

# The Advent Review and Herald

HOLY BIBLE  
Emma H. Craig 2023  
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THE FIELD IS THE WORLD

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

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### NO ROOM FOR CHRIST.

MRS. WORTHIE H. HOLDEN.

"No room in the inn," its keeper said;  
No place where the Christ-child might lay his head.

The throng knew not, though of David's line—  
They might have made room for a king divine,  
And sped as heralds to first proclaim  
That the Prince of Peace had come to reign.

No room in the inn for the lowly birth,  
While all heaven beheld its gift to earth.  
No room in the inn. 'T is often heard,  
"This is not the place to declare his word."  
And travelers meet, converse, and away,  
But find no room his name to say.

No room in the inn for the Christ to bide!  
How oft our allegiance to him we hide!  
Though accounting ourselves of the royal line,  
We prove we know not the King divine.  
Oh, let us make room in our hearts for aye  
That each morn may witness his natal day,  
And Christ as our Saviour be born anew  
To abide in our hearts the whole day through.

### "HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD."

MRS. E. G. WHITE.

THESE words of the Saviour are deeply significant, and call for our earnest study. Those who possess ability to acquire money, unless they are constantly on the watch, will turn their acquisitiveness to a bad account, and, falling under the temptation to overreach for sordid gain, they will sacrifice all the generous, noble principles of their manhood.

Many men who possess great wealth have obtained their riches by close dealing, by benefiting themselves at the expense of their fellow men; and they glory in their shrewdness in closing a bargain. Every dollar thus obtained, and the increase of every such dollar, has upon it the curse of God. Acts of oppression or deviation from the right in any way should not be tolerated in men who possess wealth any more than in those who are poor. In the sight of God all the riches that a man may possess will not atone for the smallest sin. Repentance, humility, a broken heart, and a contrite spirit are the offerings that God accepts. Wealthy men are to be more closely tested than they have ever yet been. If they stand the test, and remove the blemishes of dishonesty and injustice from their characters, and as faithful stewards render to

God the things that are God's, to them it will be said, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

The world and all that is therein belongs to God. He owns the cattle upon a thousand hills. The inhabitants of the earth are as grasshoppers before him. Man and his property are the small dust of the balance. God is no respecter of persons. Men of property often look upon their wealth and say, By my wisdom have I gotten me this wealth. But who gave them their wisdom? Who gave them power to get wealth?—It was he who gave his life for them. It is Christ who gives men strength to get wealth; but instead of giving him the glory, they take the glory to themselves. God will prove these men and try them, and he will bring their glorying to the dust. He will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse.

Among the professed children of God, there are men and women who love the world, and the things of the world, and these souls are being corrupted by worldly influences. The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy.

In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all the good in his power. If some benevolent enterprise calls for money or for his labor, he is the first to respond, and often he goes far beyond his real ability, denying himself some needed good in order to carry out his benevolent purpose. This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he manifests a wisdom that is as far above that of the calculating, acquisitive mind as the divine is above the human; for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away?

"I say unto you," Christ declares, "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" If men fail to render back to God that which he has lent them to use to his name's glory, they will meet with failure in this life and in the future life. God has lent them talents, which, by using, they may lay up as treasure in heaven. But if, like the man

with the one talent, they hide it in the earth, they will lose not only the increase, but the principal also. Because of their robbery of God, they stand bereft of their earthly riches, devoid of heavenly treasure, with no habitation on earth, and no friend in heaven to receive them into the everlasting abodes of the righteous.

"No servant can serve two masters," Christ said; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

To illustrate this truth, Christ presented before his hearers two characters,—the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ.

Writing to his son in the gospel, Paul says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And hav-

ing food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Paul would impress upon the mind of Timothy the necessity of giving such instruction as would remove the deception which so easily steals upon the rich, that because of their wealth they are superior to their fellow men who do not have such large possessions as themselves. They suppose their gain to be godliness. They flatter themselves that their acquisitive spirit is accounted to them for righteousness. But touch the property of these men, and you will see by their acts that you touch their god. They are not rich in good works. Ready to distribute, willing to communicate! — they scorn the thought, they despise all such teachings. Man may devote his entire life to the object of obtaining riches; but when his time comes to die, of what use to him is the wealth he has amassed? He can not carry it with him. In order to obtain his wealth, he has staked his all. He was determined to be rich. This was his ambition; and in order to reach it, he overlooked eternal considerations. The enemy deceived him into the belief that it was for a good purpose he desired this wealth, and to obtain it he strained his conscience, and pierced himself through with many sorrows. For the sake of riches he sacrificed every noble principle, and gave up the faith.

There are many who deny themselves the comforts and blessings of life that they may add a little more to their earthly store. But it is not for this that God gives men money. He "giveth us richly all things to enjoy." Christ bids us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There are high and holy interests which call for our money, and the money invested in these will yield to the giver more elevated and permanent enjoyment than if it were expended for personal gratification, or selfishly hoarded for greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven, where moth can not corrupt, where fire can not consume, where thieves can not break through and steal. The investment is safe. The treasure is placed in bags that have no holes; it is secure.

NO SHATTERED box of ointment  
We ever can regret;  
For out of disappointment  
Flow sweetest odors yet.

The discord that involveth  
Some startling change of key  
The Master's hand resolveth  
In richest harmony.

— F. R. Havergal.

#### KEEP ON PRAYING.

KEEP on praying —  
God's love and power  
In darkest hour  
Of deep despair  
Respond to prayer.

Keep on praying —  
Be not afraid  
To seek his aid  
Who knows, indeed,  
Thine every need.

Keep on praying —  
In thy distress  
He waits to bless;  
To him reveal  
All thou dost feel.

Keep on praying —  
He'll answer thee;  
And it may be  
His love will bring  
Some better thing.

Keep on praying —  
E'en though in death,  
With parting breath,  
He will forgive,  
And bid thee live.

Keep on praying —  
His heart divine  
Will enter thine,  
And lead the way  
To blissful day.

— Roger H. Lyon.

#### "BY THEIR FRUITS YE SHALL KNOW THEM."

J. N. LOUGHBOROUGH.

"BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:15-20.

These words of our Saviour recognize the fact that the gift of prophecy would exist in the gospel age. If no true prophets were to be connected with the work, and every prophetic manifestation was to be from an evil source, would he not have said, "Beware of prophets"? The fact that he tells us so definitely how each kind may be known is the best evidence that in the work of the Comforter, the Holy Spirit, in showing "things to come" (John 16:13), would be the true gift of prophecy.

This rule, which, in our enumeration, may be called rule seven, is an infallible one. Christ does not say, Ye may know them by their fruits; but, positively, "By their fruits YE SHALL KNOW THEM."

We inquire, What is the fruit to be seen in the work of genuine gifts of the Spirit of God? The answer is found in the statement of Paul respecting the purpose of the Lord in placing the gifts in the church: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity ["into the unity," margin] of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in

love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:8-16.

Apply this rule to the prophetic gift that has been connected with the third angel's message from its rise, and what is the result? — We find that the continual instruction given through Sister White has been in the line of unity and harmony, admonishing to "counsel together" and to "press together," to be in unison with Christ, thus insuring true fellowship and union with one another.

Some of our opponents have sneeringly said, "If it was not for the visions of Mrs. White, which you have among you, your cause would have gone to pieces long ago." We reply, That is true; because from that source the Lord has given counsel, caution, and light, and thus dissensions have been removed, and the work of God has prospered. So what they designed as a thrust against the gift is in reality testimony that its fruit is that of the true gift of prophecy.

One prominent minister, when railing in a sermon against Sister White's gift, was asked this question by a Methodist woman: "Is there anything immoral in Mrs. White's writings that you are so much opposed to them?" He replied, "No! her writings are the highest-toned morality you ever read outside of your Bible." Another question was, "What kind of people are those who firmly believe and live up to her teachings?" He answered, "They are the most conscientious, godly people you can find; and there is just the danger in her writings: the reading of her books make such devoted Christians that people are led to believe that the visions are from the Lord." The remodeling of the rule given by Christ so as to read, The proof that a tree is evil and dangerous is the fact that the fruit it bears is good, would better please this class of divines.

One of the fruits of true gifts mentioned in the Ephesian letter is the gathering of a people into the "unity of the faith." What has been the result in this respect in the rise of the third angel's message? — Forty years ago, when our publications and work were all in the English language, when reference was made to the unity and harmony taught in the Testimonies, and existing among the believers, our opponents said, "That is very well now, while your work is all in a limited territory, and the believers are of one nationality; but should your work spread into different parts of the earth, and gather people of different languages, with their national peculiarities, you would see the unity disappear, and your work go to pieces."

Do we see it going to pieces? How is it? — The message is now printed, believed, and advocated in thirty-six of the leading languages of the world, and has gained a foothold at different places around the world twice, — both north and south of the equator, — yet there is the same unity and harmony among those accepting the Lord's counsel through the Testimonies as in earlier times. So the visions stand the test of rule seven.

In concluding these articles, let it be borne in mind that attention has been called to nine points of similarity between Sister White's visions and those described in the Bible; to six points of comparison in the practical work of true visions; and, lastly, to seven rules. In all of these twenty-two points, we find her visions in exact harmony with true prophets. In view of these facts, it is well for all to heed the admonition of King Jehoshaphat to the host of Judah: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

## THE SABBATH IN THE GREEK NEW TESTAMENT.

E. D. KIRBY.

(3) τὸ σάββατον (tō sabbā-ton, Matt. 12:5; Mark 2:28; Luke 23:56; John 5:18; 9:16), *the Sabbath*, is in form either nominative or accusative (see declension of τὸ σάββατον, 3).

An examination of the English text in these verses will show that it is used as object of a verb four times, and as subject once. As object, it is used with the words "profane," "break," "keep," and "rested" (strictly as accusative, showing *how long*; that is, they rested *during* the Sabbath). In the nominative it is the subject of "is." (H. 711, 720, 706; G. 1047, 1062, 1043.) In the Revised Version τὸ σάββατον is translated by *the Sabbath*, except when following the word "rested" when *on the Sabbath* is used. The Authorized Version, with its usual variation, translates three times by *the Sabbath*, twice by *the Sabbath day*. The two versions again agree fully as to meaning.

(4) κύριος . . . τοῦ σαββάτου (kūrīos . . . tō sabbā-tō), *Lord of the Sabbath*, is found in Matt. 12:8; Mark 2:28; and Luke 6:5. κύριος means *Lord*, one "having power or authority, he to whom a person or thing belongs, about which he has the power of deciding; master; Lord" (T.). τοῦ σαββάτου is in the genitive case, depending upon κύριος (H. 728, 729 c; G. 1084, 1085, 2). The Revised Version translates by *Lord of the Sabbath*; the Authorized Version twice by *Lord of the Sabbath*, and once by *Lord of the Sabbath day*.

(5) σαββάτω (sabbā-tō, Matt. 24:20; Luke 14:1) is in the dative singular, and is translated in the Revised Version by *on a Sabbath*; in the Authorized Version by *on the Sabbath day*. The expression is used twice. In the first passage (Matt. 24:20) the flight from Jerusalem during the siege is spoken of; in the second (Luke 14:1) Christ dines with a Pharisee. Whether the article "the" is used in translation or omitted does not in these cases materially alter the sense, and we have seen from ἐν σαββάτῳ (No. 2) that in expressions of place and time the article is often omitted, even when the reference is to a definite place or time (H. 782, 661; G. 1192, 958). By comparing this with τοῖς σάββασι and ἐν σαββάτῳ, we see that they are, in the Authorized Version, translated by the same or an equivalent expression. The Revised Version, as has been seen, omits "the," but practically makes the expression mean the same, since in every case the reference is to the definite seventh-day Sabbath observed and guarded so jealously by the Jews.

(6) ἐν τοῖς σάββασι (en tois sabbā-sin), *on the Sabbath* (Mark 2:23; 3:2; Luke 4:31; 13:10), is the next phrase or expression which we shall consider, although not the next in order; beginning with Matthew and going through the New Testament. It seems better, however, as before stated, to consider first all the texts that are, at least, comparatively free from controversy. A study of these may make easier the examination of the others. ἐν is the preposition *in, on*, already met with in ἐν σαββάτῳ; τοῖς σάββασι is the dative plural of τὸ σάββατον. ἐν, as always, governs the dative case (see No. 2), and the phrase denotes the time *when*, in accordance with the grammatical principle already referred to in connection with τοῖς σάββασι, ἐν σαββάτῳ, and σαββάτῳ; namely, that time *when* is expressed by the dative with or without the preposition ἐν preceding. The Revised Version translates it in every case by *on the Sabbath day*. The translation is the same as that of τοῖς σάββασι, the plural being treated as singular in meaning, as previously explained under τοῖς σάββασι (No. 1). The Authorized Version translates twice by *on the Sabbath days*, and once by *on the Sabbath*. *Sabbath days*, the plural, is used in Luke 4:31: "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days" (Sabbath day, Revised Version). The Authorized Version makes the teaching customary or repeated, the Revised Version, a single occurrence. That he was wont to teach in the synagogue on the Sabbath day may be shown from Luke 4:16 and following, as well as from numerous passages where he is so represented as teaching. That the reference here is to a single instance of such teaching seems more probable by the account given of the healing performed on this occasion; so the Revised Version seems more consistent in retaining the singular number in this pas-

sage, as in others where it is allowable (H. 82, 797; G. 1192, 1208; B. p. 23; W. pp. 63, 177).

(7) ἐν σαββάτῳ δευτεροπρώτῳ (en-tē-rō-prō'tō, Luke 6:1) is translated by the Authorized Version, *on the second Sabbath after the first*.

The word δευτεροπρώτῳ is simply an adjective limiting σαββάτῳ, and agreeing with it, and so having the same ending. The Revised Version translates by *on a Sabbath*, but puts *second first* in the margin. If δευτεροπρώτῳ be omitted, the expression becomes simply ἐν σαββάτῳ, and this phrase has already been examined (No. 2). The meaning of σαββάτῳ, however, will hardly be in doubt whether δευτεροπρώτῳ be used or not, and whether we read *on a* or *the Sabbath* (H. 782 with a, 797, 620; G. 1192, 1193, 1208, 918). The adjective in Greek, unlike English, may either precede or follow its noun.

(8) ἐν ἑτέρῳ (hē-tērō) σαββάτῳ (Luke 6:6) is translated in both versions by *on another Sabbath*. This, again, is the phrase ἐν σαββάτῳ with the adjective ἑτέρῳ added to σαββάτῳ. No additional explanation seems necessary.

(9) ἐν τῷ σαββάτῳ is found in Luke 6:7; John 19:31. The Authorized Version renders *on the Sabbath day*; the Revised Version, *on the Sabbath and upon the Sabbath*. The two versions agree in meaning. The definite article "the" being used, there is no room left for doubt as to whether the rendering should be *on a* or *the Sabbath*. That the article might have been omitted here without necessarily changing the meaning is evident from the study of ἐν σαββάτῳ (H. 661; G. 958; B. pp. 88, 89; W. p. 119 and following).

(10) σάββατον (Luke 23:54) is used in the nominative case. The Revised Version translates by *the Sabbath*; the Authorized Version, once by *the Sabbath*, and once by *the Sabbath day*. They both use the definite article "the" because the name approaches in character a proper name, and for this reason the article may be omitted in the original (B. p. 89; W. p. 119; H. 661).

