

# The Advent REVIEW And Sabbath HERALD

ATLANTA  
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"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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### SATISFIED.

Oh! He wakes me from my dreaming  
To behold him face to face;  
And he saves and keeps me ever  
With the fullness of his grace.  
And he does not keep me waiting  
Till I reach the home above,  
But he satisfies me daily  
With the sweetness of his love.

In the stillness and the darkness,  
When no human friend is near,  
Oft he comes to soothe and comfort—  
Wipes away the falling tear.  
And he never disappoints me  
When I seek the quiet place;  
But he spreads a royal banquet,  
And reveals his smiling face.

Though my way leads o'er the hilltops  
With the sunshine beaming fair,  
And the rarest flowers, nodding,  
Breathe a welcome everywhere;  
Or adown the lonely valley  
With the shadows falling drear,  
Still he satisfies me fully,  
For I feel his presence near.

— O. E. Hart, in N. Y. Observer.

**"AS MUCH AS LIETH IN YOU, LIVE  
PEACEABLY WITH ALL  
MEN."**

MRS. E. G. WHITE.

The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heav-

enly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies, and the coldness and suspicion of those who claim to be friends. The peace of Christ is not to banish division, but it is to remain amid strife and division.

Though he bore the title of Prince of Peace, Christ said of himself, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and all his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and create hope and joy in the hearts of the children of men, opened a controversy that burns deep, and arouses intense passion in the human heart. And he warned his followers: "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death."

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ to-day than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts.

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of

those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,—the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left it unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty.

Those who love Jesus and the souls for whom he has died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God's faithful servants, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the Judgment as having done all that we could do to exert a correct influence over our fellow men, we must return kind acts for acts of mischief and malice. Christ is our pattern; we must follow him.

The apostle Paul exhorts us, "If it be possible, as much as lieth in you, live peaceably with all men." Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church-members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent schisms. If unsound doctrine is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the

truth as it is in Jesus, to make a firm, decided protest.

To those who have been injured without cause these words of Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?—No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth.

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that lead us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The axe must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul.

#### THE BAPTISM OF THE SPIRIT.

A. SMITH.  
(Grandville, Mich.)

"He [Christ] shall baptize you with the Holy Ghost, and with fire." Matt. 3:11. This baptism signifies an immersion so complete that the subject is lost to view in the enveloping presence of the Spirit of God. It is not always apparent to human eyes, as was the glow upon the face of Moses when he returned to the people from his audience with the Lord upon Mount Sinai; as was the form of a dove at the baptism of Jesus; as the transfiguration upon the mountain; or as the cloven tongues on the day of Pentecost. But it is manifest in a holy, spiritual influence, which clothes God's agent with power when he speaks or ministers in Christ's stead.

"But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. We fill our lamps with oil, not to be stored away unused, but to be expended in giving light. But the wick must be lighted, and the lamp kept clean. This is our work. Let Jesus turn on the *volume* of the flame. The constant flow of the clear light consumes the oil within, but does not destroy it, only changes it into light; and the supply of oil is being constantly replenished. See Zechariah 4.

A lamp chimney, if free from flaws, and kept perfectly clean, will not in the least obscure the rays of light. Let us be as the lamp chimney, allowing the glory of God to shine through

to a darkened world, so that it can see the light, but not the "lamp chimney." Let us be as lamps, full of oil, and ever shining—a beacon light to save the wandering and the lost.

#### TWO PRAYERS.

ONE cried in earnest, pleading prayer:  
"Lord, take the burdens from my heart;  
Lift from my brow its crown of care,  
Take from the rose its stinging smart.  
Choose not the lonely, rugged way  
By dark Gethsemane for me;  
But lead me gently, day by day,  
In pleasant pathways up to thee!"

Another voiced his soul in prayer:  
"Lord, take no burdens that are best;  
For while my brow is worn with care,  
My spirit finds in thee sweet rest.  
Some souls but dimly see the light,  
Let me their loving helper be;  
And give me strength to climb the height  
That leads at last to love and thee!"

One lost his burdens, and repined  
In idleness, unloved, unsought,  
And learned the rose with thorn entwined  
Is sweeter than to cherish naught.  
One found in duty highest meed,  
While unseen angels near him trod;  
An almoner for souls in need,  
He passed through human love to God.

—Myra Goodwin Plantz, in *Christian Advocate*.

#### THE ECONOMY OF NATURE.

L. A. REED.  
(Jacksonville, Ill.)

WE have said that God in all his dealings is most lavishly generous, and yet most rigidly economical. This is a seeming paradox. How can God be both generous and economical?—In the same way that he is both merciful and just.

"Nature is a rigid economist. In her household there is no waste. Everything is utilized to the utmost: the decay of rocks forms the soil of plants; and the decay of plants forms the mold in which future plants will grow. The sunlight and carbonic acid gas of past ages, which seemed to be wasted upon a desert world, have been stored up in the form of coal for the benefit of man. The water that seems to be dissipated in the air descends in dew and rain to refresh and quicken the earth. The matter that has served its purpose in one object goes by death and decomposition to form another object with a different purpose to serve. The materials which the animal kingdom receives from the mineral and vegetable kingdoms must be restored in order that they may be carefully circulated, without diminution or waste, over the whole earth. The gases that disappear in one form reappear in another. Forces are changed into their equivalents. Heat becomes motion, and motion heat. Nowhere is there any waste. In the ashes of every fire, in the decay of every plant, in the death and decomposition of every animal, there is change; but not loss: death; but not waste. Everything is made the most of. The fragments of every product of nature are gathered up carefully, and made to serve a useful purpose in a new form at nature's feast. Amid all her LAVISHNESS nature is very SAVING."

And yet you see how she saves,—not as the miser saves, by hoarding; her methods are far different. She saves by making the most of everything. And here we have a lesson. He is not the most economical who saves most; he is not the best economist who accumulates the largest pile. Of such Christ says, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" But he is truly economical who makes the very best use of all that comes to him. Economy is the *right use* of the gifts of God.

God gives no allowance to monopoly. If God retained all that he might retain, for his own individual use, neither you nor I could exist. And when you or I hoard for ourselves the things of God, we are not acting as he acts. All things were his; he might have retained them, but he did not. All things are his; we have no possible *right* to retain them; and shall we? Surely if we follow the example of God, we can not. "Freely ye have received, freely give." If God has given you the grandest system of truth that mortals ever knew, dare you hoard it? If he has told you that which is of the utmost value to all mankind, will you keep it from them? If he has given you of this world's goods, will you use them selfishly? If he has given you mental powers, will you spend them upon your own lusts? If so, then we shall be like the man that laid up treasure for himself, and was not rich toward God. Then we shall be like the fig-tree that bore no fruit. Then shall we be like the man with the one talent. And, like them, we shall have our just reward; for from us shall be taken away even that which we have. "Then whose shall those things be, which thou hast provided? So is he that LAYETH UP TREASURE FOR HIMSELF, and is not rich toward God."

God help us to give to others that which he has committed to us. God help us to teach the truths for this time. God help us to use the wealth of this world as becometh faithful Christians. God help us to pay an honest tithe. And God help us to spend and be spent, even as the example of Christ and of all nature teaches us. So shall we be truly generous and genuinely economical. And so, too, shall we be rich toward God. And an abundant entrance shall be ministered unto us into his glorious kingdom. For in that day he shall say to us, "Well done, thou good and faithful servant, . . . enter in." And our hearts cry out in glad expectancy, "Even so, amen."

#### POWER.

L. D. HOUSE.  
(Hokah, Minn.)

WHAT the people of God need to-day, what they always need, more than any other thing, is power, as the message is to go with a loud cry; and this, as every other need, is fully provided for in the plan of redemption. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

What we need, then, is the Holy Ghost; and the Lord is more anxious that we should receive it than we can be. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" The first thing, then, is to ask, or pray, for it (Acts 4:31; 8:15), then believe that you receive it, and you shall have it. Mark 11:24.

Perhaps the reason we see so little of the power of the Spirit, is that we do not recognize it when we receive it. We are apt to think that when the Spirit comes, we shall have an ecstasy of feeling, and be able to work with power. But this is not the first work of the Spirit; its first work is to convince of sin. John 16:8, margin.

Then when we begin to see how sinful we are, and that our righteousness is as filthy rags (Zech. 3:1-3), let us confess our sins, and receive forgiveness. 1 John 1:9. If we have wronged our brother, the Lord's forgiveness requires that we make matters right with him. Matt. 6:14, 15. But we will not be left alone in this work; for "the Spirit itself helpeth our infirmities. . . . The Spirit itself maketh intercession for us with groanings, which can not be uttered." Rom. 8:26.

tions for the training of our Christian workers and missionaries we seek his *help*, while we ignore and even ridicule his *leadership*. We worship Christ, and give the Holy Ghost, his representative and executor, a place in the rear as *helper*. We cry, "The word, the word of Christ," and we ignore and insult its Writer, until New Testament promises and teachings become as dead and meaningless, as barren of fruitage in us, as did the law to the Jew of old.

We tarry in the accounts of the second dispensation, we expound the miracles and teachings of Christ's life; and we will not go on to Pentecost, and we will not read on in the Word to Revelation else there might dawn upon our spiritual vision that picture of the Son of God with his beloved disciple on the lone Isle of Patmos, and we might catch the meaning of Christ's yearning heart in that conversation, as he, foreseeing the attitude of the church to-day concerning the Holy Ghost, repeatedly said to John, Write, write, "He that hath an ear, let him *hear what the Spirit saith*." The Holy Ghost is my representative there now. I sent him, tell them to *hear him*. He will give them my words, he will guide them into all truth, and lead them in a campaign of sure and everlasting victory in preaching the gospel of the Son of God to all the world.

God help us if to-day we are no wiser than were those Jews who heard the voice of the Father. They said it thundered. Are we far behind them when we cry fanaticism in the face of the Holy Ghost?

Beloved, Christ does desire to live to-day in mighty power in my heart and yours. He does desire to work according to "his mighty power" in my life and yours; but he will never do it save by the Holy Ghost. You may give thousands to the cause. You may spend your days in hardest self-denying work, and your nights in agonizing prayer. You may give yourself, your own life, to the sacrifice; but unless he, the blessed Spirit of the Son, be in you, it will profit you *nothing*.

The fire that shall try every man's work will soon be kindled, and your years of earnestness and active zeal will pass through. Your giving, your living, your days of preaching, and your nights of prayer must all be tested, tried by fire: and only the Spirit's work shall abide; for it is "not by might, nor by power, but by my Spirit, saith the Lord." His word is everlasting, his work abides forever. The message which the Son of God brought to earth was the Father's message. "The word which ye hear is not mine, but the Father's which sent me." The message which the Spirit gives to-day is the message of the Father and the Son; for he does not speak from himself, but that which he hears. As he searches all things, even the deep things of God, he speaks into the hearts of those who receive him. He in us is as Christ working both to will and to do of the Father's good pleasure.

THE Ann Arbor (Mich.) railway will put wireless telegraphy to a practical test by making use of it in connection with their car-ferry business across Lake Michigan. The stations will be at Frankfort, and at a point near Menominee, Mich., the space to be covered being about eighty-three miles. Should this method fail, a cable will be laid across the lake.

CATHOLIC priests in Pittsburg, Pa., are demanding of the public school authorities that pupils from their parochial schools be admitted to the public high schools without examination, as are pupils from the public schools. This point gained, the next logical step will be for them to ask that the parochial schools be supported from the public school funds.

#### THE TIME IS SHORT.

HARRY G. LUCAS.

(Battle Creek, Mich.)

In toil for friends, for souls we meet,  
Our selfish pride let us subdue:  
Speak to each heart the message sweet:  
"When Jesus died, he died for you."

The time is short, exceeding short,  
Till Jesus with the clouds shall come;  
Then all of earth must give report  
Of words they spoke, of service done.

What have we done? what warnings given?  
Whose hearts have touched with love's appeal  
To seek and find the Prince of heaven,  
Whose truth is life, whose love is real?

#### BENEFITS TO THE CANVASSER.

R. W. SNYDER.

(Buenos Ayres, Argentina.)

THE apostle's exhortation applies especially at the present time: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. Again, in 2 Tim. 2:3, it is said: "Thou therefore endure hardness, as a good soldier of Jesus Christ." The term "men," in the scripture quoted, signifies persons of perfect development, not alone in the passive traits of character, such as gentleness, meekness, patience, and kindness, but in the positive traits,—courage, force, energy, ability to meet and overcome difficulties. I ask, What work will give an experience that is better fitted to develop these traits than does the work of the Christian canvasser? In "Testimonies for the Church," Vol. IV, page 390, of the work of "getting our publications before the public," it is said: "It is a good work, and one which will educate men and women to do pastoral labor." During an experience of over ten years in the canvassing work, half of which was spent as a State agent, I have seen the truthfulness of this statement verified in a number of cases.

But let us see how the canvassing work tends to this end. First, in beginning the work the canvasser realizes his weakness and insufficiency. He calls to mind, however, the promises: "My grace is sufficient for thee: for my strength is made perfect in weakness." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things." 2 Cor. 12:9; 9:8. Feeling his need of strength, he pleads these promises; and through their fulfillment, they become a part of himself, thus building up a character that fits him to be a co-laborer with Christ, and to stand amid the trying scenes of these last days. In this experience he is also taught humility, realizing that his sufficiency is of Christ. If he were to remain at home, or to enter some routine work where every condition was favorable, necessitating no especial exercise of faith, could he expect to realize this beneficial experience? It is the sturdy oak, that, during the storms and tempests of centuries, becomes the giant of the forest, driving its roots deeper each year into the earth. Thus the canvasser, by a daily experience in overcoming difficulties through the Lord's strength, builds up a strong character, which enables him to help others over similar difficulties; and this is a most essential qualification in pastoral labor. See 2 Cor. 1:4. On this point we read, in "Testimonies for the Church," No. 32, page 161: "He may be a wellspring to refresh others if he will; but in order to do this, he must himself draw from the fountain of living truth."

Second: "A great essential of the minister is adaptation to the classes of people and their circumstances, and especially can this be said of the foreign missionary." The work of

canvassing gives excellent opportunities for development in this particular. Meeting with people of varied minds,—the dignified and cultured, the ignorant and debased,—well might he shrink from the great responsibility imposed upon him, realizing that his manner of presenting the truth may decide the destiny of souls! In his extremity, however, he turns to him "in whom are hid all the treasures of wisdom and knowledge;" and in answer to his plea, made in faith, wisdom is given liberally. James 1:5. And by this means, having learned to adapt himself to varied conditions and classes, will he not be better prepared to engage in any other department of the work?

Third: While meeting with the people, the canvasser has many opportunities to converse on points of present truth. These are a stimulus to Bible study. Since the message is not to go so much by weight of argument as in the demonstration of the Spirit and power of God, the canvasser will feel the need of power from above; and according to his need, it will be meted out to him by the gift of the Holy Spirit. But let it be remembered that it is only as the power of God is put to use that it is given to us. Hence only to that degree that the canvasser realizes his need of power in order to use it, will the power be supplied to him, as will appear from Acts 1:8.

In summing up the reflexive benefits received by the canvasser, we may mention the following: a deeper sense of humility; faith in the promises of God for strength; how to meet and overcome difficulties; adaptation to circumstances and minds; getting wisdom by faith; stimulation to Bible study; and feeling the need of divine power.

