

The Adventist Review and Sabbath Herald

HOLY BIBLE
#AM Lindsley
IS THE FIELD
OF THE WORLD

WESTBURY, N.Y.

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

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THE ANSWER.

"BEFORE they call, I will answer."

And can it be that Thou didst know
And plan for me so long ago,
And made it best
That when, all anxiously, I prayed,
The raging of the tumult stayed,
And I found rest?

Yes, thou hast said, before we pray;
Not only dost not say me nay,
But in delight
Hast called from out infinitude
A tender, grand, and sweet prelude
For this glad night.

Lord, with new faith I wait the morn
When all the joys and hopes, heaven-born,
Shall culminate,
When we our loving Lord shall see,
When we shall be fore'er with thee,
Past heaven's gate.

— Elizabeth Perry Howland.

THE NEED OF CHRIST IN THE SOUL.

MRS. E. G. WHITE.

By a parable Christ seeks to make known the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. "When a strong man armed keepeth his palace," Christ says, "his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Those who know not God, and Jesus Christ, whom he has sent, are under the rule of the enemy, in bondage to his will. He rules the mind and affections by his spirit. But Christ came into the world to dispute the claims of the enemy, and Satan was made to understand the meaning of the promise given in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A stronger than the strong man armed was on the field of battle, one who could dispossess him of his weapons and limit his power.

"When the unclean spirit is gone out of a man," Christ continued, "he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

There is no such thing as neutrality in the service of God. He can not be satisfied with anything short of entire consecration,—consecration of thought, voice, spirit, every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. Every person enlightened by the truth must represent Christ. Christ is to be formed within, the hope of glory. Man can not accept the righteousness of Christ, to be a living, abiding principle in the soul, without a transformation of the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ must understand that they are to use all their powers in co-operating with their Redeemer. They are to wear his yoke, and work in his line.

"He that is not with me is against me: and he that gathereth not with me scattereth." Those who wear Christ's yoke of obedience to the commandments of God will gather with Christ. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for him and magnify his name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit."

When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By co-operation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed.

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness.

The prayers of congregations may be offered to God with a round of ceremonies; but if they are offered in self-righteousness, God is not honored by them. The Lord declares, "I will declare thy righteousness, and thy works; for

they shall not profit thee." In spite of all their display, Satan comes in with a troop of evil angels, and takes possession of the garnished habitation. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."

Those who have not sanctified themselves to the Lord are of the class who profess righteousness, but who do not maintain good works. These are brought to view in the first chapter of second Peter. There are many like the scribes and Pharisees, who, lacking these things, are "blind, and can not see afar off," who have forgotten that they were purged from their old sins. Because they do not gather with Christ, they lose their impressions for good. Unfaithful stewards, they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understood the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith.

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of his ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

If the professed followers of Christ would exercise living faith in a personal Saviour, if they would look to him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. "We have not an high priest which can not be

touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Two classes are set before us in the word of God: those who "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," and those who, with Paul, can say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." We are to decide between the false and the true.

God has made his people "a spectacle unto the world, and to angels, and to men." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." His children will not wear a yoke of bondage, but the yoke of Christ, who said, "I have kept my Father's commandments." He says of his people, "Their sins and iniquities will I remember no more." Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Let us hold fast the profession of our faith without wavering."

May the Lord help his people to have clear discernment, to live and speak and act as children of the light, trying in everything to please him who gave his life that they might become his representatives to the world.

OUR ISOLATED MEMBERS.

CLARENCE SANTEE.

WHEN circumstances so shaped that you found it necessary to settle down far from those of like faith, did you think that unseen angels were helping to shape it all? The Spirit of God has said that his people are like lights here and there in the darkness. This is the way God looks upon you, and this is what God expects you to be, in the place where you are.

Christ, when praying to his Father, said, "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. "Even so" means just that way, and for the same purpose. Think of it. Christ has sent you where you are for the same purpose that God sent him to this earth. Will you be as faithful to your trust as he was? If you are, it will be but a little while until you will share with him in the reward of heaven. Your light does not consist in the amount of talking that you do, but in ever living his life. He never forgot a kind act, no matter how small, whether done to himself or to others. At the same time, he never remembered those things that were done to cause him pain. "When he was reviled," he "reviled not again." He did the most for those who used him the worst. Strange life for such a world as this! Are you like him? God wishes us to be like him, and we can become so by his grace, because he says that "when he shall appear, we shall be like him."

Of all the universe, Christ chose this planet, blackened and scarred by sin, as the place to come and show the most wonderful manifestation of his love and pity. I often think of our isolated Sabbath-keepers as the most nearly in the same condition in which Christ was placed, sent out from his Father's house to a planet where not one could see as he saw. Are you lonely? So was he, spending whole nights in prayer and weeping. Does the way seem hard? He carried a heavier load, and he is with you now in yours. May you, like him, "not fail nor be discouraged." God loves you where you are, and wishes you to represent him just where you are.

A SONG OF FAITH.

THERE are ships far away on the ocean
That landward no breeze will blow;
There are yearnings some fate's put in motion
That never fruition will know.

There are snows sleeping cold on the mountains
That never will yield to the sun;
There are feelings with ever locked fountains
That will melt to the wishes of none.

In the forests are suffering creatures,
Whose moanings are heard but by God;
In the bosom are griefs whose white features
Are as hidden as those under sod.

But, mortal, take heart, and the muttered
Rebellion of spirit disown.
Not a prayer, saith the seer, was yet uttered
But it went without loss to the throne.

— Will T. Hale.

PREDICTIONS OF FALSE PROPHETS.

J. N. LOUGHBOROUGH.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, . . . thou shalt not harken unto the words of that prophet, or that dreamer of dreams." Deut. 13:1-3.

In still further noticing rule six for testing the gift of prophecy, the question may arise, If the prophet makes some prediction that comes to pass, even if it be a miracle that he said he would perform, would not such fulfillment be one of the tests of a true prophet, according to rule five?—Not at all. In this rule six we are counseled to watch the nature of his testimony, whether it draws us nearer to the Lord, or away from him. Virtually, we are counseled to test the prophet by all the rules, and not decide that he is a true prophet because apparently he is in harmony with one rule. I say apparently, for the next question naturally arises, Where did he get his prediction of events to take place, if perchance he made a prediction? We understand from the Scriptures that anciently unprincipled men, false prophets, "stole" the words of true prophets, and passed them off as their prophecy, seeking thus to succeed with their deception.

The Lord, by the prophet Jeremiah thus speaks of their work: "I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." Jer. 23:30, 31. Instead of the Lord using their tongues, and speaking through them even while in the vision, they steal the words of the true prophet, repeat them as their own words received from the Lord, saying, "He saith."

That lying spirits of Satan thus seek opportunities to learn what is to come, and then go forth to tell it, or to pervert and deceive their subjects, is apparent from the case stated by the Lord's prophet Micaiah, respecting the spirit that was permitted to deceive Ahab's four hundred false prophets, as recorded in 2 Chron. 18:18-24.

The Lord has told his people in these times that "the devil is a careful student of the prophecies of the Bible." And why is this? Is it to learn the truth that he may help on the work of the Lord?—No, by no means, but rather that he may tell some of these things that are coming,—having stolen them from the Lord's prophets,—thus making it appear that his prophets are true ones.

Satan closely watches events, and when he finds one who has a specially strong spirit of opposition to the truth of God, he will even reveal to him unfulfilled events, that he may more firmly secure himself a seat in his heart. . . . During his experi-

ence of nearly six thousand years he has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race.—"Testimonies for the Church," Vol. II, pages 171, 172.

Again we read:—

Those who have bitterly opposed the truth of God, Satan uses as his mediums. To such he will appear in the assumed person and garb of another, it may be a friend of the medium. He will increase their faith by using the words of their friend, and relating circumstances which are about to take place, or which really have taken place, and of which the medium knew nothing. Sometimes, previous to a death or an accident, he gives a dream, or, personating another, converses with the medium, even imparting knowledge by means of his suggestions. But it is wisdom from beneath and not from above. The wisdom taught by Satan is opposed to the truth, unless, to serve his purpose, he apparently clothes himself with the light which enshrouds angels. To a certain class of minds he will come sanctioning a part of what Christ's followers believe to be truth, while he warns them to reject the other part as dangerous and fatal error.—*Id.*

The wily adversary is called "That old serpent, which is the devil, and Satan." Rev. 20:2. What is literally true of a serpent is true of Satan's teaching and work. A serpent's track is a meandering one. He can only travel by means of the wriggling and twisting of his body. Elder Mitchel, of Iowa, about two years ago told me of the catching of a "live and perfect snake." It was placed in a long straight box, open at each end, and a trifle larger than the snake, so that it was not in any way bound, and was so loose in the box that it could have been readily and easily drawn out by the hand. But it could not get out itself because of insufficient room to make the meandering motions of its body needful to its forward travel, consequently it remained in the box, and starved to death. So of the track of "the old serpent," the devil; while truth goes in the most direct line, Satan's course is a meandering one. Speaking of him, the Saviour said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Although Satan's prophets may do miracles; or may speak of things to come, by the aid of what they have seen take place (as the death of a person occurring at a certain hour), or tell of an event to come (of which they "stole" their knowledge from God's prophet), yet in applying all the rules to their case, it will soon be seen where they fail to be in harmony with the Lord's standard of true prophets. Satan will not teach submission to God's law, but rather the service of other gods, even though it be in the self-pleasing way of shunning the path of self-denial.

"THE WIDOW'S ALL."

A. R. OGDEN.
(Wilson, Kan.)

"BUT she of her want did cast in all that she had, even all her living." How many try to screen themselves under the pretense of giving the widow's mite! How often we have heard it said, "Well, I will give a widow's mite anyway," when the giver really meant to say, "I don't wish to give much, but will give a little, and will call it the widow's mite."

Let us carefully notice what is the widow's mite. The record says that she gave all, even all her living, and also that she gave of her want. Then how many have ever given the widow's mite? How many have given of their want, their *all*?

Many to-day excuse themselves from giving to the Lord's cause because they are afraid that the gift will be misappropriated. But does this excuse or lessen our obligation to render to the

Lord that which he claims as his own in tithes and offerings? Mal. 3:8-11. "Man's abuse of the gift could not turn God's blessing from the giver."

The first and great object the Lord has in asking tithes and offerings from us is the blessing that will revert to the giver. It is not so much the need of us and our money as it is *our* need of the Lord and his blessings. And why should we not be willing to give when the Lord has given *all* for us?

Now as we are nearing the season of the year when gifts will be lavished upon one another, shall we allow the Lord's cause to go unnoticed? Shall we not rather lay up treasures to our account in the bank of heaven? How much of our money is spent for things of naught, while the cause that we profess to love is allowed to suffer? Shall not the year 1899 witness a revolution in many of our homes? Often at this season of the year our thoughts have been upon self, but shall we not this year have them centered upon the Lord and his truth? How many of us will give more this year than ever before to our missions in the coming annual offerings? Ought it not to be even so? We are certainly one year nearer the end. Let all remember the widow's "ALL."

Have you been guilty of robbing the Lord of his own, not only in tithes but also in offerings? If any have been careless or negligent, let the credit be redeemed. Let not the year's record pass into eternity with the awful word "robbery." Let the records be cleared. Pay the old long-standing debts. The reward will come. The Lord will care for the blessings.

"Where your treasure is, there will your heart be also." Luke 12:34. Where is your treasure, brethren, on earth or in heaven? "There will your heart be also."

THE BLESSING OF BENEVOLENCE.

GEO. M. BROWN.
(Humboldt, Neb.)

As "God is love," he requires nothing of us but what he, in his infinite love and wisdom, sees will be for our good. We find this truth plainly stated in Deut. 6:24; 10:12, 13.

The system of tithes and offerings for the support of the gospel is not only God's plan for carrying forward his work in the earth, but is also a wise provision to guard against covetousness and hoarding of earthly treasure. The Spirit of the Lord says *Give*; the spirit of Satan says *Keep*. And these two spirits are striving to control the minds of men. By giving to the Lord his own in tithes, and making freewill offerings to him, we obey the promptings of the Holy Spirit, and develop characters like the great pattern—unselfish and Christlike. As the tithe is a definite proportion of the income, it is a safeguard to the poor as well as the rich; for if paid, it is a constant recognition by both that all their blessings come from God.

Many urge the payment of tithes and offerings because of the great need of the cause, but this is only one side of the question; the other is equally as important. Pay your tithe because of *your* great need; for it is one of the means God has ordained whereby you may escape the terrible sin of covetousness. "God is not dependent upon man for the support of his cause. . . . Whatever necessity there is for our agency in the advancement of the cause of God, he has *purposely arranged for our good*. . . . He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolence."

Looking at the matter from the standpoint of man's need to give, it is evident that the

amount which one can give does not enter into the question of whether he should give or not. Thus it is evident that children and young people should give as well as older ones; for they need to cultivate generosity. We are not blessed according to the *amount given*; but according to the *motive* that actuates us in giving, and for this reason the "two mites" of the widow are said to have been more than the "much" cast in by "many that were rich."

Let every one who reads these words co-operate with God in developing unselfishness in his own character by returning to the Lord his own in tithes and offerings.

THE SABBATH IN THE GREEK NEW TESTAMENT.

E. D. KIRBY.

In this and succeeding articles an effort is to be made to present the facts of the Sabbath in the Greek New Testament, in a series of simple studies, so that by a moderate effort the reader may learn them for himself.

In pursuance of this purpose, the alphabet, the diphthongs, the declensions of a few words, and a few simple principles of the language are first given. By a careful study of these, all Greek words and phrases used in these studies can easily be pronounced, and the construction, or way in which the words and phrases are used, becomes intelligible to all.

In addition, references are given to standard Greek grammars, lexicons, and other books of reference, so that any one who so desires may verify for himself the statements made. Such references, however, are given only for such verification, or for further study, and not because they are necessary to an understanding of the subject, as here presented.

1. GREEK ALPHABET: FORMS, NAMES, AND SOUNDS OF GREEK LETTERS.

(Webster's diacritical marks are used.)

Commit thoroughly, pronouncing the names as follows:—

Capital Letters.	Small Letters.	Pronunciation of Names.	Sounds of Letters.	Capital Letters.	Small Letters.	Pronunciation of Names.	Sounds of Letters.
A	α	āl'fā	ā	Β	β	nō	n
B	β	bā'tā	b	Γ	γ	ksē	ks
Γ	γ	gām'mā	g	Δ	δ	ō'mē-krōn'	ō
Δ	δ	dēl'tā	d	Ε	ε	pē	p
Ε	ε	ē'psē-lōn'	ē	Ζ	ζ	rō	r
Ζ	ζ	zā'tā	z	Η	η	sēg'mā	s
Η	η	ā'tā	ā	Θ	θ	tau	t
Θ	θ	thā'tā	th	Ι	ι	ōō'psē-lōn'	ōō
Ι	ι	ē-ō'tā	ē	Κ	κ	fē	f
Κ	κ	kūp'pā	k	Λ	λ	kē	k
Λ	λ	lāmb'dā	l	Μ	μ	psē	ps
Μ	μ	mōō	m			ō'mē'gā	ō

A Greek letter has always the same sound. The sounds of ρ, υ, χ are slightly inaccurate as given; yet for practical purposes it is thought better to take the easier pronunciation here given. The names also of μ, ν, ρ, and χ are slightly changed in pronunciation; cf. (compare) grammar. The letter "theta" occurs in two different forms in this lesson.

