

The Advent
 Emma B. Craig
 202 2nd
 box 449
 HOLY BIBLE
 IS THE FIELD
 OF THE WORLD
 And Sabbath
REVIEW AND HERALD

"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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HEART PROMPTINGS.

I WANTED to send her some flowers,
 For 't is just two years to-day
 Since the little ones were taken
 From my neighbor over the way.
 But John said, "What good would it do her?
 And why bring up the past?"
 He was sure he "wouldn't want flowers;"
 So I gave it up at last.

Men often think us foolish
 To do these "useless" things;
 But if they call us "angels,"
 They should not clip our wings.
 There is something that tells us to do them —
 A feeling we can't resist;
 Perhaps if we gave up doing,
 There 'd be something lost and missed.

And I can't help feeling the Master
 Still speaks for us now, as when
 He defended those simple women
 Before the wiser men;
 As when, all worn and weary
 With hours in field and street,
 That woman's tears provided
 The water for his feet.

All saw that he was slighted;
 Yet the men who loved him, too,
 Might have whispered, "Useless, foolish,"
 Had they known what she would do.
 But that woman's sudden impulse,
 With love's unerring aim,
 Went straight to the heart of Jesus,
 And her deed to blessed fame.

And again, when his soul was heavy
 With the burden of unshared woe,
 Wounded by those who loved him,
 As well as by open foe,
 One heart — a woman's — answered
 With an act that met his need,
 And heaven and earth still witness
 To the fragrance of her deed.

But by some of his own disciples
 It was judged in angry haste:
 "The poor might have had the money;
 To what purpose all this waste?"
 "She hath done what she could," he answered,
 "Hath wrought a good work on me;
 And this she hath done, in my gospel
 Her endless memorial shall be."

And then, although sadly "useless,"
 One voice — a woman's — rose
 For "that just Man" — forsaken,
 Before his bitter foes.
 And all the Way of Sorrows
 Love's fearless protest came
 From that noble band of women,
 To whom he spoke by name.

Around the cross of their Master,
 They stood to the very end.
 "You can do no good," was whispered,
 Doubtless, by many a friend;
 Yet from his cross he saw them,
 And Mary, standing there,
 Heard his own voice commit her
 To John's protecting care.

"Nay, do not go to the garden,"
 Their friends, in kindness, said:
 But the women followed, weeping,
 And saw where he was laid.
 "It was useless to gather spices —
 What good will the ointment be?
 The tomb is sealed and guarded,
 There is only the stone to see."

But the women's strong devotion
 Impelled their eager feet
 To haste, in the early dawning,
 With spices and ointment sweet.
 Had they stayed and checked their feelings,
 Ah, think of the untold loss!
 For they were the first to see him
 Who died for them on the cross.

Love speaks a simple language,
 But speak it must and will,
 And our Lord doth set his sanction
 On its tender promptings still.
 He has gone himself to heaven,
 But he lives in his own to-day —
 I think I will send those flowers
 To my neighbor over the way.

— F., in Parish Visitor.

CHRIST OR BARABBAS?

MRS. E. G. WHITE.

THE scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God.

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be "holy, and just, and good." By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law.

Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary.

The world is asleep. The people know not the time of their visitation. To them the words apply: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness.

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner and are charged with rejecting and spitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory.

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, "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, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy.

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master.

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye

be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

When Christ was upon this earth, the world preferred Barabbas. And to-day the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ.

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints.

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin.

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?—They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of his Son.

"THE fear of the Lord tendeth to life."

AN EXPERIENCE.

J. A. L. DERBY.

IN thy heart of love, O Saviour! I am hiding,
'Neath thy watchful eye's protection safe abiding;
I shall never be afraid
While my trust on thee is stayed
Though by sorrows deep dismayed,
Loving Saviour.

Sweet the comfort thou dost give, precious Master!
Sure retreat and refuge dear in disaster;
In thy presence there is calm,
In thy words a soothing balm,
Every woe deliver from,
Loving Saviour.

When life's empty hopes and plans cheer no longer,
Let my trust in thee, O Christ! grow the stronger;
When time's fiercest storms prevail,
And my fragile bark assail,
Let my faith in thee ne'er fail,
Mighty Saviour.

PREPARING THE WAY.

GEORGE B. WHEELER.
(South Lancaster, Mass.)

PUBLIC sentiment is gradual in its growth. It never moves by sudden fits and starts, although it may seem at times to do so. Often there are influences at work that cause it to move rapidly. These influences are frequently brought to bear in such a way that they are unseen, or unnoticed. Opinions and public measures are sometimes presented, with which the public has no sympathy, yet they are urged in such a way that after a time they find favor, and are finally adopted. Many illustrations might be presented to prove the truthfulness of this statement.