Aside from the fact that the canvassing work is God's means of reaching many who would not otherwise be impressed with the truth, how can we, in view of the foregoing, pass this work lightly by as something secondary? It is asked, How may the old-time enthusiasm in this branch of the work be revived? It is clear that the State agent's efforts, unseconded, can accomplish little. He needs the co-operation of the president and Conference laborers in enlisting recruits, as well as opportunities for presenting the importance of this work at the general State camp-meetings, together with the help of the District agent and the circulation of Testimonies and literature bearing on the importance of it. In the words of the Spirit of Prophecy, "Well may every one feel an individual responsibility in this work."

Those who have a personal faith in Christ, who have experienced the effect of the truth upon their own hearts, will have a faithful, personal testimony, which will be fresh, timely, and effective. They can relate what *they* have seen and known of the power of Christ. Profession is not the passport to heaven. By depending too much on profession, many will come short of reaching the heavenly Canaan. Only those who have a *living* faith can show sinners the way of life, and feed the flock of God. These can say, with the apostle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." With this testimony, the Lord's work will soon be cut short in righteousness; and those who bear it will enter the heavenly city.

A. L. HOLLENBECK.

A TERRIBLE disaster occurred at Amalfi, on the Gulf of Salerno, Italy, the 23d of December. An enormous rock slid into the sea, carrying with it hotels, a monastery, and several villas, and crushing four vessels, without a moment's warning. The loss of life was heavy.





"LET THE WHOLE EARTH BE FILLED  
WITH HIS GLORY."

WILLIAM P. PEARCE.  
(Goshen, Ind.)

ELABORATE is the picture for mortal eyes to see: a world beautifully arrayed; flowers of every hue and size emitting their fragrance; orchards of luscious fruit and fields of golden grain; mountains crowned with snow or diademed with icicles; rivers chanting their "Te Deums" as they flow through lands of fertility! — yet all blighted with the curse pronounced six thousand years ago.

It was Luther who said: "Though creation hath not such speech as we have, it hath a tongue which God the Holy Spirit heareth, and understandeth how it groaneth for the wrong it must endure from the ungodly while they use it so." Ungodly! did he say? That's the secret why the glory of God is now eclipsed.

It was not inanimate matter that Solomon prayed for. No, no! Heaven and earth might look glorious, and yet lack that glory of which the writer speaks. If every reptile and every beast of prey could be exterminated; if the arctic and equatorial regions could give place to the temperate zone, all of this would not make the earth glorious, no more than setting the hands of a clock would give correct time. The creature made in God's image must first be revolutionized, as he is the cause of the absence of the glory of God. It was man that first caused the earth to be cursed, and it is man who is the cause of the unrest of to-day, — of upheavals in political centers; of commercial distresses; of war; of the muttering thunders of anarchic revolutions; of the mighty tide of vice, infidelity, and abominable wickedness: and man is to be the instrument to renovate darkened lands, and to diffuse this glory in benighted regions, just as soon as he experiences in his own soul the glory of God.

My text is called "the prophetic prayer," for it runs parallel with the Master's: "Thy kingdom come." The former was to have its culmination in Christ and his gospel, the latter in his eternal reign. But does not the Word say, "The earth is the Lord's"? — Yes. But its inhabitants have wandered far; the earth has been subjugated by the "prince of the power of the air," as Richard the Third usurped the British kingdom. But, as the Duke of Richmond wrung the scepter out of Richard's hand, and gave peace to the empire, so the "Lion of the tribe of Judah" will end the long and tyrannical reign of Satan, and give peace to all the earth. May that time soon come.

"The storm has surely well-nigh reached its height;  
Oh! come, thou Prince of Peace, and still the waves.  
Amid the fearful fight for earthly thrones, oh! come,  
Thou King of kings, and reign supreme.  
Amid the desolating darkness here, we look, O Sun of  
Righteousness,  
For thee; we wait, and long to hear thy  
Chariot-wheels: their lightning-flash of glory  
Shall proclaim to all, from North to South,  
The day of joy, the day of vengeance, come."

Such a prayer should we offer. I verily believe if there was a true intimacy existing between us and the dear Lord, we could not help making this prayer spontaneous and continual.

But note the *boundary* of this prayer: "The whole earth." The earth is the subject of the prayer. Not a little country; not God's glory in Indiana or in the United States; but God's glory in Europe, where every man stands with his hand on his sword's hilt; in Asia, where militarism grinds down the poor; in Africa, India, and China, with their millions in ignorance; on every continent and every isle and every peninsula, yea, let the whole earth be filled with the glory of God.

The *object* of this prayer is worthy of note. There was a time in the earth's history when this petition was unknown, when it would have been a sacrilege to have uttered it, when earth was the loveliest orb in the universe, when the glory of God was visible everywhere, when it shone in every flower, and every bush burned like Horeb's bush, and every mountain was crowned like that of Tabor when the glory of God rested upon it.

But such glory has faded, so that whenever you see a line of beauty, you can also see, running parallel with it, a line of barrenness or a shadow of suffering. Is it any wonder, then, that we cry, —

"O long-expected day begin,  
Dawn on this world of woe and sin?"

Such a day began when God uttered the solemn gospel truth: The seed of the woman shall bruise the serpent's head. It dawned brighter when Moses prayed, "I beseech thee, show me thy glory;" and the Lord descended in a cloud at Sinai, and passing by before the enraptured Moses, proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But a richer glory was made manifest when Christ came.

But the future is to see a general restitution of things, when the glory shall overflow the earth like an illuminated ocean, making the desert to blossom, and all the world to know that "the Lord he is God."

But in order for the earth to be filled with such glory, two things are necessary: —

First, messengers: for "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The salvation of the lost can not be effected without ministers and laymen to carry this gospel. Spread out the map before you, and you will find that almost every shore has been touched by God's ministering servants, and the blessed truth preached. But what is one missionary here and one there, and only one to a million persons? A host of God's servants are needed if temple spires are to be raised amid Kaffirs' huts, and the Ganges River converted into a baptismal font. The cry from benighted Africa is "messenger." The cry from deluded China is "messenger." The cry from the weeping millions of India and Cuba and Porto Rico is "messenger." From north and south, east and west, the Macedonian cry is heard as never before: Come, ye Peters of eloquence, ye Dorcas with your needle and thread, ye Tertiuses with your pen and ink, ye Barnabases with your wealth, ye Nicodemuses with your knowledge of law, ye Lukes with your medicine chests, come over and help us.

Second, money: the day of great things has not passed by. In many respects it is just beginning. The fields were never riper for the harvest, and offerings were never more indicative of interest. Well may we strike the celestial lyre with a bolder hand, and blend our voices in unison, —

"From Greenland's icy mountains,  
From India's coral strand."

But consideration of a few facts will aid us in contemplating the needs in a more practical manner. Think of six hundred newspapers in India antagonizing Christianity. This must be counteracted by sending more Bibles. Think of that land having twenty-one million wailing widows, and forty million zenana prisoners, and only one woman missionary to every million! Think of four hundred thousand persons in China to one missionary; and fourteen million persons in Brazil, with twelve million unevangelized, and only one missionary to every one hundred and seventy-five thousand souls! Think of Venezuela, nine times as large as England and Wales, and two and a half times larger than Germany, with a population of two million one hundred thousand, and fewer Protestant missionaries than there are fingers on your hands. Think that for every missionary that goes to Africa, seventy thousand gallons of liquor go also! Think of Christendom spending twelve million dollars for the world's evangelization, and three billion dollars for drink! Think of our favored country spending four hundred million dollars on popular amusements, twenty-five million dollars to provide kid gloves for ladies and "gents," twenty million dollars to adorn the headdresses of our women, and only five million five hundred thousand to save a lost world! How in God's name do we expect to evangelize these unless we have more liberal givers — systematic givers — givers of the tithing order?

"If you want to save the millions  
Who are dying in their sin,  
Freely give, as God demandeth;  
Then you will the nations win."

I am convinced if Christian people would do their duty, the seal of Christ would be laid on their labors, and the world would soon be "lightened with his glory." I pray that that day may hasten. Then will his —

"Glory fill the heaven,  
Earth with its fullness will be stored;  
Unto him be glory given,  
Holy, holy, holy Lord!"

### THE THIRD PERSON.

*The King's Messenger.*

THE Jews of old said, We believe in Moses and the prophets, we worship God the Father, we keep the law, but as for this fellow, Jesus of Nazareth, away with him.

Did the Father receive their so-called worship of him? Hear him, as once and again he speaks from his hidden throne and says, "This is my beloved Son: hear him." And the history of the following centuries of that "scattered and peeled" people has silently and loudly proved that they could not worship the Father acceptably and refuse his representative, his only begotten Son. Sinai lost its voice of awful majesty, the Shekina grew dim and faded out entirely, leaving the holy of holies a place of utter darkness.

We make a like mistake to-day. We cry, "Jesus only," "Christ in you." We worship the Father and the Son, but we will not give the place of power and authority to their representative, the blessed Holy Ghost. From the pulpits of our most spiritual churches we preach fear for our creed and the truth, if he is made known and received. In our institu-



## THANKS FOR ALL.

To the Giver of all blessings  
Let our voices rise in praise,  
For the joys and countless mercies  
He hath sent to crown our days;  
For the homes of peace and plenty,  
And a land so fair and wide;  
For the labor of the noontide,  
And the rest of eventide.

For the wealth of golden harvests;  
For the sunlight and the rain;  
For the grandeur of the ocean,  
For the mountain and the plain;  
For the ever-changing seasons,  
And the comforts which they bring;  
For thy love, so grand, eternal,  
We would thank thee, O our King

—Selected.

## A LETTER.

DEAR BRETHREN AND SISTERS OF THE REVIEW FAMILY: I think you may be interested in the letters I send. Remember, the controversy between Christ and Satan is not yet over. Please do not lose your interest in my work. Give me your prayers, and material aid. I wish to encourage you by quoting from a letter lately received from my husband. Writing of the convicts, he said: "Fifty per cent of the men here are convinced of the Sabbath truth, and boldly say that if ever free, and connected with any religious body, it will be with the Adventist Church." The following letter is from the men of that force:—

DAWSON, TEX., NOV. 13, 1899.

Mrs. A. L. Carmichael, Keene, Tex.

DEAR MADAM: We, the prisoners under Sergeant W. F. Morton, beg leave to tender you our sincerest thanks for the Christian literature you have been so kind as to send us during this year; also for the kindly interest you have taken in our present deplorable condition and our future welfare. May you live to see many years of happiness, and may the cause for which you are so nobly working be crowned with success in the end. We assure you of our best wishes.

Allow us, dear madam, to thank you again for your kindness.

Yours most respectfully,

PRISONERS ON SERGEANT W. F. MORTON'S TRAIN.

Early in November I received the following letter, which tells its own story:—

Mrs. Ida Carmichael,  
Keene, Tex.

DEAR MADAM: I saw your letter in the ADVENT REVIEW AND SABBATH HERALD of June 27, and I have been trying to get able to write to you ever since I read your letter. I am very poor, and have been sick a long time. I have had the most heartrending and humiliating trouble to bear that any mother ever had. I have a poor boy somewhere in Texas, in prison, I have been told,—but I have not heard from him for a long time. He wrote to me last spring that he was in prison, but expected to be free soon. It seems as if I could never be well again. I have written to him several times, but my letters come back uncalled for. I have written to every person that I thought could give me any information, but I have heard nothing that I can believe to be true.

You say that you are the prisoner's friend. Will you please try to find my boy, and write to me? My poor, darling, precious boy! I do not know what he has done since he left me. He was always easily persuaded, but he was good and kind to mama, and to his little sister; and he loved us dearly. He went away to find work. I was in bed when he went. I had been in bed two months, but was getting able to sit up. He had been saying, "When mama gets able to sit up, I am going to Texas to make some money, and shall buy mama so many nice things." Sunday he helped me up into the rocking-chair. Monday morning he came to me with his valise packed, and kissed me, and begged me not to cry. He said that he would be back in two months. He said he could make no money here—and I let him

go. My poor boy! He was too young—that was two years ago last June, and how I have suffered God only knows. He wrote regularly every two weeks for a while. He sent me five dollars; then we heard no more for a long time. Then he wrote that he had had trouble, and had been sick.

I am telling you all this because you are a woman, and I know that you have a heart, and I believe you will see how I am suffering. He wrote me last spring that he was in prison, but would soon be free. He told me to write to him, and address my letter to —. That is not my boy's name. But will you find out if there is a — in the — prison, and write to me? My boy is twenty-two years old now. May God bless you. If you will only help me find him, and find out what can be done to get him free! We are very poor, and this is a backwoods country. Money is hard to get. But if I can find my boy, and can do anything in the world to help him, I will do it. Please answer my letter. God help you and bless you in your work.

I answered her letter immediately, and told her that I would try to find her boy; and from the poor suffering soul I received the following letter. Read it:—

MY DEAR MRS. CARMICHAEL: I received your letter yesterday evening. I wish I could find words to tell you what a pleasure it was to get your letter. I shed the first tears that I had shed in a long time. For several months I could only wring my hands and groan. I had tried to pray, but it seemed as if something came between me and my God. I have sat up in bed, and held my hands up toward heaven through the darkest hours of the night, but I could think of no words to say. After I read the words of sympathy you wrote me, I cried and cried, and I feel better. I feel relieved. Last night I got down on my knees, and prayed with all my heart for strength and knowledge to do God's will.

My poor boy never had any opportunity to get an education; but he knew how to work, and was not afraid to work. I hate to tell you—but his papa was not good to him. He is not good to any of us. He does not believe the Bible. And I have been a coward. I would always whisper my prayer so that he could not hear it. When putting my children to bed, I heard them say their prayers in a whisper.

O my precious, darling boy! I did hope so much from him. If he had stayed at home, I am sure he would never have been in any trouble. If you ever find him, and let him know that you are his friend, I believe that he will talk to you about us. Oh, please tell him that you have heard from his mama and his little brothers and sister. Tell him — is a big boy now; and little — talks of him every day, and says he loves him and mama best of all yet. And if you find him, I will send you our pictures, for you to give to him. Oh, I pray and pray. His heart is not hardened. He was good and kind and such a comfort—but, poor boy! he had much to bear.

I know God does all things well. If my boy could come home a Christian, true and brave, I could stand anything, I would be so happy.

I fear I am wearying you, but your letter was such a comfort to me. I feel as if I was talking to a friend; and when I read the words in your letter, that you are my boy's friend *firm and true*, I shed tears of joy. I have felt that he was lost, and I could do nothing. Thank you a thousand times for your kindness. And I hope you will still remember me and my boy in your prayers.

Sometimes I feel that I will not live long, but it seems as if I can not give up and leave my boy in prison. When he is free, that will be the happiest day in my life, if I live that long.

Your letter has cheered me more than anything for many years. Oh, if I had a kind sister near me to give me advice! I believe you will find my boy, and you will talk kindly to him, and tell him to write to his mama. And I will pray every day that you may have peace and happiness while on earth, if it is denied me. Please write to me as soon as you can give me any information concerning my boy.

Having read this poor mother's letter to me, I know your hearts ache, and your tears flow; and as you look upon the faces of your own little innocent darlings as they lie sleeping safe in the home nest, you will pray for her and her son. But for how long a time are your sons thus secure? O my sisters, do you realize how Satan is striving to snatch our boys from us?

Merciful Father, save! Help us to work as well as pray. I realize as never before what a great responsibility it is to be the mother, and

especially in a divided household, of a growing son. Mothers, let us pray, at some stated hour of the day, for our own and one another's sons.