(11) τῷ δὲ (dē) ἐρχομένῳ (ēr-kō-mē'nō) σαββάτῳ (Acts 13:44) is in the Revised Version *and the next Sabbath day*. δὲ is the conjunction *and* or *but*; it regularly stands after one or more words of the clause which it introduces, and so here is placed after the article τῷ. The English word "however" is often used with the same peculiarity of position, except that we should not allow it to stand between the article and its noun (H. 1036, 1046, 1). ἐρχομένῳ (literally, *coming*) although a participle from the verb ἐρχομαι (*come*), is here used as an adjective, and is so declined and translated. The expression, then, like τοῖς σάββασι and σαββάτῳ is a dative telling the time *when* (H. 782; G. 1192).

(12) κατὰ (kā-tā') πᾶν (pān) σάββατον, found in Acts 13:27; 15:21; 18:4, is translated by *every Sabbath* in the Revised Version. The Authorized Version reads once *every Sabbath*, twice *every Sabbath day*. κατὰ is a preposition, which here governs the accusative case. Its original meaning is *down*; with the accusative it means *down along, passing over, through, etc.* πᾶν is the neuter accusative singular of πᾶς *every*; it agrees in number, gender, and case with σάββατον. The phrase means, then, during every Sabbath,—*every Sabbath* (H. 800, 240; G. 1211, 329; W. p. 401; T. and R. under κατὰ).

(13) ἐπὶ (ē-pē') σάββατα τρία (trē'ā) is another prepositional phrase. Like κατὰ πᾶν σάββατον, it is found only in Acts (17:2), and is translated by *for three Sabbath days* in the Revised Version, *three Sabbath days* in the rendering of the Authorized Version. σάββατα is the accusative plural of σάββατον. τρία *three* is an adjective modifying σάββατα, with which it agrees in gender, number, and case (H. 290; G. 375). ἐπὶ, originally *on, upon*, is here used of extension *over time*, and so means *over three Sabbaths—for three Sabbaths* (H. 799; G. 1210; W. p. 408). A marginal reading of the Revised Version is *weeks* instead of *Sabbaths*. Since "over three Sabbaths" could be used for the weekly periods containing three Sabbaths, the meaning would not be affected as to the length of time during which Paul stayed and taught among the Thessalonians, but would involve the question as to whether σάββατον ever means *week*, and also whether Paul taught on the Sabbath only. σάββατον in the sense of *week*, will be examined later.

(14) γενομένου (gē-nō-mē'nō) σαββάτου (Mark 6:2) is translated in the Revised Version *when the Sabbath was come*. The Authorized Version reads *when the Sabbath day was come*. σαββάτου is the

genitive singular, and is modified by γενομένου, a participle in the past tense (aorist), from the verb γίνομαι, or γίνωμαι, *become*. So that the participle means *having become*. By an idiom of the language, a noun in the genitive case modified by a participle may be used instead of a clause; such a phrase may express time or various other relations. Here it expresses time, and so while literally it is *the Sabbath having become*, or its *having become the Sabbath*, more freely, and in accordance with the English mode of expression, it is *when the Sabbath was (or had) come*. The context, as an examination of the English shows, makes *the Sabbath preferable to a Sabbath* (H. 970, 971; G. 1568, 1559, 1563).

(15) διαγενομένου (de-ā-gē-nō-mē'nō) τοῦ σαββάτου *when the Sabbath was past* (Authorized Version and Revised Version) is found in Mark 16:1. διαγενομένου is the preceding γενομένου with the preposition διά (de-ā) prefixed. διά means *through*; γενομένου *having become*; so that διαγενομένου means *having become through, or having passed*, and the phrase διαγενομένου τοῦ σαββάτου means *the Sabbath having passed, or when the Sabbath was (had) past*. It is another instance of the genitive absolute (H. 970, 971; G. 1568, 1559, 1563) expressing time (cf. no. 14).

O ASK not thou, How shall I bear  
The burden of to-morrow?  
Sufficient for to-day its care,  
Its evil, and its sorrow;  
God imparteth by the way  
Strength sufficient for the day.

—J. E. Soady.

## LOOKING UNTO JESUS.

\* \* \*

WHILE in the far-away West, the Lord taught me a beautiful lesson, not soon to be forgotten. Our home was about a mile and a half from father's store. To avoid the dust of the public road, and also to save time, he had cut across the prairie, and in the course of time a good path through the sage-brush was made. At one place several roads crossed this path.

The first time I walked to town alone, I had no trouble until I reached these crossroads. Seeing so many footprints, I was led off the track, and had to walk the rest of the way through dusty sage-brush, tumbling and falling over badger holes, and at last reached the city completely exhausted. I told father that I missed the path, although I looked for it in every direction. He smiled, and said, "You must look up at the schoolhouse in the distance, and walk right toward it, not looking to right nor left; and then you will reach the right path."

The next day I walked to town again; and when I came to the crossroads, sure enough, in the distance I could plainly see the top of the schoolhouse. So I walked on, keeping my eyes on the schoolhouse. After crossing the roads, I saw before me a smooth path, which led straight to one of the streets in the city.

Like a flash, the words, "looking unto Jesus," came to my mind, and what a lesson they taught me! I was alone in the truth in that place, and the lonely Sabbath-keepers know how I felt at times. Many are the "crossroads" that at times obscure our path toward the heavenly city. But at all such times all we need do is to look up; for, thanks to the Father, he has given us a mark, even Christ Jesus, and every one who keeps his eyes on him will never miss the way. The many different footprints of error will not trouble us, because we see them not. The only attraction will be the Father's resting-place for his children, the city in the distance, even the new Jerusalem.

## ORGANIZING THE YOUTH.

A. CAREY.

If we would ask the Lord about the organization of our young people, and take for his answers to our questions what he has already given us in the Testimony of his Spirit, we should get a very satisfactory knowledge of his gracious will in this respect. Notice how carefully he answers every question.

1. Does God recognize the youth among us as worthy of his attention?

"We have an army of youth to-day who can do much if they are properly directed and encouraged."

2. Should this army be organized?

"We want them to act a part in well-organized plans for helping other youth."

3. What should be the form of this organization?

"Let there be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done by each accountable human agent in watching and improving opportunities to do work for the Master."

4. Who should make this organization?

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"

5. Who should be members of it?

"Let young men and women and children go to work in the name of Jesus. Let them unite upon some plan and order of action."

6. Should they have regular meetings?

"Can not you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action?"

7. Should this work be taken up in all our churches?

"Let there be companies organized in every church to do this work."

8. How much tact and skill and talent must be put into the work?"

"Young men and young women, can not you form companies, and as soldiers of Christ, enlist in the work, putting all your tact and skill and talent in the Master's service, that you may save souls from ruin?"

9. Should the youth act independently in this work?

"You should consult with men who love and fear God, and who have an experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results."

10. What training should be sought in these meetings?

"Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."

11. Should the students of our schools engage in this work?

"If they are students in the school, . . . they will feel it to be their duty to form a Christian Endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve."

12. What great object may be obtained from their meetings?

"They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world."

The foregoing quotations are taken from articles by Mrs. E. G. White, found in the following publications: *General Conference Bulletin*, 1893, page 24; *REVIEW AND HERALD*, Jan. 16, 1894; *Signs of the Times*, May 29, 1893;

*Youth's Instructor*, Aug. 9, 1894; extracts from recent letters from Sister White relative to medical missionary work, Oct. 2, 1893.

## PERPLEXED.

Two paths, dear Lord, before me lie;  
One I must choose, and yet not I:  
Which one, I wait to hear thee say;  
I wait, and listen, while I pray.

The one seems filled with ease and joy,  
The other gives me full employ.  
Trembling before them both I stand,  
Waiting for thee to take my hand,

And lead my weak, uncertain feet  
Forth where my love and duty meet.  
I pray thee make it plain to me  
In which I most may honor thee.

—Margaret May.

## THE "REMNANT" OVERCOMERS.

H. C. GILES.

(Laconia, N. H.)

"He that overcometh shall inherit all things." Rev. 21:7. Many are the promises which Inspiration has left on record for the overcomers. In all ages the church, in the conflict with sin and Satan, has been encouraged by numerous promises especially adapted to the peculiar circumstances by which it was surrounded. But of all the promises ever given God's people, none are so comprehensive in their meaning, so full in the richness of the blessings promised, as the one under consideration, addressed to the "remnant" church.

In ages past God has promised special blessings adapted to the needs of his people in certain periods and under peculiar circumstances, but now to his remnant people he says, I make no reserve: heaven's bounty is open; its limitless resources are to be given to the children of men: "He that overcometh shall inherit all things." The question will at once arise, Why the difference? Is God partial that he selects the remnant church? and does he arbitrarily make it the recipient of gifts more lavish and blessings more precious than he has ever bestowed upon any other people? — It can not be thus; for God is no respecter of persons. It must be, therefore, that the remnant church has an experience which God's people have not had in other ages, and which, in consequence, justifies God in bestowing upon it blessings and privileges which he has not offered to the church as a whole at any other period.

The object of the plan of salvation has ever been, and still is, to develop a church "holy and without blame before him in love" (Eph. 1:4), and thus to demonstrate to the universe that the power of God's love, the gospel, is greater than all the cunning devices of Satan. This was God's "eternal purpose," the mystery "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3:3-5. It has ever been the object of the gospel to reveal so fully the life of Christ in his people here on the earth, as to give them the mastery over self, and enable them to live lives free from sin. But though the Spirit has ever been willing, the flesh has been so weak that in their earthly pilgrimage few have ever realized the purpose of God, and thus God's plan has never yet been fully developed.

True, some in the past have attained perfection of character. Enoch walked with God by faith; and after it had been demonstrated before the universe, by a test of three hundred years, that God's grace was sufficient, and that Enoch preferred to walk with God, then God

took him out of the world. But God will not be satisfied, the triumph of his grace will not be complete, until a people—the whole church of Christ—is disciplined to that extent that every person will be an Enoch, that is, will choose to walk with God rather than to do anything else in the world; and having Enoch's faith, will be translated, just as Enoch was. They will be Laodiceans in very truth—a just people. They will keep the commandments of God and the faith of Jesus. Having the faith of Jesus, they will live the life of perfect submission to God that Jesus lived.

With the faith of Jesus they will also have the testimony of Jesus. The testimony that Jesus bore to the world, not in words only, but by his life as well, was, "The prince of this world cometh, and hath nothing in me." John 14:30. Jesus, in his life, completely overcame Satan, not in theory merely, but in the fact of every-day living. So he says to the Laodiceans, the remnant church, "To him that overcometh 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." Rev. 3:21. Jesus really says in this, He that overcometh as I overcame, who takes up and bears his cross as I have borne mine, who follows me in the life of self-denial which I have lived, him will I make a partner in all that I have received from my Father. Stupendous promise! and yet to be realized by every one who succeeds in the work of overcoming. "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." Phil. 2:5-9, R. V.

Christ humbled himself even to tread the path to Calvary, thus proving that he was the embodiment of infinite love. God, in consequence, exalted him. So, likewise, every one who follows Christ in humiliation and crucifixion, destroying utterly "the body of sin" (Rom. 6:6), manifesting in his life the life of God as Christ showed it forth in his own, will share in Christ's exaltation; for love is always exalted. In exalting love, wherever it is found, God simply exalts himself; for "God is love." The reason, therefore, why God can trust the remnant overcomers with blessings of such infinite worth, is that in their lifetime they so perfectly submitted themselves to the divine discipline that every trace of sin and selfishness has been eradicated from their hearts; they have become "partakers of the divine nature" to the full extent, so that with perfect security Christ can make them partners of his throne.

NO MATTER how high we hold our profession, if we are continually delving in the things of earth, the people will soon see the distance that separates between us and our profession, and will look down underneath it when they wish to see us. Some are hedging themselves about with a covering of earth,—rubbish which, when removed by the Lord, will show them to be standing on the wrong side of their profession. Because they never became acquainted with the Lord, they will soon have to depart forever from him. They try to weave a robe to their own liking; and when they are given to understand for the last time that this will not admit them to the society of heaven, they turn to seek another covering, saying to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

A. L. HOLLENBECK.



"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.

### SAVED BY FAMILIES.

I HAVE some things to say on this subject that must take space and time. I ask for a candid hearing to a message, which I fully believe God has given me for any who will take it.

All through the generations of Christian experience there has been an idea that the gift of the Holy Spirit was for some great thing entirely outside the ordinary range of human activity, such as would necessarily take one away from the place where he grew,—from the shop, the kitchen, from anything in the narrow routine of simple home service; that the baptism of the Holy Ghost, if it did not make him something else than the carpenter, the blacksmith, the dressmaker, the father, the mother, the housekeeper, must inevitably add to these common things some other and grander work: whereas the most careful study of the manner in which it operated in the olden times reveals that the fullest manifestation of the Holy Ghost is not to take any one out of even the most common everyday service; may not even add anything so-called great or grand to life's routine; may keep its recipient tending herds and flocks, planting and cultivating the field, making dresses, building houses,—anything, in fact, that is necessary to a comfortable and useful life.

In proof of this, read Ex. 28:2, 3, in which we find that the one who was chosen to make the garments for Aaron was to be filled with the spirit of wisdom for this work; and in Ex. 31:1-5 we see that Bezaleel was filled with the Spirit of God that he might be capable of taking the raw material of gold, silver, timber, and stone, and making it into a house. It was, of course, a holy house; but God never made a tree to grow, nor put an ounce of granite into the hills, for the purpose of making an unholy house. He intends only holiness in men or things. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10.

In Acts 6 there is another illustration of this same point. Because the apostles thought that it was not reason that they should leave the word of God and serve tables, they had Stephen and his six assistants set apart to this work,—just the kind of work that good housekeepers are doing everywhere, even in the humblest homes. Stephen had to buy the food and pay the bills. If he were here in our time, he would probably put on an apron and cap, and handle the same utensils that we use in preparing and serving food and clearing things up afterward.

The apostles recognized that the circumstances were such that the man who would succeed in this work must be filled with the Holy Ghost; and as Stephen was recognized as a Holy-Ghost man, he was chosen, and took up the work of a servant to his Hebrew and Greek brethren. And as he served them with Holy-Ghost power, miracles dropped from his fingers, while by the life that he lived, and the conversation which flowed from his mouth, he so

preached the gospel that the whole city was stirred, and persecution began to beset him on every side. No one seemed to care anything about the apostles during those days, but it was that table-server and his doings in which they were interested.

"Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council."

The next thing that we see of him he was standing before the council to answer for the misdemeanor of doing what a man in his vocation who was filled with the Holy Ghost must do. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." No other face had carried that light of transfiguration since that day when Jesus, Peter, James, and John came down from the mount. And, furthermore, he was given the honor of being the first martyr of the Christian church.

This is what the Holy Ghost is sent to us for. His fullness belongs to the weakest helper among us,—the one that came last from some far-away farm, or who is trudging about upon it to-day, clad in rough clothing, maybe bare-footed, doing his best by the soil, by the horses and cattle, with the increase of the field, with the folks, old and young, who are clustered about him. The fullness of the Holy Ghost is for him, that he may draw upon it every hour, and so be able to glorify God in handling the common things of life.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses"—witnesses just where you are. Some have supposed that they must get away from their homes to witness for God. As soon as the word of God has been illuminated to them so that they see the truth, they have hastened away from home, especially if there was somebody in the home who would make it hard for them to live out what they professed.

Some women, some husbands, some children, still think that "the cause" is too large to be contained in an ordinary home, and that because the home folks do not agree with them, in order to keep the Sabbath they must get out into this great "cause" somewhere; and consequently the family is broken up because of the very truth that should cement it together.