α, π, etc., when used in science, are commonly pronounced alfa, pi, etc.

σ at the end of a word has the form s; as, σός. To fix in mind the sounds of the Greek letters and gain some readiness and accuracy in pronunciation, write the pronunciation of the following:—

θεός *god*, ἐντολή *commandment*, ἀγάπη *love*, βαπτίζω *baptize*, κύριος *lord*, Χριστός *Christ*, ξένος *alien*, ζωή *life*, φῶς *light*, ἀγκυρά *anchor* (γ before κ has the sound of ng; so āng'koo-rā), σάββατον *Sabbath*, τό τό, τὰ σάββατα. (The marks ' , , , appearing over vowels, show which syllable to accent; as, κύριος kōō're-ōs, ζωή zō-ā', etc. Do not, for the present, regard the mark '.)

Let those who desire to consult authorities see either of the following: Hadley-Allen's Greek Grammar, Sections 5, 6, 8 with a, 11, 19, 20, 21 with a and b, 95 and following; Goodwin's Greek Grammar, Sections 1, 2, 28, 1, 3, 106 and following, p. vii of preface.

(The first grammar is published by the American Book Company, the second by Ginn and Company, both of Chicago. They will hereafter be referred to by the letters H and G respectively.)

2. GREEK DIPHTHONGS WITH THEIR SOUNDS.

αι = ī as in kite	ου = oo as in moon
αυ = ou " house	υι = wē " we
ει = ā " hate	αυ = ä " arm
ευ = ū " mute	ηυ = ā " mate
οι = oi " oil	ωυ = ō " note

EXERCISE.—Pronounce the following: τοῖς, σαββάτοις, βαπτίζεις, δικαιοσύνη, ἀγαπῶμεν, ἀγαπᾷ, φεύγει, οὐρανῶ. (H. 13, 14 with a, c, d, 16; G. 7, 10, 28, p. vii of preface.)

3. DECLENSION OF τὸ σάββατον, "THE SABBATH."

τὸ (tō) means *the*; σάββατον (sāb'bā-tōn), *Sabbath*; so that τὸ σάββατον means *the Sabbath*. Its full declension, that is, its variations in form to show its number and relations to other words in the same phrase or sentence, is as follows:—

SINGULAR.

Nominative, τὸ σάββατον (tō sāb'bā-tōn), *the Sabbath*.
Genitive, τοῦ σαββάτου (tōō sāb-bā' tōō), *the Sabbath's, of the Sabbath*.
Dative, τῷ σαββάτῳ (tō sāb-bā'tō), *to, for, or on the Sabbath*.
Accusative, τὸ σάββατον (tō sāb'bā-tōn), *the Sabbath*.

PLURAL.

Nominative, τὰ σάββατα (tā sāb'bā-tā), *the Sabbaths*.
Genitive, τῶν σαββάτων (tōn sāb-bā'tōn), *of the Sabbaths*.
Dative, τοῖς σαββάτοις (tois sāb-bā'tois), *to, for, or on the Sabbaths*.
Accusative, τὰ σάββατα (tā sāb'bā-tā), *the Sabbaths*.

In this declension it will be seen that the Greek has the singular and plural numbers the same as English, but that it has more cases. The nominative is used just as in English, the genitive corresponds in general to the English possessive; the dative to the English *to* or *for* with a noun or pronoun; the accusative is the English objective.

Commit the declension of τὸ σάββατον, with the meaning of each case. Drill in repeating orally and in writing from memory. (The pronunciation and meaning of *genitive, dative, etc.*, can, of course, be found in the English dictionary.) (H. 122, 123, 130-132, 151, 153, 272; G. 151, 152, 155, 160-162, 164, 189, 192, 386.)

The form σάββατον (sāb'bā-tōn) for σαββάτοις (sāb-bā'tois) is irregular (see Buttman's Grammar of the New Testament Greek, p. 23, published by W. F. Draper, Andover, Mass., or Winer's New Testament Grammar, p. 63, published by the same house. These are hereafter referred to by B. and W. For a critical study of the Greek New Testament, one, at least, of them is indispensable.)

4. Τὸ Σάββατον (tō sāb'bā-tōn) IN THE GREEK TESTAMENT.

τὸ σάββατον is the Greek form of the Hebrew word "shabbath," meaning *rest*. It occurs in a variety of expressions in the Greek New Testament. These expressions will be considered separately, beginning with the simplest, about whose meaning there is little or no disagreement; and when in the course of our study, the disputed passages are reached, it is hoped each reader may be able to form intelligently an opinion for himself about these.

1. τοῖς σαββάτοις (tois sāb'bā-tōis) is the first form found in the New Testament. This occurs in Matt. 12:1, and is rendered in both the Authorized Version and the Revised Version by *on the Sabbath day*. By reference to the declension of τὸ σάββατον, it would seem this should be *on the Sabbath days* (plural); but an examination of the passage shows that it was a single occurrence,—the occasion when the disciples plucked ears of corn as they passed through the cornfield on the Sabbath. Luke, moreover, in writing of the same event uses the singular σαββάτῳ.

Further, it may be well at this point to explain that the plural of τὸ σάββατον is often used in both the Septuagint and the New Testament with the meaning of the singular. In translating the fourth commandment from the Hebrew, the Septuagint uses the plural, and the first mention of the Sabbath in the Bible in Exodus 16, where the word is used four times, the plural alone is used. And so in most cases in the Septuagint the Greek has the plural form of the word where the Hebrew uses the singular, and where the sense is clearly singular. This peculiarity is, perhaps, best explained by referring to the fact that the Greek names of festivals were regularly in the plural; as, τὰ Διονύσια (with ἱερά understood) the *feast* of Dionysus,

literally the Dionysian sacred rites, or ceremonies. The proper name is thus an adjective used substantively, the noun being understood. English usage would lead us to expect τὸ Διονύσιον, the singular. In accordance with this usage, the feast of unleavened bread is τὰ ἄζυμα (tā ā'zōō-mā), not τὸ ἄζυμον; and the feast of dedication (John 10:27) is τὰ ἐγκαίνια (ēng-kī'nē-ā), not τὸ ἐγκαίνιον. The singular, τὸ σάββατον, is found more often relatively in the New Testament than in the Septuagint. Or the plural may be an imitation of the Aramaic. B., p. 27; W., p. 177; T. (Thayer's Greek-English Lexicon of the New Testament, published by Harper Brothers), p. 565; R. (Robinson's Greek and English Lexicon of New Testament).

This same expression, τοῖς σάββατον, found in Matt. 12:1, 5, 10, 11, 12; Luke 6:2, is used to tell *when* something is done, and is always translated in the Revised Version by *on the Sabbath day*. The Authorized Version is not so consistent; it translates by *on the Sabbath day* five times, and elsewhere by *on the Sabbath days*. An examination of the English text will show that the meaning is not very much affected by the interchange here of the words *day* and *days*. (H., 782; G., 1192.)

2. ἐν σαββάτῳ (ēn sabbātō) Matt. 12:2; John 5:16; 7:22, 23 (twice). This is the second expression found in the New Testament in which the Greek word σάββατον occurs. ἐν is the preposition *in, on*. The apostrophe (in appearance) over the ε is called the smooth breathing. A vowel or diphthong at the beginning of a word has either the smooth (') or rough breathing (') written over it. The rough breathing shows that the letter *h* is pronounced before the vowel; the smooth that the *h* is not thus used; thus ἐν=en, ἐν=hen. ἐν always governs the dative case, and with the dative is a common way of expressing the time *when* (H., 797, 782; G., 1208, 1192). And so ἐν σαββάτῳ is used five times in the New Testament in the sense of *on the Sabbath*. The Revised Version translates it four times by *on the Sabbath*, and once by the equivalent expression *upon the Sabbath*. The Authorized Version translates four times by *on the Sabbath day*, and once by *upon the Sabbath day*. The expressions *Sabbath* and *Sabbath day* being equivalent, the two versions agree.

A question may arise as to why ἐν σαββάτῳ is translated *on the Sabbath*, and not *on Sabbath* or *on a Sabbath*, since the article τὸ the (see declension of τὸ σάββατον, 3) is not used. This is because in expressions of place and time the article is often omitted. (H., 661; G., 958; B., p. 89; W., p. 119 and following.)

ἐν τῷ σαββάτῳ might have been used with the same meaning, as we shall see later.

By a comparison of this with the preceding τοῖς σάββατον (tois sabbā-sin), it will be seen that they are equivalent expressions. They both denote the time when something is or is done.

THE WAGES OF SIN.

CLARENCE SANTÉE.

DID Christ pay in full the penalty for sin? This is a question that was asked me recently. It was reasoned that "the wages of sin is death," and that there is no release; it must be eternal death, or Universalism must eventually be true.

That Christ paid the penalty in full, I could answer, is a blessed fact. And that the penalty is eternal is equally true. Others may find this question confronting them, so let us consider it.

In Rom. 3:23 we read, "All have sinned." "The wages of sin is death." Rom. 6:23. Every man has incurred the penalty. Then we look to Christ as our only hope. Has he taken the penalty upon himself, and paid it? If he has, how do we find him living after but three days of death? Let us see. That he has tasted death for every man, is sure. Heb. 2:9. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. Every sin must be there accounted for. If it were possible for us to commit a sin without the knowledge of the Lord, that sin would prove our death. God does not arbitrarily set a penalty upon the

course that he terms sin, but the results are all folded in the sin itself. Our only hope is that the Lord has marked every sin, and provided a man to bear it.

As Christ became the "sin offering," made "to be sin for us," he became the most sinful being that has lived on this earth. He has taken all my sins; and if another has committed sins that I have not, he has taken them in addition to the burden of mine. With this load upon him, he died; and he, the most heavily burdened, the most sin-laden man that ever died, was buried in Joseph's new tomb.

Now will the penalty be met? There has now been buried *the sinner*—by bearing all our iniquities, the chief of all sinners. Will he lie eternally buried?—Yes. If *the sinner* again comes forth with life, then man can be saved in sin, and will not need a Saviour. But now, in *that grave* lies a man who, himself, NEVER SINNED. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "Death hath no more dominion over him." Rom. 6:9. "It was not possible that he should be holden of it." Acts 2:24. That SINLESS BEING, in HIS OWN RIGHT came forth from the grave. *The sinner was eternally buried.*

This is made more plain in baptism, which is the likeness of the burial and resurrection of Christ. Rom. 6:3-5. A man, to be a fit candidate for baptism, must acknowledge a death in sin. "Knowing this that our old man is crucified with him." "Likewise reckon ye also yourselves to be dead indeed." Rom. 6:6, 11. "For ye are dead." Col. 3:3. What now shall be done with this dead body of sin?—It must be buried away out of sight. "Buried with him in baptism." Col. 2:12. Now again a man killed by sin, a sinner, is buried. If that "old man" of sin, which is buried, ever comes up from the watery grave, that baptism will profit nothing. It must be ETERNALLY buried. Then from that watery grave comes forth A NEW MAN, who has NEVER SINNED. It is not the sinner who died and was buried that comes forth. He remains dead and buried forever. The man who comes forth from the grave is the new man; he has Christ's sinless life.

If the sinner who went into Christ's grave came forth, then can the sinner come forth from the watery grave to be received at God's right hand; because we are buried and raised *in his likeness*. This includes much more than the form. But the sinner never came forth from Christ's grave: he was eternally buried. To the fullest extent the wages are paid. And WE can come forth from *the watery grave* leaving the sinner eternally buried, and rejoicing in the sinless life of the One who NEVER SINNED.

FAITH BEFORE COMMON SENSE.

Sunday-School Times.

FAITH is commonly considered as very well in its place; but it is supposed that its place is that of coming after common sense, not of going before it. The prevailing idea among even Christian believers is that a man's first duty is to exercise common sense; then it is very well to have faith in God, by depending on him to add his blessing to what a man has done or is doing for himself. The idea that faith in God is man's first duty, which must precede the exercise of common sense, or indeed its very existence, and that, if one must choose between faith and common sense, faith is to be preferred, is generally scouted as unreasonable and absurd. Yet in this thing the prevailing idea among men of the world, and among many Christians as well, is wholly wrong; and the popular opinion as to the true order of

common sense and faith is the reverse of what it should be. Faith first, then common sense; that is the order. He who fails to recognize this primal truth is not fully possessed of either common sense or faith, or duly prepared to fill his proper place in this world. He has not yet learned what that place is, or what is his real power as a child of God among men.

If God has any power, God has all power. If man is dependent on God at any time, man is dependent on God at all times. If man ought to trust God after man has done all that he can do, man ought also to trust God before man begins to do, to trust God while man is doing all that he can do, and to trust God when man has done his utmost. Faith in God includes a reverent fear of God and a loving sense of dependence on God. This faith and reverent fear need not be deferred until common sense has brought man to them as a conscious necessity; but "the fear of the Lord is the beginning of knowledge," and man is to continue "in the fear of the Lord all the day long." There is no wise or sensible living without faith in God, no common sense as preceding faith. As well might we say that a man ought to have an abundance of nourishing food, and secure sufficient exercise and ample time for sleep, as precedent to breathing pure air and allowing the blood to circulate freely from heart to extremities. Breath and blood are not merely supplemental to diet and sleep; they must precede eating and exercising, as well as continue while these continue. So with faith as precedent to common sense, and as operative coincident with it.

This was ever God's way with God's people. When the Canaanites depended for protection on the city walls of Jericho, at a trumpet blast in faith from the people of God those Jericho walls fell prostrate. When God's people under Hezekiah themselves built walls about Jerusalem for defense, they were brought to realize that those walls (the best that common sense could dictate) were no sure protection against the Assyrian. Then Hezekiah went to God, in his extremity, and God heard his prayer, and granted him deliverance, without making any use of the walls of defense, which common sense without faith had uselessly built up. All the teachings of the history of God's ancient people were in the same direction, and this for our guidance as well as for theirs. Without faith, common sense is not a safe guide; only when faith leads is common sense of practical service. This as God's truth is the same yesterday and to-day and forever.

As to the dictates of common sense, they are to be heeded always and only while faith in God dominates a man's being and conduct. When a man is consciously acting in God's service, and at God's command, he is to use all the intelligence and attainments that God has given him, seeking God's guidance and power in and through all. This is a truth with its applications to the sphere of citizenship, of church life, of family and individual action.

God is ever to be recognized as the Great Commander, in whose service whatever is attempted is to be prosecuted trustfully to the final issue. God is never to be thought of, or called on, as if he were a quartermaster or commissary to furnish supplies in behalf of a campaign planned and directed by one possessed of mere human knowledge and power. God is to be served and trusted as man's ruler. God is not to be summoned as man's mere servant or helper. Man is ever to put faith first, faith next, and faith always, and his common sense, or his greatest wisdom, is ever to be subordinate to his faith.

BETTER try and fail, than fail to try.