Do not think that I do not love the girls, too. But it seems as if much more is being done to save our girls than to save our boys. And if there are pure, noble boys, there will surely be pure, noble girls.

I could go among the prisoners of this State, lecture, read, weep, and pray with them, if I had money, and consecrated help in my home. But I have not the money to devote to this purpose, nor the help at home. I can only send out the printed page (which is doubtless more effectual), and water the seed with my tears, and follow it with my prayers. Let any who have money to give send it to my address, given below.

By the blessing of God, I found this poor mother's boy. But oh, it was painful to be obliged to convey to her the word that he is in prison under sentence for eight years, with no hope of clemency; because he had escaped once, and had been recaptured.

Mothers, I leave you to imagine that poor heartbroken mother's sorrow when I passed on to her this sad confirmation of her fears. The news may have proved fatal. I have not heard from her since. I hesitated a while before sending her the letters received from the prison authorities: but she had to know. We can all pray the Lord to comfort and sustain her.

I shall write to the boy, and try to reach him. I hope every mother who reads the REVIEW will pray for him.

IDA CARMICHAEL.

Keene, Tex.

## WISE FLIES.

The Common People.

WOMEN keep their parlors dark to keep out flies. If men and women were as wise as flies, they would keep out of dark rooms too, and have far better health than they now have. The pestilence "walketh in darkness." Ps. 91:6. There can be no good health without sunshine. A potato vine grown in a cellar, and a woman living in a sunless kitchen, are much alike in color.

Women set their flowerpots in the sunlight, and then seat themselves back in the shade. The flowers bloom, and the women fade. If the women would sit in the sun, and put the flowers back in the shade, they would soon grow radiant, while the flowers would fade and die.

"Sun yourself," says a writer in the *Home*. "Sleepless people should court the sun. The very worst soporific is laudanum; the very best is sunshine. Therefore it is plain that poor sleepers should pass as many hours of the day as possible in the sunshine, as few as possible in the shade. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and their hearts; they wear veils, they carry parasols; they do all that is possible to keep off the subtlest, and yet the most potent, influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, to get roses and color in our pale cheeks, strength in our weak souls? Women are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation."

"The Lord God is a sun." Ps. 84:11. He would have us "walk in the light, as he is in the light;" for "God is light, and in him is no darkness at all." 1 John 1:5, 7. Darkness and sin go together, and end in "outer darkness," where there is "weeping and gnashing of teeth." Matt. 8:12, etc. The prince of darkness is "the god of this world."



"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.

"TRUST for to-day;  
 Thou ownest no to-morrow,  
 That thou shouldst from its store or care or burden  
 borrow.  
 To-day hath in itself thy work, thy joy, thy sorrow;  
 Trust for to-day."

#### SAVED BY FAMILIES.

SINCE God must have families that will illustrate and witness to his purpose, he has provided that, in answer to your faith and consecration, all that is lacking to make a family in your home shall be supplied out of himself. He would not have the father who, in his place in your home, is a misrepresentation of fatherhood, replaced by any other stick of human timber; but out of the cedars of his own Lebanon he would supply this very father that which is lacking.

To you who may be worse than widowed he says: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Isa. 54:4-7.

To the children who are left worse than fatherless comes the assurance that "God is a God of the fatherless." He will supply fatherhood out of his own vast resources, and motherhood as well. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Ps. 68:5. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Isa. 66:13. All this, provided there is found enough faith and consecration in you to hang a promise on.

Is it children who are lacking to make the family? God has plenty of them to give away. They are lying around in the slums of the city, heaps on heaps of them, in lonely and desolate places, waiting for fatherly and motherly hearts to gather up and teach and train for service in the kingdom. "God setteth the solitary in families." Ps. 68:6. "Setteth he the poor on high from affliction, and maketh him families like a flock." Ps. 107:41.

These childish conductors from the great Reservoir, neglected though they may be, are yet open enough channels of the sweetness of the life of God to bring into your home a personal blessing.

One of the things that has convinced me that this people is certainly the people of God, and will draw more and more from all peoples, is the fact that they recognize the obligation to bring the hungry, the naked, the desolate, into their homes. Let this law and gospel of love become more and more manifest among us. If it should be that because of past failures

one of your very own has actually gone to ruin, as some have so sorrowfully confessed, then you are under a most sacred obligation to fill the place of the ruined child with one whom you can rear in the clearer light, and with a better understanding of what it means to train a child in the nurture and admonition of the Lord. If your house has been left empty because your children have gone into the field of Christian labor, what a sacred privilege is yours to fill its solitary places with the Lord's little ones, whom he will send you for the asking.

S. M. I. H.

#### QUESTION AND ANSWER.

THERE are four sisters in our church who have unconverted husbands who must have meat, tea, and coffee; in fact, everything contrary to health reform. What should we do about our cooking?

Concerning the food, and any indulgence required by your husbands, which you recognize as contrary to the principles of health and purity in life, the instructions contained in 1 Corinthians 7, Ephesians 5, and 1 Peter 3, will cover all points. You can not be a conscience for your husband. You can not compel him to obey in your place. Obedience is of the heart instead of the act; although the principle in the heart will, of course, determine the character of the act.

God recognizes the true spirit of obedience in the heart even if, through ignorance, the conduct seems to be entirely contrary to it; so that if you are compelled to do things for your husband that you would never do for yourself, the spirit of self-sacrifice and loyalty in you is accepted of God; and that which, if done for your own sake, would be sin, is counted as obedience and righteousness in the sight of God, because of the motive in your own heart. This is plainly taught in 2 Kings 5:15-19. The Lord, through his prophet, excused Naaman for going through the forms of worship in the house of Rimmon when it was necessary for him in his duty to his master to appear to worship the idol, because his heart was true to the living God. In this there is plain instruction, as well as comfort, for those lovers of the truth who are in hard places in their domestic life.

#### EXTRACT FROM CORRESPONDENCE.

I THOUGHT I would write and ask you about the doctrine taught by some in our denomination,—that we should not live with our husbands as wives. I have been told that you taught it in the book entitled "The Abiding Spirit." My husband is not in the truth; and if I should take such a step, it would cause a separation. Now is that a truth for these days? I do wish to live the life of Christ in my home, so as to bring all the members of my family into the kingdom. My whole desire is to live as my Saviour would have me to. I have been told that we are to refuse to live with our husbands as wives; and then, if the husband will depart, 1 Cor. 7:15 is quoted as applying in such a case. I have been told that no true Seventh-day Adventist will have children in these days.

I am glad to receive your letter, since I have been misunderstood in the matter quoted. It

is my firm conviction that among all the experiences that come to men and women, none are so salutary, so used of God as a means of salvation, as that of fatherhood and motherhood; and that up to the close of probation there will be many a man and woman who can never know enough about God to make salvation possible without those revelations of him that can come only through these channels. "She shall be saved in childbearing," says Paul; and that childbearing shall be a means of salvation is certainly one meaning of these words, as has been demonstrated in the experience of every woman who has ever been a true Christian mother. She may have been a Christian before she was a mother, but her children have helped her to be a better one than she could ever have been without them; and the same is true of the father. *If the children have not been a help, the parents need yet to know what it means to be born again.*

The point where there has been any possible question is not as regards the bringing of children into the world under proper conditions for their care, education, and training for immortality; but in the selfish yielding to appetite, which has been the curse of the marriage relation ever since sin came into the world; and from which the Lord's people—those at least who are candidates for translation—must be delivered before the close of probation. It is in trying to make this point clear that I have been misunderstood. I refer every man and woman to the plain teaching of the word of God in 1 Corinthians 7, the entire chapter, and also Ephesians 5 and 1 Peter 3.

But some may raise a question just here concerning the statement of our Lord as found in Matt. 24:19; to which I reply that a *warning* is not a *prohibition*. In the woe pronounced the Lord simply stated a difficulty which must be met by any woman under the conditions mentioned; but I am convinced that it is a perversion of the teaching to quote this as a prohibition against the bringing of children into the world at any time in its history. If people have children, they must provide for them. They must reckon with them in every experience which can come. If they bring hardship with them, or toil and sorrow, these things must be bravely met. If one is pursued, and must flee, the children must hinder; but in meeting and overcoming any difficulties, or enduring any adversity or labor for the sake of the little ones, any father and mother will learn more of how God deals with his children than they could ever learn through all the sermons they have ever heard.

#### SPECIAL REQUESTS FOR PRAYER.

I WISH especially to ask all our sisters to remember in prayer at the noontide hour, or at any other time when it is convenient to do so, a sister who is in the insane asylum. She herself sends the request. The letter containing her request says that she has been in confinement several years, but does not seem crazy, only at times she is peculiar, but never violent. She is extremely devout, and very anxious to attend church, but is not permitted to leave the institution. She is a sister of our faith, and it seems to me that there should go up an earnest volume of prayer for her, which will bring the answer which we are assured shall follow the fervent, effectual prayer of the righteous. I also ask you to remember the requests for prayer mentioned below.

A condemned murderer, twenty-eight years old, who is sentenced to be hanged the 9th of February. The sister sending in his name says: "He takes the literature that we give him, and seems grateful for our interest, but he is more indifferent as to his personal relation to God than any one I ever met. He does not think God is good enough to forgive him his awful sins."

A sister asks prayer for her husband, who has been a formal professor of Christianity, but with whom the Spirit seems to be striving at present; and also for a sister and three brothers, one of whom has fallen into intemperate habits.

A special manifestation of the Spirit for healing, or divine leading as to how it shall be brought about, for two sisters in Ontario, who are seriously afflicted. They request the prayers of our sisterhood.

Also for many who are investigating the truth, and are at the deciding point.



God's children are "illuminated." Heb. 10 : 32. They "shine as lights in the world." Phil. 2 : 15. Their bodies are "full of light." Matt. 6 : 22. Their "inheritance" is "in light." Col. 1 : 12. Their "sun shall no more go down." Isa. 60 : 20. "There shall be no night there." Rev. 21 : 25. It is best to come to the light here that we may dwell in the light hereafter.

#### THE PERFECT PLAYMATE.

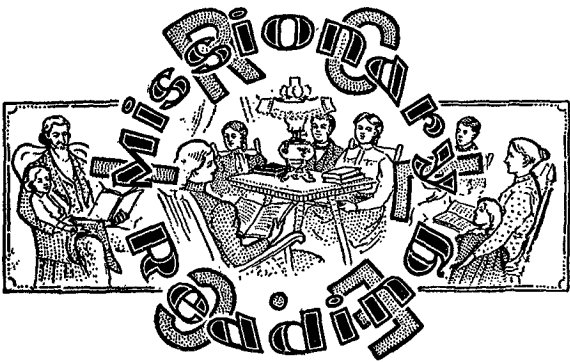
In a far away country, so long ago,  
The boys and girls of that older time  
Had the very best playmate that ever was known,  
Better, I'm sure, than yours or mine.

His face grew sad for another's woe,  
Or was wet with tears for another's pain;  
But never a blow nor an unkind word  
Was answered by him with its kind again.

A gentle, warm-hearted, generous boy —  
The one perfect pattern for you and me.  
Let us try this year to grow more like him —  
This perfect playmate of Galilee.

— H. L. Ricardo.

It is said that the best London wedding-cake bakers advertise that all their cakes are a year old; no baker in London sells a wedding cake under two months. A cake baked in July will be ripe for a November wedding.



#### WHY ARE WE STUDYING THE MESSAGE?

MRS. L. FLORA PLUMMER.

At first thought it would seem unnecessary for a whole denomination to be called upon to unite in a study of the principles of the faith its members profess. Especially would it seem so when the faith professed is so unpopular as is that held by Seventh-day Adventists; for why would any one profess it who did not understand and believe it? Nevertheless, the people who are proclaiming the gospel in all the completeness of the third angel's message have the most urgent need for a constant study of the principles of their faith.

On page 213, "Testimony for the Church," No. 32, these statements are made: "The people who claim to obey the truth are asleep. They could not be at ease as they are if they were awake. *The love of the truth is dying out of their hearts.*" With the double hope of reviving the love of the truth in the hearts that have lost it, and keeping other hearts from losing it, this study is urged upon all.

More than this: We have a direct statement in "Testimony for the Church," No. 33, page 235, concerning such study: "The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. . . . This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and

ill-defined ideas of what constitutes truth. . . . As a people, we are called individually to be students of prophecy."

And still more than this: It is not sufficient that we store our minds with a general knowledge of the points of our faith, but we must study the details so carefully and faithfully that we can put what we know into words, and thus bring it to the knowledge of other people. Just this instruction is given in "Gospel Workers," page 170: "The minds of all should be stored with a knowledge of the truths of God's word; *that they may be prepared*, at any moment when required, to present from the storehouse things new and old. Minds have been crippled and dwarfed for want of zeal, and of earnest, severe taxation. The time has come when God says, 'Go forward, and cultivate the abilities I have given you.'"

But especially applicable to our present study is the following, from one of the Special Testimonies: "The books 'Daniel and the Revelation' and 'Great Controversy' are the books which above all others should be in circulation now." Another word from the same source is: "God has a special message of warning for this last generation, and he gave wisdom to his servants who studied the prophecies, and especially to Elder Smith, to write 'Thoughts on Daniel and Revelation.'" It was the message for the time. Another extract, referring to the books mentioned above, says: "Of all the books that have come forth from the press, those mentioned are of the greatest consequence . . . *at the present time.*"

Then, too, we have a suggestion for the present plan of the Reading Circle work, in the following from "Gospel Workers," page 242: "When the harvest is gathered, and the sowing is over, it is a favorable season for religious work. During the long evenings the lessons of the Scriptures should be carefully studied. Precious opportunities may be improved in conversing and praying together, in relating experiences, in making diligent search of the Bible; by such Christian association we may build up one another in the most holy faith."

Surely no one who reads these extracts will now ask, "Why are we studying the message?"

#### BEREAN LIBRARY STUDY.

(January 21-27.)

We now enter upon the study of the prophetic portion of the book of Daniel. The succeeding lessons will probably require a more careful study than the historical incidents of the preceding lessons. Remember always that prophecy is "a light that shineth in a dark place," "whereunto ye do well that ye take heed." Learn the essential historical points so thoroughly that you can cite the fulfillment of each specification of the prophecy. Try this many times; for it is only by constant repetition that we are enabled to do this clearly and intelligently.

##### Lesson 8.

(Dan. 7 : 1-18; "Thoughts on Daniel," pages 113-123.)

1. Review the following topics of a former lesson: Define "prophecy." Contrast symbolic with literal prophecy, citing illustrations of each. By what means is prophecy given? 2 Peter 1 : 21. To what is it compared? Verse 19. How "sure" is it?

2. Give Bible definitions of "winds," "sea," and "beasts," as used in symbolic prophecy.

3. Describe the appearance of the first beast. What is signified by its peculiar characteristics? What kingdom was thus symbolized?

4. How was the second kingdom represented? What special features of this kingdom are revealed by the symbols?

5. By what beast was the third kingdom represented? What special characteristics are revealed by the symbols? Cite the historical fulfillment, in the history of Grecia.

6. Describe the appearance of the non-descript beast representing the fourth kingdom. Note the general characteristics of the kingdom thus symbolized.

7. What change did Daniel see take place in the horns of the fourth beast? What was the significance of each change?

8. Describe in detail the scene next presented before Daniel.

9. Note the difference in the manner of the ending of the first three kingdoms, and the ending of the fourth.

10. What truth is here taught concerning the end of probation?

11. Describe the giving of the kingdom to the Son of Man.

12. How was Daniel affected by the vision?

13. What encouragement is here given the people of God?

#### Review Topics.

1. When and where was this prophecy given? About how long a time had passed since the events occurred which are recorded in the second chapter of Daniel? Cite other illustrations of the manner in which God anciently communicated with his people.