God never intended that the truth should cause any man to run away from any place, or work, or duty. Satan is the one who should do the running. The people of God are to stand, "and having done all, to STAND." If Satan can once start them to running, he will keep them running until they have gone so far away from God and his truth that they can never get back.

When God has shown any man the truth, it is his privilege to fill the place where he is so full of its radiance that it will overflow and touch everything that lies next to him in an ever-widening circle of light. And when that

nearest place has been so filled, when there has been given such a clear-cut testimony that there is nothing more to be done in the way of illumination, just then God will open the way to some other place, larger or smaller, higher or lower, as the case requires, but some place that needs to be filled in the same way with the same radiance. But he will never take any one out of any place, when in going he must leave an army of shadows of his own selfishness behind him.

From glory to glory is the way in which God leads. Every soul must *shine its way* out, and leave a luminous trail behind, or stay on and perish in the dark.

In a meeting a short time ago a young man testified that a few months ago there had come upon him a great conviction that he must go home and give a testimony to the power of the truth in his own home; but to do that he must leave the field in which he was at work, and many of the brethren thought he ought not to do it. The conviction within him was, however, so strong that he went even against such protest as was hard for him to face, and he soon found out that in going he had done the only right thing. In was necessary for him to return and brighten up the place that he had left full of shadows, and start right, on the track marked by the glorified footsteps of the Son of God, in order really to get out into the work.

S. M. I. H.

### A PRACTICAL SUGGESTION.

I GIVE the following extract from a letter for the benefit of those who live in the South, where the products mentioned grow easily, and hope that many of our Southern sisters will see the opportunity which they have of obtaining an especially delicious health food menu, independently of those health foods that are considered too expensive to be purchased. The suggestions are also practical for any climate:—

We have adhered to the principles of health reform for seven years in our family. We have had no meat, grease, baking powder, or soda in our house in this time. We are known to be a *healthy family*. We raise our own peanuts, walnuts, almonds, fruit of all description, legumes, and vegetables. We buy our grains. We can not afford to buy the health foods, but we have learned to originate healthful foods by a study of combinations.

### QUESTION AND ANSWER.

My husband is not a Sabbath-keeper, and wishes a hot breakfast on Sabbath morning. What is best for me to do,—to get it for him, or to have him act indignant all day? I try to live the truth before him, and at times he seems to think it is all right, and at other times that it is all wrong. What is the best thing to do in this case?

I do not believe that it is breaking the Sabbath to get a hot breakfast for the family. Certainly it is not necessary to go to a great deal of labor to prepare a hot breakfast, and I believe that it is the duty of the wife to make her family comfortable on the Sabbath. Preparations can be made on preparation day so that this can be done without any extra labor. That kind of Sabbath-keeping which makes the day an uncomfortable one for all the rest of the family I do not believe is keeping the Sabbath. I do not think it is living out the spirit of the Sabbath to serve your husband in such a manner as to keep him in a spirit of indignation and anger all day. The work that you have to do in your home is to make the truth a blessing in every way, and to demonstrate the fact that you are a better wife, a better housekeeper, and a more comfortable companion in every way because you have accepted it, and are trying to live it out. This can be done without any violation of the principles which are involved in Sabbath-keeping.

He needs God most who has most needs.



#### PURE AIR.

Throw open the window, and fasten it there,  
Fling the curtain aside, and the blind,  
And give a free entrance to heaven's pure air;  
'T is the life and the health of mankind.

Are you fond of coughs, colds, dyspepsia, and rheums,  
Of headaches, and fevers, and chills;  
Of bitters, hot drops, and medicine fumes,  
And bleeding, and blisters, and pills?

Then be sure, when you sleep, that all air is shut out;  
Place, too, a warm brick at your feet;  
Put a bandage of flannel your neck quite about,  
And cover your head with a sheet.

But would you avoid all forms of disease?  
Then haste to the fresh, open air,  
Where your cheek may kindly be fanned by the  
breeze:  
'T will make you well, happy, and fair.

Then open the window, and fasten it there,  
Fling the curtain aside, and the blind,  
And give free admission to heaven's pure air;  
'T is life, light, and joy to mankind.

— Selected.

#### DISEASE AND ITS CAUSES.

##### Impure Air.

MRS. E. G. WHITE.

SOME houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture-frames. When visitors are seated in these rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner, and for the same reasons; and whoever occupies these beds, which have not been freely exposed to light and air, do so at the expense of health, and often of life itself.

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable, health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air and an abundance of light in every apartment of their house for several hours each day. But many follow fashion so closely that they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths.

Sleeping-rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere.

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they will take cold if there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as if they were enemies.

Sleeping-apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping-rooms should begin to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air.

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping-apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room.

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air, and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping-rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with trees and shrubbery at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house is built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises; and fever and ague, sore throat, lung diseases, and fevers will be the result.

Many have expected that God would keep them from sickness merely because they have

asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow; and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who, by their careless inattention to the laws of health, are taking a sure course to make themselves sick.

#### GOD COMPELLED TO SERVE.

ELMER F. OTIS.

(Chicago, Ill.)

WE frequently hear of the desolating and destructive effects of sin upon mankind, and the tendency is to lay the blame all on Satan, thus excusing everybody else. It is not uncommon to read in religious and temperance publications about the evil consequences of the liquor habit. Of course Satan naturally gets the credit for not only the evil effect upon mankind, but he also has the honor (?) of manufacturing this dangerous drug.

It is true that he is the first great cause of all this evil; but while he, through human agencies, does make such poisonous materials, we find that God also is made an unwilling actor in the deed. In Isa. 43:24 we read, "Thou hast made me to *serve* with thy sins." God is actually *compelled* to do service for us while we still continue to defile his holy temple. "For in him we live, and move, and have our being." Acts 17:28.

This is true of those who compel God to serve them while they use his natural agencies in fermenting the pure fruits and grains in the manufacture of alcohol in the tanks. But what of him who goes the next step farther, and compels God to serve in the sin of putting indigestible masses and bad combinations of food into his stomach? The first one uses wooden tanks to hold the fermenting material, while the second uses his delicately made stomach for a distillery.

In this also the *inward* act is oftentimes more serious and far-reaching in effect than the *outward* sin.

I like to think of how good the Lord was to give the children of Israel definite directions that they might not only prevent disease, but preserve their lives, and lengthen their days of usefulness. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, *that he might preserve us alive.*" Deut. 6:24.

When we shall recognize more fully the goodness of God in sending such specific and plain instructions regarding our health, then we shall have clear minds to comprehend, and strong bodies to do, his will more fully. Then, with David, we can better say, "God be merciful unto us, and bless us; . . . that thy way may be known upon earth, and thy *saving health* among all nations." Ps. 67:1, 2.

FALSE ECONOMY.—"Oh, eat it up, dear; eat it up," says mama. "I can't, mama; I've eaten enough." "Oh, yes, dear, eat up what is on your plate, so that it need not be lost!" What a common practice that is! stuffing children beyond the wants of nature, and making them gluttons all their lives, so that the scraps need not be lost! Precious economy this!—"How to Live."

## BE OF GOOD CHEER.

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

I AM sure that discouragement is Satan's strongest temptation. If he can get a person discouraged, his work of ruin is nearly, if not quite, complete. The word of God abounds in exhortations and promises for our encouragement.

Turn with me to Deut. 31:6 and read: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Praise God. Dear brother, sister, do you believe these words? They are for you, for me. Are they not sufficient to uphold us in the most trying hour?

Again, read Deut. 7:9. None can say that those promises were given only to God's people at that time; for here we are told that his love extends to a thousand generations.

Turn to Isa. 45:2, 3; 50:7; and Ps. 37:14. Do you believe these promises? If you do, where is cause for discouragement? I have been over the road of discouragement. It is, in truth, a dark, dismal way. God helping me, I will never again be found walking there. The trouble with us is that we do not really believe God's word; for, did we fully believe, we should not be caught in Satan's trap of doubt.

It grieves our Father to doubt his word. Let us do so no more. Let us trust him, even in the darkest hour.

"Ah! why should doubts and fears arise,  
And sorrow fill our weeping eyes?  
Too slow, alas! the mind receives  
The comforts that the gospel gives.

"Oh for a strong, a lasting faith,  
To rest on what the Almighty saith,  
To heed the message of his Son,  
And call the joy of heaven our own!"

## TRUTH AND ERRORS OF THE PRESENT HOUR.

DAVID PAULSON.

THIS is the day in which truth is to win its greatest victories. Side by side with these victories are to be seen the most complicated and intricate counterfeits that Satan has ever invented. At the very time when the people of God are growing up into Christ in all things, both physically and spiritually, thus becoming ready for the finishing touch of immortality, there are going to be "lo here's" and "lo there's," which pretend to hold out short roads to attain the same results in a more satisfactory manner than Christ himself has pointed out.

The greatest triumphs of faith lie in the path of obedience, which to the human eye always appears thorny. The devil will try to point out crossroads by which the same results may be obtained without obedience, and thousands will be lured into these false ways, only to find that the beautiful picture vanishes, like a soap bubble, at the very moment they are apparently about to grasp it.

The very fact that the devil is to be transformed into an angel of light, and that we have been warned that he will deceive, if it were possible, the very elect, shows the subtlety by which his work will be done. The majority of mankind are daily sowing for disease and destruction; and when an attempt is made to have them change their course, they toss their heads contemptuously, and say: "Why, this thing does not hurt me; you can not tell me that my habits of living are doing me any harm," thus illustrating the principle brought out in the scripture: "Because sentence against an

evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

On the other hand, some of the remnant people may begin to say, "You can not convince me that I am getting any good from adopting health principles; I do not even feel as well as I did before." In other words, they say: "I am going to quit sowing for health because I can not reap the harvest the same day that I do the sowing." Some are even saying, "This whole thing makes me tired." To such God is saying: "*Be not weary* in well doing: for in due season we shall reap if we faint not." Gal. 6:9.

The due time for reaping both the good and the evil sowing is entirely in God's hand. Gal. 6:7 shows that there is coming a time when those who have been sowing to the flesh will reap corruption, and those who have been sowing to the Spirit will reap life everlasting. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18.

It is our duty to sow for health the same as we sow for a harvest of grain or of souls. The results in both instances are in the hands of God; and when men taunt us, saying that we have afflicted our souls for naught, let us bear in mind the text, "It doth not yet appear what we shall be." 1 John 3:2. Every man will have both a spiritual and a physical reward for his labor. Then will be found wanting the apparent wonderful results of spurious gospel efforts, likewise the equally apparent results from short-cut methods of securing health by counterfeit faith-healing, Christian science, etc., all of which are based upon the idea that health can be secured without the pains of sowing for it.

God is bidding us sow for physical health; and every seed of obedience that we sow is being carefully nourished by the Spirit of God, and in due season we shall reap if we faint not. But how many there are who forget that a cup can not run over until it is full, and therefore get discouraged while waiting for the cup of health to fill, forgetting that wheat is not harvested until some time after it is sown. So they are saying: "What benefit are we getting from these principles? We have denied ourselves this and that luxury, and yet we feel no better; we feel no stronger than before we adopted health principles." To guard against this, God tells us that he is not mocked, and that whatsoever a man soweth that shall he also reap. At the very time when we begin to entertain these thoughts, the devil is on hand to show what seems to be a shorter road than this sowing-and-reaping route, and thousands will choose to walk therein. A man, apparently paralyzed, or dumb, or suffering with some terrible disease, is instantly raised to health. Yet no one suggests the necessity of doing any sowing for health. He expects to keep right on doing the same things that made him sick, and the *garb of obedience does not have to be put on*. It is certainly a pleasant road, but nevertheless it leads to destruction.

The terrible life-destroying agents that have sprung up during this generation have been preparing multitudes to be victims of Satan's deception in these very things. The nervous system has been weakened, and the will power has been paralyzed. The imagination has been distorted by literature that portrays life in false colors. Such persons become ill as a natural result of their sowing. They slowly recover, but never become aware of it. Their imagination still binds them down. In the majority of cases neither they nor their friends have the faintest suspicion that they could go about their work if their will power could be sufficiently aroused.

I will mention one case as an illustration of many similar ones. A man came to the sanitarium, and was placed under my care. Several years before, he had received an injury, which resulted in the loss of his voice, and he spoke only in a husky whisper. Nature had repaired the injury, but he never knew that he was able to talk. One day, after having been under treatment for a few weeks, he had a sort of hysterical fit. While in that state, he felt that if some one with a stronger personality than his should bid him speak, he should be able to do so. So, in a whisper, he asked me to induce him to talk. I promptly commanded him to say "sunshine." He repeated the word as well as I could. In this way I continued for about an hour, getting him to say one word after another. He returned to his family able to speak distinctly and freely. I received a letter from his wife, thanking me for the wonderful cure wrought for her husband. I did nothing but what any one could have done.

Now, if that man were your father, and I had been making trouble in the church, or you had heard me make slighting remarks about the health principles that God has given us for these times, or I had ignored other sacred principles; and then, after going through the form of praying for your father, had bidden him, in the name of God, to talk, are you so well rooted and grounded in the truth that you would not be tempted to believe that, after all, God can not lay such stress upon these principles, otherwise he would not have wrought such a miracle in my hands? Thousands of persons all over the world are bound down in this same manner by Satan. When he can do *more mischief* and lead more persons, to depreciate the truth by setting them free than by keeping them bound by their imagination, he will surely set them free; but it is not that kind of freedom and liberty that will fit them for translation.

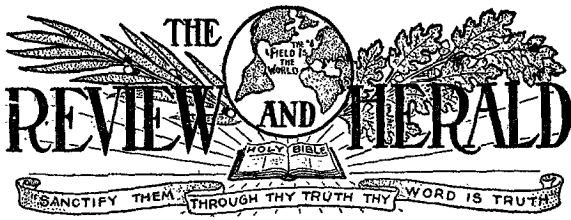
God's people are to sow for health *in faith*; and while the cup of health may not immediately overflow, yet they will continue to absorb every ray of light that falls upon them. The wonderful visible results attained by those who are ignoring truth will be flaunted in their faces, and they will be asked, "Why don't we see such things among you?" Nevertheless we should go right on sowing the precious seeds of truth, that those who wish freedom may be free.

Our greatest triumph will be when He comes for whom we have looked, and the finishing touch is given to our souls and bodies. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

We have doctors, nurses, housekeepers, chambermaids and laundry-girls, but where are our scientific health reform cooks,—those who can properly prepare a meal, without combining improper ingredients, and can give the reason that different foods should not be combined?

The Spirit of Prophecy says that health reform will be the entering wedge to the wealthy class; and to our girls wishing to educate themselves for usefulness I would suggest healthful cookery as a practical, beneficial, and self-supporting accomplishment. I would advise them to procure "Every-Day Dishes" and *Good Health*, then form a cooking class. Cultivate a taste so as to be able to decide when the seasoning is palatable; put on their thinking-caps; and see what a grand success they can make of everyday life. If they prove successful, they will soon be called to fill important positions.

From a sister who has practiced what she advising these girls to try. H. T.



BATTLE CREEK, MICH., DECEMBER 19, 1899.

ALONZO T. JONES,  
URIAH SMITH.

EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
WM. W. PRESCOTT, HENRY P. HOLSER.

We here set down again that resolution which was rejected by the N. W. C. T. U.:

*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.

We call attention to this again, not only because the resolution can not be considered too much, but for other important reasons. Just now we desire each reader to note carefully the resolution, and bear in mind that that resolution was the text of a number of speeches in the convention.