The recent address of a prominent leader of the National Reform party, advocating the death penalty for all who would not keep Sunday as a sacred day, may shock many persons even of those who believe in Sunday laws, but that penalty is in harmony with the views they hold and are advocating of the character of Sunday sacredness. Some time ago Dr. Crafts said, in the *Golden Rule*: "The Lord's day is, then, most of all, the sign, the ensign, of the Lordship of Christ. To break the Sabbath, therefore, is to tear the flag of Christ. To desecrate the Lord's day is to trample on the ensign of the King of all kingdoms, and so is an offense kindred to treason. . . . He that desecrates the Lord's day denies the Lordship of Christ."

An article in the *North and West* says: "Upon keeping the Sabbath holy rests the preservation of God's word; upon the Bible rests morality; upon morality rests civilization; upon civilization rests human progress; and upon the substantial structure, rising like a marble statue, with the whiteness of the snow from heaven and with the firmness of the rock from the hills, stands the figure of man, his brow wreathed with the crown of human liberty, which God's fingers designed for him. Sabbath desecration is a blow struck at the base of human liberty."

This is the character of the teachings that the leaders and advocates of the Sunday-law movement are spreading over the country. The offense that they make out kindred to treason, would, if true, be worthy of death; therefore the penalty advocated in the address before the National Reform convention, and which was loudly applauded, is in harmony with their views of the offense of Sunday-breaking. And these views of Sunday-breaking are what the people of the country are now being taught.

The movement that is now going on to federate under different names the religious organizations of the country, for the purpose

of forcing Congressmen, by intimidation, to favor the reforms of the Reform Bureau is already working successfully. Many Congressmen vote on the questions differently from what they otherwise would on account of the pressure of this religious sentiment from their constituency. This is preparing the way for a national Sunday law, advocated and forced upon Congress by the very organization that is now advocating and indorsing the death penalty for those who will not keep Sunday, the mark of the beast. For this the sentiment of the country is now being worked up, thereby providing for the fulfillment of Rev. 13:15.

THE ECONOMY OF GIVING.

L. A. REED.

AND NOW a few closing words upon this subject of economy. We have found that economy is the right use of the gifts of God; that is to say, it is the right use, the best use, of all the gifts of God. It is not economy to make a good use of a part, and let the rest go to waste; for by just so much as there is waste, by just so much do we fail of being economical. And so, if we waste the largest and best gifts of God, if we waste those of most worth, though we may save all the rest, we have been far from being economical.

Suppose a man owns a mine filled with gold of priceless worth, and suppose that instead of marketing this wealth, he markets the building stone that also exists in the mine, and which brings him not a fraction of what the gold would bring; would you call him wise? would you call him economical?

If a house were burning, and some of the property within were to be saved, which would be the wise way—to save that which is of little value, or that which is of almost inestimable value? I am writing to reasonable people, and I know your answer.

And what application shall I make of it?—Simply this: You have not been economical if you have been laying up treasure for yourself, and are not rich toward God; for you have neglected the most of what you could have done, and you have lost not most, but everything, and have died like a beggar, or worse than a beggar, when you might have died as rich as God.

"Heirs of God," says the Word; is it a mockery? Some of us make it so. We save a few dollars or a little property, which never in the widest and best sense was ours,—it is not a part of us; only that which enters into our characters, and becomes a part of us, is truly ours,—and lose everything that God meant us to have, not only here, but for all the running cycles of eons of ages.

The world has its books devoted to political economy and to domestic economy. They are taught in schools, and academies, and colleges, and universities. And the idea of it all, as usually gathered, is that economy is a word for saving and hoarding and making the largest pile of wealth possible. "The practical end contemplated in political economy is the production of wealth, in the largest measure and of the highest value, and its application to the fullest and most general satisfaction of men's desires."—*Wayland*, "Elements of Political Economy." Follow out that definition at your leisure, and see how much of heathenism there is in it. Think of what it means to apply the largest measure and the highest value of wealth to the fullest and most general satisfaction of men's desires. Which way do men's full and most general desires run?—You know. And so you know which way this wealth must be applied in order that it may satisfy these most general desires to the full, and thus give men the fullest and most general satisfaction.