2. What reasons may be given for representing the history of this world to a heathen monarch by showing him a splendid image, and representing it to the prophet of God by wild beasts?

3. Compare the second and seventh chapters of Daniel, noting the additional information concerning the four kingdoms given in the seventh chapter.

4. Describe the scenes of the Judgment.

#### JANUARY STUDY OF THE FIELD: PART III.

(Text-book, January Magazine.)

"The Work in Nice;" "Among the Waldenses."

1. Give the location of our one organized effort in France.

2. Describe this city. What is its population?

3. Why is it a good center for missionary work?

4. When was the third angel's message first carried to this place? What was the nature of the work?

5. How many laborers are now situated there?

6. Why is this a difficult field? What makes medical missionary work among the poor especially hard?

7. What results are already reported? What re-enforcements have been made recently to the corps of laborers there?

8. Tell what you can of the Waldenses.

9. Locate and describe the Waldensian valleys. What is the population?

10. How do the people live?

11. How extensively has the Bible been circulated among them? What hindrance is there to a more general understanding of the Scriptures?

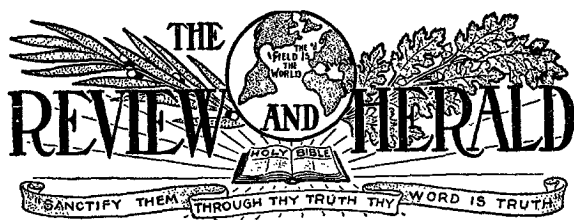
12. How early did this people hear the doctrine of the second coming of the Lord? When was the third angel's message first preached in this field?

13. How widely has our literature been circulated there?

14. Where have meetings frequently been held?

15. Are the laborers restricted here in any way?

16. What reasons can you give why the message has not made more rapid progress among the Waldenses? State some of the needs of this field.



BATTLE CREEK, MICH., JANUARY 16, 1900.

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### THE THIRD ANGEL'S MESSAGE: WHAT IS IT IN SPIRIT AND IN TRUTH?

ALL that is accomplished by this great threefold message is done in view of the fact that "the hour" of God's "judgment is come." Therefore the one great object of the Third Angel's Message is to prepare the world for the judgment: to prepare to stand in the judgment all who receive the message; and to ripen the world for the judgment in all who, by refusing the message which will prepare them to stand in the judgment, subject themselves to the judgment itself, in all its terror.

The word of the message itself is that "the hour of his judgment is come;" not that it *will* come, but that it *IS* come." To every one, therefore, who receives this message, the judgment of God becomes an ever-present reality. All these stand always before the judgment seat, and put themselves voluntarily under all the tests of the judgment. This is so in the very nature of belief of the message; for when a message of God declares that "the hour of his judgment is come," what can such a message amount to in the belief of a person to whom it is not a present reality that "the hour of his judgment is come"? And when it is held by the believer that it is the truth that "the hour of his judgment is come," what can such a belief amount to if that person does not place himself in the very judgment itself, as a present thing, and does not willingly subject himself to all the searching realities of that judgment?

This is emphasized by the further fact that this message is to make ready a people prepared to meet the Lord when he comes in the clouds of heaven,—a people who will be alive on the earth when the Lord comes, and who will be translated without seeing death. And all those who will be ready must be "accounted worthy to escape" all the evils that come upon the earth, and "to stand before the Son of man." Luke 21:36. They must be accounted worthy before that coming occurs, or else they will not be worthy at his coming, and, therefore, can not be saved by him at his coming. And in this counting of each person worthy, or otherwise, the decisive word is, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

Thus, by the very nature of the decision of the judgment in the cases of these living ones, in the time of the message that "the hour of his judgment is come," it is evident that there is no long process of examination and of balancing of accounts one against another; but that it is simply the recognition of the condition of each person, according as that condition is by his own choice. Just what he is at the moment when the crisis of the decision in his case is reached, *that he forever remains*. If he is righteous, the judgment recognizes it, and pronounces the word, "Let him be righteous still." And this word is so pronounced at that moment simply because he was already what this says that he shall be "still." If he is unjust, then the word of the judgment is, "Let him be unjust still;" and this is so said simply because that is what he is at the moment, whether the judgment were pronounced or not; and the judgment, coming to his case just at that moment, finds it so, and recognizes it, and says, "Let him be unjust still."

And why should it not be thus? Here is a message of God proclaimed to every nation and kindred,

and tongue and people, saying to all, "Fear God, and give glory to him," especially because "the hour of his judgment is come." On one hand, here are the people who have received the message. That message has in it all the divine power of the everlasting gospel fully to fit them for the judgment; and their very acceptance of the message is a confession that they recognize the fact that "the hour of his judgment is come," and that they are in this "hour." And if, in spite of this, any of them lives as if he were not in "the hour of his judgment," and so shall be *unprepared* for the blessed word to be pronounced, "Let him be righteous still," and is prepared for the awful word, "Let him be unjust still," surely none but himself can be in any wise to blame for that. The decision is as it is because of his disregard of the very thing that he professed to hold, and the very thing that had called him to the profession which he holds.

On the other hand, here is a message, proclaimed to all the world,—to every nation, kindred, tongue, and people,—saying, with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come." And here are vast multitudes of people who refuse to believe that there is any truth in the statement that "the hour of his judgment is come." They, therefore, go on in their way, utterly regardless of the truth that they are in the presence of the judgment. Then, when the case of any individual among these is reached, and the word must be, "He that is unjust, let him be unjust still," this also is simply because of his own decision: the judgment pronounced is simply a recognition of the condition in which he is, and which he himself has fixed by his disregard of the message that would have altogether changed his condition, and fitted him for that other word, "He that is righteous, let him be righteous still."

A number of letters have been received at this Office, within the last few weeks, asking whether it is true that word had come by the Spirit of Prophecy that the judgment has already begun upon the living. As to that, we know of no word that has expressly said so. But why should any believer of the Third Angel's Message be asking any such question? Does not the very message itself—the message which he professes to believe—say to him plainly, as plainly as the Lord can speak, "The hour of his judgment is come"? Has not this message said the same thing to every Seventh-day Adventist from the day that he first heard it?

This being so, is it possible that any Seventh-day Adventist has not yet learned that "the hour of his judgment is come," when that very word is what he heard, and has professed to believe from the day he heard it? And if any professed believer of the Third Angel's Message does not believe this word of God, which, all this time, he has professed to believe, when it tells him that the hour of God's judgment is come, then would he believe it if the Lord should tell him again? Is it possible that any one has lived under a profession of belief of this message, even for a day, and yet has not placed himself in the presence of the judgment, and has not subjected himself to all the searching tests of the judgment? Is it possible that any one of these professing to believe the word that "the hour of his judgment is come," has not believed it at all, and has been acting all the time as he would not act if he did believe in reality that "the hour of his judgment is come"?

So far as concerns every believer of the Third Angel's Message, each individual has fixed it that, *with himself*, the judgment has begun upon the living; for he is alive, and has accepted a message from God which declares to him that the hour of God's judgment is come. Being alive, and having accepted such a message from God, by the very force of his profession, simply by the virtue of his belief, he enters alive, *hourly*, into the judgment. He lives in the presence of the judgment. He opens his life to all the searching tests of the judgment. And this being so with him, he will never have any inquiry to make as to whether any word has come that the judgment has begun upon the living.

There will be yet more on this; for this is the Third Angel's Message.

The best way to learn to do a thing is by doing it.

### THE MILLENNIUM.

WE have found by the word of the Lord that the Millennium begins at the coming of the Lord and the resurrection of the righteous; that at that time all the righteous are taken away from the earth, and all the wicked are slain upon the earth, and that thus the earth is left desolate; and that, as the righteous reign as kings and priests with Christ a thousand years before returning to the earth, and the wicked "lived not again until the thousand years were finished," the earth is left desolate during the Millennium.

This is abundantly confirmed by other scriptures and other considerations.

1. The Millennium is in "the day of the Lord." And the day of the Lord begins in connection with the second coming of the Lord; for the prophet Joel, in proclaiming and describing the coming of the Lord, the same coming that is described in Rev. 19:11-21, says: "The Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:11.

And in this "day of the Lord" the earth is to be laid desolate, and left without an inhabitant. For Isaiah says: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:9.

And, again, after declaring that the Lord of Hosts would rise up against Babylon and "cut off from Babylon the name, and remnant, and son, and nephew," "make it a possession for the bittern, and pools of water," and "sweep it with the besom of destruction," he says: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:22-27.

And Jeremiah says: "I beheld the earth, and, lo it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee from the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein." Jer. 4:23-29.

Accordingly, Joel proclaims the coming of this "day of the Lord," and describes it thus: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:1, 2.

This clause, "as the morning spread upon the mountains," is very expressive. It is descriptive of a dark and gloomy morning, in which fogs and mists rest upon the earth, in dismal weirdness, as if there were no atmosphere. And this is precisely the condition of things in the Millennium; for when the Lord comes, the atmospheric heaven departs, "as a scroll when it is rolled together" (Rev. 6:14); it passes away "with a great noise." 2 Peter 3:10. And when the atmosphere shall have thus passed away, there is nothing left to cause the mists and fogs to float; and so they settle upon the earth, in dismal darkness and gloom, just as it was when first the world was spoken into existence. Before the atmosphere was created, "the earth was without form, and void, and darkness was upon the face of the deep;" even as described by Jeremiah in the day of the Lord: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light."

2. This desolation of the earth is further confirmed by the teaching concerning the sabbatic year



of the old dispensation. It is stated in 2 Chron. 36:21 that, by the people's being carried captive to Babylon, the land was left desolate, that she might enjoy her sabbaths. And the land lay desolate for seventy years, "until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three-score and ten years." That is, Israel for four hundred and ninety years had failed to observe the sabbatic year in giving the whole land the rest that God had provided for it in that year, and now they have to go into captivity, and the land must lie desolate, until all the sabbaths of which they had robbed the land in those four hundred and ninety years, which made seventy years, should be made up.

And in this all men are taught definitely by the word of the Lord that since the whole earth has been obliged to pass along for six thousand years without any rest at all, it having been robbed of all the sabbatical years in this whole time,—until the curse has "devoured the earth," and it is "utterly broken down" (see Isa. 24:4-6, 19, 20),—the whole earth—must lie desolate one thousand years, to make up the sabbaths of which the earth has been robbed in these six thousand years under the weight of the curse that has been heaped upon it by the sins of men.

Accordingly Isaiah says: "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:3. And Zephaniah says: "I will utterly consume all things from off the land, saith the Lord. . . . Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests [Rev. 19:17, 18]. . . . The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness: . . . the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:2-18.

And that is the Millennium, though there is even yet more to say upon it.

#### STUDIES IN GALATIANS.

Gal. 3:16, 17.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

God's covenant with Abraham was not a covenant of law, but of promise; not of works, but of faith. This covenant, as we have seen, and as is even here said, was not only confirmed, but was even doubly confirmed "*in Christ*" at the time of the making of the covenant. Then, since the covenant, even though a man's, once confirmed, can not be disannulled, neither can anything be added to it, it is perfectly plain that the law, which entered four hundred and thirty years afterward, was never intended to change the character of the covenant. The law did not enter in any sense to take the place of the promise. In the entering of the law there was never any purpose in the mind of God that the works of law should take the place of righteousness by faith.

But just here was the great mistake that was made by Israel: they utterly mistook their own standing, and the meaning of what the Lord gave to them, and his purpose in the giving of all that came after that covenant was confirmed. If the covenant with Abraham had been held in faithfulness, nothing else would have ever needed to enter. But, when the real truth and virtue of that covenant were not discerned, and men went further into unbelief and darkness, the Lord followed them, and employed means and gave instruction to bring them from unbelief and darkness to the faith, light, and blessing of the covenant that he had made.

For "if man had kept the law of God, as given to Adam after his fall, preserved by Noah, and *observed by Abraham*, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses.

"The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service."—"Patriarchs and Prophets," page 364.

The law entered in written form, ordinances were established, and all only because of their unbelief and transgression. None of these things were ever necessary to the covenant, nor were they parts of the covenant: the covenant was complete in itself when it was confirmed, and being confirmed, nothing could possibly be added to it.

Therefore, nothing that ever came afterward was essential to the covenant. But because of their unbelief and transgression, these things were essential to them, to help them to the place where they could discern the truth, the light, and the purpose of the covenant; and where in faith they could enjoy all its blessings and its power. In other words, these things were all to help them to an enlightened faith,—the true faith of the covenant,—the faith of Christ. Accordingly, in another place, it is written: "The law entered that the offense might abound [to make sin appear, "that sin by the commandment might become exceeding sinful"]. But, where sin abounded grace did much more abound, that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Thus the object of the entering of the law was to bring men to Jesus Christ. And the object of all that came in after the covenant was made and confirmed was to help them to a true knowledge of that covenant.

But instead of receiving all these things in this light, and using them for this purpose,—the purpose only of coming to the full faith of the covenant of Abraham,—Israel made the mistake of putting all these things in the place of the covenant, and using these, instead of God's covenant, as the way of salvation.

Thus the law of God which, as we have seen, entered to give the knowledge of sin, and so impress the need of the Saviour provided in the covenant with Abraham, Israel turned into the way of salvation by their own endeavors to do the law.

The law of the Levitical priesthood, which was instituted to instruct them with respect to the true,—the Melchisedec, priesthood of the covenant with Abraham,—Israel turned from this purpose, and made it the final priesthood, and expected salvation and perfection by it. Heb. 7:11.

The earthly sanctuary and its services, which were given in connection with the Levitical priesthood, and which were given to instruct them concerning the true,—the heavenly sanctuary and its services, in which Christ was to be priest after the order of Melchisedec,—this Israel also perverted, and made it the final service, and expected salvation by this service. Ps. 110:4; Heb. 6:13-20; 7:9-22, 28; 8:1-5; 9:2-28; 10:1-17.

Thus they lost sight altogether of the covenant with Abraham,—the true way of salvation,—and all these things which were given to them in their unbelief and transgressions to lead them to the light and to instruct them unto the covenant with Abraham and the true way of salvation, they put in the place of that. And this was only to put their own perverse views in the place of the truth of God; to pervert to the inventions of their own carnal minds, the sacred ordinances which the Lord had given to

lead them to spiritual mindedness: it was only to make themselves their own saviors: it was to put themselves in the place of God.

But when these things, which, in his love, God had given to help them to faith, were thus perverted to their own carnal views, all life was taken out of them, and they found in them no help whatever to righteousness. And, as in this way which they had gone, everything depended upon *their own doing*, this caused them to go yet further, and add to these things that God had given, that vast multitude of fine-spun distinctions, legal exactions, and pharisaic traditions, which was manifested in the ceremonialism of the Jews in the days when Jesus came; and which "the Pharisees which believed" thought to fasten upon Christianity, by which they confused the Galatians. And this it was which called forth from the Lord the epistle to the Galatians, to show to both Jews and Gentiles the truth of God's everlasting covenant, and the true relation of the law, both moral and ceremonial, to that covenant. And this instruction is needed to-day just as well as then, or ever; because it is the bane of human nature to be ever ready to put its own views in the place of the truth of God; to put its own works in the place of the righteousness of God; to put ordinances and ceremonies in the place of faith; to put the inventions of the carnal mind in place of the work of God; to put self in the place of God.