PHILIP GIDDINGS.



"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.

THE TRUE WIFE.

OFTENTIMES I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails were unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam tug untwined her arm, and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the reflux tide, no man knows whither. And so I have known more than one genius, high-docked, full-freighted, idle-sailed, gay-pennoned, but for the bare, toiling arms, and brave, warm-beating heart of the faithful little wife that nestles close to him, so that no wind or wave could part them, would have gone down with the stream, and have been heard of no more.
 — *Selected.*

EXTRACTS FROM CORRESPONDENCE.

ONE of our Southern correspondents writes as follows:—

In regard to the bread matter mentioned in the REVIEW a few weeks ago, I wish to say that I have not used yeast bread for some time. I make a variety of corn bread, oat-flake bread. Nut shortened, unfermented bread is good, and keeps much better than yeast bread. If our bread recipes will be of any use to any one, I shall be glad to give them.

The following extract from a letter written by a sister who is eighty years old, I hope will prove an inspiration to other and younger women, to take an active part in the work:—

I have asked the Lord what I can do. I can not be idle, but must work; for the command is, "Go work to-day in my vineyard;" and he plainly directed me here, where there is great need of work, and I am thankful to be able to help in giving this message to a lost and perishing world. Although in my eightieth year, my Heavenly Father gives me health, strength, and knowledge, to impart the things which belong to our eternal salvation, and I am indeed glad to have a part in the third angel's message. I give Bible readings every day; I have private meetings with families, take orders for our papers and books, and give away tracts, etc. The selling of papers assists me in a financial way, and God supplies all my needs. I feel the burden of the work so great at times that I am overwhelmed. Why can not our sisters arouse from their lethargy?

In a recent article in the REVIEW, I noticed in regard to the reading-habit, an extract from a sister who has been a slave to the reading-habit. I would like to say to that sister that I was once bound with the same chain, and only by the help of God, and by refusing to touch a single story-book, was I enabled to break the habit. For a long time I did not dare so much as pick up a newspaper, because of the unwholesome reading that it contained; but thanks be to God, who giveth the victory. Never,

never, give up the battle until it is won. No book so interests and thrills me now as the word of God.

It is now several weeks since I had any communication from you, and if I did not read the REVIEW, I should be entirely ignorant about your work. The work you have undertaken to perform among our Seventh-day Adventist sisters is commendable, and will surely be approved and blessed by our Lord. There is a necessity for our sisters to be taught the true duty of missionary work; that the most heaven-approved work is not the public meeting, but the home-ministry; that the rearing of her offspring is a paramount duty with any mother, and especially with a Christian mother. It should be impressed upon her mind, in letters of fire, that her sons are the coming lawmakers and rulers of our country, and that her daughters are destined to be the wives of these men, and, in their proper time, mothers to other legislators. How careful ought she to be in feeding and teaching these little ones; that their brains may be clear to comprehend, and their bodies strong to bear the perplexities of life!

I read with great interest your pamphlet, "A Woman-Ministry," and although a man, am benefited by its contents. The power of woman is indeed great, and her influence is far felt in all branches of life. "The hand that rocks the cradle rules the destinies of nations," is true of the humblest as well as of the most exalted mother, and ever will be, if our Seventh-day Adventist mothers were familiar with that maxim. Our children will indeed be epoch-making in the history of the third angel's message, as they will, undoubtedly, apply the finishing touch to the appeal of mercy, which closes the history of this world.

The following paragraph is from a young woman of about twenty-two years of age, and will explain itself. I call especial attention to it, as it concerns a matter of vital importance to every father and mother, as well as to the young people. I have read this experience at two or three of the camp-meetings, and several young persons have come to me and said, "I am also a decision cripple; what can I do to overcome it?" One case was that of a young man, which was exceedingly pathetic for many reasons; and I hope that our fathers and mothers will take to heart the gentle admonition of this daughter of a very careful mother:—

Do you know that if I had a little child to train, I should make him use his power of choice from the time he could pick out his playthings onward. I should give him the benefit of my experience, etc., but the decision should be his own. It is one of the greatest lacks of my character, this inability to decide. I can decide as to whether I wish to walk or drive; I can choose between two pieces of goods; I can tell whether I desire red or blue curtains in my house; I know whether I wish pie or pudding for my dessert; but when it comes to two courses of action, I am completely at sea. I have always had a strong-minded woman for a mother,—a woman whose quick, keen, far-sighted, comprehensive intellect could catch and decide as quick as snap,—and from the time I could choose a doll, in matters small and great I have been accustomed to run to mother and ask, Shall I do this? or, Shall I do that? What shall I do in this case or that? and she has always decided,—very kind from her standpoint, very unwise from my side of the case; consequently, I am a "decision cripple." In your talks to mothers urge upon them, among other things, the importance of letting the children decide for themselves. They should be taught to weigh carefully the arguments for and against, and helped to see clearly

both sides of the question in hand. The future benefits or disadvantages of a negative or affirmative decision should be pointed out to them; but for their own sakes, the decision should be theirs.

This Sabbath morning as I read the article "Concerning Stability," I should believe that my dear Heavenly Father guided your pen for me alone if I could be so egotistical, as every word fits my case; but I know several sisters whom the Lord has as surely penned this epistle to as to myself. But I know the Lord has sent this to me just at the right moment to prevent the downfall of the rock. For forty-eight hours it has seemed as if it must go over, or reason be dethroned; but the Lord has come to the rescue, as I know he always does. Praise his name. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," has been in my mind all the morning, even before reading the Woman's page in the REVIEW.

There are different kinds of prison bars in the world, and more than one kind of martyrdom. I read a great deal between the lines on this especial Woman's page; and though health is ruined by the unfaithfulness and sin of others, perhaps it is better to die standing, than, after having such a terrible upheaval as has been always a horror to me, to fall. It has often seemed that as the straws are put upon the camel's back until the load gets too heavy to carry, so in my life something a little more than the daily looked-for addition to my load brings a darkness and despondency that is almost unbearable; but then I remember that the Lord has said that we shall not be tempted beyond the strength he will give to bear the trial, and I try to take new courage and go forward.

One thing you can depend on, and that is that if you will put yourself in condition to receive it, you shall have strength given for every burden that you have to bear; and it is better to have strength given than to have the burdens removed; for then you are master of the situation. Do not trouble yourself about the burdens, only be careful about the strength. Seek God for strength. "My God shall supply all your need according to his riches in glory by Christ Jesus." He is able to give you exceeding abundantly above all that you ask or think. The things which you have to meet in your home life are among the "all things" that work together for good. We must rejoice in anything that we know is working for our good, no matter what it is; even if it should be the knife of the surgeon used to remove a cancer, we could but rejoice at the prospect of the wound and suffering, even if the chances are that death might ensue. Take the things that come to your daily life with the same faith that you would have in the skill of the surgeon.

You have a great field of labor in your home, — souls to secure for the kingdom, — and as you live a consecrated life before them, enduring whatever is brought to bear, you will be giving a testimony that, sooner or later, will tell in awakening conviction concerning the truth. When this is done, God will take care of the rest, and it will happen either that you will have re-enforcement in your home life for God and the truth, or will be left alone to live the remainder of your days in peace and quietness. Cast your care upon the Lord, and expect whatever you can need to make it possible for you to do your work as a Christian wife and mother. Read Jer. 29:11-13.

Success in a battle depends in a measure upon the absolute fidelity of every individual soldier or sailor. The absence of a man from his post at the critical moment of the battle may endanger the whole cause, and result in the overthrow of government, and in the destruction of human liberties. It is in a large degree so in the church. Let one in a prominent position become indifferent, and the contagion will spread until a spirit of disregard of, and recreancy to, high calling will seize the entire body, and the faithlessness of God's servants will be wrought out in failure and humiliation whenever the battle against sin and Satan is joined. — *Christian Advocate.*



YOUR PLACE.

Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whate'er it be;
Think! He has chosen you for it;
Work loyally.

Gird on your armor! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.

TO THE SEVENTH-DAY ADVENTIST WOMEN AGAIN.

We are obliged to call the attention of our Seventh-day Adventist women to the fact that their contributions to the Home department of this paper have become so few that there are now hardly any: another issue will exhaust them. Now, sisters, why is this thus? For nearly a whole year ye did run well; who now is hindering you?

It all came true that we said a year ago. Throughout the last year the Home department of the REVIEW has been better than that of any outside paper that comes to our table. And in it all there has been hardly anything that was not furnished by our own women. And that is why it has been so good.

But now, sisters, you have almost ceased to write: you know you have. But are you really going to quit writing for this department? Would you rather have these pages filled with another order of matter? for surely you would not expect us to go outside and hunt up matter that is inferior, to fill space that you will not supply with good material.

Please, now, all do as well as you did a year ago, and throughout the year, and we shall continue to have in the REVIEW AND HERALD one of the best of Home departments. And please do not delay; for your work is needed.

*Truly Yours,
Uriah Smith.*

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

THE sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaking their strength. Their exhausted energies compel them to cease labor,

and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence.

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who can not make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives.

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sick-room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sick-room through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud.

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick-room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them.

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining.

All unnecessary noise and excitement should be avoided in the sick-room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from

judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed.

The sick-room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick-room, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition.

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the

camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.

BREAD-MAKING IN THE SOUTH.

MRS. ALTA A. CORWIN.
(Eureka, Kan.)

AFTER living in Texas a year, and baking light bread almost every week during the entire time, I can speak from experience upon this question. The difficulty I find in the South is that the women, as a rule, do not know how to make good light bread. I presume the reason for this is that the Southern people generally prefer hot breads, such as soda biscuit, corn bread, and pancakes; hence the daughters have not been taught how to make bread with yeast. They have used milk and soda so long that when they attempt to make light bread, they think they must still use milk (perhaps in the form of whey), and it makes the light bread stringy.

Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided. . . . Milk should not be used in place of water in bread-making. All this is extra expense, and is not wholesome. If the bread thus made is allowed to stand over in warm weather, and is then broken open, there will frequently be seen long strings like cobwebs. Such bread soon causes fermentation to take place in the stomach. . . . Every housekeeper should feel it her duty to educate herself to make good sweet bread in the most inexpensive manner, and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. . . .

Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I can not make good bread and gems unless I use soda or saleratus." You surely can if you will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook and how to eat?—*"Healthful Living,"* pages 80, 81.

The Lord gave the health principles to the South as well as to the North; therefore they can be used in the South, and the sisters of the South, and also those of the North who are contemplating going as missionaries to the South, must not be discouraged on the bread question. "Practice makes perfect;" and "where there is a will, there is a way."

Perhaps the following recipe, which I found successful in Texas, may be found valuable in other Southern States: Use good flour, not the poor grade sometimes used for biscuits, without milk, potatoes, or sugar, though potatoes may be used in the winter. In the evening take good dry yeast, soak in lukewarm water until it rises as high again, then make a sponge of lukewarm water (cold water in the hottest

weather) and flour, about the consistency of thick cream, and thoroughly stir the yeast into it. Do this the last thing before retiring at night; and early in the morning, before it has time to sour, salt it, add sufficient flour (part graham if you wish) to mix into a stiff batter; knead well, and set aside to rise. When light, mold into loaves, and let them rise to twice their original size. Bake well. The bread will then be light; and when a few days old, instead of being sticky or stringy, will be dry and crumbly, and will make excellent zwieback.

A SERMON.

YE bring sweet flowers to strew upon a coffin,
Ye break thine alabaster boxes there,
And all thy treasured perfumes of affection
Ye gladly spend upon the empty air.

'Tis well—but, oh! a thousandfold more precious
Had been thy daily proof of love no less,
Ere cold had grown those lips and unresponsive
To thrilling word or passionate caress.

Then do kind deeds while living hearts may quicken,
Speak loving words while living ears attend,
And send thy flowers to gladden with their presence
The home which yet doth shelter living friend.

And when departed has thy friend forever,
Bring, if ye will, thine offerings and tears;
But think ye not, thy box of alabaster
Will cast its fragrance backward o'er the years.

—*Louise Lexington.*

A PLEA FOR BOYS.

MRS. M. C. DU BOIS.
(Grand Ledge, Mich.)

I AM interested in boys, not only in good boys but in bad boys, in small boys and in boys on the threshold of manhood.

I know there are some who look upon boys as pests, and dread to have one near. I have been in homes where the boys were pushed around, and set aside as if of no account, while the girls got the nice things, and were petted and caressed. I once heard a mother say, "I do not trouble myself about my boys; they have got to sow their wild oats. If I can bring my girls through safe, I am content." What a mother!

I do not believe in two standards of morality in the family. Teach your boys the same principles of virtue that you teach your girls. I do not believe that boys are born with more depraved natures than are girls. Mothers are more careful to shield their girls from evil. Boys need the same training that girls receive—the same careful instruction, the same tender watchfulness. Mothers are often neglectful of their duty. Boys are frequently left to learn from evil associates things that they should learn only at mother's knee.

I do not think boys are harder to manage than are girls. Yonder locomotive comes like a whirlwind down the track; a regiment of armed men could not stop it. But somewhere in that puffing monster is a little lever, and the pressure of a man's hand will slacken the speed of the locomotive, and in a few moments it will stand panting and still. Get hold of a boy's heart, and you find the lever that will help in guiding him aright.

Boys have rights that ought to be respected. I call to mind an afternoon when I was sitting in the cozy sitting-room of a friend, chatting with her, when her boy, a lad of eight years, came bounding into the room, animated over something he wished to tell his mother. With a stern, sharp voice she said, "Get out of this room." He stopped short, with a grieved look upon his face; he looked at her a moment, then said, "Mama, you speak to me as if I were a dog;" he then turned and left the room. The

boy was a bright, loving child, and might have been trained to become a noble man. He ran away from home before he had scarcely entered his teens. This woman was a society woman, doing much for others, but neglected the most sacred trust God ever committed to woman—the molding of a bright child into a noble man. Between a mother and her boy there ought to be perfect confidence.

Boys make a sad mistake when they keep a secret from their mother. Sometimes mothers are to blame for this lack of confidence. The boy may fear mother will laugh at him, but no true mother will laugh at any confidence of her boy.

Boys have many temptations thrown around them, from which our girls are shielded. They hear obscene words from the lips of beings called men, who hold responsible positions in church and society. My boy came home one day, and said, "Mother, I heard Mr. — tell a story to-day. Bad as I am, I would be ashamed to repeat it." How my heart ached; for this man held a responsible place in the church and the Sabbath-school. But he had thus forever lost his influence for good over that boy.

If the boys in our homes, Sabbath-schools, and churches are not what we wish them to be, do not get discouraged. By God's help let us work more earnestly for their salvation. Let us rally around them with kind words, smiles, and prayers, and do all we can to win them to God.

We need boys; God's cause calls for boys. Mothers in Israel, plead with God for the boys of the Seventh-day Adventist Church. Many are drifting away from the fold. Satan brings his strong temptations to bear upon them. Are we doing all we can to encourage them, and keep them from slipping away? Traps are set for them at every step. They need our watchful care, our sympathy, our love, our prayers.

