Banbridge, a short distance out. On week-day evenings our meetings were attended by forty or more, and on Sunday by a much larger number. On the Sabbath our attendance was nearly sixty, and all but five of these had fully connected themselves with the truth. They were an intelligent class of people, and seemed to have their whole hearts in the work. It has taken time to get a foothold in this place, and the effort has met with many difficulties; but the present outlook for the work is encouraging, and we earnestly pray that the blessing of the Lord may attend it, and that a large church may be raised up there to glorify the Lord.

February 5 I returned to Liverpool, and on the 6th, in company with others, embarked for America. The Lord gave us a favorable passage, and we were thankful to land safely in New York, February 14. I have no discouraging word to bring from the work in Europe. While we meet with difficulties and obstacles, still it is the Lord's work, and by the power of His grace it is bound to triumph. Special discouragements have met us during the last year in Scandinavia, but even these things will prove a blessing, and will result in the advancement of the cause of truth and the glory of God's name. To Him be all the praise.

O. A. OLSEN.

CHICAGO CHINESE MISSION

THERE is a work being done in Chicago that, although unostentatious and quiet in its character, is bearing visible fruit for the kingdom. This work has been persistently, faithfully, and prayerfully carried on for the last seven years.

No one connected with this work is rich in this world's goods, and the procuring of money to meet the expense of light, heat, and rent is no small part of the burden; in fact, it has been uphill work since the start, yet God has so signally blessed it that there could be no thought of giving it up.

The work we refer to is that being done among the Chinese; a school is conducted every Sunday evening at 262 State St., where the students are taught to read and speak the English language, and are instructed in the present truth. The eagerness with which these young men take advantage of the opportunity afforded them, and the interest they manifest in the truths of the Third Angel's Message are indeed gratifying to those carrying on the enterprise; but it is especially encouraging when one after another accepts the truth taught. Such instances are not infrequent, and are always accompanied by a firm, unwavering adherence to the principles of truth and a strictness in Sabbath observance that nothing but a living faith can produce.

The teachers give their time, and the students contribute what they can. Previously to the recent trouble with China we were able to interest outsiders who, well knowing the nature of our work, helped us; but since the trouble, such prejudice has arisen that it is impossible to get help from that source.

Mrs. C. S. Potts, Supt.,

7116 St. Lawrence Ave., Chicago.
Mrs. Jessie Roach, Asst. Supt.

COLORADO

SINCE coming to Colorado, I have visited several of our churches, holding a few meetings at each place. Since our Conference I have canvassed some for "Christ's Object Lessons," but on account of smallpox have not done as much as I hope to later.

I am now laboring in Boulder, and am finding some who are interested in Bible readings. One man and his wife, who are taking readings, first became interested in our truth by the pastor of his church asking him to conduct a Bible reading on the gospel plan of supporting the Lord's work. He studied his Bible, and gave them a strong reading on the tithing system, which made quite a stir among the members of the popular church. When the minister reproved him for taking the tithing system so literally, the brother replied that he must stand by the word of God, which was according to the articles of faith of their church. Well, said the minister, if you are going strictly to follow the Word, you can not stop on the tithing; there is more Bible for keeping the seventh day than for tithing; and if you go on in that way, you will have to be a Seventh-day Adventist. The brother replied that he could only follow the Word, no matter where it led him. As he studied his Bible, he soon became convinced that the seventh day is the Sabbath, and began to keep it, and for some time has been attending our Sabbath service. For the last month I have been holding readings with him and his wife, and they seem to drink in other truths, such as life through Christ. How true it is that we can do nothing against the truth, but for it.

GEO. O. STATES.

A LETTER

Editors Review.

DEAR BRETHREN: The following may not come up to the present power of the message, but there are mission workers throughout the field who have been personally influenced in the matter brought forth. I have also thus wronged publishers and people, and wish in the right way to bring it before them, that they may forgive, and glory in that Christ who said, "Confess your faults one to another."

From the Past

The book of Galatians being ended in our schools, we, having tasted something of the experiences developed through faith in God, are facing experiences of several years ago—probably 1887.

There was much in the lessons then to lead to righteousness. With what power it was stated I can not say. What it included I do not know. For, though engaged in mission work in one of our cities where wrong would greatly wound, I opposed, thinking the publishers of the lessons assumed to change the "two-law theory," and remove the landmarks of our faith. But this thought was in myself; and, thinking it to be their intent, I did not overcome by the faith, which they were declaring, and so was in darkness till faith came.