#### IN THE LIGHT OF THE PROMISES.

SCANNING the scene of life and its issues in the light of the promises, we are enabled to take a clearer view of the relation in which God stands to his work and his people in the earth. Guided by these, and the prophecies he has given concerning them, we see God more clearly as an ever-present factor, guiding in his work, and watching over the servants whom he has sent forth into his vineyard. We see them as ever present in his mind, in his thoughts and designs, as his far-reaching plans are being worked out according to his eternal purpose.

"As touching the resurrection of the dead," said our Lord, "have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." This was his response to the cavils of the Sadducees, who were asserting, in opposition to the teaching of Christ, that there was no such thing as the resurrection of the dead. This was his assurance to them, based on the testimony of God's word, that there is to be a resurrection of the dead, and therefore his doctrine was true.

When he says, therefore, that "God is not the God of the dead, but of the living," and applies that to Abraham, Isaac, and Jacob, it is not to be understood as a declaration that Abraham, Isaac, and Jacob are alive, but that they *will* live again, which must be by a resurrection of the dead, and that thus the point he contended for was sustained. His reasoning was that they *must* live again; for it would be utterly incongruous, and contrary to the honor of God, for him to proclaim himself the God of any who have passed off the stage of this life, if they were never to have any further conscious intelligent existence in this world. Therefore Abraham, Isaac, and Jacob will live again; for God had declared, over and over again, that he is their God. The Sadducees had failed to take in the meaning of that saying, and therefore they erred, not knowing the power of God. The words of Scripture must be given their full force; and when thus applied, they will sustain, in all its beauty, every truth that Christ ever revealed to men.

And what a striking relation is thus shown to exist between God and those worthy patriarchs of old! God is the God of the living only; yet he is their God. With our limited capacities, it is difficult for us to preserve the conception of a continuity of existence when one's line of life is subject to a break of a long period of silence and darkness in the tomb. But with God there is no loss of continuity. His people are continually in his thoughts and presence, in his sight and knowledge, by which he comprehends all things. Those worthies are just as much alive now to him from whom no past

nor future is shut away, as they were when Abraham was manifesting that faith which was counted unto him for righteousness, or when Jacob was passing through that divine struggle which changed his name to Israel.

Christ assured his disciples, when he gave them that great commission which sent them into all the world, "Lo, I am with you alway, even unto the end of the world." This promise covers the whole ground to the end of time. Therefore it covers more than the actual life of each laborer to whom it applied. Christ, by this, takes into his own charge not only the actual personal efforts of his followers, but all that pertains to their work, and results from it. And this does not end with their life. Their influence still lives; and the promise, "I am with you alway, even unto the end of the world," is an assurance that God watches all these lines of influence which each one has set in motion, to direct them in the channels whereto they will accomplish the greatest good, till the problems of probation are worked out by all the living, and all the work in all the world is done. And when our brethren go forth, at the bidding of the Master, to foreign fields, and fall at their post, who knows how many trains of influence they may have set in motion, or how many seeds of truth they may have sown, destined to spring up in due time, and bear an abundant harvest to appear in the Judgment?

The distribution of awards is delayed till the coming of the Lord and the resurrection of the just; for till then how can it be known how much fruit has accumulated to the credit of each one, to be remembered by the Lord when he comes to reward every man "according as his work shall be"? To that time God ever looks forward; and to the same time he points us: "Thou shalt be recompensed at the resurrection of the just."

Special mention is made of those who labor with reference to the coming of the great day, and who give to the household meat in due season, in regard to that time. "Blessed," says Christ, "is that servant, whom the Lord when he cometh shall find so doing." And if a servant faithfully does that work while living, if he falls before that great day comes, that teaching is not lost upon the church; its influence will still work in the preparation of others; and the servant will be entitled to the blessing just the same as if he had lived and labored all the time till that day. It is in this way that the benediction pronounced upon those who die in the Lord must be fulfilled: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The results of the work they did while living, often widespread and far reaching, will then come into account.

We can call to remembrance the words and deeds, and draw lessons from the example of the loved and honored ones who are taken from us; but all we can do by this is to give to the living the poor aid of our sympathy and respect; but God remembers them to better purpose. This is the way the apostle speaks of the remembrance in which God holds his people: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. We call to mind our fellow workers to honor their memory; but God would esteem himself "unrighteous" not to remember them in the larger and more effectual sense in which he bears them in mind, to reward them as their works have been.

But perhaps the most comprehensive of all promises is that found in Dan. 12:3, to the wise, and to them who turn many to righteousness: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." None of these glorious orbs, like which they that labor to turn men to righteousness are to shine forever and ever, fail or grow dim. They shine on and on, as fresh and bright as when, in time's early morning, they sang together, and all the sons of God shouted for joy. And this, like all the others, is an ever-present promise in the mind of God, containing the portion which he anxiously waits to allot to his faithful servants. So long as this remains unaccomplished, they "live unto him," engraved upon

the palms of his hands, till he can see them in possession of their full reward.

At the memorial services held in the Tabernacle, Sabbath, January 6, in honor of our laborers who have fallen during the last year or two in foreign fields, some of the thoughts here mentioned were presented. The object was to bring before the mind, in an extent perhaps not always realized, how fully all God's works are open to his own mind; how the whole field ever lies as a scene spread out before his view; how his eye is ever upon the servants he sends forth into the great harvest field; how all their toils and labors, the disadvantages under which they work, the opposition they meet, the calamities that befall them, the discouragements they encounter, the burdens they carry on their hearts for the perishing, and the rewards that await them, are spread out like an open volume before God, and are, to his perception, an ever-present, living scene, exciting in his heart the profoundest emotions of love and compassion, causing him to declare that he is the God of the living, not of the dead, and to regard his servants as if they had already reached that goodly estate to which he has pledged himself to bring them. So our views of them, and our feelings concerning them, should be modified accordingly. We should not look upon them as those of whom only a sense of grief and loss is left, but, through the medium of the blessed hope, and the promises of the heavenly reward, as those whom we are soon to meet again. God has so provided consolation for his people that we are not to dwell upon the present separation, but upon the future and endless meeting, after all the toils and trials of the campaign are over, and regard ourselves as linked in memory and interest, not to the dead, but to the living, because they are to live again when we meet together at last with exceeding joy, and, recounting the trials, conflicts, and triumphs of our earthly life, shout the harvest home.

At the conclusion of the remarks, the following resolution presented by the classmates of Elder F. W. Brown, the associate laborer with Elder D. A. Robinson, in Calcutta, India, was read:—

#### Resolution of Respect.

Whereas, It has pleased our Heavenly Father to call Brother F. W. Brown, our former classmate, from the work which he loved so well, we wish to express our appreciation of his noble Christian life and faithfulness in the cause of the Master. Therefore be it,—

Resolved, that we extend to his family, relatives, and co-workers our heartfelt sympathy in their sad bereavement.

We shall ever treasure his life among us as a memory rich and beautiful, full of pure words, earnest prayers, and kindly deeds. We recognize in him one who daily walked with Christ in harmony and love. His life and death shall be to us an inspiration to continue steadfast in the work in which he has fallen, to bear the good tidings of salvation from sin and suffering to earth's needy ones.

CLASS OF 1901,  
OF THE AMERICAN MEDICAL MISSIONARY COLLEGE.

Hymn No. 1412, which, with 1032 and 1264, of "Hymns and Tunes" constituted the hymns for the occasion, concluded the services. U. S.

#### From Chicago, Brother Sadler writes:—

Our brethren who pass through Chicago often speak thus to me: "Well, I suppose you are not bothered much with the Sunday-law agitation here in Chicago, as everything seems to run about the same seven days in the week." To the casual observer this seems to be true; but notwithstanding all this, there are great channels of influence molding public sentiment in this direction.

Some time ago the Butchers and Retail Grocery Clerks Association began to agitate the matter of Sunday closing, and last week, from personal conversations and newspaper articles, I discovered that this movement is assuming large proportions. The labor organizations are coming to the support of the movement. The general committees representing Methodist, Episcopal, Baptist, Congregational, Presbyterian, and Christian churches which have been in charge of the noonday revival services at the Central Y. M. C. A., have all pledged themselves to support the movement. Noonday prayer-meetings for the coming week are to be especially

devoted to the agitation of Sunday laws, their enforcement, etc.

The agitation in favor of religious legislation is becoming more and more widespread in Chicago, notwithstanding the general appearance of loose Sunday observance. It would require but a short time so to mold public sentiment as to secure the enactment and enforcement of Sunday laws so rigid as to work great hardships to the progress of our work. Chicago is destined undoubtedly to become a great battle ground of truth and error in the closing struggles of this world's history.

We see the forces of persecution and oppression organizing themselves for the last conflict; and as never before are impressed that the people of God who are enlightened on these great subjects should give the trumpet of truth a certain sound. The night is far spent.

#### THE FIRST GENERAL CONFERENCE.

CERTAIN men from Judea had come down to Antioch with strange doctrines, teaching the church there that "except ye be circumcised after the manner of Moses, ye can not be saved." Paul and Barnabas had great influence with the Antioch church. It was at this place that the Holy Ghost had said, "Separate me Barnabas and Saul for the work whereunto I have called them." Notwithstanding this the evil seed sown by these half-converted Jews who came down from Jerusalem caused a dissension that Paul and Barnabas could not settle; so after they "had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Acts 15:2.

Under these interesting circumstances a general conference was held in Jerusalem, A. D. 51. On this occasion Peter rehearsed his experience. Paul and Barnabas gave their experience also, telling how God had wrought miracles and wonders by them among the Gentiles. James declared that the gospel going among the Gentiles was according to the words of the prophets. After a certain amount of discussion, some one on this occasion had a vision. This seemed to bring perfect harmony into the church at Jerusalem.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." Acts 15:22-26. It is evident from the expression "and they wrote letters," that it was customary for testimonies from the church of Jerusalem to be sent out.

"We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Verses 27-29. It is evident from this that the Holy Ghost, or Spirit of Prophecy, was regarded as divine authority by the church at Jerusalem.

The brethren left with this epistle, and went directly to Antioch. "And when they had gathered the multitude together [or, in other words, called a general meeting], they delivered the epistle [that is, read the testimony]: which when they had read, they rejoiced for the consolation [that is, the congregation rejoiced that the Lord had sent a message to them]. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Verses 30-32.

Notice that this letter, or testimony, was taken by Barnabas and Paul, and one of them read it to the

people. Then Judas and Silas, who also were prophets, exhorted the brethren. They sustained the testimony with their own words. In other words, they had a social meeting after they had read the testimony. The influence of the testimony and the exhortation confirmed the church in the right way. They appreciated the testimony, and were strengthened by the united effort of these brethren.

"Some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Verse 36. But here came a contention. In a time of need, John Mark had left Paul and Barnabas while laboring in a foreign land, and had returned home. Paul did not think it wise to run the risk of taking such a man, while Mark's uncle, Barnabas, thought that the course pursued by Mark was occasioned by a lack of experience; and so the contention was sharp between them, and "they departed asunder one from the other." "Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." They went through Syria and Cilicia, carrying with them the same testimony, and confirming the churches.

The contention of Paul and Barnabas did not at all affect the testimony. Like a beaten rock against which the waves dash, the testimony stood the same, and those who received it were confirmed and established in the faith. There may have been some weak brethren who were influenced to reject the testimony because of this contention between the leading brethren who carried the testimony; but those whose record comes down to us were those who were confirmed by the reading of the testimony. Paul and Silas went through Asia Minor, and delivered unto the brethren "the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." Acts 16:1-5.

Here are important lessons for us. History repeats itself. The Testimonies of the Spirit of God come to his people with a divine authority to take them to the churches and read them. Even though there may be differences of opinion among leading brethren, those churches who heed the Testimonies as they are read, not only become established in the faith, but their numbers are increased. Some ministers of the present day prefer to give their own words rather than read a Testimony from the Lord to the people; but Paul, a pre-eminent apostle, and Silas, a prophet of the Lord, did not think it beneath them to take the testimony that was sent out under the direction of the Spirit of the Lord, and read it in all the churches; and the Lord blessed the reading to the salvation of souls. S. N. H.

#### PROTESTANT SAINT-WORSHIP.

ONE feels sorry, but not surprised, to see Roman Catholics engage in the worship of saints. Such worship is an essential part of their belief. But when we hear of professed Protestants who thus disobey the first two commandments of the decalogue, we do wonder. It is now certain that prayers to the saints are no longer confined to the Catholic Church; for Dr. George Adam Smith, in his "Life of Henry Drummond," says that he knows of three persons who say that they pray habitually to the late Professor Drummond—a very popular English essayist, an evolutionist, and a so-called Christian. And it was recently said by Dr. Joseph Parker, of the City Temple, London, that he prayed to his departed wife every day. In speaking of the matter, he said: "I never come to this place [his church] without asking her to come with me. And she does come." That Dr. Parker does not keep the matter to himself, is shown by the following advice given by him to one of his friends who was recently bereaved of his wife: "I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." Dr. Parker, it will be remembered, is the man who, in his pulpit, before a large London audience, cursed the sultan of Turkey, Sunday, April 23, 1899. The

church of which he is the head, is the oldest Congregational church in London.

Now, what is all this but idolatry, pure and simple? Idolatry is not merely falling down in worship before some image or representation of a deity; it is the act of interposing any object, or person, between the Creator and the created. God's first command to his people was, and is forever: "Thou shalt have no other gods before me." This prohibition was made because it was needed: because mankind is ever confronted with the temptation to have "other gods before" Jehovah, the Creator. In Israel's time the people were tempted to interpose the gods of the Egyptians, of the Canaanites, and of other peoples, between themselves and the true God. In our day the temptation is apparently a little more refined, one step higher, namely, man-worship, instead of the worship of beasts or inanimate objects. That such idolatrous conduct is to be expected of all who forsake the exclusive worship of God, is clearly outlined by Paul when he speaks of certain ones who, in his day, "changed the truth of God into a lie, and worshiped and served the creature more ["rather," margin] than the Creator." Rom. 1:25.

We are inclined to believe that persons who worship their departed wives, or the late Henry Drummond, or even good angels,—in fact, any "creature" of God, however good,—must have turned "higher critics," or that they must have eliminated from their minds altogether, or from their copies of the Bible, all passages referring to God's commands, warnings, and exhortations to his chosen people, in regard to idolatry. Not only that, but they must have forgotten about Christ's temptation and successful resistance on this very point of idolatry. It is said that Christ "was in all points tempted like as we are, yet without sin." He therefore was also tempted to worship a "creature" of God,—to place "before" Jehovah a certain one, Satan, who was once an angel of light, and one of the most beautiful, refined, and intelligent creatures of the Father. But when asked to fall down and worship this being, Jesus "said unto him, Get thee behind me, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*" It was by the use of the Scriptures that Christ successfully opposed the most refined and subtle of all creature-worship: it is by the use of the Scriptures that we, the followers of Christ, are to oppose all idolatry in our day.