The resolution itself is perfectly plain and definite in its purpose to have the N. W. C. T. U. protest against any interpretation or use of any lines of W. C. T. U. work as would give countenance, aid, or comfort to any who, "through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution;" and to protest against any interpretation or use of any lines of W. C. T. U. work as would in any manner "interfere with the most perfect liberty of conscience concerning days, or the manner of their observance."

The first remark made in the first speech against this resolution was this: "I am sure that there is nothing in our Sabbath Observance department that would persecute any one."

The resolution does not say that there is. The resolution wanted the women to say that they protest against any such use of any lines of W. C. T. U. work as would "enact or enforce such laws as can be made to serve the purpose of persecution."

Now, it is well known to thousands of persons, even if it is not to the women of the W. C. T. U., that there are persons in the United States who have been using, and who are doing all the time all they can to continue to use, every possible line of W. C. T. U. work for the sole purpose of enacting and enforcing laws that could not possibly have any other effect, and are not intended to be enacted or enforced for any other purpose, than that of PERSECUTION.

Ever since 1886 every possible line of work of the N. W. C. T. U., in fact, the whole W. C. T. U. bodily, has been steadily used by the National Reform Association, to secure an amendment to the Constitution of the United States that would declare this to be a Christian nation, and that would place all Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land, and as such to be enforced upon all the people alike.

And the managers of the National Reform Association knew all the time that the only effect of such a thing would be persecution; but they hesitated not at this: they went straight ahead, and, by persistently pushing their scheme, knowing that its only effect would be persecution, they made its very purpose to be that of persecution. These men distinctly claimed and advocated "the right to command the consciences of men." They distinctly declared it to be their aim to inscribe "our Christian character on our Constitution," and then "enforce upon all who come among us the laws of Christian morality." They openly declared from the platform, and published in their official journal:—

Our remedy for all these malefic influences, is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

They declared from the platform, and published in their official journal, that—

We might add, in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

Although we could fill this page with the like, we shall not now present any more of these proofs except just one to bring the subject strictly up to date. In the National Reform convention for this year, 1899, held December 5-7, one of the principal speakers declared that "those who persist in violating God's sabbath [meaning only Sunday] should be put to death." And the statement brought forth "applause." See page 824 of this paper.

And now, since the N. W. C. T. U. has been working, of her own choice, and for fourteen years, hand in hand with this association, and these fourteen years has been used by this association as its most influential ally in securing the power which they demand, and which, in the representative words quoted, they declare they will use as they have repeatedly said,—that is, that they will use that power to persecute even to the death,—since this is all so, and has been so for fourteen years, that resolution was one of the most appropriate things that was ever introduced into a N. W. C. T. U. convention.

This, PROVIDED the N. W. C. T. U. desires to be separate from such an organization as the National Reform Association is by itself plainly declared to be; and PROVIDED that the N. W. C. T. U. has any disposition to protest against any such use of their organization or their lines of work as, with their consent, the National Reform Association has been making for these fourteen years.

Now, is it possible that any of this which we have here related can be in any way surprising, or can be even news, to any of the women of the N. W. C. T. U.? Is it possible that the N. W. C. T. U. has worked hand in hand with such an organization for fourteen years, and has never read the official and representative literature of that organization, nor has even inquired as to its character?

If this is possible, it only emphasizes the essential need of the introduction of such a resolution as was put before the convention, to awaken them to what is really being done with them and their organization. And, if they do know the character of the National Reform Association, and if these fourteen years they have known it, then only so much the more is there need of such a resolution as was placed before the convention.

**Russia and the papacy have begun negotiations for an understanding.** The czar has given his consent to receive a "mission" from the papacy; the "mission" has been appointed, and will go as soon as possible to the Russian capital. And when this "mission" arrives there, "for the first time in history we shall see Rome set foot on the banks of the Neva. It will be an interesting sight, and what may not the results be! . . . With her frontiers guaranteed, with pacification an accomplished fact in Poland, with sympathy aroused beyond her borders, in these results and in her good understanding with Rome, Russia will find an irresistible lever for her power of projecting into distances, whether it be in the Balkans, in Asia, or even farther away." So says the Vatican correspondent of the New York Sun. And there can be no doubt of any of it. With the immense power that was lately given to Rome in China, and with Rome the ally of both Russia and France, this will add immensely to the prospects of success of these two powers in China and the mighty Eastern question generally. This strong connection with Russia and France will also give the papacy a mighty lever in harassing Britain, and drawing Britain into her net. These are wonderful times; and the world's partitioning of the nations is a wonderfully interesting study.

#### THE "RETURN OF THE JEWS."

EZEKIEL was one of the persons who had been carried captive to Babylon in the second captivity that was made by Nebuchadnezzar. In captivity he wrote his book; and in the sixteenth chapter of his book he wrote of the wickedness of Jerusalem in comparison with the wickedness of Samaria and of Sodom, and said that though Samaria had been wicked, and Sodom had been wicked, the wickedness of Jerusalem was even greater than theirs; and then he said: "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." Eze. 16:55.

As in the passage noted last week—Jeremiah 19—it is plain that this verse can have no connection with the subject of the return from the captivity to Babylon, because of that the word was plainly given that they should return in seventy years, while of this the only possible thought conveyed is that there can not be any return; for Samaria was utterly destroyed, and her people scattered: nevermore mentioned nor known. Sodom, as everybody knows, was consumed with fire from heaven.

Now that the destruction of Sodom was final, and that from it there can be no possible return, is certain from the word which says that in that destruction, Sodom, with her neighboring cities, suffered "the vengeance of eternal fire;" that is, the destruction accomplished by that fire was so thorough that from it there can be no possible return until the day of Judgment, of which Jesus spoke.

And, indeed, these words of Ezekiel are confirmed by the words of Jesus when he upbraided "the cities wherein most of his mighty works were done." Among these cities was Capernaum, to which he said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." Matt. 11:23, 24.

And this same thing was said by Jesus concerning every city and every house which received not him, nor his messengers, nor hearkened to their words; for when he sent forth his disciples to the cities and houses of the people of Israel in that day, he said: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." Matt. 10:14, 15. And when Jerusalem, the national city, and by the national authority, through the national representatives, did even worse than did these cities, how can it possibly be better with her than with them? And when it will be more tolerable for Sodom and Gomorrah than for her, then what can possibly be for her?

Upon all this it can be said of the return of the Jews, exactly in the words of Ezekiel: When Sodom shall return, then the Jews shall return. And as it is certain that Sodom will not return until the Judgment, and will then return only unto judgment; so it is just as certain that the Jews will not return until the Judgment, and will then return only to judgment, and a severer judgment than that of Sodom and Gomorrah.

**In the New York Tribune of November 11 there was published a long despatch from Sydney, Australia, saying that no volunteers could be spared from that country to aid the British army in South Africa, because of "hostile powers in the Pacific," and the large alien population in the northern parts of the continent. And these hostile powers are named as Russia, Japan, and China. The despatch mentions a suggestion that has been made "of a triple alliance between federated Australia, Great Britain, and the United States. By many such a result is regarded as one of the possibilities of the near future. It is not in Europe nor in Africa that the next great struggle will take place, but in Eastern waters, where the white man and the**



yellow man confront each other." It becomes more and more evident that the whole world will shortly be involved in controversy, and actually lined up for the fray. "The kings of the East" are preparing, and soon their "way" will be "prepared;" and when they do come up, it will be indeed "the kings of the earth and of the whole world" gathering to battle; and that battle "the battle of that great day of God Almighty."

## STUDIES IN GALATIANS.

Gal. 3:10-12.

"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. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them."

Note the proof that is given that "as many as are of the works of the law are under the curse." It is this: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Now, since the proposition is that "as many as are of the works of the law are under the curse," why does not the proof of that proposition read, Cursed is every one that *continueth* in all things which are written in the book of the law to do them?—Well, the simple reason is that the fault which brings the curse is not in *the law*, but in *those who would be the doers of the law: not in the law, but in the people.*

No curse could ever possibly come to any who *really* do the law. But all who "are of the works of the law are under the curse" simply because their works are not truly the works of the law, but are their own works, which they themselves have shaped by their own blurred and imperfect conception of what the law really is; and are therefore sin. Therefore the curse is upon all who "are of the works of the law," simply because they have *not* continued "in all things which are written in the book of the law to do them;" but have *all* sinned.

If they had *begun* and had continued *truly* "in all things which are written in the book of the law to do them," there never could have been any curse. However, mark this: though they had begun and had continued *truly* in all things which are written in the book of the law, or in the law, to do them, *even then* their righteousness would not have been *of the law*; because they would necessarily have had to be righteous before they could begin in righteousness to do the righteousness of the law. As it is written: "He that doeth righteousness is righteous."

He *has to be* righteous, in order to *do* righteousness. For, in the nature of things, it is impossible for one who is unrighteous to do righteousness: it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, it is impossible for an imperfect person to do the law. Therefore every man must be righteous to *begin with*, in order to do righteousness. And he must *remain* righteous *in the same way that he became righteous to begin with*, in order to continue to do righteousness. And this righteousness, which every soul must have to *begin with* in order to do righteousness, is "the righteousness of God without the law" (Rom. 8:21); that is, it is a righteousness which he obtains from God, and not at all from the law. Accordingly, it is written: "He that doeth righteousness is righteous, *even as HE is righteous.*"

Every soul must be righteous to begin with, before he can, by any possibility, do righteousness. There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to begin with, before he can ever do righteousness; which is simply to say that every soul must *have* the righteousness of God before he can *show* it: it must be *in* him before it can *appear*.

The only true righteousness of the law of God is the righteousness of God. But nobody *but* God can see *in the law* the righteousness of God. Conse-

quently, nobody but God can find in the law the righteousness of God. Everybody else can find only *his own* righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is *from God alone* that every soul must obtain the righteousness which he must have to *begin with*, and which he must have *always*, in order to manifest *at any time* in his life the righteousness of the law,—the true keeping of the commandments of God.

And this righteousness that every man must have to begin with, before it can possibly be manifest in his life,—this righteousness which he must have in his life to begin with, before the righteousness that is *in the law* can appear in his life,—this righteousness which is the righteousness of God, and which comes only from God,—in the nature of things, can come only as *the gift of God*, and can be received *only by faith*. It never can come to any soul in any other way than as the gift of God received by faith. It never can come to any soul by the law, but only by faith. Therefore it is written "that no man is justified by the law in the sight of God, it is evident." And what is the evidence?—Ah! the evidence is precisely that, and *because*, "the just shall live by faith." That is, God's word that "the just shall live by faith" is the evidence, conclusive and universal, that no one is justified by the law in the sight of God. "The just shall live *by faith*," not by *the law*; by *God*, and not by *himself*. For to attempt to live by the law is to attempt to live by himself: as all the law he can thus have is *his own* conception of the law, and not God's at all, which is the only true one. "And the law is not of faith: but, The man that doeth them shall live in them."

And it is with *life* as it is with righteousness: for "in the way of righteousness is life;" and in the way of life—true life—is righteousness. Every man must live before he can possibly do anything. And every man must live from God, before there can be found in his life any of the doing of the things of God. And the life can come only as *the gift of God*, and is received *by faith*. And having received the *life of God*, which, in itself, is able to manifest the righteousness of God that is in the law, *then* the man that doeth these things is righteous. In the doing of them there is no sin; consequently, no curse: therefore, no death; and so, in such doing *he lives*; and so long as the righteousness of the law is fulfilled in him, so long *he lives*.

Thus, he that doeth those things "shall live in them;" but even then he does not *get* life *by* the doing of these things: he has to *get* life *from God* to begin with, before he can possibly do; and this life can come only from God as the gift of God, and can be received only by faith. And so it is forever written, "The just shall *live* by faith."

Therefore, as all have sinned, all are under the curse, and all are dead; because "the wages of sin is death." But now, bless the Lord, *Christ*, the Gift of God, *has come*, and "hath redeemed us from the curse of the law, being made a curse for us." Therefore "the gift of God is eternal life through Jesus Christ our Lord." And "Christ liveth in me: and the life which I now live in the flesh I live by *the faith* of the Son of God, who loved me, and gave himself for me." And in all this "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified *freely* by *his grace* through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood*, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God; to declare, I say, *at this time* his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is

excluded. By what law? *of works*? *Nay*: but by the law *of faith*."

Bless the Lord! Believe, only believe, in the Lord Jesus Christ; and thou shalt be saved. And "this is the *work* of God, that ye *believe* on him whom he hath sent."

## A DIVINE CONTRAST.

"AND I looked," says John, in Rev. 14:1, "and, lo, a Lamb stood on the Mount Zion." The Revised Version reads, "And I saw, and behold, *the* Lamb, standing on the Mount Zion." At this stage in the book of Revelation, the figure, or symbol, of a lamb had become so familiar to the reader, and had been so often and so fully explained as applying to Christ, the Saviour and Redeemer, that the expression could be introduced without comment or explanation.

"I saw . . . *the* Lamb standing on Mount Zion." A lamb is a symbol of unopposing weakness and innocence. It is a symbol of consecration, sacrifice, and death. Mount Zion is a symbol of something very different, just the opposite, in fact. A *mountain* represents stability and strength; but *Mount Zion*, something even more; for Zion is "the city of the Great King." It is the point from which the Lord utters his voice when the heavens and the earth shall shake, and that only will remain, which can not be shaken. Heb. 12:26-28. It is the fount of Israel's hope and strength in that day. Joel 3:16. It is the citadel from which the Deliverer comes (Rom. 11:26), from which salvation goes forth to the ends of the earth (Ps. 14:7), and to which the ransomed of the Lord at last come, "with songs and everlasting joy upon their heads." Isa. 35:10.

And here the two conditions stand together; here the extremes meet: the *Lamb*, standing on *Mount Zion*. The scene shows that proper sacrifice will at length have its reward; that humility and surrender to the Lord will at last reach the pinnacle of honor and exaltation. Read through the psalms, and note how David's harp rings out the praise and glories of Mount Zion. Let us praise the Lord that John was given a view of the scene, and that he has placed on record a description of it, for the hope and inspiration of the church. And the grand thing for us is that the Lamb did not stand there on Mount Zion alone. John did not see him there alone. He says, "and *with him* a hundred and forty and four thousand." No, John could not leave them out. It was natural enough that the Lamb should be there; we could expect nothing less. But how did the one hundred and forty-four thousand get there? Who are these one hundred and forty-four thousand?—They are those, as we learn from the subsequent record, who had followed the Lamb in the days of their humiliation here on the earth, and had freed themselves from all contamination with all worldly alliances and false religious fellowships, so that they stood forth as chaste virgins, ready to be presented to Christ without spot or wrinkle or any such thing. Eph. 5:27. They are those in whose mouth was found no guile, whose hearts and spirits had been as free from all deceit and misrepresentation, from all underhanded motives and scheming, as the light which no man can approach unto, which encircles the throne of God. And they were those who had been redeemed "from among men." There is a class who will be translated to immortality when Jesus comes, without having to taste of death. Such are they to whom the hymn refers, when it says,—

"O joy! O delight! should we go without dying,  
No sickness, no sadness, no pain, and no crying;  
Caught up through the clouds with the Lord into  
glory,  
When Jesus receives his own."

To no other class can the expression "redeemed from among men" apply. It can not be a general expression including all who will be saved in the first resurrection; for the language is evidently designed to express a peculiar characteristic of some class, to distinguish them from others; and it would most strikingly fit those who are taken from among the living.