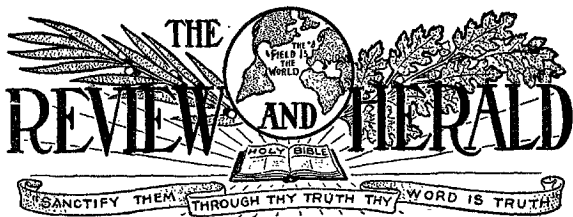
Are we doing all we can for the boys? The saloons are reaching after them. Satan is on their track to tempt, to destroy: he is doing all he can for them. Are we who are Christian mothers doing all we can to win the boys to Jesus? Let no one excuse herself by saying, "It is no business of mine what other people's boys do." So said a man who saw a neighbor's boy stealing; but afterward, when this man found his own boy being led into the same sin by this very boy, he found it was his business to do all in his power to help others.

Boys need to be treated kindly. Never pass one by without a smile, a kind word, or hand-shake. How little we know the possibilities of usefulness and greatness wrapped up in a bashful, awkward boy. God bless the boys! Let us do all we can to encourage them in right-doing. Boys have trials, and need a word of encouragement occasionally. They get tired of being nagged and found fault with, from morning until night. To be told constantly, "Don't do" this, or "Don't do" that; "Keep still, or I'll whip you," and the like, is discouraging indeed.

"But you would have a boy mind, would you not?" I hear some one say. Yes, most decidedly; but there is a better way to command obedience than constant nagging and faultfinding.

Boys have feelings: they do not like the sharp rebuke they often get in the presence of others. Respect a boy's feelings, and reprove him alone, unless, of course, he really deserves open rebuke. Boys are sensitive creatures, their feelings are often hurt without cause, and they are made to suffer by the thoughtlessness of older persons. It will pay to treat the boys kindly. God bless the boys!

PARENTS, "provoke not your children to anger, lest they be discouraged." Col. 3:21.



BATTLE CREEK, MICH., DECEMBER 12, 1899.

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By indisputable facts and records, we have shown to some extent the character of "the usual exemption" with respect to Sunday laws, "for those who keep the Sabbath day," which by resolution and otherwise is favored by the N. W. C. T. U.

Now it must be remembered that this resolution favoring that "usual exemption" was adopted by the union at the late national convention at Seattle as a substitute for a resolution that was already before the convention; and "as involving all necessary points, and omitting the objectionable ones," in the original resolution.

Understanding the real character and effect of "the usual exemption," which they favor, and that this "covers all necessary points," and avoids all "objectionable ones," in the original resolution, it is of especial interest to study the original resolution that was before the convention, to know what are the objectionable points in it.

And here is that original resolution:—

Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Now we ask every soul to look carefully through that resolution, word by word and clause by clause. Please consider it in all its bearings from beginning to end. And when you have thoroughly weighed and considered it, then reflect, and weigh also the fact, that the N. W. C. T. U. in convention assembled found in that resolution objectionable points to such an extent that it was actually set aside for a substitute involving such points as are characteristic of "the usual exemption for those who keep the Sabbath day."

According to the situation as it stands, the N. W. C. T. U. has taken the position that it is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of any lines of W. C. T. U. work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W. C. T. U. it is not an objectionable thing for anybody, through ignorance, prejudice, or malice, so to use any lines of W. C. T. U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of any lines of W. C. T. U. work as shall in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Accordingly, therefore, it is not an objectionable thing for anybody to use any lines of W. C. T. U. work so as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting.

It is not, to the national union, an objectionable thing for anybody, even in prejudice and malice, to

use the material and machinery of the N. W. C. T. U. to persecute concerning days and the manner of their observance.

So the N. W. C. T. U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, "that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

"ARTICLE VI.—PLANS OF WORK.

"Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Now let it be understood that we do not say that the N. W. C. T. U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied, and free to say, that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their fears for Sunday and Sunday laws to become so aroused that they utterly lost sight of all merits of the resolution before them; that all calmness of consideration was forgotten; and that in this "state of mind" they rushed the resolution out of the way by whatever means possible. And in the doing of this, they committed themselves to the position that it is objectionable for anybody to ask them to protest against the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the national union has a whole year before it, in which to consider and to look soberly at what they really did, and then have an opportunity in the next annual convention to correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm their declaration to the effect that it is an objectionable thing for them to be asked to protest against any such interpretation or use of any lines of W. C. T. U. work as can be made to serve the purposes of persecution, or to interfere with the most perfect liberty of conscience concerning days and the manner of their observance? These are proper and interesting questions.

Another notable sign of apostasy from republican principles in this nation is given in the Washington correspondence of the New York Tribune, Nov. 27, 1899. It is first stated that it is not expected that the agreement between the United States and the other powers concerning China will be arranged in "a general and formal treaty." And the reason for this is given thus:—

It would be extremely difficult to frame any such convention so as to secure the approval of the United States Senate without a protracted struggle, which might disclose disagreeable weaknesses in the government's policies, and besides, the effort would be sure to arouse opposition from the considerable element in the United States that is unalterably opposed to any sort of foreign entanglements.

And that is simply to say that in this matter the national affairs are to be conducted without the people. A certain course—the strictly proper governmental course—is studiously avoided, because it would be "difficult to secure the approval" of the representatives of the people, and because it would arouse opposition among the people themselves, and "might disclose disagreeable weaknesses in the government's policies." That is to say, because the administration doubts that the approval of the people would be given, the thing shall be done anyhow, and therefore without its coming within reach of the people at all.

This is nothing else than in principle, and for the occasion even in practise, the abandonment of government of the people by the people. The people are informed that since the administration fears that the people will not approve its policies, the administration will execute its policies anyhow; that the administration can not trust the people, and therefore the people shall not be consulted.

This is precisely the course of the republic of Rome over again. First it was a government of the people by the people. Then it was government by a few, who could not trust the people. Then, as in a little while it came about that these few could not trust one another, it became a government by one; and that one the most powerful. And how rapidly this later great republic is running that course of the ancient republic!

THE "RETURN OF THE JEWS."

Jer. 19:1-3, 8-12.

"Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. . . . And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that can not be made whole again: and they shall bury them in Tophet, till there be no place to bury."

Please read over and consider carefully that passage of Scripture.

First, notice the point of time at which it certainly applies: then its force and bearing upon this subject will be more fully discerned.

The point of time at which it applies is not the siege and destruction of the city and the captivity of the people by Nebuchadnezzar:—

(a) Because in that siege there was no such straitness as is here described; although "all the bread in the city was spent," and there was great distress; yet they were not so sorely driven by want as to eat human flesh, much less the flesh of their own children.

(b) Because the same prophet Jeremiah told that same people that the destruction of the city and the scattering of the people by Nebuchadnezzar would be for only seventy years (Jer. 25:8-11), and then they should be gathered again from every nation, and the city would be rebuilt, saying, "Thus saith the Lord: Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, and without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." Jer. 33:10, 11; also verses 5-9.

These facts make it certain that the prophecy of Jeremiah 18, given by the symbol of the potter's earthen bottle and the breaking of the bottle, had no reference to the destruction of the city and the captivity of the people by Nebuchadnezzar.

A study of the facts and the Scriptures, however, makes it certain that the point of time at which

Jeremiah 18 *does* apply is the destruction of Jerusalem and the scattering of the people *by the Romans*, under Titus.

(a) Because at that time the siege and straitness was so desperate that the frantic people did actually eat their own children. Read the terrible story, in literal fulfillment of Jer. 18:9, in Josephus, "Wars of the Jews," book 5, chap. 10; and book 6, chap. 3.

(b) This was also foretold by Moses in, Deut. 28:53-57. And Moses said that this siege would be by "a nation whose tongue thou shalt not understand," which absolutely fixes it to the Romans; for the Jews never had any difficulty in understanding the Babylonians, while the Latin of the Romans was altogether a strange tongue. For the number of captives and the destruction and scattering of the people at this time, read Josephus, "Wars of the Jews," book 6, chap. 9; and Milman's "History of the Jews," last paragraphs of book 16.

It being certain then that the time at which Jeremiah 18 applies is the destruction of Jerusalem and the scattering of the people by the Romans, what now saith this scripture as to the *return of the Jews*?

What was done with that bottle?—"Then shalt thou break the bottle in the sight of the men that go with thee."

What kind of bottle was it?—"A potter's earthen bottle."

What of such a bottle when it has been broken?—It "can not be made whole again." If it were a glass bottle or a brazen bottle, and it were broken, it could be made whole again, even if only by melting and molding again. But when clay has once been burned, nothing can ever be made of it afterward even if it be reduced again to dust. An earthen bottle, therefore, once broken, literally "can not be made whole again."

And when he had broken that bottle, which could not be made whole again, then he said to the witnesses, "Thus saith the Lord of hosts: *Even so will I break this people and this city, as one breaketh a potter's vessel, that can not be made whole again.*"

Then as an earthen vessel, when broken, "can not be made whole again," *even so* the people and nation of the Jews since their having been broken by the Romans, "can not be made whole again."

And whatever any other may say, even "Thus saith the Lord of hosts."

The Chinese Minister at Washington expresses some surprise that the nations—the United States with the rest—should go ahead so confidently in their defining "spheres of influence," and taking charge generally of things, in China, without saying anything to China on the subject. He very aptly describes the affair thus:—

It is as if a party of your neighbors met, and agreed how they would occupy your house. One would take the front door; another would select the side doors, others would appropriate certain rooms—and all this without consulting you, the owner of the house!

Such a course by individuals would seem strange indeed, and it would amount to the same thing among nations. Of course, all things are possible, and it is difficult to say how far a plan once entered upon may proceed. While the individual may be quite secure in his residence, it is, of course, always within the bounds of possibility that a band of robbers may arrange to enter the house, and carry away the belongings. For that reason it is the part of wisdom for the individual to be on the outlook against such moves.

In referring to the fact of history repeating itself, the *Interior* remarks that it is not doing so merely in a stationary round, because "hours now count for days or years," as compared with the times of the original history that is now repeating itself. This is true. And because events do now pass so swiftly that there is not time to grasp all their bearings in detail, the Lord, in his word, has directed us to the study of the original history, when time passed so slowly that all the details can be marked. He has thus called us to the study of the original history, that we may understand all the principles involved; and so may be able to know the right way and escape the wrong when the history is being repeated in events that pass so swiftly and

in such number that there is time for only a glimpse of each one. He who will faithfully study the original history in the light of the word of God, will be able to discern the true course, even by only a glimpse as the history repeats itself in this time when "hours count for days or years." This is the whole philosophy of the story and the *history* of the beast and his image. How many have faithfully and thoroughly studied the original history, and so are now able to see wherein history is repeating itself, and to know what to do?

STUDIES IN GALATIANS.

Gal. 3:10.

"FOR as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The reason that all who are of the works of the law are under the curse is that "by the law is the knowledge of sin."

Since "by the law is the knowledge of sin," who ever by the law is of the works of the law, his works are only of the works of sin; and of course he is under the curse, because he is only under sin, and sin brings only the curse:

All that the law of *itself* ever says, or ever can say, to any man is that he is a sinner. As it is written, "Now we know that what things *soever* the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

Then how could it be expected that that which in all things whatsoever declares a man guilty, could of itself by any possibility declare him innocent? But when he is guilty, he is under the curse. And as in whatsoever works he does the law still declares him guilty, even though it be in endeavor to do the works of the law he is still under the curse.

"Therefore" it is that "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20.

In order for any man who is of the works of the law, any man by the works of the law, to be anywhere but under the curse, there would have to be by the law the knowledge of righteousness. But if by the law were the knowledge of righteousness, then, though all the world has gone overwhelmingly into sin and is laden with iniquity, none could ever know it; and the law, bringing to *such* persons the knowledge of righteousness, would ruin the universe, because in so doing it would be only declaring *sin* to be *righteousness*.

But sin is not righteousness; and no variance from true righteousness can ever be sanctioned in any degree whatever. Therefore as this world has wholly gone so far out of the way that "there is none righteous, no, not one," "all have sinned," it is all-essential that they should know that they are in sin, and lost, so that they may be saved. "Moreover the law entered, *that the offense might abound* [to make sin appear, "that sin by the commandment might become exceeding sinful"]. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:19-21.

But it may be asked, Does not the law in giving the knowledge of sin, and in condemning sin, give by contrast the knowledge of righteousness?—The answer still is, No. In this way of contrast the law does indeed convey, or impress, the idea that there is *such a thing* as righteousness; but as for righteousness itself, *what* it really is, and the knowledge of it *in the life*, which is the only true knowledge—none of this is, and none of it can be, conveyed by the law.

The reason of this is that the only true righteousness that there is, is the righteousness of God. Anything that does not meet in full measure the standard of God's righteousness is not righteousness at all; but is sin. Now it is the truth that the utmost measure of righteousness that any man can see or find in the law of God, comes far short of the true measure of God's righteousness. But in just so far as it does come short of God's righteousness,

it is sin. It is, in fact, simply the man's own measure of righteousness according to the measure of his own powers of comprehension. And though lived up to by himself in complete measure, it is only his own righteousness instead of the righteousness of God; because it is according to his own measure instead of the measure of God: it is simply self-righteousness instead of God's righteousness, and so is sin. Consequently by the law is only the knowledge of sin.

Yet it is also true that the very righteousness of God is in the law; because the law is but the expression of the will of God, it is only the transcript of his character. And since this is so, it follows in the nature of the case that nobody can see in the law the righteousness of God, and nobody can find in the law the righteousness of God, *but God himself*. And this only emphasizes the mighty truth that all that *anybody*, whether God or man, *can ever see or find in the law* is HIS OWN righteousness. On the part of man, this is sin; because it comes short of the righteousness of God. But on the part of God, it is righteousness; because it is the very righteousness of God in all perfection.

And this makes clear and emphasizes the mighty and eternal truth that the righteousness of God that is in the law can never come to anybody by the law: but must come as the gift of God, from God alone, "without the law." Therefore it is written, "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. "But now the righteousness of God *without the law* is manifested, . . . even the righteousness of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned, and *come short* of the glory of God." Rom. 3:22, 23.

By the law is the knowledge of sin; by the gospel is the knowledge of righteousness, "for therein is the righteousness of God revealed." Rom. 1:17. As many as are of the works of the law are under the curse, because by the law is the knowledge of sin; as many as are of the faith of the gospel are delivered from the curse, because "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

A QUESTION WITH KINKS IN IT.

THE old adage says that "necessity is the mother of invention." A sense of some tremendous necessity must therefore have held sway of the feelings of those who have had on their hands the Sunday institution to sustain, and the Sabbath institution to overthrow; for there has been apparently more inventive study bestowed upon these two problems than upon any other questions in the religious world, for the last quarter of a century. And when a man takes this job on his hands, to uplift Sunday and tear down the Sabbath, he must feel himself in a very hard situation; for in the whole range of Scripture and history, no support can be found for the one or the other; hence the overwhelming pressure of necessity on those committed to such efforts, and the unending swarm of inventions that have been brought forth to meet the case.

We have just received a pamphlet from a writer on the Pacific Coast, entitled "Sabbatarian Theories Unscriptural." By "Sabbatarians" the author means those who keep the seventh day; and what he would like to have his readers suppose is that those who do hold to the view and practice of seventh-day-keeping have devised and framed a line of theories, by which to defend their faith and practice in this respect.