Now the object of worship and of prayers is to elevate the soul above humanity, to divinity,—to the Father of all,—that the suppliant may, by beholding the divine and the righteous, be transformed in character into the image of Christ, and thus be fitted for translation at his second appearing. Salvation is the ultimate object of prayer. But by whom does salvation come to this world?—By Jesus Christ, and by him alone; for it is written: "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*" Acts 4:12. Why did not Peter here tell his hearers that it would also be a good thing for them to pray to the Father through Adam, Abel, Enoch, Abraham, Isaac, Moses, or other saints of God who had died the death of the righteous?—Simply because he knew better. He knew well enough that *salvation* means to be saved from sin, and from *death*, the wages of sin; and he knew that to be saved from death, *life* must be furnished to him that is "dead in trespasses and sins." He knew also that there is but one "way" by which man may reach God; that is, through Christ, who said of himself: "I am *the way*, the truth, and *the life*: no man cometh unto the Father, *but by me.*" John 14:6. Should not, therefore, all Christians believe these words of Christ, the founder of Christianity? Should they not also believe his positive directions to Christians of all ages, in regard to praying? On this subject he said: "After *this manner* therefore pray ye: *Our Father* which art in heaven, Hallowed be thy name," etc. All Christian prayers are to be directed to the Father.

The most potent cause of this widespread man- and creature-worship in modern times is the belief in the immortality of the human soul, which belief leads persons to think that their departed friends have become "ministering spirits." It also causes persons to believe in the transmigration of souls,

purgatory, eternal torments, Mariolatry (worship of the Virgin Mary), and in the efficacy of prayers for the dead and to the saints (or rather, prayers to those who are *thought by men* to be saints). Hence, once a man believes his soul is immortal, he thereby places himself on an equality with God, so far as life is concerned, and places his beliefs above the declarations of God's word, which declares God the Father, and him alone, to be "immortal." 1 Tim. 6:16. Thus, not only does the creature-worshiper make a god of his object of worship, but also of himself.

Now, what this belief will work out in those who cherish it, is plainly shown in what it has already worked out for an entire church, which has cherished it for centuries. Though many honest-hearted Catholics have, while worshiping the saints, also tried to worship God, yet it is an established fact that even they have much more to say to and about the saints, such as Mary the mother of Christ, St. Peter, St. Patrick, St. Agatha, St. Joseph, etc., than they have to say to or about God. In fact, a good Catholic addresses all his prayers and supplications to the saints, not to God. And the fact that now some of the most prominent Protestants in the world dare to come right out and openly avow their belief in saint-worship, proves that true Protestantism, which takes the Bible, and the Bible alone, as its "rule of faith and practice" is fast becoming a thing of the past, a mere landmark of history.

However, there will ever be some true Protestants; and these will believe God's word; they will heed it when it says: "Thou shalt worship the Lord thy God, and *him only shalt thou serve.*" They will also heed that word when, to preclude any belief in the efficacy of prayers to or for the dead, it says that "*the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.*" Eccl. 9:5, 6. Now, in all good reasoning, could a man's deceased wife, or the late Henry Drummond, or any other dead person come back to this earth to "help" their friends, without showing "their love," or without having "a portion" in something "that is done under the sun"? The Bible plainly shows, in this very passage, that the dead do not come back to earth. But Dr. Parker, speaking of his departed wife, says: "I never come to this place without asking her to come with me. *And she does come.*" Which do you believe, Creator or creature? A. J. B.

#### HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

##### Pure and Undeified Religion.

"PURE religion and undeified before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. In all our efforts to reach our neighbors and influence them for good, let us seek to carry out in our daily lives this pure and undeified religion.

According to James, pure and undeified religion does not consist in singing psalms, giving Bible readings, or even in conducting formal prayer-meetings. He describes it as being that religion which visits the orphan and the widow in their affliction, seeking to help those in need.

The true service of God consists in helping others. In seeking to strengthen the hands of the weak, in ministering to the necessities of the poor, instead of ever seeking to feed and strengthen ourselves. Pure and undeified religion gives of its riches to others.

Whether it be by cottage meetings, Bible readings, personal or public effort, that we seek to reach our neighbors, one thing is necessary—that we so relate ourselves to them that they will discern in our lives the exemplification of the principles and the truths we preach in our meetings. In sickness, poverty, and distress let us ever be found ministering to both the spiritual and the physical needs of our neighbors. A kind deed during sickness, a small effort at some other time, may prove an entering wedge by which the truth may find standing room.

In the last great day this one question, whether we have or have not ministered unto Jesus in the person of his needy children, will determine our fitness to be admitted into, or our desert of being

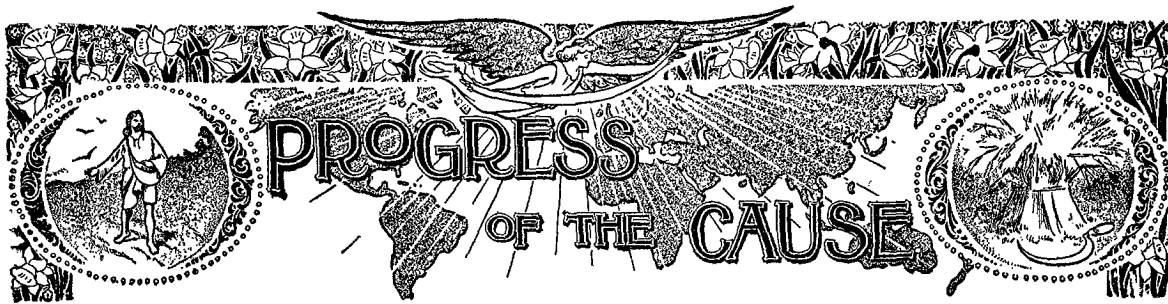


debarred from, the eternal joys of heaven. "Christ declared, 'The poor always ye have with you.' He has plainly stated that the *decisions of the last day will turn upon the question of PRACTICAL BENEVOLENCE*. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. 'Thou hast been faithful over a few things,' he says, 'I will make thee ruler over many things.' How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—*Review and Herald*, No. 28, 1899.

Christ, in his efforts to demonstrate to the world that God is love, came to this world and *actually*

loved us, even to the death of the cross. Love is real; and if it exists in our hearts, it will be ever outgoing, seeking to benefit those with whom we come in contact. Again, it is in doing this very work of spiritual and physical ministry that we keep ourselves unspotted from the world. He who is kept busy ministering to the needs of his fellows has little time for idle thoughts and trifling conversation, or for finding fault with his brethren. It is the time which we fail to spend in the works of pure and undefiled religion that we spend in picking flaws in our fellows. "The truth which is not put into practice loses its power. Opportunities which we have failed to grasp will condemn us. The souls which we have left in darkness will reproach us. The future can hold in store but little real happiness for him who has been unfaithful to his stewardship or opportunities. In the final review it will appear that what we have done for man is in reality what we have done for God."

W. S. SADLER.



#### BATTLE CREEK COLLEGE.

THE week of prayer was another eventful period in the lives of many of the students in Battle Creek College. The week began with meetings of the most quiet character, but everywhere was felt a longing for a nearness with the Saviour. For some time, the subject of Christ's kingdom in the heart had been studied; and as students realized the fact that before we need look for Christ in the clouds of heaven, he must be enthroned within us, the hope of glory, there was a longing to open the heart to the inflowing of the Spirit. As a people, we are in danger, so we are told, of repeating the history of the Jews. That people failed to recognize the first coming of Christ, and looked ever for the setting up of his temporal kingdom, and, not seeing that, they missed all. To-day we may preach the second coming in glory, and fail to learn of his advent as "Immanuel, . . . God with us."

Never had there been been manifest such an intense desire to be in harmony with God; to have our lives in tune with the Infinite. And the realization that this experience would bring the latter rain, or power to work, led many to take a different view of their physical and mental conditions. The message of health reform is intended to teach us so to care for our bodies that the highest physical development may be obtained, and to make nerve and fiber responsive to the influence of the Holy Spirit; for it is possible to be so gross physically that spiritual things fail to appeal to us. Christian education deals with our mental nature, and fits us to grasp living truth by faith. This puts us mentally in touch with the Spirit of God, and enables the eye to see and the ear to hear those things which entirely escape the faithless man.

These two great avenues to the soul had been touched; and many responded. With hearts full of glorious truth, a large number volunteered to go out in small companies to tell the things that they had seen and heard. Thursday and Friday of that closing week of the year saw students leaving in twos and threes, going out without purse or script, believing that they were sent forth as were the seventy, "into every city and place, whither he himself would come." Augusta, Lansing, Kalamazoo, Charlotte, Marshall, and other towns within easy reach of Battle Creek were visited. In some places the work done was canvassing; some students visited from house to house, and others met with the church. In every case a blessing was realized.

Tuesday morning, when school work was resumed, it really seemed as if the return "with joy," had been repeated; for there was a ring to the words spoken that went to the heart of every listener.

The jail at Marshall has often been visited by companies from Battle Creek, and the young men said that as they stood within those iron bars facing criminals, it seemed as if their songs must have been swelled by angel voices, so loud and clear was the singing. The hearts of prisoners melted as they heard from youthful lips the story of redemption.

It is utterly impossible to convey the spirit of rejoicing which filled the hearts of those who were out. One young man had for several weeks been

having, as he expressed it, "a hand-to-hand conflict with the devil." Since his return his words have had a different ring. A colored brother who feared the cold, for it was almost zero weather, and he had always lived in the South, walked twenty-five miles with two companions. His testimony was that they did not suffer from the cold, and their hearts were so filled with joy that they sang and prayed while journeying.

Many who could not, because of duties, leave the city, visited the poor in Battle Creek. It was the prevailing sentiment that it was the best week of the year, and that more lasting lessons had been learned in a few days' actual work with the Master, where it seemed that they must stand with him, and him alone, than in any other way.

M. BESSIE DE GRAW.

#### SOUTH LANCASTER ACADEMY.

THE week of prayer has been a most excellent occasion at South Lancaster Academy. Shortly before this time, during the general meetings of the District Conference held in South Lancaster, we had a spiritual feast, which prepared us for the blessings of the week of prayer. While our week of prayer has not brought us any excitement, it has brought to the school a deep experience in the things of God. There have been some remarkable conversions among the students; and on the part of all there seems to be a settling into the service and work of God in a substantial manner. These are the experiences which the young people of our schools should be having.

One great lesson that many young Christians have to learn is that of standing firmly in the work of God, serving the Lord from principle, not from feeling; and this has seemed to be the attitude of our school during the week of prayer. With this have come confessions and a claiming of victory in Jesus Christ.

I do not wish to intimate that we as a faculty feel that everything has been done for our students which can be done; but while we are conscious that we have a great work left us yet to do, we are greatly rejoiced that the Lord has given us so many earnest students to help us in doing this work.

From the very opening of the school, there has been a steady growth in Christian experience on the part of our students. We are letting the Lord give us just what he sees best from day to day. It is this continuous growth that causes us rejoicing. The Lord is with us.

FREDERICK GRIGGS.

#### TRINIDAD, WEST INDIES.

MAY 20, 1898, my family and I arrived in Port of Spain. After looking the field over, I became convinced that we needed a good farmer who could settle in the island, purchase a piece of land, and teach our people how to till the soil; and also furnish a place where our young people could attend school and pay their way in work on the land. Accordingly I made a call through the REVIEW for farmers.

Many answered the call by letter, but Brother Sullivan Wareham, of Cora, Mont., answered in person, arriving here in January, 1899.

□ Brother Wareham purchased forty-five acres of crown land, about four miles from Princes Town, for the purpose of establishing an industrial school for the island. It was his intention to stay in Trinidad until the farm and school should be in full running order; but he did not even see the place after purchasing it, as he was taken sick, and after a few weeks' illness was obliged to leave the island, and go to the sanitarium for treatment.

Before leaving, Brother Wareham gave the farm to the Foreign Mission Board, also several hundred dollars' worth of farm machinery, and about three hundred dollars in money. This amount has been expended in improvements on the farm. A horse, water-tank, and lumber had to be purchased; over twenty-five dollars was expended for freight and cartage alone, besides clearing the land, as it was all timbered. About fourteen acres has been cleared. Most of this was planted with rice, but a water famine came on this year, which almost destroyed the crop.

September 7 I left the farm to help in a tent effort at Port of Spain. Brother Willis Hackett was left to look after the farm until some proper person can be found to take up the work and carry it on. A practical farmer, in good health, with sufficient money to erect the necessary buildings, and buy a team, is needed now. And until this need is supplied our industrial farm must languish. May the Lord put his Spirit upon the one who ought to come and do this work.

Mrs. Johnston, not being strong, and somewhat broken in health before we came here, was unable to endure the climate. She stayed until it was evident that a change must be made at once if her life was to be spared. After she had spent many weeks in bed, we decided to return to the States; and January 7 we took ship for New York. I would have remained behind for a time to look after the work, but had to accompany her, as she could not care for herself and the children. I at once settled my family among kind friends who could care for my wife, and took the next boat that sailed for Trinidad, bidding my loved ones good by, February 8. It will soon be a year since I have seen them, but I know all these things work together for good—our good, as well as for the good of others. We are soldiers, and must endure hardness; but, brethren, you who are privileged to stay at home ought to remember the necessities of the ones in sickly foreign fields. Soldiers have to be fed, clothed, and have shelter provided for them: but this is not all; often those who are taken captive from the enemy's ranks must also be fed and clothed for a time, or left to perish. Often we are compelled to divide with them. Many who ask help are refused, but many others can not be denied.

We are now in the midst of a tent effort in Port of Spain. Several have already taken their stand for the truth. The attendance has been from two to six hundred each night for eight weeks. The isles are waiting for His law.

J. O. JOHNSTON.

#### BERMUDA.

I HAVE received many letters of inquiry from brethren and sisters from Maine to California, but no one has as yet made a move to come to help in the work here. It may be that some are deterred from coming because of the storm that passed through these islands some time ago, exaggerated reports of which have been circulated throughout the land; but though it is only a short time since this happened, the effects would not now be noticed by a casual observer, and everything is moving as if there never had been such a thing as a storm. The blow was not, perhaps, any harder than I have seen many times in Wisconsin or Michigan. So I hope that no one will be kept back by what he has heard.

Of course we should all rejoice to have one of our ministers come here; but we have wished that we could see a number of our brethren settle in different parts of these islands, in order to have a place for the minister to do his work. It is not here as in the States,—schoolhouses can not be had; churches are closed against us; and as far as the halls are concerned, I think I can safely say that the Salvation Army has rented every hall in the country. Unless a minister could bring with him a portable tabernacle, there would be no place that I know of outside of Hamilton where meetings could be held. So far as a tent is concerned, tents are very apt to mildew, owing to the peculiar climate; and then, as it is damp in the evening, and people are afraid of the dampness, I do not know that they would go into a tent in the evening. But of course the Lord will open the way if a minister should come.

We are of good courage; and our hearts have been cheered by seeing a young man, who has been filling a position in the government dockyard, accept the truth fully. He has now kept three Sabbaths, and is as firm as a rock. The officers in charge tried to get him to consider the matter before he took such a step, but he told them that he had been considering the matter for the last two years, and had fully made up his mind to keep the Lord's day. The first Sabbath that he kept, the Sabbath blessing rested upon us all; for he was with us in our meeting, and we all sang God's praises for the victory gained.

The great cable, faith, reaches to these islands, and we find that it is fastened to the great anchor of the soul; and as it reaches within the veil, it holds fast, and there is joy and peace in holding on to it. In the late storm, ships dragged their anchors, and were dashed to pieces; but our anchor reaches within the veil, and can not drag; thus we are safe throughout all the storms and tempests of the soul. Thank God, who gives us strength to hold on to the great cable, faith.

Victory is here, too,—not ours, but Christ's, for he won it in the wilderness: and to lay hold of the great cable brings victory; for "this is the victory that overcometh the world, even our faith." And we say, with David: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. 29:11. M. ENOCH.

Hamilton, Bermuda.