In nature God gives untold examples of economy. And the moth, and the rust that corrupt the treasures of earth are but one constant protest against hoarding. Earning belongs to economy, but hoarding does not. Saving belongs to economy, but savings do not. Accumulating belongs to economy, but accumulations do not. If you wish to know what is economy, look to nature; here is a husbanding of resources, but there is no stagnation anywhere,—constant action, constant change, always receiving, always giving.

He is no sort of economist who seeks only to *give*, and neglects to *receive*. Economy is a *giving* that we may *receive*, and a *receiving* that we may *give*. It is not all *giving*, or soon we would have nothing to give. It is not all *receiving*; for this is an attempt to monopolize the goodness, the gifts, of God. It is both *receiving* and *giving* rightly measured over against one another. "Freely ye have *received*, freely *give*."

THE FAITH OF JESUS.

MARY C. BALDWIN.
(Sheridan, O. T.)

IN James 2:14-26 is a lesson on faith, showing that without works our faith is useless. "For as the body without the spirit is dead, so faith without works is dead also."

Of what use is our body without the spirit?—It is dead; and nothing but the quickening, or life-giving, Spirit of God can again give it life. Then we must count our dead faith as useless as the body without the spirit, and rely on the same quickening Spirit of God to give us the living faith that will work.

For some time the message has gone forth, "Receive ye the Holy Ghost." We believe that this message is for us as a people; but, says James, "The devils also believe, and tremble." Now shall we receive this message with our old dead faith, as Satan would have us do, and only believe and tremble, as do he and his angels? Shall we not rather flee to the Life-giver, and earnestly "contend for the faith which was once delivered unto the saints"? The Lord is holding out many blessings to us, beseeching us to accept them. How our refusal to receive his proffered mercies must grieve him who has suffered so shamefully for us! He is "not willing that any should perish, but that all should come to repentance." We have been slow to receive his blessings of justification; and now, as he extends the blessing of glorification, our dead faith receives the blessing in a grave, as it were. Shall we not turn to the Lord, and contend for a living faith, for "the faith of Jesus"? His faith is a living faith, a faith that works.

When on earth, he healed the sick, cast out devils, and performed many wonderful works; and he said to his disciples, "He that believeth on me, . . . greater works than these shall he do; because I go unto my Father." Before he left them, he promised to send them the Holy Spirit, which he says he is more willing to give us than we are to give good gifts to our children. Shall we receive this blessing with a dead faith, or with the faith of Jesus, the living faith?

Long have we been teaching the commandments of God; but have we had a full realization of the faith of Jesus? May the day hasten when it may be said of us, "Here are they that keep the commandments of God, and the FAITH of Jesus."



THE CONSCIENCE.*

E. J. HIBBARD.

I WILL call your attention to 1 Tim. 1:19: "Holding faith, and a good conscience; which some having put away concerning faith, have made shipwreck." The word-for-word translation is, "Holding faith and a good conscience; which [conscience] some, having cast away, as to faith made shipwreck."

Of all the figures that could be thought of, a shipwreck is the one best fitted to show complete ruin. A person who has made shipwreck concerning his faith is in a most pitiable condition.

"*Holding* faith, and a good conscience,"—not simply *having* faith and a good conscience,—this is what we are exhorted to do. An intermittent experience will never answer. *Two things* are here mentioned, which must be *held* in order to avoid shipwreck. These are faith and a good conscience. And the text shows that when the latter is "put away," the shipwreck of the former is assured.

The query at once arises, What is a good conscience?—The answer may be given in the language of Scripture itself: "A conscience void of offense toward God, and toward men." Says Paul, "And herein do I exercise myself, to have *always* a conscience void of offense toward God, and toward men." Acts 24:16. A conscience void of offense is a heart that does not condemn. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." This is the normal condition of a Christian—a *real Christian*.

Unconverted men have consciences. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, *their conscience* also bearing witness, and their thoughts the meanwhile *accusing* or else *excusing* one another." Rom. 2:14, 15. Now a Gentile is said to be without "hope, and without God in the world" (Eph. 2:12); yet, notwithstanding this fact, he has a "conscience," and "thoughts" also, which preside over every act of his life, "accusing or else excusing." But this is not to say that *his* conscience is a perfect guide or an unerring test, although it is all the monitor he has. In fact, we *know* it is not; for is it not written, "Unto the pure all things are pure: but unto them that are *defiled* and *unbelieving* is nothing pure; but even their *mind and conscience* is *defiled*?" Unbelieving minds are always accompanied by defiled consciences. Therefore, to the extent that a person disbelieves the word of God, to that same extent are his mind and conscience defiled. And since "faith cometh by hearing, and hearing by the word of God," it follows that to the extent that we *accept* the word of God, to that extent our conscience is restored.