We have the satisfaction of saying to this man, that in the very first discharge of his field-piece, he has shot entirely wide of the mark; for those who observe the seventh day as the Sabbath do not have any *theories* on that point. They do not need to have, and there is no room for any. On that question, necessity does not rise up here and demand some invention by which to hide a truth, or manufacture an error.

We, as Seventh-day Adventists, take what the Bible says, and just as it says it, and let that decide the question. And in the Bible, God says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." How much theory is there about that?

A *theory* is "a doctrine or scheme of things, which terminates in speculation or contemplation, without a view to practice." How does this definition, which we quote from a standard lexicon, fit the words of the Lord Jehovah, respecting his Sabbath? Well, this is all the *theory* we have on the Sabbath question. The Lord has told us what day is the Sabbath, and has commanded us to keep it; and he has told us how to keep it. What more can be required? That is why we keep it. Had he not said anything of this kind, we should not keep it. And whosoever would dissuade us from keeping it must show either that God has never said these words, or that we are under no obligation to obey what God says.

That is the simple and limited issue to which the Sabbath question is reduced so far as so-called Sabbatharians, or keepers of the seventh day, are concerned.

In view of this plain, direct testimony, it is most astounding that any one with a mind not given over to abandoned recklessness should audaciously stop and banter with the Lord in regard to the meaning of what he had said. "Lord, you don't mean a day of twenty-four hours, do you? You have no reference to a week, have you? You have no reference to the seventh day of any particular period of time, especially a week, have you? You do not mean that we should keep the seventh day of each week, do you? You do not mean that we should literally cease from the labor of our hands, do you? but only that we should rest in spirit?"

And some do not even stop long enough to put these thoughts into the interrogative form, but launch right out to assert their propositions, as if they could be established by their own reasoning.

Thus the writer under notice, endeavors to put the crowning stroke to his effort by asserting that the days of Genesis 1 and 2, at least the day of the Sabbath, was not a day of twenty-four hours, a literal day, but a period of time, a thousand years in length. Does not Peter say that one day is with the Lord as a thousand years, and a thousand years as one day? Was not Adam to die in the day that he ate the forbidden fruit? and did he not live nearly a thousand years? Is not the whole time of the creation of the heavens and the earth called simply a day—"in the day that the Lord God made the earth and the heavens"?

In the calendar of heaven, when the Lord, who is from everlasting to everlasting, surveys his work, and speaks of his purposes, the word "day" may be used in a sense which would not be applicable to the experiences and transactions of men; but it must be left for the Lord to indicate, as he has done in Peter, when he so intends it.

And in a multifold manner has he done this in the case of the Sabbath. This sacred institution God has taken all pains to hedge about, on every hand, against misunderstanding and perversion. In the early records this matter is demonstrated beyond the possibility of misconception.

In Genesis the record of the institution of the Sabbath is given. In Exodus, when events became contemporary with the writer, the institution is brought into actual contact with the life of the people, and an application is made of the obligations we are under in regard to it.

In Ex. 20:8-11 the Sabbath commandment is given. In that commandment the great facts of creation are rehearsed. Days are referred to—days of labor, and the day of rest. There is no change of intention, or of the method, or the manner, of using language, between Genesis and Exodus. Whatever the day meant to Moses and the children of Israel in the wilderness, it meant the same at creation.

The work of God at creation, his labor and rest, was given to mankind as an example; and on that example, as rehearsed in the commandment, the law was based. Exodus 20 tells us how to carry out that example in our lives.

But the Sabbath in Genesis, we are told, was a thousand years in length, so could be no example for us to observe the seventh day of the week as we have it now. Just try to carry out the same rule in Exodus, where the Sabbath problem is worked out for our assistance, not with the thought to find sober argument therein, but just for the diversion and

amusement of seeing how utterly absurd it is. Six days of labor, and one of rest; if one was a thousand years in length, all were. In that case, and in any case on this theory, there was not a soul of those who heard the commandment who could have fulfilled it.

In an expanded sense, covering the whole course of this world's history,—six thousand years of sin, followed by a thousand years of rest, peace, and righteousness, ere we reach our final inheritance in the earth made new,—Peter's rule may apply, and each day in this symbolical week represent a thousand years, according to a long-cherished and respectable tradition and expectation. But that has nothing to do with our duty as prescribed by the fourth commandment.

The language of Solomon would seem to have a very forcible application to this subject: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. Man was made at first upright, righteous in all his ways, loving the Lord's Sabbath, and keeping all his commandments; but in no direction, as already remarked, have they sought out so many and complicated inventions as in their attempts to play blind to the Sabbath, as if they could not see it, or to ignore it, or openly set it aside; and all this in reference to an institution that God has set up as a monument of his power and glory, and a pledge of his earnest desire for the highest happiness and welfare of his creatures.

U. S.

HISTORY REPEATING ITSELF.

ONE of the leading Washington correspondents, writing Dec. 3, 1899, presents the following view of the position of the United States in the eyes of the nations:—

One of the oldest employees of the State Department, one who has occupied an important and confidential post through many administrations, was speaking to me to-day of the remarkable change that had come in these two years in the status of the United States. "It seems but a year or two ago," he said, "that Washington was looked upon in diplomatic circles throughout the world as a sort of place of banishment. No first-class diplomatists were sent to this capital. We were regarded as of such small importance that the legations here were used as a sort of makeshifts, and the diplomats nearly always tried their best to avoid assignment to this city. Now the best men in every diplomatic service are selected for Washington. Probably there is not a capital in Europe that contains a higher average quality of skill and ability among the foreign embassies and legations than we have accredited to us here.

"Another and most gratifying evidence of our improved status in the eyes of the world," continued this old official, "is found in the manner in which all the nations are trying to get on good terms with us. We men here in the State Department are amazed at the contrast which the present shows with the past in this respect. We see it and feel it every day. We can all remember when the diplomats scarcely took the trouble to veil behind their traditional politeness a certain contempt for America and for our government. At times they were inclined to be just a trifle arrogant with us. Now it is all the other way. There is not a government in the world that fails to show us, in its every-day contact with us through the visits of its diplomatic representatives, that it wishes to cultivate the most friendly and cordial relations with the new world-power. If Secretary Hay dared do it, he could tell you of many instances of this, some of them of a rather amazing character.

"I will venture one illustration: Not long ago Italy wanted to gobble up a slice of territory in China. The Italians had caught the fever from the larger European nations. One of the first things the diplomatic representatives of Italy at this capital did was to come to the State Department, seeking aid and comfort. They had not much more than got out the door when the Chinese minister came in, asking the help of the United States government in resisting the threatened encroachment of the Italians. Of course, there was nothing for us to do but tell both of them that the affair was out of our line. Only a day or two after, the Chinese minister was here, asking the United States to take charge of his country's interests in Colombia during the present troubles there. So it goes. Scarcely a day passes that some such request, or other evidence of the world's friendliness to us,

and confidence in us, is not brought to our attention."

Now, along with that read the following from the *history* of the republic of Rome at the point where, by her "war for humanity" and for "the spread of liberty," she had entered fully upon a world career:—

From all sides kings and ambassadors flocked to Rome to congratulate her; and they showed that fawning is never more abject than when kings are in the antechamber. . . . The whole civilized world thenceforth recognized in the Roman Senate the supreme tribunal, whose commissioners decided in the last resort between kings and nations.—*Mommsen*.

But the gratitude which the Greeks showed Flaminus and the Romans [when the armies of the Roman Republic had set them "free" from kingships] did not terminate merely in causing them to be praised; it also infinitely conduced to the augmentation of their power, by inducing all nations to confide in them, and rely on the faith of their engagements. For they not only received such generals as the Romans sent them, but requested earnestly that they might be sent: *they called them in*, and put themselves into their hands with joy. And not only nations and cities, but princes and kings, who had complaints to offer against the injustice of neighboring powers, had recourse to them, and put themselves in a manner under their safeguard.—*Rollin*. See "Great Empires of Prophecy," pages 226-228, 243-249.

The history of that ancient great republic is being steadily repeated before the eyes of all in this modern great republic. Do you see it? The two republics, or Rome and the United States, is a subject of greatest importance, and is a most interesting study just now.

THE COMING WEEK OF PRAYER.

In the REVIEW of November 7 was printed a brief notice giving the time set apart for this occasion, and the arrangements being made to aid in its observance by the preparation of readings for each day of the allotted time. These readings are now ready, and will be sent out in ample time to reach the churches in all parts of the field before the date fixed for the beginning of the meetings.

The subjects treated upon are such as have a direct bearing upon our time and work, and are arranged, according to their titles, as follows: (1) The Last Call; (2) Prepare for Translation; (3) the Triumphs of Truth, and its Counterfeits; (4) the Field and Its Needs; (5) Holiday Gifts; (6) Take Heed Lest Ye Fall; (7) the Sign of the Final Sign; (8) Christ Our Example.

The time set apart for these meetings—December 23-30, inclusive—is the time set apart by the world in general as a season of festivities, feasting, and general merrymaking,—a time in which men and women give loose reign to their appetites and passions; and instead of glorifying Christ, in whose honor the season is ostensibly set apart, they permit the enemy to fasten them a little more securely in his grasp. Satan is especially active in these closing days in inventing ways and means to keep the minds of the people occupied so they will not become interested in the message of God for this time; nor will he stop with worldings and nominal Christians. He will endeavor to enter the very sanctuary to tempt the unwary.

Christians who understand the times in which we are living, and who are looking for the soon coming of the Lord, can take part in these holiday festivities only at the peril of their souls; for we are living in the great antitypical day of atonement, wherein men, instead of engaging in feasting and festivities, should, as in the type, "afflict their souls." What could be more pleasing to God and holy angels, at this time, than to see us, his remnant people, gathering from our different homes throughout the entire land, in the place appointed for his worship, to confess our sins, humble ourselves, and seek God by fasting and prayer for forgiveness of sins and the revival in our hearts and lives of that first love that was characterized by a Christlike spirit of self-denial and earnest effort for the salvation of the perishing souls around us? Why not make Jesus the recipient of our gifts and offerings, rather than some earthly friend or loved one who already has all that is necessary for com-

fort? Why not make at this time a covenant with him by sacrifice, as a beginning of that preparation necessary to secure our gathering with his saints when he shall send forth his angels for that purpose?

We are in the testing time. The course we take at this time may seal our eternal destiny. Then why not be on the safe side? Our example of devotion may save some other soul. As parents, let us begin now to plan for our families and households to enjoy this season of refreshing. Let us gather our children in from the world and worldly influences to our own homes and the church, and direct their minds to God. We can tell them of the great gift our Heavenly Father gave to us in the person of his Son. We can explain to them why they are not their own, to do as they please; for Jesus bought them with his own life, and hence he expects them to glorify him in yielding to him their lives and their hearts' best affections. We can tell them of the beautiful home Jesus has gone to prepare for them and us, and of his soon coming to take us home where he is.

Then we can tell them about the thousands of children and others who know nothing about this loving Saviour, who died for them also; and unless they hear of him soon and learn to love him, they will be lost. We can then show them how they can manifest their love for Jesus, who saved them, by giving whatever they might wish to spend for something for themselves, to the missionary offering to carry the good news to others. We can then picture to them the happiness that may be theirs by a knowledge of the fact that one soul may enjoy eternal happiness with them in the new earth as the result of their sacrifice here. If we pursue this course with our children,—and I am sure it would be pleasing to the Lord,—will not our own hearts be touched and inspired with the same spirit?

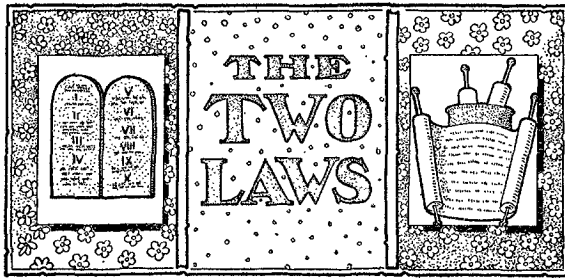
In view of the importance of this time and occasion, I earnestly request that presidents of Conferences, church elders, and others having charge of meetings, begin at once to plan, so that no failure may be reported from any quarter, and no one be deprived of the blessing. In the arrangements, in addition to the ministers who may be assigned to different places, strong churches may receive a blessing by sending some of their surplus talent to help the small churches, and the small companies that may be without a regular leader. The success of these meetings will depend in a large measure upon the interest taken by those upon whom the responsibility rests to see that proper arrangements therefor are made. These arrangements should be made long enough beforehand so that the isolated brethren and lonely ones who are deprived of regular weekly meetings, may be notified by letter and urged to come, with the assurance of a hearty welcome and free entertainment.

Let us bear in mind that it is a week of *prayer*, and not of preaching or speechifying. Prayer is the Lord's appointed channel through which his blessings are communicated to man; hence to allow other exercises, however good in themselves, to take its place, is to rob ourselves of that personal communion and consequent blessing that it is the object of this special season to bring. As all may not have opportunity to engage in prayer in the public gatherings, small companies, when convenient, should assemble during the intervals between meetings, and engage in prayer.

Do not forget the twenty-seventh, the day especially set apart as a day of fasting. The Lord would be pleased if we, even for one day, esteemed the word of his mouth more than our necessary food.

We have not space to enumerate in this article the many reasons why we need to seek God as never before; but I trust that the Holy Spirit may make this so apparent that if nothing further is said or written, all will make the most of this occasion, that it may be truly a season of refreshing from the presence of the Lord. GEO. A. IRWIN.

"THEREFORE also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2:12, 13.



LET us begin this week with the closing thought of last week: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This makes it certain that the personal victories of Christ are to be of benefit to us. For how can we be of good cheer over his victories if we are continually to suffer defeat? This state of things would never cheer us; it would discourage us. We all know how this works in the everyday life of men and women. Let us be placed beside a person who has the same obstacles to encounter that we have, and let that person be continually successful, while we as continually suffer defeat, and how long could this state of things continue before we should give up in utter discouragement?

Has Christ, then, descended to our world and to our level, and in our place obtained complete victory over "the world," only in order that he may sit on the right hand of the Majesty on high, and taunt us with our failures in struggling against sin?—God forbid. Says Jesus, "Be of good cheer; I have overcome the world." Now "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16. In overcoming the world, then, Christ overcame "the lust of the flesh, the lust of the eyes, and the pride of life"—all things which are "not of the Father."

This is, in short, the same thing that we considered last week. The world which Christ overcame was *in his flesh*. It was "the enmity," "the desires of the flesh." But this is not to say that Christ will not eventually wipe off from the face of the earth all who cling to, and refuse to be separated from, the evil that is inherent in our flesh. Yet this phase of the gospel need not be considered here.

"To him that overcometh," says Jesus, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Men have tried to do this *apart from Christ*; and their single-handed struggles against sin in the flesh are well described in Rom. 7:14-24. It says, "We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then A LAW, that, when I would do good, evil is present with me. For I delight in the LAW OF GOD after the inward man: but I see ANOTHER LAW in my members, warring against the law of my mind, and bringing me into captivity to the LAW OF SIN which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Men have tried every sort of penance, that they could invent, in their vain endeavors to subdue this "law of sin" that is in their members. They have also resorted to every so-called science and philosophy that the human mind could conceive; and in every case they have found that they were struggling against an opponent that was overwhelmingly their superior in strength and subtlety.