#### NEW BRUNSWICK.

GREENFIELD AND MARYSVILLE.—Since my last report a commodious house of worship has been erected in Greenfield. The dedicatory services were held July 8, and were attended by much of the blessing of God, as was also the building of the house.

October 13-25 I spent with the scattered Sabbath-keepers in Carlton and Victoria Counties, at Greenfield organizing a church of twelve members. This was also a precious season attended by the Holy Spirit. If all are faithful and true to God, he will add to their numbers such as shall be saved. I secured one new and two renewal subscriptions for the REVIEW; two renewals for the *Signs of the Times*; and four subscriptions for the *Missionary Magazine*.

August 4 tent-meetings were begun at Marysville, with a fair attendance from the first. Nearly every one who came saw the truth, and admitted it. For a while it seemed as if many would obey God. Some at once began to keep the Sabbath, but were like those in the parable who "endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth." Matt. 13:19-22, R. V. A few who were not so ready to move at first are now proving to be seed sown in "good ground." From the first the Holy Spirit was present. Some sought the Lord for the first time, others sought for more of the Holy Spirit; but when the cross appeared, some shrank from duty, and consequently made no headway.

A small Sabbath-school has been organized, and six yearly subscriptions for the *Signs* and one short-term subscription for the REVIEW have been secured. Over fifty dollars' worth of reading-matter, mostly *Signs*, tracts, and small books, has been sold. We yet hope for more fruit here.

Brother Tracy holds meetings in Gibson, near here, while I visit some other places. Pray for us and for the work in this field. H. J. FARMAN.

#### BRITISH COLUMBIA.

YMR AND ROSSLAND.—Following our good camp-meeting at Milton, Ore., and in harmony with the wish of the Upper Columbia Conference, my family and I came north to engage in pioneer labor in this part of the British possessions. Receiving a call from Ymir, British Columbia, I began a series of meetings at that place, where, by the grace of God, two persons accepted the truth of the third angel's message.

From Ymir I went to Rossland, which is a mining town of considerable importance. It is growing rapidly, and in its short life of only about five years has already a population of from eight to nine thousand. I earnestly long to see the work established here upon a good strong basis. At this place I was joined in labor by Brother W. C. Young and his family. We pitched a thirty by fifty foot tent, and began the presentation of the truth. Through the blessing of God, a church of nineteen members was organized here, and many persons are interested.

The acceptance of the true Sabbath means more to the brethren here than in most places; this city being a mining center, and all the mines being

owned and operated by large syndicates, whose purpose is not to cease work night or day. Any cessation of work on the part of their employees, especially for religious reasons, receives no toleration whatever, and results in almost certain loss of employment. Several of our brethren who were miners have had to leave this place to seek employment elsewhere. One, as he was about to take the train, exclaimed, "I leave this town with less money than I had when I came into it, but I am a richer man." Others of the brethren have secured employment at different kinds of labor. So we are able to say, with the psalmist, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

One illustration as to the extent to which religious bigotry can be carried, and its injustice, exposing, as it really does, the Christian (?) spirit of the age: One of the brethren who was in the employ of the city, being engaged in some public improvements, upon making his decision to obey God, informed his foreman of the fact, telling him that henceforth he could not work Saturdays. The foreman replied: "Well, that's all right as far as I am concerned." Yet in a few weeks this brother was told to seek other employment, as he was losing too much time, and that the city council wished to push the work as rapidly as possible, and had instructed the foreman to that end. The city council is largely composed of Presbyterians, and they object to anything that is not according to "the kirk," and have placed all the obstructions that they possibly can to hinder the distribution of our literature. The same week that our brother was discharged, one man had laid off from his work, in a drunken debauch, for four days; but when sober, was allowed to return to his work. Yet the plea for the discharge of an industrious, sober man was that time was being lost in pushing the work.

The contributions at our meetings were liberal. We have received, up to the present time, \$96.50. The tithe is also coming in; and the Sabbath-school offerings average almost ten cents a member each Sabbath. We are of good courage, and feel that the dear Lord is still blessing our labors in this field. We have received one thousand copies of the Harvest number of the *Signs of the Times*, for sale here. We wish to thank the many friends who have liberally helped in supplying us literature. God's people have held up our hands by their prayers. Brethren, please continue to do so.

W. W. STEWARD.

#### FLORIDA.

OCTOBER 13-15 I was with the Waldo church in quarterly meeting. The meeting was held in the city of Gainesville, as the brethren and sisters were anxious to have some meetings held at that place. The attendance, aside from our own people, was not as large as expected. Notwithstanding, the Lord blessed. We enjoyed much of his good Spirit, and believe that some impressions were made for good.

After our camp-meeting at Lakeland, which was held November 3-12, I held meetings with the companies at Fort Ogden, Punta Gorda, and Nocatee. At all these places the Lord came near by his Holy Spirit, and wonderfully blessed in the meetings. At Fort Ogden we held our services in the large Baptist church, and the attendance continued to increase until the house was crowded. Many shouts of praise went up to God for the blessings received.

From Fort Ogden I went to Punta Gorda, where the attendance of those not of our faith was as good as at Fort Ogden. The Spirit of God was present in all our meetings, and hearts were made tender by its hallowed influence.

From Punta Gorda I went to Nocatee. There the people gathered from all parts of the country until our place of worship was packed, and many had to content themselves with remaining on the outside. Sunday morning, November 26, we repaired to the water, a distance of one mile, where two persons, in the presence of a large concourse of people, were buried with their Lord in baptism, and came forth to live the new life of faith. Seven were added to the church, which caused rejoicing.

December 3, 4, I was at Glen, St. Mary, and Macclenny, and held meetings with the friends at these places. I found the interest still good, and some dear souls loving and obeying the truth. The friends at Macclenny are talking strongly of building a church. I was sorry that I could not stay longer, and work to promote the interest that has already been awakened in and around these places. May God bless the seed that has been sown in that part of his vineyard.

I felt loath to leave Florida, and I am deeply impressed by the Spirit of God that he has yet a work for me to do in that field. I greatly appreciate the letters I have received, and am still receiving, from the many friends throughout the State, expressing their regrets at my leaving the Conference, also

their interest in my welfare; and the best of it all is that they promise to pray for my success in the blessed work wherever I may go. I am of good courage in the Lord. M. G. HUFFMAN.

#### VERMONT.

ST. JOHNSBURY.—At our last camp-meeting it was decided that Elder Leland and I should hold meetings in St. Johnsbury, for a while at least. Elder Leland was called home on account of the severe sickness of his wife. So I have been alone in the preaching.

We have rented the G. A. R. hall, the second best in the city, where we have our Sabbath services, and public meetings Sunday nights. We have never had a large congregation, but those who come seem really interested in the study of the Word. As a result of the meetings and the Bible readings, three persons have begun to obey the Lord as far as the message has been given them.

The work has met bitter opposition from a First-day Adventist minister, who has circulated reports concerning Mrs. White and her work that were not even gentlemanly, to say nothing of Christlikeness. I most earnestly solicit the prayers of our people for the work here. GRANT ADKINS.

#### MICHIGAN.

FRANKFORT.—The church at this place, having seen the importance of following the instruction of the Lord in educating their children, have erected a schoolroom, large enough to seat forty-two children. It is attached to the rear of the church, making a convenient room for holding the kindergarten classes and children's meetings on the Sabbath.

In September my wife and I were sent here to take charge of this school. September 25 the school opened, twelve children being present. By the end of the first month eighteen were in attendance. Shortly after this two moved out of the neighborhood, leaving us only sixteen pupils. There is some interest among outside people: we trust our numbers will be increased by spring.

The Spirit of the Lord is working for the children. In our school we use the Bible as the basis of all study, and "Steps to Christ," "Healthful Living," "Great Controversy," "Gospel Primer," "Patriarchs and Prophets," and such other books as are necessary, for reference books. The plan of teaching is new to the children. All enjoy it, and are taking hold of the work in earnest. They have been selling the *Signs of the Times*, and are now piecing a quilt and making little dresses to send to the orphans' home. In this way they are cultivating a missionary spirit.

We are of good courage in the Lord. Pray that we may be faithful in our work.

THOMAS MOORE.

DETROIT.—The church in Detroit has long felt a burden for the children and youth; and September 11 a mission school was started with an enrollment of fourteen. The number has gradually increased until at present twenty-one pupils are enrolled. A building in the rear of the Trumbull Avenue Mission was fitted up for a schoolroom. Thus far this building has proved sufficient for the number attending; but as others are desiring to enter the school, it is hoped that soon a more suitable place can be found.

The Lord has said that schools should be established where there are churches, and we know that he will bless if we go forward in faith. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" PEARL M. LUDINGTON.

#### SOUTH DAKOTA.

SWAN LAKE.—After our good meeting at Sioux City, I went to Swan Lake, where, Sunday, November 12, the new church building was dedicated. Elder Millman, the president of the Conference, and Brother H. L. Henriksen, who has lately arrived from Denmark, were also present. The congregation numbered about two hundred and fifty, about all that could be seated. All paid marked attention to the word spoken, both in the English and in the Danish language.

The church was organized by Elder J. T. Hansen, Sept. 11, 1875. It then had seven members. The first meeting-house was built in the spring of 1878, and was twenty by thirty feet. When it was decided to build this church, the writer was there for the first time. In 1884 twenty feet was added to the length of it, and now the new church is built upon the same place where the old one stood. It is

twenty-four by forty-two feet, with a gallery and a classroom fourteen by twenty feet. At present the church has eighty-two members.

We had good meetings, and from the first the interest increased. I only wished we could have remained longer; and that was the wish of all. May the Lord not only keep these dear brethren, but may he increase their number, and may all be wholly sanctified.

L. JOHNSON.



FOR WEEK ENDING JANUARY 13, 1900.

—Almost 3,000,000 persons are receiving famine relief in Calcutta, India.

—The bubonic plague has reached Honolulu, Hawaiian Islands, from Japan.

—Dec. 28, 1899, a parade of 6,000 strikers was held at St. Etienne, France.

—Pope Leo XIII has designated Cardinal Gotti, the famous Genoese monk, as his successor.

—The French government proposes to expend \$80,000,000 in increasing its already formidable navy.

—Thousands of Russians are reported to be fighting under General Joubert, commander-in-chief of the Boer forces.

—It is reported upon good authority that the sale of the Danish West Indies to the United States is likely to be soon consummated.

—Aguinaldo's wife and her sister, together with eighteen other Filipinos, are at present prisoners of the United States troops.

—General Otis has issued an order authorizing civil marriages in the Philippines, and Secretary of War Root has approved the action.

—The British forces at Ladysmith, South Africa, are nearly out of ammunition, and the city must fall into the hands of Boers, if not soon relieved.

—Deputies representing agricultural and industrial constituencies in France are opposing the ratification of the Franco-American reciprocity commercial treaty.

—The emperor of Germany ordered the school festivities for the new century to be held Jan. 1, 1900, although the twentieth century does not begin until Jan. 1, 1901.

—Boers and Kaffirs (natives) have been fighting on the western border of the Transvaal, the natives being defeated after heavy fighting. The Boers lost only three men.

—January 1 Emperor William, of Germany, made an address at Berlin, in which he announced his purpose "to make the German navy, like the German army, the greatest in the world."

—The receivers of the Chicago and Grand Trunk Railway will soon push the work of laying a double track from Port Huron to Chicago. Other improvements will also be made on the road.

—Two German war ships are on the way to Delagoa Bay. The British right of searching neutral ships is questioned, and Germany may insist upon redress for two of her vessels that have already been thus searched.

—The carrier-pigeon posts established at Ladysmith and Durban, for carrying British war messages, have been a great success, so much so that special appropriations for increasing the service will be recommended by the war office.

—Professor Max Müller, the great philologist and Oriental scholar, who has just entered on his seventieth year, was born in Dessau, Germany, and have been connected with Oxford University, England, for nearly fifty years.

—It is reported that "Russia is taking advantage of the Transvaal trouble to strengthen her armaments, and push forward her outposts along the Persian frontier, with a view to ultimate annexation—a design in which Germany would probably acquiesce in consideration of receiving railway concessions." Thus the stronger nations of the world continue to grab land and wealth from the weaker ones.

—Commenting upon the greatness of this nation, one of the leading papers of the country says: "Those who doubt that the United States is a world-power of the first magnitude should have been present at the reception tendered to-night [January 10] by the President and Mrs. McKinley to the diplomatic corps." It further says: "The jeweled insignia of the various orders and the splendid uniforms of the *Continental ambassadors and ministers* and of the Orientals, were in marked contrast to the *somber attire of the American officials*; but the handsome raiment lent an air of *Old World magnificence* to the scene." Thus continues the catering on the part of officials of this government to Continental pomp and manners.

—The cloth mills of Fall River, Mass., report 12,000,000 pieces for the year 1899, an excellent showing.

—County Treasurer E. H. Hershey, of Lancaster, Pa., is missing, and the treasury is short by \$20,000.

—The French cabinet has taken measures to prevent a coal famine arising out of the labor troubles in France.

—A move has been made at Brussels, Belgium, to induce the United States to offer mediation in the British-Boer war.

—General Brialmont, the foremost Belgian military authority, urges an increase in the strength of the Belgian army from 50,000 to 240,000 men.

—The American flag was hoisted over Sibutu Island, near the north coast of Borneo, December 21, by the commander of the United States gunboat "Albatross."

—A railroad is to be built between Koniah, Asia Minor, and Bassorah, on the Shat El Arab, near the Persian Gulf. Articles have been signed at Constantinople, the Porte securing an advance of \$6,000,000 for the concession.

—The London *Standard* remarks: "Until the Tugela has been crossed and Ladysmith relieved, it would be idle to deny that the political position in Cape Colony is one of very great danger, and if, unhappily, General Buller is again defeated, it will be necessary to dispatch 100,000 additional men to keep the Dutch in order."

—January 6 the Boers made an attack on Ladysmith, but were repulsed by the British. In that fight the British killed and wounded are said to number 900, while between 2,000 and 3,000 Boers are reported to have fallen. Ladysmith still holds out against the Boers, and is able to communicate with the other British forces by means of the heliograph,—reflected sunlight, by means of mirrors,—or sun-telegraphy.

—The new steamer "Deutschland," of the Hamburg-American Line, was launched January 10, at Stettin, Germany. After breaking a bottle of champagne across the steamer's bow, Count von Buelow said: "God bless and protect this ship. Protect the friendship and commerce between us and the United States." When he further expressed the wish that the friendship of Germany with the United States would continue to grow, "heartily applause emphasized the feelings of his hearers." It is also said that "the emperor listened attentively, frequently nodding his approval, especially when Count von Buelow said Germany would not be cast down by difficulties and obstacles unexpectedly arising in her path."



#### RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

#### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

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

IMMEDIATELY after the District meeting, which is to be held in Kansas City, Mo., February 15-25, an institute will be conducted for the benefit of canvassers. The District agent will be in attendance, and will give valuable instructions both in practical canvassing and in the study of our books. Bible studies will be given through the entire time.

As yet it has not been decided just how long the institute will be continued; this will depend largely upon the opening up of spring, and the needs of those in attendance. The prospects for the canvassing work in this State for the coming year are good.

W. C. OSBORN.

#### WINTER TERM, SOUTH LANCASTER ACADEMY.

THE winter term of school in South Lancaster Academy begins January 31. We have our work so arranged that those who come into the school at this time can readily enter into the studies, preparing for teachers, ministers, Bible workers, and canvassers.