In the mission, I persuaded the workers, so far as possible, to reject large portions, and to rearrange the teaching. This teaching was thus a law theory which lacked much of the power of faith. There was blindness through unbelief, to the extent that the higher privileges of the gospel were not received—and at so momentous a time!

These lines are written that the reader—*you*, if you have felt wounded by this pressure of darkness, or at any time have been confirmed in that same unbelief—may know that God has given grace to turn. And I sorrow because of my blindness, yea, rather, rejoice that my eyes have been opened, and that you may joy that God has turned my face toward the living Saviour and His righteousness.

Now I catch and experience a power in the revelation of the gospel of God; and, though faint, it is full of glory, truth, and authority; and I rejoice that the book of Galatians has been brought forward—a witness to these things, and far more when we receive them.

To any who would say, "Evidently the landmarks are being removed," the word is, Look up! Look up! The landmarks are where they were. Behold the glory of the covenant bow, and the ever-living THRONE! Then others will say *you* are removing the landmarks, yet the marks are established forever. Look up, and behold in the heavens the illuminating character of Everlasting Love.

There are glories beyond the veil; and also the law, whence it is known to emanate a living, fiery word. Thousands of angels transport His messages; and mortals whose "angels do always behold the face of my Father which is in heaven," will catch the living oracles from the great I AM, unto whom be praise and dominion, glory and majesty, now and evermore.

LLEWELLYN O. MOORE.



MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

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

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

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

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

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

A CHURCH has been secured at the corner of Kneeland and Tyler streets, Boston, Mass., where the writer will conduct a series of meetings beginning March 17. These services will be held every evening during the week, with the exceptions of Monday and Saturday nights, until further notice. There will also be a service every Sabbath at 12 M., and at 2:30 P. M. Sundays. We would suggest that all our people who have relatives and friends residing in Boston or vicinity write them concerning these meetings, inviting them to attend. We shall also be pleased to have any of our people who may be in the city make an effort to attend.

K. C. RUSSELL.

Corner of Hollis and Burroughs Place, Boston.

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH FOR 1901

THE combination of the two journals, the *Medical Missionary* and the *Gospel of Health*, one year ago, created an organ prepared to represent in the fullest degree the work of the International Medical Missionary and Benevolent Association, and broadened the scope of each of the journals. A number of other important changes will be introduced. Several departments have been added to the journal, which, it is believed, will prove of great value to all who are interested in practical work for the betterment of their fellows. A number of well-known writers have been engaged to contribute to the columns of the journal, and several educational departments have been introduced, which will be conducted in connection with a Correspondence School.

Inducements to Subscribers.—The inducements offered to subscribers to the *Medical Missionary* and *Gospel of Health* far exceed any ever before offered to subscribers by any other paper. A perusal of the following paragraphs will convince you of this:—

GOOD REASONS WHY EVERY PERSON INTERESTED IN IMPROVING HIMSELF AND HIS HOME AND HIS NEIGHBOR AND NEIGHBOR'S HOME SHOULD SUBSCRIBE FOR THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH

1. Subscribers to the *Medical Missionary* receive each month a journal freighted with invaluable information on subjects which are not treated in the same manner by any other journal. The subject-matter of this journal is unique, and from month to month is presented fresh, new, and in large part such as can not be obtained elsewhere.

2. Every old subscriber to the *Medical Missionary* who sends with his renewal one new name, one dollar in all, is entitled to receive, *gratis*, in addition to the monthly visits of the journal, a family box containing one dollar's worth of choice health foods manufactured by the Battle Creek Sanitarium Food Company, and the Sanitas Nut Food Company. Each box will contain ½ lb. protose, ½ pound nut-

tolene, 1 pkg. granose biscuit, 1 pkg. granola, 1 pkg. caramel-cereal, ¼ lb. bromose, 1 Midwinter Good Health.

Here are health foods sufficient to serve a good-sized family for a week, *given away* to every subscriber to the *Medical Missionary*, who sends in his subscription right away with one new one, the recipient of the box paying only the charges of transportation, or the box can be sent with any shipment from Battle Creek. Ten or fifteen persons could club together and have the goods come by freight, at little cost to each.

3. Every subscriber to the *Medical Missionary and Gospel of Health* who will send in one subscription for *Good Health*, with one dollar, upon request will receive the *Medical Missionary and Gospel of Health* regularly for one year.

4. Subscribers to the *Medical Missionary and Gospel of Health* can receive free membership in the Medical Missionary Training-School by Correspondence.