The distinction between the living and those who come from the countless generations of the dead on that day, is, it appears to us, plainly alluded to in

one passage of Scripture, and positively proved by another, to both of which we invite the attention of the reader.

1. John, in Rev. 7:9, seems clearly to refer to the great mass of the saved when he says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." In verse 13 John's attention is called to another company; for one of the elders addressed him particularly, and said: "What are these which are arrayed in white robes? and whence came they?" John could not reply, and the elder went on to give a specific description of their cases, which would not apply to all. But the company of verse 9, John did know, and told who they were, and whence they came. Then this must be a separate and distinct company; and who could they be but the company of the one hundred and forty-four thousand, whom he had just been viewing and describing in verses 3-8?

And if this is so, then here we have the one hundred and forty-four thousand singled out by themselves, the same ones who stand with the Lamb on Mount Zion.

But there is another passage, on this point, still more direct. However, before quoting it, we wish the reader to note the Revised Version of Rev. 14:1: "And I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."

2. Now to the proof that the one hundred and forty-four thousand are the saints who are living on the earth when Christ appears. In Rev. 3:7-13 we have the address to the church of Philadelphia. All will agree that the ones there addressed belong to the last generation, who will generally live to the coming of Christ; for they are kept from "the hour of temptation," the closing time of trouble, which just precedes that coming. We wish the reader now to notice the marks put upon them, and see how they prove them to be identical with the company of Rev. 14:1. Of the church of Philadelphia, Rev. 3:12 says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

What do the one hundred and forty-four thousand of Rev. 14:1 have?—(1) His (the Lamb's) name, and (2) the name of his Father (God), written on their foreheads. This proves that the Philadelphia church and the one hundred and forty-four thousand are identical. Then if the Philadelphia church represents the last generation, the one hundred and forty-four thousand are the last generation also, or those who will be alive on the earth at the coming of Christ. That the one hundred and forty-four thousand include all who have died in the experience of the third angel's message, which is identical with the message of Rev. 7:2, 3, by and under which they are sealed, has been so often discussed and proved, that we need say nothing about it here.

So much, then, as to the general characteristics, showing who will constitute the one hundred and forty-four thousand, whom John saw standing on Mount Zion with the Lamb. Specifically who they shall be, must be decided by all, individually. You, reader, may be one; and all whom you help along in the wonderfully glorious enterprise of overcoming will be others. And then, as the one hundred and forty-four thousand are a special company, a peculiar treasure to Christ (Mal. 3:16, 17), on account of the presence of whom he rejoices, seeing the travail of his soul, and being satisfied (Isa. 53:11), so those you have been instrumental in saving will be a joy to you, and thus, and then, you can enter into the joy of your Lord, because, like him, you have devoted your life to bringing others to the joys of heaven.

To so live as to be among the one hundred and forty-four thousand when Christ appears, or at least to have died in the message, should it be your lot to die, is now the pearl of great price which is held out for our seeking.

To try to apply this charming prophecy of the one hundred and forty-four thousand to the literal tribes of ancient Israel, the distinctions of which have long been hopelessly lost, and who, whatever course they may now take, do not, and can not, have any claim to this distinction, appears only like the aberrations of an untutored mind. Since the arguments of the apostles everywhere, and the names of the twelve tribes on the gates of the New Jerusalem (Rev. 21:12), show that there is a *gospel* Israel, as distinctly as there used to be a Jewish Israel, no trouble need arise over the use of the names of the twelve tribes in Revelation 7.

The Lamb once slain, but at last triumphantly reigning on Mount Zion; the translated ones, rescued from their conflict with sin, and standing with him there—this is a glorious contrast with the present stage of our journey through the enemy's land as we seek the better country to which the Lord has called us. And when at last the journey is done, the victory gained, and the warfare ended, is it any wonder that a voice is heard from heaven like the sound of many waters, and like a great thunder, and that the notes of the new song, with the voice of harpers harping with their harps, overtop all other sounds, and the whole universe thrills and quivers with redemption's joy?

U. S.

### THE WEEK OF PRAYER.

DECEMBER 23-30 is set apart as a time when we, as a people, shall seek God in earnest prayer and supplication. How fitting, at the close of this eventful year, that God's remnant people should pour out their hearts in cries and tears for more of God's power to be manifest in their midst! Anciently, God's people had special seasons of fasting and prayer. Daniel fasted three full weeks. He says, "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled."

In the days of Ahasuerus, the king of Medo-Persia, a wicked favorite of the king had secured a decree that all the Jews should be slain on a certain day, and a great sum of money was promised the king if this were done. But "in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. . . . Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." But did she or the Jews perish?—Nay, verily.

When God was about to destroy Nineveh, he sent the prophet Jonah to warn the people of their impending doom; and he said, "Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

Was there ever a time in the history of our work when we needed more of the vivifying power of God than now? Jealousies, envies, variance, and many other things are growing upon us apace. How many have fallen into the snare of the devil during this last year? Have you not felt his wily power influencing you toward evil? Has he led you to take the first step in that downward career? Has

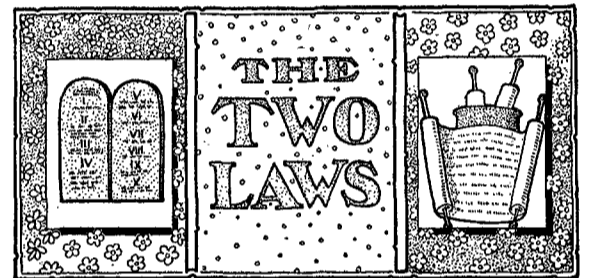
he led you to violate your own conscience of right? Has he tempted you to withhold your tithes and offerings? Has he come into your home life, and robbed you of all that you held dear? Has alienation between husband and wife, between parents and children, come in? Has some soul, dear to your heart, fallen into the snare of the devil? Then we do need to repent and seek God for his rich blessing. Let us humble our hearts by making every wrong right and by confessing our sins, and our God will come nigh unto us. If every difficulty could be adjusted at the beginning of the meetings, how much good would come to us!

Why not let a real missionary spirit come into our hearts to go to the disheartened ones and make them a visit? In many churches there are those who never, or at least seldom, attend services. Why not arrange to have all such visited? Invite them to the meetings, and show them your love. Get them to join in prayer and song, and invite them to speak a word for the Lord.

Why not lay aside work as far as possible, and really make it a week of prayer? Invite your friends and neighbors to join you in seeking the Lord.

Pray for the work in other lands. Pray for our foreign missionaries. Pray that God will give success to the missionaries we have, and will raise up many more. Pray for money to carry on God's work. Pray that his people may have liberal hearts, hearts of sacrifice, to give for perishing souls. And, lastly, pray him to tell you just what he wishes you to do.

I. H. EVANS.



"THERE is therefore now no condemnation to them which are in Christ Jesus." Of such, and only such, is it said that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Who, then, are in Christ Jesus?—In the plan of God, every human being is reckoned "in him." He is the second Adam. 1 Cor. 15:45. And as the first Adam really contained the whole human race in himself, so the second Adam, by imputation, contains all in himself. It is also true that "the Lord hath laid on him the iniquity of us all." Isa. 53:6. "He hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. It was also Christ "who, his own self, bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes we [we] are healed." 1 Peter 2:24. He tasted "death for every man." Heb. 2:9.

It is thus that Christ is identified with "every man." But it is in those only who accept this fact, in living faith, that the glorious effects are realized. And here is the language of him who believes: "I am crucified with Christ, and live no more myself, but Christ liveth in me; and the life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. And again: "The love of Christ constrains me because I thus judge, that if one died for all, then his death was their death; and that he died for all, that the living might live no longer to themselves, but to him, who, for their sakes, died and rose again." 2 Cor. 5:14, 15. Now these last two quotations are taken from Conybeare and Howson's translation; not because the same facts are not stated in the Authorized and Revised translations, but because these facts are here so stated that they may be more clearly understood at the first glance.

To the man, then, who gratefully acknowledges all these facts in reference to the relation of Christ

Editors' Note: This is the twelfth article on "The Two Laws." Now watch for those articles on "The Third Angel's Message: What is it?" which begin in January. Also interest your neighbors in the articles on "The Return of the Jews, and the Millennium," "Studies in Galatians," etc.

to himself, and himself to Christ, there is no alternative but to conclude, as did Paul, that since Christ has died in his place, he (the man) should live in Christ's place. And he is not reluctant in so doing; "for the love of Christ constraineth" him to judge thus, and to live thus.

Now we all know that the natural man will live for no one but self. Hence it is that faith exclaims, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 6-11. Thus it is that we are able to cease living for self, and to live only for God, in Christ. The Word says we are crucified with Christ, that we are dead with Christ, that his death was our death; and when we reckon this to be true, God supplies the fact. And we begin to live with Christ, and for Christ, at the exact time and place that we reckon ourselves to be dead indeed unto sin. Where the death takes place, there the life begins. "The Spirit is life because of righteousness." "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

A few years ago, an acquaintance of mine was doing gospel work in the State of Texas. One day, in company with several others, he visited a cemetery, in which were buried a large number of confederate soldiers. While in the cemetery, they noticed an elderly gentleman a short distance from them, who was decorating a certain grave with the choicest flowers. He was also weeping as if his grief could find no bounds. Being attracted by this scene, our friend ventured to approach the man, in hope that he might speak a comforting word. Said he, "Pardon me, sir, for intruding; I dare say you have a near and dear relative buried here—perhaps a wife?" The man shook his head. "A son, may be?" Again the man said "No." "Is it then a brother or some other near relative?" The old man lifted his tear-stained face, and managed, between his sobs, to say, "Here lies a man who died for me. When the war broke out, I was a man of middle age. A family of small children were dependent on me for their daily food. I was drafted. Wife and children were clinging to me as only such can do when a husband and father is about to go from home on an errand that may separate him from home and loved ones forever. At this time, and when we were in this sore distress, a young man, the only son of a widowed mother, volunteered to take my place. He went; was killed; and now lies buried here. He—died—for—me. But his widowed mother still survives. She lives with my family. We esteem it our greatest privilege to attend to her minutest want. Her son died in my place. I now live in his place. I live for him who died for me." And who can imagine a heart so ungrateful as not to do the same thing under like circumstances? "God forbid," then, "that I should glory, save in the cross of our Lord Jesus Christ, by whom [“whereby,” margin] the world is crucified unto me, and I unto the world." Gal. 6: 14.

E. J. HIBBARD.

(To be continued.)

**The Christian Advocate truthfully says:** "Wherever a Catholic cardinal exists, there is a man equal to five average statesmen in accomplishing his ends; and a shrewder, more ingratiating person, or one better qualified to appear to surrender not only the incidental but the essential, without doing the latter at all, and without wholly doing the former in any case, than his eminence Cardinal Gibbons, can not be found. To contend with a cardinal is to carry on two battles: the less important in open day; the more important resembles that battle which a statesman has to wage when the king's favorite is supposed to be against his views. In a republic, where parties are nearly equally divided, the cardinal's powers may be incalculably increased."

And how pertinent this observation is just now, can be better appreciated in connection with the fact that this cardinal is supported by two archbishops, one of whom is an apostolic delegate, and both of whom are "close personal friends" and great admirers of the present president of the United States, who is expected to be president for more than five years yet.

#### THE EDUCATIONAL WORK AND THE BATTLE CREEK COLLEGE WINTER SCHOOL.

At no time in the history of Seventh-day Adventists has the educational work been a matter of such universal interest and discussion as at the present. Once it was but little thought of outside the comparatively small number of students and teachers who assembled in our colleges and academies. Parents, to be sure, were anxious that their children should have a training for the life here and the life hereafter, but the nature of this training, and the means and methods that should be employed in its accomplishment were relegated almost entirely to the corps of instructors in our different institutions of learning.

Lately, however, there has been a change. In the stillness of the night, as it were, God cast some precious seeds of educational life and light into a few receptive hearts. In time these sprang up, and have budded and blossomed and spread over the soil of the denominational garden to its remotest nooks and corners.

The educational question is no longer one in which only a few students and teachers are interested. It is claiming the attention of institutions, Conferences, and churches. Ministers and workers are talking about it; fathers and mothers are inquiring concerning it; and even the children are being affected and influenced by the spirit and sentiment of the ideas that they hear the older ones express. And thus insensibly ministers, workers, and parents are educating the youth and children for weal or woe. Could all see and know how the positions they are taking in regard to movements that are being made, and lines of work that are being undertaken, are deciding the destinies of youthful souls, there would be careful prayerfulness before speaking or acting.

Now what is the reason that ministers, workers, and lay members are becoming so deeply stirred over the matter of the educational work?—It is because the themes that constitute the educational work, the things which are being taught in our colleges, the very system of educational institutions that is being urged,—church schools, industrial schools, workers' training-schools,—vitality concern and call for action upon the part of these Conferences, ministers, workers, and lay members. The things that are being taught call for advance steps and reform measures among the officers and leaders, and also among the rank and file of the church. This is why all are interested in the educational work. This is why every move that is made in this branch of the work is so closely watched and so keenly criticised.

As long as the colleges were teaching the same things that are taught in the world, and in the same way that they are taught in the world, they made but little impression upon the denominational life. Now the truth of God is being taught, and it is piercing to the very core of the heart of selfishness and sin. It is warring against evils long existent, but soon, by the inherent power of eternal truth, to be cleansed from sin-stained, selfish souls, and swept away forever.

Just before the Master's first advent to earth, spiritual life and light flickered dim and burned low in Israel. The people were but little interested in the Christ that ancient prophecy had said would surely come. This lack of interest was natural enough; for their teachers were not in a condition to instruct them concerning the wonderful work that an accepted Saviour would accomplish in their lives.

But aside from the Redeemer altogether, there was but little interest in the things which were taught, and which priest and Levite, scribe and

Pharisee, presented as the foundation-stones and pillars of the Jewish religion. These things were just as true as they had ever been, but they were not life and power in the hearts and lives of Israel's accredited teachers. From time to time, as rays of light had been flashed from above concerning the signs of the Master's first advent, these priests and teachers had closed their hearts against them. The fundamental truths of the Jewish faith were not to them what they had been to the patriarchs and prophets to whom God originally gave them. To this latter class they were living truths; but to the priests of Israel's later times they were only theories and lifeless forms. Nevertheless, the priests and those connected with the official work of Israel, still lived upon the tithes and offerings, but their lives yielded no fruit in souls won to heaven. The people were weary of their platitudes. They were spiritual drones. Even they themselves had lost heart in what they were doing.

But when Christ came, there was seen a great change. All at once they became very zealous for the truth and the work committed to Israel. Everywhere, with intense activity, they urged the people to stand by the faith of the fathers. They counseled them to proclaim "the message" committed to patriarchs and prophets. They warned them to have nothing to say of Christ and his work, telling them that if they took part in it, it would only cause people to think that they were engaged in a political movement against the Roman government, and that thus an unnecessary crisis would be brought about, and there would be a fatal clash with the civil authorities.

Now life and power has come into the educational work. The souls who are moved upon from above are being stirred in behalf of it. But there are hearts that are being roused against it. Many see in it only something that is liable to bring a conflict with the state. This controversy is brought about because truth has come to earth again in the educational work; and because the educational institutions are now dealing with the vital issues of the truth for this time, and of the denominational life.