In the preceding quotation we have "the law of God" and "another law." This other law is in man's members. It also says that this law that is in our members is "the law of sin." From verse 16 we find that the mind consents to God's law, that it is good. It is therefore referred to in verse 23 as "the law of my mind." Now what is the attitude of the "law of sin" (which is in our members) toward the law of God (to which our mind assents)?—Verse 23 says it ("the law of sin") is "WAR-

RING AGAINST the law of my mind." Now the result: "and bringing me into CAPTIVITY to the law of sin which is in my members." No wonder we cry out, "O wretched man that I am! who shall deliver me?" And right here the Deliverer reveals himself to the vanquished and wretched captive. The captive sees his Deliverer, and exclaims, "I thank God [there is deliverance] through Jesus Christ our Lord."

Now we know that to "deliver" one who is in "captivity" is to make the captive *free*. How does Jesus Christ our Lord deliver us from the law of sin?—The answer is in Rom. 8:2. We will read the first verse also, to get the connection: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For THE LAW OF THE SPIRIT OF LIFE in Christ Jesus hath made me FREE from the law of sin and death." We are bound by "the law of sin," which is stronger than WE; and are delivered by "the law of the Spirit of life," which is stronger than IT.

This is illustrated all about us, in the realm of natural law. Take the law of cohesion as an example. It, with different degrees of strength in different substances, holds together the molecules of those substances. These substances have no power, in themselves, to free themselves from this law. Take a "stick" of wood, a lump of coal, or even a bar of iron, or a stone, and apply the law of heat as we have it at our command, and the particles composing these different things separate readily. Indeed, God has fire at his command, by which he can, and will, melt the earth itself, "and the works that are therein shall be burned up." 2 Peter 3:10.

Again: all movable objects connected with the earth are held to, or near, its surface by the law of gravitation. Men have not been able to go very far from the surface by any invention of their own, and yet there is a law well known to God, by which even the law of gravitation can be fully overcome. Here is an instance: forty days after his resurrection, while Jesus was standing on the Mount of Olives, talking to his disciples, and "while they beheld, he was taken up; and a cloud received him out of their sight." He made no effort; he did not jump upward; but "he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction."—"Spirit of Prophecy," Vol. III, page 251. The power that drew him upward to heaven actually separated his body from the earth. The law of gravitation, which would hold him down, had no power against the law that drew him upward. In this same way will all who are prepared to meet him at his coming, be "caught up . . . to meet the Lord in the air." So, in like manner "the law of sin" in our members has no power against the "law of the Spirit of life in Christ Jesus."

What law is this "law of the Spirit of life in Christ Jesus"? Is it something different than the law of God, to which our mind assents? Have we three laws here in Romans 7 and 8?—Let us see: in the fortieth psalm we have found Christ exclaiming, "I delight to do thy will, O my God: yea, thy law is within my heart." The law in Christ Jesus, then, is the law of God. We also see, by comparing Deut. 30:9-14 with Rom. 10:4-8, that what is spoken of in the former scripture as *the law*, in the latter is spoken of as *Christ*. The life of Christ IS the law of God. Christ is the living word of God. John 1:1-3, 14. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life." John 5:39, 40.

The *form* always testifies of the life that makes and sustains the form. That which is in the Bible in *written form*, is in Christ in *living character*. In Romans 7 the man saw the *written* law of God, and enough of the life that formed the law to recognize that it is spiritual. But while he confessed all this, he, at the same time, saw himself as "carnal, sold under sin." And while in this condition, being himself destitute of the Spirit, which gave the form of the law, he endeavored with all his might to conform his actions to that *form*. We have "the *form* of knowledge and of the truth in the [written] law" (Rom. 2:20); but in Christ Jesus we have the *life*, which produced the form.

Editors' Note: This is the eleventh article in E. J. Hibbard's series on "The Two Laws." There will be twelve in all. Get your neighbor to subscribe, so he will get these valuable articles. Here is an opportunity for you to do some real missionary work.

The form is beautiful when it is produced by the life. Ladies may copy the form of plants and flowers on canvas, or cut and crimp them from paper, or make them from wax, or otherwise; and yet I would rather have a seed, which contains the real plant and flower within itself, and also the life essential to develop that form which we so much delight in seeing. *Our attempts to reproduce the form of God's law in our actions, without having the life in us which formed the law, would be much like a person trying to produce plants, without the seed, which contains the plant and the life to make it grow.*

Sin is a disease. It produces death. The "law of sin in our members" seems to be a kind of life; but it is the life of fermentation and decay. How often we see this illustrated in the diseases of plants and animals and men. The law of real life will counteract the law of decay and death in these, and the fermentation of disease will cease. The law of life counteracts, yes, kills, the law of death.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Bible in general, and the ten commandments in particular, are one form of "the law of the Spirit of life." "The law of commandments contained in ordinances" is one form of "the law of sin and death." Hence it is that when the INDIVIDUAL is delivered from the law of sin that is in his members, he has no desire to follow the outward forms that were created by that law. Nay, verily, he can not get the consent of the Spirit, which dwells within him, to allow such conformity. But as in each case the form is but the result of the "life" that is within the form, it is evident that the individual will be delivered from ceremonialism and his fear of the opinions of men, no faster than in his mind and heart the "law of the Spirit of life" supplants the "law of sin and death."

E. J. HIBBARD.

HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

HOW TO CONDUCT A COTTAGE MEETING.

Avoid all preliminaries, excuses, etc. Be brief. Try to have your music consist for the most part of familiar hymns. If you have consecrated voices that can sing the gospel in solos, duets, etc., make use of them. If you do not have consecrated musical talent, it is far better to depend upon the entire company for music.

In any meeting where the majority of those present are unconverted, it is necessary to make your talks brief and pointed. Do not undertake to give a long Bible reading to an unconverted audience. An ordinary cottage meeting is not the best place for a Bible reading. It is quite apt to be too deep for them. Long prayers, long talks, and the reading of long chapters, will work positive injury to the interests of a cottage meeting. Unless there is some special reason for prolonging it, a gospel talk in a cottage meeting should not last longer than fifteen or twenty minutes.

Endeavor to make the meeting as informal as possible; yet you must be careful to exercise a controlling influence over the many elements present. Look out for the persons who, by occupying too much time, kill the interest of the meeting. Nevertheless, be careful that you give no one unnecessary offense. Endeavor to adjust such matters at the close of the meeting.

When you arrive at the place where the meeting is to be held, you will often find the chairs arranged in rows. As a rule, I make it my first business to disarrange these chairs, scattering them about the room. When the chairs are in a row, the people, as soon as they enter, feel that they are in "meeting," and it is almost impossible to draw them out to ask questions. They have been taught from early childhood to be "quiet in meeting."

If there are several Christians present who can give bright, short, live testimonies, it may be advisable to devote ten or fifteen minutes to a social meeting. I usually find it best to have these little social meetings immediately following the gospel talk. This feature is very successful in leading persons to express their condition, etc.

Close the meeting promptly on time. Never hold your cottage meeting over one hour; and forty-five minutes would perhaps be better. If there are those present who manifest more than a usual interest in the meeting, and in whose heart the spirit of inquiry has been aroused, let them remain after the meeting. Do not keep all the people waiting for the sake of those few; if you do, you may be sure that many of them will never come again.

TOPICS FOR CONSIDERATION AT A COTTAGE MEETING.

This is a most important question, and none should presume to choose a subject for presentation at one of these meetings where three or four lost souls will be present, without devoting just as much thought and prayer to it as he would if he were to address three thousand persons. Make the gospel your theme. By this I mean its simple and central truths,—the love of God; his willingness to forgive sin; his hatred of sin, but his love for sinners; how Christ bore our sins; the saving and the keeping power of God; etc.

As a rule, the fewer the Scripture references used, the better. Stick to your text, and by many experiences and appropriate illustrations seek to make the gospel a real thing to the minds of the people. Too many Scripture references will confuse the unconverted mind. In the gospel talk at a cottage meeting the speaker should choose the most vital truths for consideration. The story of the cross, told in plain and simple language, will have the greatest force with the people.

W. S. SADLER.

(Concluded next week.)



AN EXCUSE.

"I HAVE no time to spare for missionary work," is an excuse very frequently heard. By this is usually meant, no time to do work outside of home duties. It is certainly true that the missionary work of some lies almost entirely within the home circle. It is also true that many are permitting themselves to be unduly bound about by the cares of this life; and this condition is alarming, because the results are disastrous. This question of time is worth studying. He who does that which is not worth the doing, is squandering time just as truly as he who does nothing. The question is not, How much time have I? but it is, How shall I use the time that I do have?

Were the time spent by Seventh-day Adventists in doing useless things summed up, how many days, months, and years would it aggregate? If our manner of living were in harmony with God's plan, how many hours a week would be saved in each home? In almost every case would not each member of the family have some time each week to spend in missionary work outside of the home? or is it really true that every member of every family must spend every moment of time in working for the family, that all may live properly?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

"More thought should be given to the things of God, and less to temporal matters. . . . Our life should not be all bustle and drive and planning about the things of the world, to the neglect of personal piety and of the service that God requires."

"Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to labor upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice."

"These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares and burdens, which engross their minds and absorb their affections."

"Many of our sisters are persons of good ability; and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved, had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? . . . If the time they now spend in needless work were devoted

to searching the word of God and explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone." L. F. P.

BEREAN LIBRARY STUDY.

(December 17-23.)

LEARN the essential historical points so thoroughly that you can lay the text-book aside, and from the Bible alone, state each point in the interpretation of the dream, and cite its historical fulfillment. Try this many times; for it is only by constant repetition that we are enabled to make this knowledge our own. Even the children, if given proper attention and encouragement, may learn the lesson so perfectly as to be able to state each point clearly and intelligently. Special attention should be given to the most important dates. The form of the outline of study differs this week from the preceding ones, but it is hoped that it will be no less helpful.

Lesson 3.

(Dan. 2:31-35; "Thoughts on Daniel," pages 41-59.)

1. Fix in mind the details of Nebuchadnezzar's dream as recorded in Dan. 2:31-35.
2. Study carefully the interpretation in Dan. 2:36-45.
3. Study to become familiar with the following historical points concerning the kingdoms symbolized in the prophecy:—

I. Babylon.

- (a) When founded; by whom; when recognized in prophecy.
- (b) How symbolized; fitness of symbol.
- (c) Extent of territory. See map, page 64.
- (d) Important event, B. C. 606.
- (e) When conquered; by whom; details of attack.
- (f) Effort to rebuild the city; result.

II. Medo-Persia.

- (a) Date of capture of Babylon.
- (b) Union of Media and Persia under Cyrus.
- (c) Fitness of symbol.
- (d) Extent of territory.
- (e) Important event, B. C. 457.
- (f) When conquered; by whom.

III. Grecia.

- (a) Date the decisive battle between Grecians and Persians.
- (b) Further efforts to maintain Grecia.
- (c) Character of Alexander the Great.
- (d) Kingdom succeeding Grecia.

REVIEW TOPICS.

1. Define prophecy. Contrast symbolic and literal prophecy, citing illustrations of each. By what means is prophecy given? 2 Peter 1:21. To what is it compared? Verse 19. How "sure" is it?
2. Give a summary of the dream of Nebuchadnezzar and the interpretation thereof, as spoken by Daniel.
3. Compare the histories written by men with the world's history written in Dan. 2:37-43, in comprehensiveness, minuteness, brevity, and accuracy.
4. Read the prophecies relating to the overthrow and destruction of Babylon, and relate the account of their fulfillment.
5. Relate briefly the principal historical facts concerning the kingdom represented by the breast and arms of the image.
6. Read the prophecy referring to Grecia, and summarize the corresponding history.
7. Connect important events with each of the following dates: B. C. 606; B. C. 538; B. C. 457; B. C. 331.

DECEMBER STUDY OF THE FIELD.

(Text-book, November Magazine. Additional reading, "Our South American Cousins.")

Magazine Study.—Part III.

(December 17-23.)

1. What is one special need in Jamaica? Why is this true?
2. Describe Skagway, Alaska. What have we done for this field? What appeal is made?
3. Give some reasons showing that Cuba should be entered now, and mention some openings for labor.

Supplementary Study.

1. Describe the Philippine Islands. How many languages and dialects are spoken? See *Signs of the Times*, page 10, November 1.

2. What can you say of Manila? *Id.*, page 10, November 8.

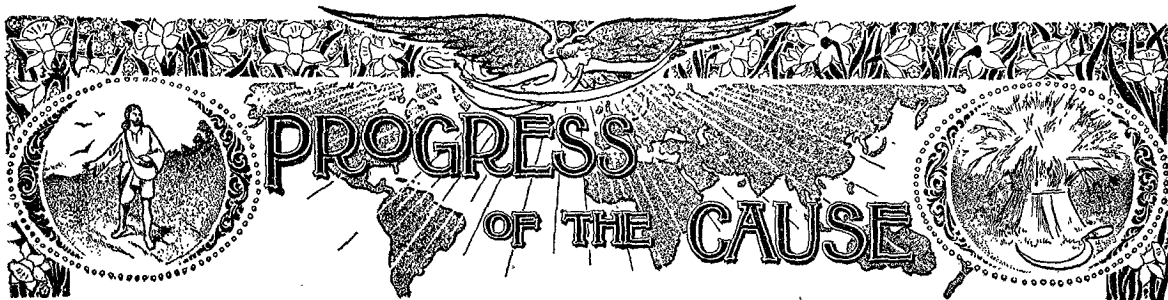
3. Tell something of its inhabitants, their customs and peculiarities. *Id.*, page 10, November 15.

4. Why is there a delay in entering this field with the closing message? Upon whom does this responsibility rest?

5. What are some of the needs of Australia? How does the Australian field compare with the United States? See *Medical Missionary*, August number, page 228.

6. What have been the visible results of the summer's work in northwestern India? See *REVIEW AND HERALD*, page 14, October 24.

ESTELLA HOUSER.



THE GENERAL SCANDINAVIAN MEETING IN SIOUX CITY.

THIS meeting opened October 27, and continued ten days. It was the first meeting of its kind in this country, the first opportunity all the Scandinavian workers have had to come together to counsel in regard to the work among their own people. It was therefore looked forward to with considerable interest. And we were not disappointed; God came very near to us by his Spirit, and we believe this meeting will mark a new era in our work for the Scandinavian people in this country.

Such a meeting as this was needed just at this time, and we are thankful for the liberality and good will shown by our American brethren in permitting so many of our workers to attend. We believe that the good that will come from this meeting will many times more than make up for the money expended, as there will be a better understanding and more harmonious action on the part of all engaged in the important work God has given us to do at this time.

About forty of our workers, the larger part ministers, were present. A few were hindered from coming. Elder Lewis Johnson, by virtue of his position, acted as chairman of the meeting. The writer was chosen secretary. At the first session the chairman presented, as a basis for action, a list of questions with reference to our work in all its different branches, and these were taken up and discussed during the proceedings. Committees were appointed as follows: on reporting for the papers; on public meetings; on distribution of labor; on plans and resolutions.