THE MEDICAL MISSIONARY TRAINING-SCHOOL BY CORRESPONDENCE

This school is the outgrowth of the correspondence school which has heretofore been conducted by the Battle Creek Sanitarium for the training of missionary nurses. The scope of the work has been enlarged considerably, a number of experienced instructors have been added to the teaching force, and the work will for the future be carried on in connection with the *Medical Missionary and Gospel of Health*.

Here are some of the subjects taught in the Correspondence School:—

The general principles relating to medical missionary work; practical physiology and hygiene; Christian Help work; simple treatment; healthful cookery; diet reform; dress reform; physical culture; accidents and emergencies; practical nursing; common diseases; child culture.

All this instruction is free to every subscriber to this journal who is willing to pay postage and to buy the small amount of material necessary.

Special Contributors.—Dr. David Paulson will contribute a series of articles on Fundamental Principles of Hygienic Reform. Dr. J. H. Kellogg will contribute a series of articles on Christian Philosophy, which will include the following topics: (1) The Immanence of God: Evidences and Illustrations of; (2) the Personal Attributes of God; His Intelligence, Love, Common Sense, Kinship with Man, Fatherhood of God, Sonship of Humanity; (3) the Province of Prayer; (4) the Image of God; (5) Soul and Spirit; (6) If a Man Die, Shall He Live Again? (7) Scientific Evidences of a Life beyond This; (8) the Great Renovation; (9) the Greatest Thing in the World; (10) Divine Healing; (11) Fallacies of Christian Science—So-called; (12) Intelligent Faith and Blind Faith. Practical articles on various subjects will be contributed by Drs. Kress, Rand, Lindsay, Winegar, Thomason, Stewart, Nicola, Riley, Rossiter, Eshelman, Elders E. J. Hibbard and G. C. Tenney, Mrs. E. E. Kellogg, Mrs. S. M. Baker, and others.

Besides the usual editorial and general articles, reports will be given each month from the various sanitariums under the direction of the Medical Missionary Board, from the medical missions, home and foreign. There will be practical articles on methods of work from city missionaries of experience, as Mr. and Mrs. W. S. Sadler, and Dr. Geizel, of Chicago; Mr. J. A. Dalson, of San Francisco; W. F. Schwartz, of Philadelphia; on Christian Help work from Dr. Mary W. Paulson, Dr. Julia White, Mrs. S. M. Baker, and others; and the Mothers' Council will contain practical articles on home hygiene and the care and training of children.

Address Medical Missionary Pub. Co., Battle Creek, Mich.

BUSINESS NOTICES

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

WANTED.—Farm hand for 1901. Correspondence solicited. Address Richard Jones, Lodi, Wis.

A SABBATH-KEEPING DENTIST can find a good opening near New York City. For particulars, address J. M. Foster, 239 W. Twenty-ninth St., New York City.

FOR SALE.—Harness shop in good farming community; ample buildings; excellent water; stock and grain farm, four miles from county seat; macadamized road by door. Will sell stock and all equipments if desired. Address R. A. Craig, Spencer, Ind.

FOR SALE.—Harness shop in good farming community. Stock will invoice at \$300 or \$400. Prefer to sell to S. D. A. Owner is sick, and must sell. Address Mrs. L. A. Dalla, New Market, Ind.

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:—

Mary S. Branson, Salem, Ill.

Mrs. C. M. Copeland, Hinton, Cowley Co., Kan.

R. L. Hurlbert, Kimball, Neb., all current publications.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind., tracts and papers.

Obituaries

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

BANTA.—Died at Duluth, Minn., our brother in Christ, David Banta, a member of the Helena (Mont.) church, aged 51 years. At the time of his death he was visiting his sister, whom he had not seen for fifteen years. The deceased accepted the truth seven years ago. The interment was at Wyoming, Minn. Elder Huntley, of St. Paul, spoke comforting words to the mourners.

EDITH DUNNE.

FLANNIGAN.—Brother Josiah Flannigan, of Mazepa, Minn., fell asleep in Jesus, Feb. 21, 1901, aged 77 years, 8 months, 11 days. He accepted the Adventist faith in 1894, and lived it out till death. The night before his death, after holding family worship he went to bed feeling as well as usual. His wife went to his room in the morning, and found him cold in death. The funeral services were held at Mazepa, by the writer.