There is still another point of interest in this connection. The majority of prominent Christian characters in the Bible were young men. Joseph was one, Joshua was another, Samuel was a mere boy when his life-work began. David was a shepherd lad, and even was considered quite insignificant when God sent Samuel to anoint him king of Israel, and was still but a "stripling" when he slew Goliath, and caused Israel to spring into prominence as a nation. After him came Solomon; and at the time of his coronation, his father commended him to the congregation in the words, "Solomon my son, whom alone God hath chosen, is yet young and tender." And Solomon, in his prayer for a hearing heart, stating his need to God, said, "I am but a little child." Yet it was during his youthful reign that Israel became an empire of fame in the earth. Jeremiah is another instance in point, and the case of Daniel needs no comment. Zechariah, too, the prophet of the Restoration, was a young man.

Coming to New Testament times, Christ was only thirty-three years of age when he left the earth. The disciples were by no means advanced in years; and when the martyr Stephen sealed his devotion with his life, it is written that they "cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet." That young man was Saul of Tarsus, very soon afterward to become the apostle Paul. Timothy and Titus were so youthful that there was possibility that it might be made an occasion of prejudice, and God encouraged them upon it: "Let no man despise thy youth;" "Let no man despise thee." There were aged leaders in Israel when Joseph, Joshua, Samuel, David, Solomon, Daniel, Zechariah, and Paul, did their work. Many of these held positions of responsibility. And it is a deep study, which both young and old would do well to look into, as to why God chose so many of the great reformers and leaders in Israel from the ranks of the young.

There was a time when comparatively few of the youth in Battle Creek College enlisted for active service in the message. Now almost every student in our school is preparing to go forth as a mission-

ary for Christ. These young men and women are being imbued with power and principles from on high.

The winter school is soon to begin. Many have a duty to perform in sending young men and women to attend it. Let brethren and sisters inquire of the Lord their duty in this matter. In this way many can have a part in the new life that is coming from above. Will some one who reads this please pray over it, and then set to work to help some worthy young man or woman come to school? If you who now read this article are not a youth who should come, may you not be one who should help to send a youth? In doing so, you will gain stars for your crown of rejoicing; for the youth will save benighted souls; and in the day when these sheaves are brought into the kingdom, God will reward the ones whose money educated the worker who went forth and reaped the precious harvest.

P. T. MAGAN.

#### THE "NATIONAL REFORM" MOVEMENT.

THE National Reform Association held a convention in the Broadway Tabernacle, New York City, December 5-7, "for conference and action on the Christian principles of civil government."

The writer was present at one of the afternoon sessions when the topics presented for consideration were, "Shall Our Nation Lose Its Sabbath?" and, "What Should This Nation Do to Preserve the Sabbath?" The speakers respectively were Rev. Dr. D. J. Burrell, of New York City, and Rev. J. W. Foster, of Boston, Mass.

The meeting itself was not largely attended, but the friends of this so-called reform movement who were present proved themselves to be desperately in earnest; and the utterances made by the speakers showed that they were prepared to take any step, and go to any length, to carry out their cherished scheme—to have a national Sunday law.

It would be an unusual thing if the association did not make some arguments which, taken by themselves, would make excellent reading for the Bible Sabbath. It would be unusual also if they did not present some glaring inconsistencies bordering on the ridiculous.

As the writer listened to the addresses, and remembered that they were prepared, not in the heat of the moment, but with cool deliberation after years of thought upon the subject, he realized as never before the significance of the prophecy of Rev. 13:15 ("And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed") when, amid vehement hand-clapping of approval, it was argued by the Rev. J. W. Foster (I give his exact words) that "those who persist in violating God's sabbath [Sunday] should be put to death."

Dr. Burrell gave an excellent argument for the universality and perpetuity of the Sabbath when he said that he regarded it as a dangerous heresy for any minister to preach that the Sabbath of the fourth commandment has been abrogated. He pointed out that the Sabbath is based upon facts that can not possibly be changed, and that so "long as those facts [the six days of creation] shall exist, the seventh day will continue to be the Sabbath;" that they are "inseparably connected;" that "they stand or fall together;" to all of which every true Sabbath-keeper can say Amen. But what the foregoing had to do with Sunday, the day in behalf of which he spoke, he did not trouble himself to show. He probably thought it safer to let that go by default, and let his hearers assume that all he said pertained to the Sunday, instead of some of it to the seventh day.

The attentive listener must have felt it to be very odd that Dr. Burrell should urge the necessity of a national sabbath law, when he unqualifiedly confessed that the reason the "American sabbath" is passing away so rapidly is because of the failure of the ministry and the church to keep it, notwithstanding he claimed that twenty-seven millions of people of this country are identified with the Christian religion; that their mental vigor, etc., are unsurpassed; and that they constitute the brawn and strength of the nation.

Granting that to be so, what a confession! What an acknowledgment of the futility of the gospel that they preach! Professing to preach the gospel of the grace of God, and yet not having grace enough to do what they believe they ought to do! Advocating a civil law to compel themselves to do what there is not power enough in the gospel that they preach to enable them to do! Civil law greater than the grace of God! Think of it!

Dr. Burrell never fails to spring that old fallacy, first taught by Wilbur F. Crafts, I believe, that "the right to sabbath rest for one demands a law of rest for all." Mr. Foster, in his address, expressed the same thought when he said, "A law of rest for all is a necessity in order for the liberty of rest for each." This is an argument that seems to be believed by many to be a fundamental truth. But the truth is, it is false. The proposition is simply that no one is able to keep the sabbath unless everybody else does the same. This is just what Dr. Burrell declared in a speech before the Christian Endeavor Society of New Jersey, in Paterson, N. J., two years ago. He said that he can not keep the sabbath so long as there are others who do not. And therefore those who will not voluntarily keep the sabbath (Sunday) must be compelled to do so. And remember, on his own confession, those who do not do it are the ministers and Christian people! Verily "their rock is not as our Rock, even our enemies themselves being judges."

Seventh-day Adventists in their exposition of the prophecies have maintained for many years that Sunday would be set forth as a mark—the seal of God. Many times this has been done by Sunday-law advocates. Dr. Burrell furnished another proof of the correctness of the Adventists' position. He said that God called his ancient people out of Egypt, and made them a separate nation, and made a covenant with them, the seal of which was the Sabbath. In like manner, he said, God had established this nation, calling the people out from the nations of the Old World, making a covenant with them, and giving them the sabbath (Sunday) as a seal.

This was a bold claim, but it evidently went down with the majority of his hearers, if one may judge from the clapping of hands when the speaker took his seat. Of course, in showing the analogy between God's dealing with ancient Israel and this American nation, Dr. Burrell could not fail to point out that just as the former nation was destroyed for not keeping the Sabbath, so this nation will finally go down under the wrath of God from the same failure. Thus he showed (?) what would happen should this nation lose its American sabbath.

Rev. J. W. Foster immediately followed, undertaking to show what needs to be done in order to preserve the sabbath, and so to preserve the nation. It may be there was no collusion between the speakers, yet Mr. Foster's conclusions were a fitting climax to what had preceded. He, too, referred to the "Mosaic covenant," showing how the violation of the commandments of God was punished with death. "Even now," he said, "we hang a man for murder,—for violating the sixth commandment,—and I believe that those who persist in violating God's sabbath [Sunday] should be put to death." As before stated, this was received with hearty approval, if one may judge from the hand-clapping that followed.

It is very likely that a large number of Seventh-day Adventists have settled down into a condition of fancied security, believing that we are not in any immediate danger; but when a minister can stand up in a Christian church and coolly assert that a person should be put to death for sabbath-breaking, and be applauded, it seems to the writer that everything is ready for life to be given to the image, and the death penalty be enforced, and the prophecy be fulfilled.

It can be seen in all history that the word of God has been fulfilled at a time when, from a human standpoint, the event predicted was the least likely to occur. We are in such a situation now. Let every Seventh-day Adventist bestir himself.

C. H. KEESLAKE.

A FOURTEEN-YEAR-OLD girl, by remaining at her loom in defiance of strikers, in Altoona, Pa., prevented seven hundred operatives from striking.



#### JUST WHAT WAS NEEDED.

I CAN not find words to tell how glad I am for the *Missionary Magazine* and the *Berean Library* studies. Ever since I have been in the church, which is now a little more than five years, I have felt the need of just such helps. I rejoice in this; for I believe it is God's own work, and his own plan. He has taken this way to prepare his own people for that famine which will soon be in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11-13. Let us take hold of this work with more zeal and earnestness than we have ever manifested before; for this will prepare us for the coming of the Lord, and surely he will come soon. Let us strive faithfully to have the texts of Scripture written in our hearts. We must be ready always to give an answer to every one that asks of us a reason for our faith. 1 Peter 3:15. And "let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. Let us study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. In this way we may abide in the Vine, and expect to bring forth much fruit.

MRS. W. D. HARDEN.

#### BEREAN LIBRARY STUDY.

(December 24-30.)

THE study this week is but a continuation of the previous lesson, and the entire prophecy should be carefully reviewed. 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. All the lines of thought presented by the author are not covered by the outline, but they may be followed with profit by the readers.

#### Lesson 4.

(Dan. 2:40-49; "Thoughts on Daniel," pages 56-77.)

1. Review Nebuchadnezzar's dream and the historical events connected with the prophecy of the first three kingdoms.
2. Study especially the following points concerning the next kingdom:—

#### I. Rome.

- (a) Succeeded what empire.
- (b) Fitness of symbol representing it.
- (c) Extent of territory (see map, page 64).
- (d) Kingdom weakened and divided.
- (e) Efforts to unite the kingdoms; result.
- (f) The ten kingdoms of the Western empire.

3. The prophecy closes with a description of a kingdom differing in every feature from those that precede it:—

#### II. The Coming Kingdom.

- (a) How symbolized.
- (b) Establishment yet future. Give texts.
- (c) Nature of the kingdom.
- (d) Terms of heirship.
- (e) Last unfulfilled event in this prophecy.

4. How was Daniel rewarded by Nebuchadnezzar?

#### DECEMBER STUDY OF THE FIELD.

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

#### Magazine Study.—Part IV.

(December 24-30.)

1. Describe the work of the ship missionary in Barbados. What two incidents show that such work is advancing the message?
2. Tell what you can of the work in Samoa.

3. Give a summary of the appeals, needs, and openings mentioned in the November issue of the *Magazine*.

4. What traits in the character of Bishop Patteson do you consider worthy of emulation?

#### Supplementary Study.

1. Relate some of the early experiences in mission work in Greenland. See *Signs of the Times*, of November 15, page 11.

2. What is the world's greatest need? What can we do to supply it? See *Medical Missionary*, August number, page 225.

3. Give reasons showing that the message is due to China now. See *REVIEW AND HERALD* of October 24, page 14.

4. Give a brief report of the progress made by the German Conference last year. What advance steps were contemplated? See *REVIEW AND HERALD* of October 24, page 14.

#### Monthly Review.

For the home study or missionary meeting. Whenever used, let different individuals be assigned the different questions.

1. Review the work in Argentine.

2. Give reasons showing that the canvassing has the pre-eminence as pioneer labor.

3. Relate briefly the results reported from British Guiana, Jamaica, Barbados, and Samoa.

4. Mention the needs of the fields we have studied this month, which are as yet unentered.

up of those out on the tea estates, scattered over the mountain sides and in the valleys, who take the *Standard*.

We are hoping that in a month the railway line will be sufficiently repaired so we can get down the mountain. I should have added that the two houses we have are all right. As we look out and see what the awful storm wrought, we feel thankful that He who holds the waters in the hollow of his hand kept us safely through that fearful night.

"Peace, perfect peace, in this dark world of sin —  
The blood of Jesus whispers peace within."

D. A. ROBINSON.

#### THE GENERAL SCANDINAVIAN MEETING IN SIOUX CITY.

(Concluded.)

"Whereas, A small hymn-book is greatly needed by our workers for use in tent-meetings, as our large hymn-book is not well adapted for that purpose, therefore —

"Resolved, 1. That the Review and Herald Publishing House be requested to take the responsibility of publishing such a book in each of the two languages, — the Danish-Norwegian and the Swedish.

"2. That this book shall contain not more than two hundred hymns (words only, no music).

"3. That it be issued in a convenient form to carry in the pocket.

"4. That an edition of two thousand copies be printed, and that the price shall not exceed twenty cents.

"5. That a committee be chosen for each of the two languages, to collect hymns, and look after this work, and that the book be published as soon as possible."

The committees were chosen.

The following resolutions were passed in regard to the educational work:—

"Resolved, 1. That we gratefully appreciate the efforts which have been made by the school board of Union College to encourage the Scandinavian department, and we hope that they will continue in this, and lay such plans that the students in this department may be able to pursue the studies that go to make up the Scandinavian missionary course, even if the classes are smaller than in the English department.

"2. That we appreciate the efforts made by the teachers in the Scandinavian department, and that we stand by them in their work.

"3. That we encourage such persons among us as ought to receive an education to attend the Scandinavian department of the school, and that we show an interest in having the youth study their mother tongue."

Resolutions regarding the health work were passed as follows:—

"Whereas, We gratefully appreciate the blessings which come to us through the acceptance of the principles of health reform, which the Lord in his mercy has revealed to us in these last days, therefore,—

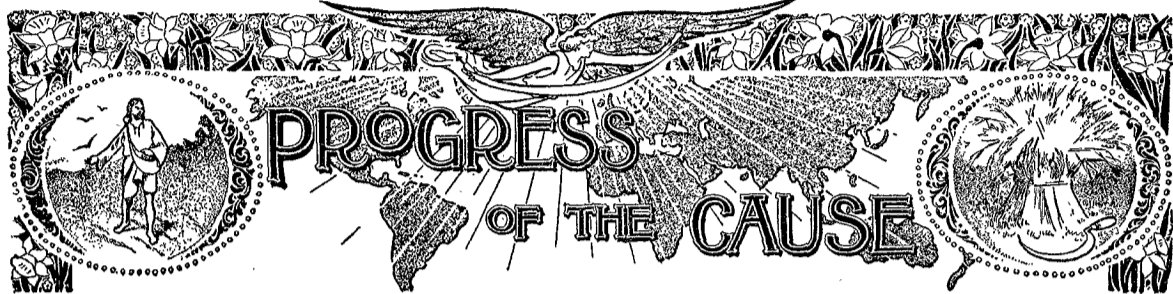
"Resolved, That we express ourselves as being in full harmony with this work; and that, as a help in our efforts to live up to the light the Lord has given us, we recommend our papers, *Evangeliets Sendebud* and *Sions Vaktare*, in which there is a special department devoted to the health question, and also,—

"Resolved, That as a further help for such as have time and opportunity to read more papers, we recommend *Sundhedsbladet*, of which there is both a Danish and a Norwegian edition, published respectively in Copenhagen and Christiania, and *Vegetarianeren*, and also the Swedish health journal, which it is intended to begin publishing soon, as valuable mediums for giving instructions in regard to right living.

"Whereas, The Lord has told us as a people to engage in Christian Help work, therefore,—

"Resolved, That we express ourselves as being in harmony with this work, and encourage our brethren and sisters everywhere to engage in it by visiting the sick and poor, and by opening their homes to receive orphan children and helpless fallen men and women, and (if living in the country) by engaging in missionary gardening in the interest of this work."