Most of the time was spent in business sessions, as there were many important things to consider in connection with our work, which is constantly growing. Devotional services were held each morning, and it cheered our hearts to hear the experiences of our brethren, as they told how the Lord had blessed, and how the work had grown from a small beginning, until we now have so many laborers in the field among our own nationalities. In the evenings and the two Sabbaths and Sundays there were public services, and some of the people from the city attended.

It would take too much space to give a detailed report of all the sessions, so I will give a summary of the proceedings, and the resolutions adopted, without special reference to the order in which they were presented. The following resolutions were adopted in regard to plans for the work in general:—

“Whereas, It is apparent that there is a great need of workers being stationed in the larger cities and in the large Scandinavian settlements, therefore,—

“Resolved, 1. That we make an effort to place Scandinavian workers in such places.

“2. That we are convinced that the best method of work is to follow the Bible plan, and send out workers together.

“3. That we deem it advisable for older and more experienced workers and beginners to work together in the field, and that such an arrangement would bring better results than when both the experienced and the inexperienced work by themselves alone.

“4. That we encourage our workers to continue their efforts till a church is established and a church school started, in harmony with the Testimonies.

“5. That if this result can not be realized, we recommend that the worker do all that can be done; so that when it is necessary to leave, it can be with a good conscience, free from offense toward God.

“6. That in most cases we deem it advisable that the gospel be preached to each of the three nations in their own tongue.

“7. That in places where only a few Scandinavians live in mixed settlements, and have more or less knowledge of the English language, we think

it is preferable to let the American ministers work there. Sometimes, however, it might be necessary to connect a Scandinavian Bible worker with American ministers.

“8. That Conferences having many Scandinavian Sabbath-keepers be requested to consider the plan of supporting one or more Scandinavian workers in Conferences where there are a large number of Scandinavian people, if these Conferences are too poor to support more laborers than they already have.

“Whereas, In some of the States there are many Scandinavian Sabbath-keepers, and,—

“Whereas, Our camp-meetings are special seasons of spiritual refreshings for our people, and meetings are also held for the Scandinavians, therefore,—

“We recommend, That the Conference president in these States make such arrangements that the necessary help can be provided at these meetings for the Scandinavians, that these meetings among them may have the desired results.”

Concerning the work with our papers, the following resolutions were passed:—

“Whereas, We recognize the important place our papers, the *Evangelists Sendebud* and *Sions Vaktare*, occupy in connection with the promulgation of the third angel's message, therefore,—

“Resolved, 1. That we help the editors in their work by contributing original articles treating on such subjects as our experience among the people teaches us would be timely, and also that we report our work as often as we deem it best and for the advancement of the cause.

“2. That it is our conviction that our papers should present the truths that belong to the message for this time in a clear and decided manner.

“3. That every Scandinavian family among our people be advised to take one of these papers permanently, and also pay for one other subscriber, a friend, relative, or neighbor; and, furthermore, that the ministers themselves should try to solicit as many subscriptions as possible, and encourage the church-members to do the same.

“4. That we request the Conferences in the different States where there is a large number of Scandinavians to assist in this work by agreeing to support one or more agents who can go out to solicit subscriptions for the papers.”

In regard to the book work the following resolutions were adopted:—

“Whereas, Good literature exerts an all-pervading influence, and,—

“Whereas, The Testimonies of the Spirit of God have told us that the circulation of our literature is just as important a mission as the work of our preachers, and,—

“Whereas, We have editions of several good books on hand, such as ‘Life of Christ,’ ‘Patriarchs and Prophets,’ ‘Thoughts on Daniel and the Revelation,’ ‘Great Controversy,’ and others, therefore,—

“Resolved, 1. That we recommend that all our brethren and sisters, as far as possible, supply themselves with our books, and become conversant with what they contain.

“2. That we urge all our ministers and mission workers to work zealously for a wide dissemination of our literature among the people in general, and that they become an example to our lay members in the work of selling books and soliciting subscriptions for our periodicals, and in recommending these wherever opportunity presents itself to do so.

“3. That our ministerial brethren be advised to be on the lookout for young men and women of intelligence and missionary zeal, and encourage all such to work for the spread of our literature.

“4. That we deem it needful to get some of our later English works issued in the Scandinavian languages as soon as possible.

“5. That a mutual understanding exist between the publishing house in this country and that in Scandinavia when new books are to be issued.

“Whereas, It is desirable to have tracts issued in the Scandinavian languages from time to time to use in missionary work, which is becoming more and more extended, therefore,—

“Resolved, That we lay before the publishing house in Battle Creek a request that it take into consideration the advisability of issuing a quarterly in tract form, with occasional extra numbers, in the Scandinavian languages, this quarterly, to be called *Library for Bible Study*, and further,—

“Resolved, That if the publishing house is willing to do this, committees be appointed—one for the Swedish, and one for the Danish-Norwegian, language,—to decide upon what tracts should be issued.”

C. A. THORP.

(To be concluded.)

SOUTH AFRICA.

CAPE TOWN.—Sister Starr is with us here now. She is stopping at the college. We have sold over twenty-five hundred copies of our special war issue of the *Sentinel* in Cape Town alone. The edition was eighty-five hundred copies. We could have used several thousand more. We hope to do some good work with the next issue, which will be largely on religious liberty. Our work is mostly with our literature. We have sold a large number of small books this year. Some months we sold over one thousand books, but the war has cut the work down very much. We now have one agent in Maritzburg, Natal, and two in Durban. These are at work for “Coming King.” We sent each of them five hundred copies of the special *Sentinel*. Three of our best agents are in Kimberley. These can do nothing, or at most very little, as Kimberley is hemmed in by the Dutch. We have heard nothing from there for some time, but think that they have had no fighting there yet. We tried to get some of these workers here, but failed. We could use half a dozen good workers in this place, but it seems as if the work here is being neglected in some respects.

Still we are doing something. The teachers at the college are holding street meetings at Wynberg every Saturday night. The Lord seems to bless their efforts, and they are encouraged. Others of us are holding meetings Saturday and Sunday nights from the steps of the Benevolent Home, in town. After the meeting outside, we invite the people inside. We have good, attentive audiences, and at nearly every meeting some one asks for prayer.

Elder Hankins is now looking up a place for a tent-meeting. We hope to begin this work in a few days. I feel that now is our time to work in Cape Town and its suburbs. Little has been done here for five or six years, except some Bible work, and not much of that for a place of this size. Our people are all interested in the open-air work, and do all they can to assist. We scatter much literature at these meetings, which is well received. I am sure that this is having its effect upon the people.

Elder Tarr is holding street meetings and doing Bible work at Beaufort West, a place about half-way to Kimberley. Brother Edmed is doing what he can at Uitenhage, a place near Port Elizabeth. But I never saw a place where it is so hard to get people to keep the Sabbath as it is here. I am planning to do some church work, and to assist in the work at the sanitarium as the way opens. They need help in their meetings.

This is a hard field, and we need the help of every loyal worker.

W. S. HYATT.

THE WEST VIRGINIA CONFERENCE.

THIS meeting was held at Parkersburg, W. Va., November 17-23. It was a good meeting, and each succeeding service seemed to be of increased interest. Through the kindness of the Protestant Methodists, a good church building was secured for the use of the Conference. It was light and airy, heated and lighted with natural gas, nicely carpeted, and furnished with easy seats; so the surroundings were pleasant.

The churches of the Conference were well represented in the Conference meetings. The delegates seemed to be earnest in deliberating and deciding what was for the best interest of the cause in the future. All the business transactions were marked with a unity of feeling, which was refreshing. Some important measures were adopted, which, if faithfully carried out, and blessed of the Lord, as we fully believe they will be, will result in the advancement of the cause in all parts of the State.

The Lord has prospered the Conference spiritually and financially during the last year. Two new churches, situated at Hagerstown, Md., and Wheeling, W. Va., were admitted into the Conference.

Elder S. M. Cobb was unanimously elected president of the Conference for the ensuing year.

Although the attendance of the brethren and sisters did not exceed one hundred, the social meetings were especially good, and there were several persons on their feet almost constantly to testify of the love and goodness of the Lord toward them. Some found peace with their Saviour, and shouted the victory.

The outside attendance was fair each evening, and those who attended became more and more interested. Elder H. W. Cottrell and the writer were the only ministers from abroad. The church at Parkersburg did all they could to make the meeting a success.

The Conference is not in debt. The tract society is heavily burdened with debt, but there was an earnest spirit manifested in the meeting to get out of debt as quickly as possible; and if all will take hold with a will, and will sacrifice, this will be accomplished in due time.

Three tents have been running in the State the last season, and the efforts in this direction have been marked with a good degree of success, and several souls are rejoicing in the truth to-day as a result of these meetings.

We believe the Conference meetings had a good influence upon those who attended, and we trust that the special blessing of God will attend their future labors.

S. H. LANE.

ATLANTIC CONFERENCE.

THE Atlantic Conference was held at Jersey City, N. J., Nov. 8-13, 1899, according to appointment. The various churches were well represented, but of course not so fully as at a camp-meeting. In addition to the ministers and workers of the Conference, there were present from abroad Elders S. H. Lane and A. F. Ballenger, and the writer. Special effort was put forth to give the meetings a spiritual turn, which was accomplished, many persons being greatly helped. Brethren Ballenger and Lane enjoyed their usual freedom in presenting to the people a risen Saviour.

The Conference has been blessed with a large numerical increase during the year, there being one hundred persons added recently to the New York City church alone. Three new churches were admitted into the Conference.

As is true in many places, some perplexities have existed in this Conference, but in the business sessions the various interests of Conference work, local and general, were considered as fully as time permitted, and all things passed off pleasantly, as is sure to be the case with Christians.

On account of removals from the Conference, the work of the Conference Committee had for some time been largely resting on the president, who had also, for about the same length of time, been doing the work of the treasurer. Now they have a strong committee and a full corps of officers. Elder Place has the full confidence and support of the brethren, and was re-elected president of the Conference.

The outlook is good for the rapid advancement of the cause of present truth in this Conference, and each worker enters upon his God-given task with renewed earnestness and courage in the Lord.

H. W. COTTRELL.

THANKSGIVING DAY AT THE COLLEGE.

THE way in which the students of the training-school spent Thanksgiving day was in harmony with the work of the Saviour, who went about doing good. A few days before Thanksgiving, plans were proposed for giving a good, wholesome dinner to every needy child in Battle Creek. Young men and women visited the poorer districts, giving cordial invitations to the dinner. Many unfortunate homes were visited, and more than a hundred children were ushered into the cheery dining-room of West Hall, and seated around well-supplied tables.

To some of the students this was the first experience in making an effort really to help a brother in need. Helping the needy is a sure way to bring happiness, and those who engaged in the work the most heartily enjoyed it the most. Among these are youth who have only recently yielded to Christ and the guidance of the Holy Spirit. How gratifying to hear it said of them, "I have never seen such a change in any one before." Let us work for others; it is God's own plan of keeping selfishness out.

This work of bringing cheer to lonely hearts was not confined to the college; for the same spirit was manifested in all groups of the church school. The intermediate group, however, decided upon this plan: Each pupil agreed to come with a hungry child, and sufficient dinner for both of them. More

than a score of little faces were brightened by the pleasant room and good dinner provided.

We believe many hearts were gladdened, and all contributors have experienced that "it is more blessed to give than to receive."

C. L. STONE.



WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

LET those interested in the work of the Religious Liberty Association take notice that Elder C. P. Bollman is now secretary of the association, in the place of Brother D. W. Reavis, who has resigned. Brother Reavis will enter at once upon field work in the East.

ALLEN MOON, Pres.

OPPORTUNITY FOR EVERY YOUNG MAN AND WOMAN TO ENTER THE MISSIONARY FIELD.

INQUIRIES are often received from young men and women who are desirous of entering the work, but who, from force of circumstances, are not in a position to do so. We have concluded that because of the lack of opportunity, rather than the lack of interest, the majority of our young people are not engaged in active missionary work.

With a view of giving all such as are willing to connect with some branch of the work, the advantages of a preparation necessary to qualify them for whatever work they might undertake, we have arranged with the Battle Creek College for a special three-months' course, as outlined:—

A continuous line of special Bible studies runs through the entire course.

There is a brief and intensely practical course in book-keeping, so that all going forth as laborers from this course may be able to keep their accounts in a manner befitting Christian business men and women.

Another practical feature will be the studies in life and physiology. Fresh light and power are constantly being given along these lines, and we wish all to be benefited thereby.

Work will be conducted on such a plane that all may become thoroughly instructed in practical lines of missionary work. The missionaries the world needs to-day, and for whom human voices are pleading, are not mere pulpiterers, whose whole rôle consists in preaching a lifeless, theoretical sermon.

Souls everywhere call for workers who are vivified with life and power from above—young men and women who, like Paul, can truly say, "I am made all things to all men, that I might by all means save some." An especial effort will be put forth on the part of the instructors, that all may be imbued with this spirit.

A comprehensive course in English will also be afforded, so that all may be equipped with good powers of reading and address.

Public speaking and vocal music will also receive their share of attention.

A joint corps of the Battle Creek College and Battle Creek Sanitarium instructors will conduct the work. The school begins Dec. 20, 1899.

All unmarried men and women who have a spirit of willingness, and who desire to do something for their fellow men, will be eligible to enter this course. If you have not had the opportunities of a business education or a college education, and do not have sufficient money to pay your expenses, do not consider that these circumstances will deprive you of the opportunity. In short, allow nothing to stand in your way, if you feel called upon to do something to promote the work of the third angel's message.

This invitation is open to every one who feels a burden to do something for his fellow men; and until you have been refused the help necessary to enable you to co-operate with us, do not decide the matter unfavorably.

It is certain that the most favorable opportunities for presenting the truth that we have ever experienced are open to us now, and the work that we neglect to do at this time will be required of us in times of great trouble and amid many discouragements.

Again, we invite every one who is desirous of connecting with some definite line of work in connection with the message to write us for information at once. Address Good Health, Battle Creek, Mich.

ADDRESS.

The present address of H. S. Guilford is Riverside, Cal.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

The following persons desire late, clean copies of our publications, post-paid:—

Mrs. J. E. Rudd, Eddy, Minn.
Mrs. H. C. Pine, Soldiers' Home, Lafayette, Ind.
Robert Torrance, Miles City, Mont., Signs, Gospel of Health, Life Boat, Instructor.

Mrs. J. M. Sampson, Upland, Neb., has sufficient reading-matter.

Obituaries.

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

PEABODY.—Died at Welsh, La., Nov. 1, 1899, Sister Catherine O. Peabody, in her forty-seventh year. She received the message in the State of Washington in 1887, and came to Louisiana in 1897. Services were conducted by the writer.

S. B. HORTON.

SCANLON.—Died in Pasadena, Cal., Oct. 23, 1899, of tuberculosis, John E. Scanlon. Brother Scanlon accepted the faith in Akron, Ohio, sixteen years ago, and became elder of the church at that place. He fell asleep in perfect peace.