F. A. DETAMORE.

JORDAN.—Fell asleep in Jesus, Feb. 5, 1901, at Winona, Wis., of pneumonia, whooping cough, and chicken pox, William Orval Vernon Jordan, aged 6 years, 5 months, 16 days. Although broken-hearted, we expect, if we follow the Lord in all things, to meet him in the resurrection morning. He talked much of the Lord's coming, asking many times when we thought it would be. Funeral sermon by Elder Smith, of Spokane.

GEORGE AND MINNIE JORDAN.

CHURCH.—Died at Union Square, N. Y., Feb. 24, 1901, Mrs. Mary Church, in her seventy-second year. Sister Church formerly belonged to the Methodist Church, but about seventeen years ago she heard and accepted the truths of the Third Angel's Message, and began the observance of the Sabbath, keeping it faithfully till death. The Christian's hope was presented by the writer to a large congregation. Text, 1 Thess. 4:13, 14.

G. B. THOMPSON.

SCHUSTER.—Died at Cincinnati, Ohio, Feb. 10, 1901, of pneumonia, Mrs. Flora Belle Schuster, aged 32 years. She was raised a Catholic, but accepted the faith of Seventh-day Adventists about a year and a half ago. She had a cheerful disposition, was a true wife and faithful mother, beloved by all for her Christian character. A husband and four small children will now feel the loss of a wife and mother. Funeral discourse was given by the writer, from 1 Cor. 15:22, 23.

J. G. WOOD.

HARDY.—Died Aug. 3, 1900, near Durand, Wis., of paralysis, Brother Allen R. Hardy. Born at Erie, N. Y., he removed to Wisconsin. A charter member of the Knapp (Wis.) church, he lived a consistent life till the sixty-fourth year of his age. He was laid to rest beside his son, David Hardy, in Durand, Wis., who died Feb. 21, 1898, of appendicitis, the latter being, at the time of his death, 37 years, 5 months, 22 days old. Rev. R. J. Liemkuller conducted the services.

* * *

BLODGET.—Miss Clarissa Blodget was born in Vermont, March 4, 1801. When she was quite young, her parents moved to New York. In 1843 they moved to Michigan, living in St. Joseph County, where she died, Dec. 12, 1900. She accepted the truth in 1872, through reading the REVIEW AND HERALD, and was firm until she lost her mind, two years ago. Funeral services were held at the home of Brother Babcock. Words of comfort were spoken by the writer, from 1 Cor. 15:55, to a large and attentive audience.

B. HAGLE.

CHICAGO & GRAND TRUNK R'Y.

Taking Effect Dec. 15, 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.....	8.80 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	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 8.00		pm 11.30
Michigan City.....	11.25		8.45	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	7.22	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	4.00	9.00	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		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		
Springfield.....				12.16	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. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 8.30		pm 6.00
New York.....		pm 4.00			6.00		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.25
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		2.30			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40		1.38	6.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 9.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	5.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	5.35
Niles.....	3.15	1.22	3.25		6.05		6.05
Michigan City.....	4.28	2.20	4.45		7.05		7.01
Chicago.....	6.30	4.00	6.40		8.55		8.50

*Daily. †Daily except Sunday.

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

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BATTLE CREEK, MICH., MARCH 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 committee on foreign relations, of the Cuban Constitutional Convention, have unanimously agreed to reject the act of the Congress of the United States, which we reported week before last. Much is involved in this.

NEXT WEEK

will be begun the study of the Second Commandment. In this study will be made plain the idolatry of the use of images, and how image worship was established as a part of Catholic faith. Do not miss these studies.

NOTICE!

THE Committee on Entertainment for the General Conference have been putting forth earnest efforts to provide accommodations for all who might apply; but at this late date we learn that many are coming for whom no accommodations have been secured, and in order that no one may feel disappointed after his arrival, we wish to state that the best and most available places have been taken, and those who come from this time on will necessarily have to arrange for their own accommodations at public places or in families not of our faith. The seating capacity of the large Tabernacle will be taxed to its utmost, and many will be unable to enjoy the meetings because of this congested condition. If the Committee could arrange for every one, they would esteem it a privilege to do so, but this does not seem probable at this late date.

J. W. COLLIE,
Chairman Committee on Entertainment.

NOTICE!

IN harmony with Article V, Section I, of the General Conference Constitution, notice is hereby given that the thirty-fourth session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., U. S. A., April 2-23, 1901. The meetings will be held in the Seventh-day Adventist Tabernacle, beginning Tuesday, April 2, at 9 A. M. The membership of the Conference is defined in Article III of the Constitution.