We have been anxious that an older class of students should come to the school at the first of the year,—a class that should have directly in view the preparation for gospel work; and we are glad to say that such a class have been coming. A number of young men and women recently attending the school are taking such work as will fit them to teach in the church schools, to labor in the ministry, or to engage in other branches of our work. This means the building up of these features in the work of the academy. We have already re-

ceived letters from young persons who are expecting to enter school at the winter term, and we trust that every young person in the district who can possibly arrange to come to the school, and enter upon this work at this time, will do so.

We shall be glad to hear from every such one, or from those who hope to come at some future time.

FREDERICK GRIGGS.

THE Ontario Conference having taken the book work in this territory, a canvassers' institute will be held in Ontario, beginning February 7, and lasting about four weeks. The place and other items of importance will be given in next week's issue of the REVIEW. We hope that canvassers and all who expect to engage in the canvassing work in this province will plan to attend. As help in this work is much needed here, we would invite faithful workers from abroad to join us, and attend this institute.

F. D. STARR.

#### UNION COLLEGE.

##### Special Announcement.

THE spring term of Union College begins March 7, and will continue twelve weeks. The special feature of the term will be the instruction furnished in church school work. Next fall there will be great demand for trained teachers in Union College District, and all who desire to enter this branch of the Lord's work should avail themselves of the advantages of this term. Special classes for the benefit of church school teachers will be formed in Bible study, nature study, child study, methods of teaching, including kindergarten, primary and grade work, suitable especially for church schools. Classes in sloyd, cooking, sewing, and nursing will also be formed. Many important subjects relating to the teacher's work will be given careful attention.

The college will be in regular session; thus the entire faculty will be present to assist in the work. The church school teachers will have the opportunity of coming in close touch with the college work; and as a church school is in active operation, they will also have an abundant opportunity for observation and practice work.

The District Conference will be held at College View, beginning March 1; and the subject of education will receive special consideration. Conference presidents and Conference committees will be in attendance, and those wishing to teach church schools can hardly afford to miss the opportunity of becoming acquainted with them, and of consulting with them concerning the schools in the respective States.

Union College is now in the midst of a most prosperous year, and along with the regular college work have been successfully introduced special features each term; and the spring term, with the Conference of workers, and the gathering together of teachers, will be a fitting close to the year's work.

If the teachers will come a week early, March 1, they will receive the full benefit of the Conference meetings.

For any special information address W. T. Bland, Union College, College View, Neb.

#### NOTICE.

WANTED.—An experienced laundryman. A woman will do as well if she understands the business. Must know how to operate shirt ironer. For further particulars address J. R. Hills, Delta, Colo.

#### PUBLICATIONS WANTED.

Mrs. C. N. MAYFIELD, Edmond, O. T.  
Effe C. Read, Box 309, Girard, Ohio.  
E. P. Auger, Corinth, Miss., continual supply.  
Mary E. Boaz, Clinton, Mo., *Signs, Sentinel, Instructor*, health publications, German and English literature.

#### Obituaries.

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

LEWIS.—Died at Talala, I. T., Dec. 11, 1899, of typhoid fever. Asa T. Lewis, aged 54 years. Brother Lewis accepted the message at Elk City, Kan., eleven years ago, and has been a devoted believer ever since, serving as elder of the church for some time. A wife and eight children remain. Words of comfort were spoken by the writer, from John 11:25.

C. SORENSON.

COTTRELL.—Died at Ridgeway, N. Y., Catharine M. Cottrell, widow of Elder R. F. Cottrell, aged 81 years, 1 month, 11 days. Sister Cottrell was born in Aiden, Erie Co., and in 1850 accepted the third angel's message under the preaching of Elders Hewitt and Joseph Bates. She was always a faithful worker in the Lord's vineyard, and now, resting beside her loved companion, together they await the sound of the trumpet that shall call the righteous forth. Remarks at the funeral were made by Elder McFarland (Episcopal).

W. C. EATON.

SHENAMAN.—Killed, Dec. 1, 1899, by a Union Pacific passenger train near Talmo, Kan., Sister Martha E. Shenaman, of Beaver City, Neb. Sister Shenaman was visiting relatives in Cloud and Republic counties, Kansas, and, while crossing the railroad track, was caught by the engine and instantly killed. She accepted present truth in 1874, and has ever since lived a consistent Christian. She leaves seven children, five sons and two daughters, the youngest being twelve years old. Words of comfort were spoken by the writer.

F. GODFREY.

OULBERTSON.—Died at Cave Spring, Ga., of dropsy, Dr. Oulbertson, aged 67 years. He joined the Baptist Church in 1852. About thirteen years ago he accepted the Sabbath truth, which came to him in a paper wrapped around a bottle sent by a friend. After that he received literature on the Sabbath question from some person in Battle Creek. When the truth found him, he was a slave to morphine, tobacco, whiskey, and coffee; but he conquered through Christ, and fell asleep in Jesus, with a hope of having a part in the first resurrection. Comforting words were spoken at the funeral by Elder Pullen (Baptist). Text, 2 Tim. 4: 6-8.

M. W. LEWIS.



## NEW G. T. R. COACHES.

## Five More New and Modernly Built Cars Added to the Rolling Stock.

THE Grand Trunk has added another lot of five handsomely built first-class coaches to its already up-to-date equipment. During the last year about fifty of these modern cars have been built and placed in service, taking the place of some of the older coaches. These new cars have been greatly admired by all who see them. Everything that science, experience, and skilled labor can do has been brought into requisition to make these new creations perfect in every detail. In completeness of detail, artistic workmanship, appointments, and finish, they surpass anything of their kind yet built in America; and, in fact, it would be hard to equal them in the world.

The new cars form part of what is known as the eight hundred series, and are of the wide vestibule order, sixty-eight feet long, with four-wheeled trucks, making the riding of the cars easy, and with the least possible jolting effect. The cars are equipped with Westinghouse quick-action triple brakes, and air signals. A special feature of the cars is the peculiar construction of the platform, which is built of steel, and an adjustable covering is arranged over the steps, making the whole platform a vestibule. By this means, dust is excluded, and perfect safety to passengers on the platform is assured. The vestibule is also lighted with a powerful light, which, though unusual, is a most convenient appointment.

The average weight of these coaches is 72,100 pounds each, and they have each a seating capacity for seventy-two passengers. There are twenty windows on each side of the cars, finished on the outside and inside in Gothic architecture in oak and mahogany combination. The interiors are finished in quartered oak, and are extremely handsome. The seats are Grand Trunk standard reversible pattern, upholstered in crimson plush. The other trimmings are of exquisite designs in bronze. The saloons are fitted with the latest devices to make them as near perfection as possible. The aisles of the cars are carpeted with Brussels. The closets are self-flushing, and separate lavatories are provided for the ladies. The cars are heated with steam, and the ventilating arrangements are ample and satisfactory. The *tout ensemble* of these handsome coaches is one of elegance, and everything about them wears an air of ease and comfort.

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

## C. &amp; G. T. DIVISION.

## WEST-BOUND FROM BATTLE CREEK.

		LEAVE.
No. 9, Mail and Express, to Chicago.....	12.15 P. M.	
No. 1, Chicago Express, to Chicago.....	9.00 A. M.	
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.	
No. 6, Pacific Express, to Chicago, with sleeper....	1.10 A. M.	
No. 75, Mixed, to South Bend.....	8.20 A. M.	
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.		

## EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols)	7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.	

A. S. PARKER,  
Ticket Agent,  
Battle Creek.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		12.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.03	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.29	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	3.50	8.57	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.46
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.39
Niagara Falls.....					5.30		4.40
Buffalo.....			am 12.20	6.14			5.30
Rochester.....			3.19	9.50			8.40
Syracuse.....			5.15	11.50			10.45
Albany.....			9.05	pm 4.15			am 2.50
New York.....			pm 7.30	8.15			7.00
Springfield.....			12.16	6.10			7.40
Boston.....			3.00	9.05			10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.10			am 2.00		pm 12.25
Rochester.....		10.00			4.05		pm 2.25
Buffalo.....		am 12.05			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	8.18	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	11.05	1.20	5.15	4.25	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		5.05		3.55
Michigan City.....	4.25	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.50

\*Daily. †Daily except Sunday.

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

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Christ foretelleth the

ST. MARK, 13.

destruction of the temple.

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

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

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

A.D. 33.

Lev. 19. 18.

Mat. 22. 39.

Rom. 13. 9.

Gal. 5. 14.

James 2. 8.

Luke 10. 44.

Deut. 4. 39.

Is. 45. 6, 14.

1 Sam. 15. 22.

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

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

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

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

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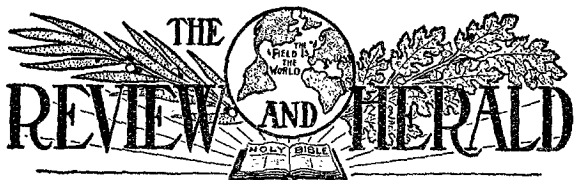
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BATTLE CREEK, MICH., JANUARY 16, 1900.

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

DURING the year 1899 there were seventy-nine and three quarter millions of dollars given in large gifts to benevolences in the United States.

ELDERS D. A. Robinson and F. W. Brown both died of smallpox at Calcutta about Dec. 31, 1899. No further word has been received than this, which came by telegram.

THE boys' dormitory at Graysville Industrial School was burned Saturday night, January 6. Considerable of the contents were saved, but much of the clothing of the students was destroyed. "A defective flue."

SAYS the *Christian Advocate*: "To suppress general principles for fear of grieving exceptional cases, is to perpetuate general evils." And that is a general principle that never should by any means be suppressed.

THE *Churchman* says that "it is an actual fact, incredible as it may sound, that a student in a woman's college said, within the present year [1899]: 'What are the ten commandments? I find them so often alluded to in Chaucer.'"

THE subscription list of the REVIEW AND HERALD is considerably higher than it ever was before. For this we thank the many friends of the paper throughout the whole world. And this calls upon us to do all possible to make it better than ever before.

THE *Literary Digest* translates from an official paper of the Vatican a series of propositions respecting the authority of the pope that present the most positive evidence that "Rome never changes." We shall copy the propositions for the readers of the REVIEW AND HERALD next week if possible.

THE "Studies in Galatians" last week and this are on the covenant with Abraham. There will be further study on the same subject; and when we reach the latter part of the fourth chapter, the covenant from Sinai will come in for consideration. Thus the study of Galatians is unavoidably the study of the two covenants.

JUST now, when the Mormon question is being agitated in Congress and all over the nation, the Religious Liberty tract entitled "Religious Liberty and the Mormon Question" should be scattered all over the country, that all may read the truth on that question. Order of International Religious Liberty Association, Monon Building, Room 750, Chicago, Ill.

At the World's Fair in Paris next summer there is to be a congress of religions somewhat after the same order as that at the Chicago World's Fair. Of the Chicago affair the *Christian Advocate* well says that it was "where the heathen could say what they would, and the Christians wore a tight checkrein." And so it will be again and always; for it would never do to offend the proprieties, and especially the heathen, by intimating either that Christianity saves people or that the heathen need to be saved.

#### A SAD HARVEST.

WITHIN the last three months, four of our prominent laborers engaged in foreign fields have been stricken down by disease, and laid away. Elder W. C. Grainger, laboring in Japan, died of fever the 31st of last October; Elder R. S. Webber died in St. John's, Newfoundland, November 20; and Elders D. A. Robinson and F. W. Brown died of smallpox in Calcutta, India, about December 31, the cablegram announcing their death being received Jan. 1, 1900. Further than this announcement, we have no particulars in these cases, as no letters have yet been received.

The news of the decease of Elder Webber came as a peculiar affliction to the church in Battle Creek, on account of the position he so long held in the work in this place. For years he performed pastoral labor here, endearing himself to all with whom his work brought him in contact. His uniform genial and Christ-like courtesy, and his unselfish and untiring efforts to do good to all, and to help all in every possible way, were his prominent characteristics. His labors were a great help to the church, and prized by all. And when he was called to another field of labor in the East, he was greatly missed here. Other efficient laborers have served the church in this place since his day; but Elder Webber will ever be remembered with peculiar esteem and love by a host of friends and brethren, to whose interests he devoted himself with such singleness of purpose. On his return to the East, he labored for several years in St. John, New Brunswick, where the companion of his youth was stricken down with pneumonia, and taken from his side. He was subsequently sent as a missionary to St. John's, Newfoundland, where he labored with success till his health failed him, a short time ago. A short sketch of his life in the *Richmond (Me.) Bee*, of Dec. 1, 1899, states that no man was ever held in higher esteem by his neighbors than was Elder Webber; and anyone who had had the privilege of being acquainted with him, would know that this would be the case. He was ever consistent and earnest in his Christian life; and we can but confidently suppose that he is certain of a part in the great reward, at the resurrection of the just. He died in St. John's, November 20, but was taken to his home in Richmond, Me., for burial, where services were held by Elder P. B. Osborne, in the Free Baptist church, assisted by the pastor. Elder Webber had one child, who was very suddenly prostrated with disease, and died six days before his father, neither of them knowing of the death of the other. He leaves a wife, brothers and sisters, and a large circle of more distant relatives. But his work is done; and his record is in safe keeping in the hands of our loving and gracious Heavenly Father. U. S.

WE hope none of the readers of the REVIEW are neglecting the reading of Sister Henry's articles on "Saved by Families," in the Woman's Gospel Work page. Those articles are of the greatest importance to all. This week there is other matter on that page that is of special importance: be sure to read it.

THE New York *Tribune* reminds a candidate for governor in a certain State, that "the United States Constitution guarantees to every State a republican form of government." The United States Constitution also guarantees that "neither slavery nor involuntary servitude, except as a punishment for crime, . . . shall exist within the United States, or any place subject to their jurisdiction." And yet slavery does exist, and is expected to continue to exist, in places subject to the jurisdiction of the United States, by positive arrangement of the national administration; and the nation pays to the chief slave owner ten thousand dollars a year for support. And the *Tribune* sanctions all this. What is the Constitution worth nowadays?

PRESIDENT SCHURMAN, of Cornell University and of the Philippine Commission, says: "For one thing, they [the Filipinos] are very temperate and cleanly. I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else; and the spectacle of Americans drunk awakens disgust in the Filipinos. . . . I have never seen a Filipino drunkard. . . . Probably no one thing has more damaged the American people in the eyes of the natives than this great vice of ours of indulging too freely in drink." And with all this he says that "we have forty or fifty tribes to civilize, and seven or eight of these have about three hundred thousand members each," with "one tribe of one and a half millions," and another of six hundred thousand.

A BILL was introduced in the United States Senate last Thursday, to become a law of the United States by act of Congress, providing that "when all insurrection against the authority and sovereignty of the United States in the Philippine Islands shall have been completely suppressed by the military and naval forces of the United States," then "all military, civil, and judicial powers necessary to govern the said islands shall, until otherwise provided by Congress, be vested in such persons, and shall be exercised in such manner, as the president of the United States shall direct, for maintaining and protecting the inhabitants of said islands in the full enjoyment of their liberty, property, and religion." That is a proposition that the principle of absolute authority—one-man power—shall be definitely recognized by Congress and established by its act. An administration correspondent says of this, "It is a new and novel question in American politics;" and "the exceedingly lively interest" taken in it "is one of the signs of the times." Indeed, it is. It is one of the most remarkable of the signs of the times. Do you see what it is a sign of? As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may "the repudiation of Protestant and republican principle be a sign to us." It would be impossible to repudiate republican principle more certainly than is steadily being done by this nation.