W. M. HEALEY.

LESSARD.—Died at Minneapolis, Minn., Sept. 29, 1899, Mrs. C. B. Lessard, aged 69 years. She was a faithful member of the Minneapolis church. Eight children remain, of whom six sons acted as pall bearers at the funeral service. Texts, Job 14: 1, 2; Prov. 31: 28.

JAY W. INGISON.

WISCOMBE.—Died at the home of her daughter in Topeka, Kan., Oct. 10, 1899, of consumption, Lydia J. Alton Wiscombe, aged 56 years, 4 months, 10 days. She was a most earnest and devoted Christian, and had been a Seventh-day Adventist for about seven years.

J. W. WESTPHAL.

MUNGER.—Died Dec. 3, 1898, of inflammation of stomach and bowels, caused by a fall, Earnest Munger, only child of James and Emeline Munger, aged 17 years. He will be greatly missed by his parents in their declining years, as the father is in feeble health. Their trust is in their Saviour.

J. D. G.

PICKERING.—Died at Flora Vista, N. M., Aug. 28, 1899, of cholera infantum, Rhoda May, daughter of D. H. and Laura Pickering, aged 1 year, 2 months, 19 days. We believe she will come forth in the first resurrection. Words of comfort were read by Brother William Hendrickson.

LAURA PICKERING.

WHEELER.—Died at James White Memorial Home, Battle Creek, Mich., Oct. 20, 1899, after a long and painful illness, Sister Alice C. Wheeler, aged 62 years. She finished her course, kept the faith, a faithful, devoted servant of the Lord Jesus Christ. Words of comfort were spoken from 2 Tim. 4: 7, 8.

L. MCCOY.

HOLLIDAY.—Died at Winchester, Mecosta Co., Mich., Feb. 11, 1899, of measles, after caring for her children, who were sick with the same disease, Sister Persis M. Holliday. Sister Holliday was a member of the Enclave church of Seventh-day Adventists, and though isolated from those of like faith, was faithful unto death.

E. W. PITTON.

FOWLER.—Died at Wlota, Iowa, Oct. 1, 1899, of heart-disease, my beloved father, John Fowler, in the seventy-sixth year of his age. He had been a Christian since early manhood, and about a year ago accepted the third angel's message, and united with the Seventh-day Adventist Church. The funeral discourse was preached by Elder E. G. Olsen.

ELLA FOWLER.

NICKELS.—Died at the home of her father, Brother H. P. Smith, in Dallas, Ore., Mrs. Lena Nickels, wife of John A. Nickels. She was a member of the St. Johns church, having accepted the truth seven years before. She fell asleep in the bloom of young womanhood, being 23 years old. Words of comfort were spoken from 1 Cor. 15: 22 by the writer.

GEO. E. SQUIRE.

WALTER.—Died at Atchison, Kan., Sept. 1, 1899, of general disability, Brother Fred Walter, in the sixty-third year of his age. Brother Walter was born in Switzerland, and with his parents came to this country when he was about eight years old. He finally settled in Wisconsin, where he accepted present truth, to which he remained loyal until death.

R. W. FARMER.

FINACY.—Died at the home of her brother, near Clare, Mich., Sister Nellie Finacy, aged 30 years, 11 months, 27 days. She was hurried on her birthday, Oct. 10, 1899. Although she was a great sufferer, she bore it patiently, and longed to be at rest. Words of comfort were spoken at her request from 1 Corinthians 15, by the writer. We believe she sleeps in Jesus.

W. C. HEBNER.

PARKER.—Died in Battle Creek, Mich., Oct. 6, 1899, of typhoid fever, after an illness of three weeks, Harrison E. Parker, son of Mrs. P. J. Parker, aged 21 years, 4 months, 16 days. He was buried with his Lord in baptism, Dec. 3, 1898, in the Tabernacle, and died with a hope of a part in the first resurrection. He chose his Master's service when health and long life lay bright before him. The funeral was held October 8, Elder H. Nicola conducting the services.

MRS. H. E. PARKER.

SOLID TRAINS TO NORTHERN MICHIGAN.

THE Chicago, Milwaukee, and St. Paul Railway is now running solid trains of palace sleeping cars, dining cars (serving meals *a la carte*), and first-class day coaches, through from Chicago to Calumet, Houghton, Hancock, and other points in the Copper Country, without change of cars, with direct connection for Marquette, Negaunee, Ishpeming, etc., and passengers from the East, South, and Southwest will find this a most desirable route.

All coupon-ticket agents sell tickets via the Chicago, Milwaukee, and St. Paul Railway.

WILL IMPROVE PASSENGER FACILITIES.

BEGINNING December 1, the "fast mail" train of the Chicago, Milwaukee, and St. Paul Railway will leave Milwaukee at 11: 45 P. M., arriving at St. Paul at 7: 55 A. M., connecting there with departing morning trains for the West. This train will carry a sleeping car as well as a combination passenger coach and baggage car.

On the same date, train No. 57 will leave Chicago for Milwaukee at 9: 55 P. M., carrying a parlor car and combination passenger coach and baggage car. This train arrives at Milwaukee at 11: 40 P. M. There are a number of roads whose trains from the East and South arrive at Chicago approximately about 9 P. M., and this new service is instituted primarily for the benefit of their passengers.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	Time	Leave
No. 9	Mail and Express, to Chicago	12.15 P. M.	
No. 1	Chicago Express, to Chicago	9.00 A. M.	
No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.	
No. 5	Pacific Express, to Chicago, with sleeper	1.10 A. M.	
No. 75	Mixed, to South Bend	8.20 A. M.	
Nos. 9 and 75, daily, except Sunday.		Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

No.	Train	Time	Leave
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.	
No. 4	Lehigh Express, to Pt. Huron and East	8.27 P. M.	
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2.25 A. M.	
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	6.50 A. M.	
No. 74	Mixed, to Durand (Starts at Nichols)	7.35 A. M.	
Nos. 9 and 74, daily, except Sunday.		Nos. 4, 6, and 2, daily.	

GEO. T. BELL,
1st A. G. P. & T. Agt.,
Chicago, Ill.A. S. PARKER,
Ticket Agent,
Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Oct. 7, 1899.

EAST	8	12	6	10	14	20	36
Chicago	pm 9.35	am 6.45	am 10.30	pm 3.00	pm 11.30		
Michigan City	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Niles	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Kalamazoo	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Battle Creek	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Marshall	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Albion	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Jackson	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Ann Arbor	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Detroit	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Falls View	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Susp. Bridge	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Niagara Falls	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Buffalo	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Rochester	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Syracuse	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Albany	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
New York	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Springfield	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
Boston	am 12.40	pm 1.00	pm 12.08	am 4.40	am 1.20		
WEST	7	15	3	5	23	13	37
Boston	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
New York	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Syracuse	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Rochester	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Buffalo	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Niagara Falls	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Falls View	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Detroit	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Ann Arbor	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Jackson	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Battle Creek	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Kalamazoo	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Niles	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Michigan City	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00
Chicago	pm 8.20	am 6.50	am 8.25	pm 12.40	pm 4.35	pm 12.30	pm 6.00

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

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General Pass. & Ticket Agent, Chicago.R. N. R. WHEELER,
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A RARE OPPORTUNITY TO SECURE AN APPROPRIATE AND
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Christ foretelleth the

St. MARK, 13.

destruction of the temple.

31 And the second is like, namely this. "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A.D. 33.

Lev. 19. 18.

Mat. 22. 39.

Rom. 13. 9.

Gal. 5. 14.

James 2. 8.

Luke 19. 44.

Deut. 4. 39.

Is. 45. 6. 14.

4. 45. 6.

d Mat. 24. 3.

Luke 21. 7.

1 Sam. 15. 22.

to him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

We will mail you the smallest-sized, genuine Oxford, minion type, reference Bible made; printed on "Oxford India Paper," containing self-pronouncing dictionary of Scripture proper names, harmony of the gospels, chronological tables, and maps; size 6 $\frac{1}{2}$ x4 $\frac{3}{8}$ inches and only $\frac{3}{4}$ of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed.

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M. C. BIRD, Lakeland, Fla.

Editors of the REVIEW AND HERALD,
Battle Creek, Mich.

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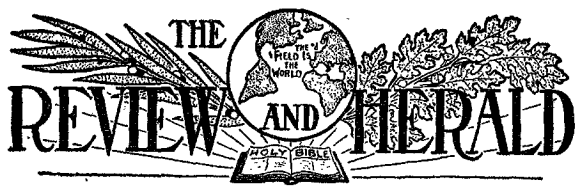
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BATTLE CREEK, MICH., DECEMBER 12, 1899.

Our thanks are due to Hon. J. C. Burrows, United States Senator, for public documents received.

The Marconi system of wireless telegraphy has been introduced into the British navy as a branch study.

Eight hundred upholstery weavers have struck in Philadelphia, Pa., thus closing twenty-six mills, and throwing three thousand persons out of employment.

The Religious Liberty Association has just issued a four-page leaflet on "Sunday Laws and Sunday Closing" that ought to be scattered everywhere. The price is twenty-five cents a hundred.

Attorney-General Griggs has given his opinion that it is the constitutional right of President McKinley to send federal troops to assist the State forces in case of riot over the election result in Kentucky.

If you wish to make an appropriate Christmas present to some of your friends, send them the REVIEW for one year, or even for six months. It will be a present that will be new every week. Try giving it to some W. C. T. U. friend in your neighborhood.

The new lord mayor of Liverpool, lately elected, is a Jew. And upon being installed in the office, he publicly announced that he would "make no engagements for Friday evenings or Saturdays." We wish all the Jews had such respect as that for the Sabbath.

By whatever means it may have been accomplished, it has come to pass that a Catholic is now editor of *Harper's Weekly*. And such a thing as this only emphasizes the fairly startling rate at which Rome is gaining the control of every means of molding public opinion, and is turning it all to her own advantage.

Do not by any means miss reading the offer, in Special Notice column of this copy of the REVIEW, of the excellent opportunity of a three-months' course of study at Battle Creek College. And if you yourself can not have the benefit of it, please place it before some one whom you think can take advantage of it.

Referring to the Monroe doctrine and its effect, the *Chicago Times-Herald* says: "No new claims to any portion of this hemisphere may be advanced unless the claimant is prepared to have it out with the United States, which is to say that the prohibition is absolute." That doctrine, then, asserts a protectorate by the United States over practically the whole of the Western continent south of her own proper lines.

BROTHER R. W. MUNSON and his family arrived safely at Rotterdam, Holland, November 23; and expected to start very shortly from there by steamer direct to Padang, Sumatra. He says, "Dear old Sumatra looms up before us like a land of promise. Our hearts are there, and the thought that we are really going to have another opportunity to preach Christ to the Chinese there sets our hearts to singing."

REV. DR. R. A. TORREY, superintendent of the Chicago Bible Institute, and Dr. C. I. Scofield, pastor of Moody Church, East Northfield, Mass., will conduct a Bible conference in the city of Detroit, Mich., December 12-15, at the Y. M. C. A. building. Here is a good opportunity to circulate the tract, "Should Not Christians Keep the Sabbath?" which was written in reply to Mr. Torrey's tract, "Ought Christians to Keep the Sabbath?" *Words of Truth Series*, No. 20; price, 2 cents.

IN the first issue of the REVIEW AND HERALD for 1900 — January 2 — we shall begin a series of articles on "The Third Angel's Message: What Is It?"

These studies will be invaluable to everybody, and especially to all who are now readers of the REVIEW. Then do not let your subscription expire, and so lose these studies on "The Third Angel's Message: What Is It?" Be sure to renew, and so be sure to have the benefit of all these most important studies.

PRESIDENT MCKINLEY delayed sending his message to Congress, hoping to be able to state in it the complete collapse of the Filipino forces; but he could not wait long enough, because the latest despatch says that the "hope of ending the insurrection and halting military operations in the Philippines, which seemed so bright a few days ago, has again faded into the uncertain future. Insurgents have lost heavily, but are still strong. Aguinaldo has two thousand men. Tremendous campaigning tells on Americans, and they expect a deal of hard work."

A CORRESPONDENT asks the *Christian Herald* this pointed and pertinent question: "How is the Christian to reconcile the remarkable conduct of the so-called civilized and Christian nations at the present time, with the confident expectation of an approaching millennium, when war shall be no more? Bible-loving Britain, Catholic France, orthodox Germany, and all the professed God-fearing lands are either slaying or hunting to slay. Where is the reign of the promised millennium?" And in answer, the *Christian Herald* tells him not to "lose heart;" it will surely come. "It is a slow process, but it will eventually win its way." No doubt that thousands of persons are raising this same query. The articles soon to be printed in the REVIEW on "The Millennium" will be just the thing for all such. All who are now taking the REVIEW AND HERALD should not fail to continue it. Also please think of others who need such reading, and give them an opportunity to have it.

THE latest word is that "the natural course of events in China seems to be moving along with celerity." England, Germany, Russia, and France "are about to agree upon a delimitation of spheres of influence." And upon the Chinese minister's plea for justice on the part of these powers, *Harper's Weekly* simply remarks, "What we do know is that China will inevitably be forced to do business with the world on modern and liberal principles, and that no ideas of justice will be permitted to stand in the way of the advancement of trade interests." And such are the "modern and liberal principles" of "business"! How aptly and how truly it is written, "In the world the god of traffic is the god of fraud."

READINGS for the coming week of prayer have been published in the *General Conference Bulletin*, and were mailed last week to all subscribers of that journal, so all should have them by this time. They were also sent to ministers, church elders, leaders of companies, and Sabbath-school superintendents. Copies have also been furnished each State tract society for distribution to isolated members. If any have failed to receive a copy of the reading yet, they should apply to their State tract society. These readings have also been issued in the German, Danish, Norwegian, and Swedish languages, and will be mailed this week to all subscribers of those papers. A quantity will also be sent to each State tract society, so that those who fail to receive copies of the readings in the foreign languages this week, can apply to their State tract society for a reading, stating the language desired.

L. A. HOOPES.

THE WINTER SCHOOL.

THE Announcement of the Battle Creek College Winter School is like no other college announcement that has ever been issued. By extracts from the Testimonies, many hitherto unpublished, the announcement itself becomes, in large measure, the very message of the Lord to the people at this time. It should be read as such, and not as a mere notice of a school. It outlines the sins and difficulties that are hindering the third angel's message. It throws a stream of life and light and power, which, if entered into with soul and spirit, will heal many a harrowed heart, and bring relief to innumerable Seventh-day Adventists, as well as to worldlings, who now grope their sad way in darkness and despair. It sounds in certain tones the note of warning, now everywhere going forth from the lives and lips of those who have received the precious inflow of the Holy Spirit — "Get ready, get ready, get ready!" More than this, it tells how to get ready.

Everybody, everywhere, should read it, not necessarily as a school announcement, but as the present truth for this time of crisis in which decisions are being made, and must be made, on which hang eternal interests and destinies. We are in the time of dividing and deciding, and as of old, Jesus is the cause of the dividing. There is no neutral ground. Men must get on one side or the other, and to linger is to be lost.

If you have not had a copy of this announcement, send a two-cent stamp to the Battle Creek College and get one.