In this meeting there was manifested a deep interest in missionary work, also in foreign fields; and the preliminary steps were taken to send Brother Erik Pilquist as a missionary to China. Brother Pilquist is a Swede, and has labored in China nine years. He speaks the Chinese language, and is well acquainted with the country and the people, as he has traveled a good deal among them, and has labored at different places in China. He was present, and spoke to us on several occasions concerning China's great need and the opening now before us. The following declaration was passed:—



#### ENGLAND.

KETTERING, WELLINGBOROUGH, GRIMSBY, HULL.— Leaving London, October 19, I came to Kettering, seventy-two miles north of London. At that place and Wellingborough, six miles distant, I remained two weeks. In that time I held fifteen meetings, and made thirty visits. The most of this labor was in Kettering, where our people have entire control of their meeting hall. In the other place I had opportunity for only three meetings. Kettering is now a borough of thirty thousand inhabitants, and still more residences are being rapidly constructed. In this place and Wellingborough are great boot and shoe manufactories, that being the principal industry.

It was from Kettering that Carey the shoemaker, the first missionary to India, went forth to labor at his trade and sow the gospel seed among the heathen. The people of the town take great satisfaction in showing strangers the house, still standing, and used for a *mission room*, where it was decided to let Carey go to India. I did not hear so much, however, about the house where, when Carey began to unfold his burden to go to India, the bishop said to him, "Young man, you better sit down. When God wants the gospel carried to the heathen, he can see to that without your help," or words to that import.

Our people in Kettering are selling each week one hundred and fifty copies of the *Present Truth*. As the result of the reading of these, with Bible readings, and studies conducted in the hall, souls are deciding for the truth. One young man took his stand the week before my meetings there, and another while I was in the place.

Satan has tried to confuse the work, but the Lord has wrought for his people. Their meetings are now harmonious, and the brethren are of good courage. The company at Wellingborough, though much smaller than at Kettering, are doing what they can to hold their own, and circulate the *Present Truth* in that place.

November 2 I went to Grimsby, not expecting much opportunity for holding meetings there, but to spend a little time visiting believers in their homes. I was agreeably surprised to find that, though so few, they occupy a small hall for their Sabbath meetings; and that they had billed the town for me to speak on the two evenings of the week that they could have the hall. About forty persons came in to hear. On the Sabbath the Lord came near to us as we assembled in the hall. Our people have some interested readers of the papers and books in Grimsby, and trust that the Lord, in his own time, will send proper laborers to gather in the sheaves.

Going to Hull, November 6, I found that our company there had secured a larger and more convenient hall for the week of my visit. They billed the town; and although the weather was stormy and windy most of the time, some of the several hundred readers of *Present Truth* came, and listened with interest. The Sabbath before my coming, one sister decided to obey the truth, and another began on the Sabbath of my meetings. I spoke at this place nine times, and made six visits. The most of that company of twenty-eight are sisters, and have their home trials. Such should have our daily prayers.

It was of some interest to me to have the privilege of laboring in the ancient town of Hull. It

was from this place that my great grandfather Loughborough, with two of his brothers, about one hundred and fifty years ago sailed to America, and settled in the State of New Jersey. Hull is an important town of about three hundred thousand inhabitants. It is a great shipping point for the North Sea, and a center of traffic for all parts of this kingdom. May the Lord hasten the time when it shall have a thorough house-to-house effort in gathering fruit from its many readers of the truth. For the encouragement of canvassers for the REVIEW, I would say that the brother in charge of the Hull church, and his wife, were led to the truth by a few months' reading of the REVIEW.

J. N. LOUGHBOROUGH.

#### INDIA.

DARJEELING.— Our meetings have been held every Sunday except two: one in August, when I was at the plains; and the other, one week ago last Sunday, when the rain came down in so terrific a manner that no one would venture out of doors. In thirty-six hours twenty-eight inches of rain fell. The storm began Sabbath afternoon about four o'clock, and ceased Monday morning about the same hour. Sunday the wind began to blow, and in the night increased to a gale. About midnight there were two shocks of earthquake. This, with the fearful soaking the ground had received from the rain, sent the steep mountain sides rolling down into the ravines below.

When daylight came on Monday morning, clear and beautiful, the scene in every direction was something awful. In our front garden were tons of earth and rock, and the hillsides in all directions looked as if they had been peeled off. The roads were impassable. The railway track in many places was washed away, and carried down the mountain side. I was two hours getting two miles to the town. By climbing over fallen trees, wading to my knees in water and mud, and clambering over frightful chasms, which the awful storm of that night had made, I succeeded in reaching the town.

The loss of life has been great. Several hundred, some say not less than four hundred, were destroyed in that fatal hour. One case most heartrending was that of five children of a missionary in Calcutta. The parents had returned to the city a short time before, leaving the four children in the care of the eldest daughter. The house they occupied was one we had almost decided to take last spring, but finally concluded to take another. This other house was owned by a woman in Calcutta, and Brother Ellery Robinson, who was up here, sent us word to see the woman at once and secure the place. I hurried off to do so, but found that she had suddenly changed her mind, and had decided to occupy the house herself. That house now stands in so dangerous a condition that the people have had to leave it. The house where the five children were killed is literally annihilated. Not a vestige of it is left. The very site is so completely washed away that there are no indications that a house ever stood there. The downpour of those few hours was almost equivalent to one fourth the usual rainfall here in one year, although this season there was much more rain than usual.

About one page of the *Darjeeling Standard* has been devoted each week to a synopsis of my sermon, so the largest audiences I have talked to were made

"Believing that God has called Brother Pilquist to the Chinese field, and realizing that the Foreign Mission Board is not financially able, at the present time, to support this brother in that field, we Scandinavian brethren of the Seventh-day Adventists in council assembled, do pledge ourselves to raise the necessary funds for his support, and we respectfully request the Foreign Mission Board to send him to that field as soon as he can consistently go. The necessary funds are to be raised by a committee appointed for this purpose among our people, and are to be sent to the office of the *Evangelists Sendebud* and *Sions Vaktare*, and then forwarded to the secretary of the Foreign Mission Board; the committee consisting of Elders P. A. Hansen, E. G. Olsen, and J. M. Erickson."

In the report brought in by the committee on distribution of labor a number of changes were recommended; but before these can be finally decided upon and brought about, the presidents of the different Conferences concerned must be counseled with. These recommendations can therefore not be published now.

The last two or three days of the meeting the district superintendent, Elder J. H. Morrison, and also the presidents of the Iowa, Nebraska, Minnesota, and South Dakota Conferences, were present; and their good counsel and advice were greatly appreciated.

Before we separated, the following was passed with reference to the next meeting:—

"Whereas, We deem it necessary to hold another general meeting before the next General Conference is held, therefore—

"Resolved, That we hold such a meeting ten days before the General Conference begins, at such a place as the superintendent, counseling with the General Conference Committee, may decide, and that after that we hold our general meeting biennially in connection with the district meeting of District 4, beginning a week or ten days before that meeting."

Sunday afternoon, November 5, the last session was held, and the next day most of the delegates were on their way to their respective fields. Some had to leave before the meetings closed. We are thankful for this meeting, and we believe it will be long remembered on account of God's blessings and the spirit of harmony and union which prevailed.

C. A. THORP.

#### OHIO.

CLEVELAND.—We are glad to report an advance all along the line. The Lord is adding his blessing to the various means that are being used for the advancement of his work in this large city.

The Helping Hand Mission is still a beacon-light to the poor and unfortunate; and of the twenty thousand persons who were assisted during the last year, we expect to see many saved in the kingdom.

The work done in the sanitarium treatment rooms, under the direction of the Drs. Herr, is accomplishing much good, and the truth is being brought in contact with a class of society that otherwise could not have been reached.

As I see an intense interest on the part of many to consecrate themselves to God, I am encouraged to go forward until the message triumphs gloriously. I ask for the prayers of God's people for the work in this city.

J. W. COLLIE.

#### KENTUCKY.

LOUISVILLE.—As a church, we are agreed, standing shoulder to shoulder and heart to heart. Three prayer-meetings will be held each week in different parts of the city; each will be organized into a missionary band. Attention will be given to the Reading Circle, and each member will bear his share of responsibility, both during the week and upon the Sabbath; thus talent will be developed, and a deeper experience in the divine life will be obtained.

Last Sabbath was a day long to be remembered. The Lord took charge of the meeting. The calm, tender Spirit was present. The brethren reconsecrated themselves; confessions were made; and all over the room shouts of praise were heard. One sister suffering with spinal trouble, who at the time was in distress, requested prayer, and several short prayers were offered. She arose, saying, "The pain is all gone." The testimony of one nine-year-old child was, "Jesus is soon coming, and we must be good right away." Strangers took part in the meeting. The good work still goes on. Neglected family altars have been erected. Money is coming into the treasury—tithes from those who never before paid.

"The Lord hath done great things for us; whereof we are glad." And we expect still greater blessings as we press closer to the foot of the cross. I trust everything to the hand that was nailed to the cross for me.

MOLLIE R. LONG.



## SPECIAL NOTICES

### RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

WANTED.—Provisions of all kinds at the Jackson Mission. Address A. J. Harris, 245 E. Main St., Jackson, Mich.

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

### REDUCED RATES FOR DISTRICT CONFERENCE AT GRAYSVILLE, TENN., JAN. 4-14, 1900.

The Southeastern Passenger Association has granted the usual one and one-third rate to those attending this meeting. Pay full fare, going passage; take a receipt, standard form, from the agent from whom the ticket is purchased. Do this with each road over which you travel. No reduction can be secured unless a certificate is procured, indicating that full fare has been paid for going passage. Tickets procured more than three days before, or two days after, the day the meeting begins, will not be honored for return passage at reduced rate. A few days before starting, see your ticket agent about getting a certificate with your ticket.

N. W. ALLEE.

### APPOINTMENTS.

The Lord willing, I will meet with those interested in the third angel's message, as follows: At Tucson, Ariz., December 16-24; at Phoenix, Ariz., December 30 to January 7; at Flagstaff, Ariz., January 13-21. I shall be glad to meet all who can possibly attend these meetings.

R. M. KILGORE.

There will be a general meeting at Hillsdale, Mich., for Districts 1 and 2 of this State, Jan. 4-8, 1900. We hope to see a general attendance from the southern part of these districts at this meeting. Come at the beginning, and remain until the close. Come, brethren, let us lay aside our worldly cares, and seek the Lord together. The president of the Conference as well as other efficient help will be present. Those living near will do well to bring bedding, as it will be needed.

R. C. HORTON.

### APPOINTMENTS FOR GENERAL MEETINGS.

ELDERS G. A. IRWIN and S. N. Haskell will hold general meetings in District 5, as follows: Keene, Tex., February 1-12; Kansas City, Mo., February 15-25. These are so arranged that all the workers in this district, as far as practicable, may have the benefit derived from the instruction that these servants of God will bring to us, and of the associations with their fellow workers, also the privilege of sharing in the counsels that may be given concerning the work in the district, schools, etc.

Recent important special Testimonies will be presented by Elder Irwin; and Elder Haskell's burden is the gospel in its last phase, in a new setting, as brought to view in the three angels messages. Sister Haskell will also give instruction in Bible work.

Arrangements will be made for the entertainment of those who attend. Those who expect to go to Keene, should write to Elder E. T. Russell, Keene, Tex.; and those who expect to attend at Kansas City, should correspond with Elder W. A. Hennig, 14 West Fifth St., Kansas City, Mo.

R. M. KILGORE.

### THE WINTER CANVASSING SCHOOL AT UNION COLLEGE.

BEGINNING with January 1, a twelve weeks' canvassing school will be held in connection with the work at Union College. This school should be largely attended, and those who can do so will find it of great profit.

For accredited canvassers, tuition in the book study will be free. This instruction will be furnished by the publishing houses. The college will furnish free tuition in one class, and the Nebraska Conference will furnish free instruction in the third class to all Nebraska canvassers. The Nebraska Conference will also furnish free room rent to their canvassers.

Canvassers from other Conferences will receive the same free instruction in the two studies offered by the publishing houses and the college, but will need to make arrangements with their Conference presidents for instruction in a third class, or for any other help.

Our canvassers who can possibly attend this school can hardly afford to miss this opportunity. During this time the District Conference will be held here. The instruction given will be of great importance. Some of the leading laborers of the denomination will attend the meeting throughout. As this meeting will be held near the close of the term, all should plan to stay until the close. There should be a large force of canvassers in the field next season.

For special information, write to W. T. Bland, College View, Neb.

### THE BATTLE CREEK COLLEGE WINTER SCHOOL AND THE GOOD HEALTH PUBLISHING COMPANY'S OFFER.

In last week's REVIEW there appeared an offer from the Good Health Publishing Company to those who wish to attend the Battle Creek College Winter School, and who are willing to go out as soon as the school is ended to give to others what they receive. That is, the Good Health Publishing Company is willing to give something to young men and women who are willing, in turn, to give it to somebody else.

The Good Health Publishing Company is the organization that has charge of the extension work of the Battle Creek Sanitarium. There are a great variety of lines of usefulness to choose from. If you cannot do one thing, you can do another. There are places for all. Just recently great fields of useful employment have been opened up. Many young men and women are already excelling in these, and are obtaining deep spiritual experiences.

Remember that more young men and women went from the Battle Creek College at the close of the last Summer School, and got places in the work immediately, than had ever gone forth at any one time from any place or school in connection with our work. God has blessed our workers. Will you come and be blessed with them?

If you have not the money to come, but are worthy, and as anxious to minister as to be ministered to, this offer provides a way for you to get your training at once. We wish you to begin when the school opens, Dec. 20, 1899. It will be a great school, and this is a great opportunity. For full particulars concerning this offer, address the Good Health Publishing Company, Battle Creek, Mich.

### NOTICES.

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

FOR SALE.—Farm of 160 acres in fruit belt of Michigan, eight miles northwest of Holland. Eighty acres cleared, with orchard and large vineyard. Considerable standing timber on place. Healthful climate, good market, clear title. Will sell very cheap if taken soon. For terms, etc., address M. C. Guild, 278 Asylum Ave., Pontiac, Mich.

### ADDRESSES.

The address of Elder J. W. Collie is changed from Cleveland, Ohio, to Battle Creek College, Battle Creek, Mich.

The address of Elder Smith Sharp, who was recently appointed director of the Cumberland Mission Field, is Newport, Ky. To reach residence, take Ft. Thomas street-cars in Cincinnati or Newport, and get off at Bonnie Lesley.

## Obituaries.

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

ORSER.—Died at Anderson, Ind., Sept. 23., 1899, Henry C. Orser, aged 79 years, 3 months, 13 days. Father Orser had been a Christian for many years. The last months of his life were spent largely in selling the special edition of the *Signs*, in which he took great delight. We are comforted with the blessed hope of meeting him when the righteous dead shall rise.

J. A. ORSER.

BRIGGS.—Charles Briggs, known as Father Briggs, was born May 12, 1818, in Orleans County, N. J. He came to Michigan in 1835, and settled in Vevay, Ingham County. In 1863 he accepted the third angel's message, and in 1869 joined the Alajedon church, of which he remained an earnest, consistent member till the time of his death, which occurred June 18, 1899. He leaves an aged companion and one son.

L. OSBORNE.

POTEET.—Died at the home of her parents in Greeley, Colo., Sept. —, 1899, Little Esther May Poteet, aged 3 years, 11 months, 3 days. A short time before her death she said to her father, "Papa, I want to go home." Just before she died, she rallied, and her face seemed to light up with the glory of God, and looking up into her mother's face, she said, "Mama, good-bye; I'm going home." "Asleep in Jesus, blessed sleep."

JOHN A. OPPEY.

ROBINSON.—Died Oct. 2, 1899, at St. Helena, Cal., of cholera infantum, Eleanor Marcia, only child of Frank H. and Alice H. Robinson, aged nearly two and one-half years. The bereaved parents sorrow greatly, but look forward in the hope of being a united family in the kingdom. The remains were brought to Bridgewater, S. Dak., for interment, where funeral services were also held. Discourse was given by the writer.