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

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in April, 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.

REDUCED RATES TO THE GENERAL CONFERENCE

REDUCED rates have been secured for all who desire to come to Battle Creek to attend the General Conference, as follows: In the Central Passenger Association (the territory of which includes the States of Illinois [except the north-western portion], Indiana, Ohio, Lower Peninsula of Michigan, southern Ontario from Port Huron to Toronto, and western New York and Pennsylvania on a line west of and including Buffalo, Salamanca, Kinzua, Oil City, and Pittsburgh) ironclad signature form of tickets will be sold to Battle Creek, at one fare for the round trip, March 31 and April 1 and 2, with final return limit, April 25.

Any person in the territory described can go to any railway station, on the dates mentioned, and secure a round-trip ticket to Battle Creek, at one full fare. No certificate is necessary to secure these rates. The only requirement is for the person to present himself at the railway station with money in hand, and call for a round-trip ticket to Battle Creek, of the form already described, and the rates will be secured all right.

In regard to rates in the Western Passenger Association, we have no further definite instruction than what was published last week. We are definitely informed, however, that leading lines of the association are working for one fare for the round trip. Those purchasing tickets will need to inquire of their station agent whether he has received advice to that effect or not. The proposition that the association is working on is as follows:—

"Rate.—One regular first-class normal tariff (not temporarily reduced) fare from points in association territory east of and including Colorado common points and Cheyenne, Wyo., to Battle Creek, Mich., and return.

"Dates of Sale.—Tickets to be sold from points east of the eastern State line of Colorado on March 31 and April 1, and from points in Colorado east of and including Colorado common points, and from Cheyenne, Wyo., on March 30 and 31. The sale of tickets must, however, be so regulated that passengers will not reach our eastern gateways later than April 2, in accordance with requirements of Central Passenger Association lines.

"Limit of Tickets.—Tickets to be good for return, leaving Battle Creek, to and including April 10, except that by depositing same with the agent of the terminal line immediately upon passenger's arrival at Battle Creek, return limit may be extended up to and including April 25, 1901. All tickets to be limited to continuous passage in each direction, going trip to commence day of sale, and return trip date of execution."

If the preceding proposition is adopted by the association, the rates will be one fare for the round trip; if rejected, they have already promised rates of one and one-third fare for the round trip, on the certificate plan.

The rate of one and one-third fare has been named for the territory in the Southeastern Passenger Association, which is south of the Ohio River. Every person purchasing a full-fare ticket to Battle Creek, March 31 to April 3, will ask the agent for a standard form of certificate, which, when signed by me on presentation in Battle Creek, will entitle the holder to purchase return ticket at one-third fare not later than April 25. This reduction is on condition that

there is a total of one hundred persons from the territory of these two associations who have bought tickets at full rate coming, and hold certificates described above. "No refund of fare can be expected because of failure to secure such certificates." Each person desiring to come to the Conference should see his local railway agent, and obtain definite instruction regarding rates, etc.

We advise our brethren outside of the territory of the Central Passenger Association to purchase tickets to boundary points of that association (unless the one-fare plan is made effective everywhere), and then purchase round-trip tickets from there to Battle Creek, as that will be cheaper for them, even better than clergy rates. For instance, the round-trip rate from Chicago to Battle Creek will be \$4.15, while ministerial rates are \$5, plus fifty cents, fees for securing permits for those outside of the territory of the Central Passenger Association.

L. A. HOOPES, *Trans. Agent Gen. Conf.*

TWO WEEKS FROM TO-DAY

we expect to begin a series of articles in the REVIEW AND HERALD on

THE GIFT OF GIVING

These articles will be invaluable to every person who can be induced to read them, provided only he believes the truth that is taught in them. Now, please do not, you can not afford to, allow your subscription to expire.

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		APRIL					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					
F. M. 3		L. Q. 10		N. M. 18		F. Q. 25	

The Sun Sets

Let not the sun go down upon your expired subscription.

	Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Northern California.	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah, Nevada, and Central California.	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California.
FRI.	5	6.29	6.28	6.27	6.23
SAB.	6	6.30	6.29	6.28	6.24
FRI.	12	6.37	6.35	6.33	6.28
SAB.	13	6.38	6.36	6.34	6.29
FRI.	19	6.45	6.43	6.40	6.32
SAB.	20	6.46	6.44	6.41	6.33
FRI.	26	6.53	6.50	6.47	6.39
SAB.	27	6.54	6.51	6.48	6.40