C. P. FREDRICKSON.

WATTS.—Died at Birmingham, Ala., Sept. 27, 1899, Sister Lizzie Watts, in the thirtieth year of her age. She was a faithful member of the Birmingham church for three years, and a great worker among the poor, the suffering, and the prisoners. Every First-day morning she visited the city and county jail, leaving from one hundred to two hundred papers for the inmates to read. Words of comfort were spoken at the funeral from Rev. 14: 13.

MELVIN C. STURDEVANT.

STEWART.—Died at Battle Creek, Mich., Sept. 24, 1899, of abscess of the liver, John Paton Stewart, father of Dr. Stewart, aged 53 years, 6 months. At one time Brother Stewart was elder of the church at Fargo, N. Dak. Seeking a warmer climate, he moved to Graysville, Tenn., thinking the change would be a benefit to him. After a few months he was brought to the sanitarium, in the hope that treatment would soon restore him to health. Words of comfort were spoken to the friends, who, four months before, laid a daughter away to sleep. They both wait the coming of the Lord, who will soon restore all things.

A. J. BREED.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes routes to Chicago, Pt. Huron, and Saginaw.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train No. and Time. Includes routes to Chicago, Pt. Huron, and Saginaw.

Names of agents: GEO. T. BELL, A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Oct. 7, 1899.

Large railway schedule table with columns for EAST and WEST directions, listing various stations and times.

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.

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

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.

The Missionary READING CIRCLE

Is making rapid progress. Many encouraging letters are received daily, giving accounts of the interest that is taken in the study of the lesson brought out in the Berean Library, "Thoughts on Daniel," and the Missionary Magazine.

We would suggest that our brethren and sisters throughout the field secure a copy of Elder A. T. Jones's book, "THE GREAT EMPIRES OF PROPHECY," and study the following chapters in connection with the present lessons in "Daniel:"—

- The Empire of Babylon under Nebuchadnezzar.
The Empire of Babylon from Evil Merodach to Belshazzar.
The Empire of Persia and Media under Darius the Mede and Cyrus.

Many helpful suggestions and interesting points will be gathered from the study of this important book. Maps illustrating the Four Universal Kingdoms are interspersed through the book.

Address your tract society, or the— Review and Herald Publishing Company.

Your Money Back if You Want it

A RARE OPPORTUNITY TO SECURE AN APPROPRIATE AND ACCEPTABLE HOLIDAY PRESENT.

Christ foretelleth the 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.

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 3/4 x 4 3/8 inches and only 3/8 of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed. BOUND IN GENUINE LEVANT MOROCCO, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

We Are Glad Our Friends Appreciate a Good Article When They See It.

WHAT THE PEOPLE SAY OF THE BIBLE OFFERED HERE.

Bible received, and am well pleased with it. Meets my mind exactly. MRS. W. H. BARNES, Detroit, Mich.

The Bible came to hand, and is in every way satisfactory. Any reader of the REVIEW who fails to avail himself of this opportunity of securing a first-class Bible, cheap, will make a sad mistake. THOS. Mc KEE, Grand Rapids, Mich.

I would not take \$5.00 for my little Bible, if I could not get another. ELDER GRANT ADKINS, St. Johnsbury, Vt.

I am at camp-meeting here, and have my Bible with me. It attracts much attention. I take pains to tell that it cost but \$3.00. It exactly suits me. It could not be better in any respect; and as for my money back, I will say that I don't want it. M. C. BIRD, Lakeland, Fla.

Editors of the Review and Herald, Battle Creek, Mich.

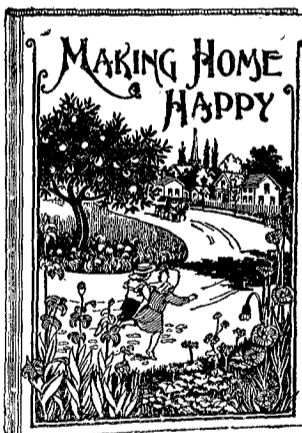
GENTLEMEN: My heart is made glad in receiving a copy of the Bible advertised in the REVIEW. I have long been waiting for just such a Bible, and my mother, Mrs. Barnes, of Detroit, having received a copy, and being highly pleased with the same, and knowing that I had long been waiting for just such a Bible, sent one to me. To say that I am pleased with it, does not half express it. It meets my mind in every particular; good print, light weight, and convenient size.

Trusting that many may be made glad by availing themselves of this excellent offer, I am, Yours in the work, MRS. WM. L. MILLER.

Price, formerly, \$5.75. Our price, postpaid, only \$3.60.

REMEMBER! Your Money Back if You Want It. Order from REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

ACCEPTABLE BOOKS FOR HOLIDAY PRESENTS.



"Making Home Happy" BY MRS. L. D. AVERY-STUTTLE. Read the experience of one of our city mission workers, in loaning "MAKING HOME HAPPY" and other small books and the Signs of the Times.

By Mrs. L. D. Avery-Stuttle.

You may enjoy the same blessing by engaging in the same kind of missionary work.

"We had a man at the mission who was found under the influence of liquor by the police, and was sent to the workhouse. I thought it my duty to go out and visit him, so took with me some small books and a number of Signs. Little did I know at the time what a blessing went with the books, but a few days after, when this man was released, he called at the mission, and with tears streaming down his cheeks, said that the book called 'Making Home Happy' was the best book he had ever read, and that while he was spending the time behind prison bars, the story of 'Making Home Happy' sent his thoughts back to his once happy home, which was made desolate by his wayward course. He also said that it created in him a new desire to make home happy, and gave him a renewed faith in God. The book was left in the prison, and he says that the little messenger was making calls from cell to cell, and that all enjoyed reading it."

The book contains 206 pages, with four full-page illustrations, beside smaller ones. Price, bound in cloth, 50 cents; in paper cover, 25 cents. Address your tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

"Making Home Peaceful" BY MRS. L. D. AVERY-STUTTLE.

A happy sequel to "Making Home Happy." The purpose of the author has been to illustrate by object-lessons how the spirit of the meek and lowly Jesus, when it enters the hearts of the inmates of the home expels and excludes the spirit of envy and selfishness; and it can then be truly said, "There is no place like home." The memories of home in childhood's happy hours are the "oases" in the lives of busy men and women.

This work contains so many practical lessons in every-day home life, that the library of the happy and peaceful home would not be complete without it, and to all others it is indispensable.

The book is uniform in size and style of binding with "Making Home Happy." Price, bound in cloth, with beautiful cover design, 50 cents; in paper cover, 25 cents.

Address your tract society, or— REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

The author, in a clear, forcible, and interesting manner, gives a vivid narrative of the birth, early life, home surroundings, travels, and education of Jesus. The spirit of love and sympathy for fallen humanity, in need of spiritual and physical help, which characterized the work and ministry of our Saviour throughout his life, is breathed through the pages of this book, weaving in many suggestions of the history, times, customs, and manners of the Jews at the time of the Saviour's first advent.

The author, in her beautiful style, also touches upon the social life and events of natural occurrence in which the Saviour took an active part, or "gave some expression of approval," including the marriage at Cana; Christ's triumphal entry into the city of Jerusalem; and brief account of Naomi, the shepherd's daughter, as she accompanied her father in the care of his flocks.

The old, old story, reset in this book, will be read with interest by old and young.

About twenty appropriate full-page illustrations. The book contains more than one hundred pages. Size, 6 1/4 x 8 1/4 in.

Substantial cloth binding, artistic cover design, 50 cents. Substantial paper " " " " 25 cents.

Address your tract society, or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

"HEREIN IS LOVE."

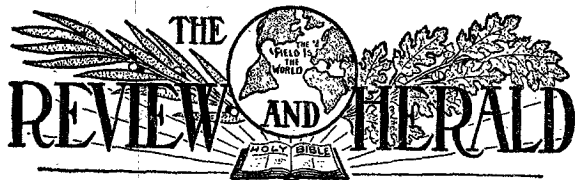
A realistic poem on the life and death of our Saviour Full of love, praise, and devotion; written by a child of fifteen years,—MISS FRIEDA ELFFERS, of Cape Town, South Africa.

It consists of forty-six hand-lettered and engraved stanzas, grouped on sixteen pages, with original silhouette and outline illustrations. Daintily printed in photo-brown on heavy cream-enameled paper, folded oblong, 5 x 8 inches, and tied with silk cord.

A Beautiful Memento of the "Old, Old Story." An Artistic Souvenir of Sacred Memories. A Gift Suitable for Young or Old.

25 CENTS, POSTPAID.

Address your tract society, or the— Review and Herald Pub. Co., Battle Creek, Mich. Chicago, Ill. Toronto, Ont. Atlanta, Ga.



BATTLE CREEK, MICH., DECEMBER 19, 1899.

It is said from Washington that the case of Congressman Roberts, of Utah, has worked a wonderful reform at the capital of the nation, in that "it has made a great number of congressmen exceedingly careful as to the company they keep."

THE Catholic papers of the country are having a great time of rejoicing over the fact that "the church" has demonstrated that she has power to exclude from the advertising pages of all the magazines in the United States advertisements of any book that they wish to exclude as inimical to the interests of the church.

WE are informed that, beginning with next July, the Sabbath-school lessons for nine months will be studies in the epistle to the Galatians. This makes of special interest to all our readers the "Studies in Galatians" that are being given in the REVIEW. Carefully study these studies, and you will be so much the better prepared to study and enjoy the Sabbath-school lessons in Galatians when they come.

THE Supreme Court of the United States, about the first of December, rendered a decision that the United States government has the right to appropriate public money to institutions belonging to, and conducted by, the Catholic Church. Thus Protestant principle has been further repudiated by this nation. And what a mighty tide of success to the Catholic Church and of evil to the nation, this thing will bring!

THAT "Father" Mc Kinnon who was chaplain of a California regiment in the Philippines, and came home with the regiment, and returned to the Philippines at the special desire of the President of the United States, has now been appointed coadjutor to the archbishop of Manila. He will be of great help, of course, in entangling the United States government with Rome, in the Philippines and at home.

#### IS JANUARY THE MONTH?

If your subscription expires in January, 1900, do not neglect to renew without delay.

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, "January, 1900," like this,—

John Brown 2375

it indicates that the "Subscription Order" blank found enclosed in this week's paper should be filled out by you NOW, and mailed to us, AT ONCE.

REVIEW AND HERALD.

THE latest word before going to press is that Brother J. T. Eaton, one of the most faithful and successful canvassers in Georgia, has been found "guilty of violating the Sabbath," as established by law in that State.

IN the German parliament last week one of the chief ministers of the empire declared, "We can not stand aside, dreaming, while others undertake the partition of the globe." The partitioning of *the globe* is exactly what is now going on: it is not the partitioning of lands or countries any more. And the globe is now partitioned among just five powers—Britain, Russia, United States, Germany, and France.

THE London correspondent of the New York Tribune, December 14, says: "What every thoughtful Englishman knows in his heart is that General Buller and General Methuen hold the destinies of the British realm in their keeping; for they are battling not only for South Africa, but for India and the security of the empire everywhere." And both these generals have, within a week, suffered very serious reverses. There has never been on the earth so serious a situation as there is just now.

#### REMEMBER

The first of those valuable studies on "The Third Angel's Message: What Is It?" will appear in the REVIEW of Jan. 2, 1900. Get your friends to subscribe, beginning with that number—the first one of the new year.

A SHORT time ago Mexico and China entered into treaty, and the treaty was drawn up in the English language. This is an item of remarkable significance. No such thing was ever done before; for the word from Washington is that "for two hundred years treaties between nations have been written in French, even to the treaty of peace between Spain and the United States." But already "English is fast supplanting French as the universal official language in use in the various embassies and legations at Washington."

It is a recognized thing that if the present war in South Africa shall continue very long, the British Empire will go to pieces, as described in the REVIEW of November 21. It is also recognized, and certainly it is inevitable, that if the British Empire should begin to go to pieces, there would be world-wide confusion, and such convulsions as would leave hardly any nation intact. Now are Seventh-day Adventists in all the world ready for this? Is our work so well done and so nearly done that we are all ready for such confusion and convulsions in all the world? If not, then surely there is powerful incentive to the week of prayer now at hand. There is enough danger in sight to move every discerning soul to pray most earnestly that the winds of war may be allayed that we may have, even if only a little, more time in which to redeem the time. To your knees, O Israel! and cry mightily unto God, that the time of universal woe may be stayed, for the sake of souls.

THE World's Harvest number of the *Signs of the Times* will not grow old and out of date. Just now is the best time to circulate it. One person sold nine copies in less than an hour a short time ago. It was printed to be present truth for a long time, and it will be just that. Circulate it.

THE pope has issued a document to be accepted by all Catholics in the world, declaring that the nineteenth century will end at midnight, Dec. 31, 1899. Now let all the Catholics in the world, in sending up to the pope the Peter's pence, send *ninety-nine* cents for a dollar every time: then everything in the Catholic world will be just right. Eh? what is that which we hear? Is it said, "He would not allow that"? Well, if his decree will not work right in so simple a thing as Peter's pence, how shall it be expected to work right in so great a thing as the universe and the times of God?

THE studies on "Saved by Families," begun this week by Sister Henry in the Woman's Gospel Work department, are invaluable. We have read all of them, and can freely say that they are of the greatest importance to our people, and indeed to all people. For is it not written, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name"? Jer. 10:25. Then, in this time when the wrath of God is about to be "poured out without mixture," let every family study carefully each one of these studies in "Saved by Families."

#### "THE GRAND JUBILEE."

THE following are the words of a song composed by Brother J. Q. A. Haughey. The words are set to music. We have heard the song sung, and know that it is good:—

God reveals us his truth, it is marvelous to see  
How he's planned in his word to redeem you and me;  
Him we thank, him we praise, from the depth of our souls,

For the life that endures while eternity rolls.  
Let us speak of his truth and his love when we meet,  
The most glorious themes that our tongues can repeat:  
Holy Father, we bless thee for salvation free,  
For its full consummation, the grand jubilee.

Precious, loving Redeemer, we pray thee to come,  
And call thy dear children to their glorious home,—  
Speed the day, blessed "day of the Lord," soon to come,—  
For thy glory thine angels shall gather them home.  
Behold, Jesus is coming; he rides on the cloud,  
Round "his throne" to assemble the true "sons of God;"

And there, standing upon the great gleaming glass sea,  
They will celebrate truly the grand jubilee.

Mortal men, made immortal shall weep no more,  
They shall suffer no pain, all their troubles be o'er;  
Filled with heavenly bliss, and with Jesus, dear Friend,  
They shall spend glad forever, and know not an end.  
In the city of God, heaven's host shall unite,  
Join the victor's reunion with wondrous delight;  
There the saints "crowned with glory" immortal shall be,  
And all heaven rejoice at the grand jubilee.

CHORUS:  
Jubilee, grand jubilee, sing the song of jubilee:  
Jubilee, redeemed and free, sing the song, grand jubilee.

This is an excellent song to go with Brother Haughey's little tract "Christ's Second Coming." We only wish that as many thousands of this song may be sold as there have been of the tract.

The Grand Jubilee Song, quartette or solo, duet and chorus, may be obtained in sheet form of the publisher, J. Q. A. Haughey, 202 Washington Ave., Battle Creek, Mich.

Price, 40 cents; one half off to readers of REVIEW.