With these facts before us, we readily observe that all men on earth, in their natural state, have defiled consciences. Consequently,

no man in his natural state is able to know whether all his actions are right or wrong. That is, a defiled conscience does not reprove all violations of the law of God. It is "*when* the Gentiles, which have not the [written] law, do by nature the things contained in the law," that it "shows the works of the law written in their hearts." They do not *always* do it. In fact, they seldom do; *but when they do it*, and do it *naturally*,—that is, not for show or effect, but in simplicity,—it is *then* that it is *shown* that the law of God has not been wholly effaced from their hearts.

Of course many things are done which outwardly appear good, but which spring from a selfish motive. These, being artificial, are, of course, not natural, and in that case can not be done "by nature." In the time of Christ, the Pharisees represented this class. Their alms were given, their prayers offered; and all their deeds were done, "to be seen of men." This did *not* show the work of the law written in *their* hearts. And there are *some modern* Pharisees.

It has been thought by some that conscience is *simply* a creature of education, but this is not wholly true. That conscience may be somewhat affected by the education, all must admit; but to say that it is *created* by education, as would be the case if it were *simply a creature* of education, is to deny both experience and revelation.

The Jews had educated themselves to think that the blood of bulls and goats would take away sins. This must be true, else it would have been superfluous to say to them, in the letter to the Hebrews, "It is *not* possible that the blood of bulls and of goats should take away sins." This is also apparent from the fact that none of them, not even the disciples of Christ, looked for the death of the Messiah. When Jesus spoke of his death, on one occasion, "the people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" True enough, the persons who asked Christ this question might not have accepted Jesus of Nazareth as the Messiah, yet this saying conveyed their opinion of the Christ when he should come.

These people, then, who for generations had been taught that their sacrifices atoned for their sins, had consciences that were ahead of their education. Read Heb. 10:1, 2, and see if this is not so: "For the law having a shadow of good things to come, and not the very image of the things, can never *with those sacrifices* which they offered year by year continually *make the comers thereunto perfect*. For then would they not have ceased to be offered? because that the worshipers *once* purged should have had *no more conscience* of sins."

Had the sacrifices actually taken away sins, the person who once offered them should have had no more conscience of sins. They did *not* take away sins; and therefore the person offering them *did still* have a conscience of sins, even after the offerings had been made, which he supposed would take away sins. His conscience still accused him of sins after he had done that which he had been educated to believe would take them away. Again: in

*Sermon preached in the Tabernacle, Sabbath, June 3, 1899

chapter 9, verse 9, speaking of the earthly tabernacle, "which was a figure for the time then present, in which were offered both gifts and sacrifices," the Lord says that these sacrifices "could not make him that did the service perfect, as pertaining to the conscience."

We may imagine a man who had taken God's name in vain; and afterward, being convicted of the sin, had brought his offering, confessed his sin over its head, also had slain the animal, and the priest had made atonement for him, seeing only that sacrifice, and expecting that sacrifice—the blood of a bull or a goat—to take away his sin. After all was done, that man's conscience would say to him, "You are a sinner, you have violated God's law, and you have not made it right yet." A sense of condemnation lingers with him. He has not a "conscience void of offense." He has not seen the sacrifice, the blood, of Christ, which alone can cleanse the conscience; and his conscience is yet defiled.

"The wicked are like the troubled sea." All mankind are seeking that rest of soul which comes only to a conscience purged from sin. The Brahman, the Buddhist, the Mohammedan—all are seeking this same thing. The Hindu mother may cast her babe to the crocodiles in hope of quieting a guilty conscience; the father may go on a weary pilgrimage of hundreds of miles, barefoot, across India's burning sands; he may suspend himself by means of flesh-hooks high above the car of Juggernaut; he may isolate himself from home and loved ones, and deprive himself of all pleasures and comforts, and of most of the necessities of life,—these, and a thousand other acts of penance may be performed, and yet no peace, no rest. Condemnation fills the heart; the conscience smites.

When we examine *one* man-made remedy for sin, we see the principle that underlies all. Man can not purchase pardon by any sacrifice or penance that *he himself can make*. "The wicked are like the troubled sea, when it *can not rest*, whose waters cast up mire and dirt. There is *no peace*, saith my God, to the wicked." Isa. 57:20, 21.

Why all this unrest? Why all this conflict and condemnation?—Simply because man's mind, his will, his way, are out of harmony with God's. "The carnal mind is enmity against God: for it is not subject to the law of God." "All we like sheep have *gone astray*; we have turned *every one to his own way*." "Let the wicked forsake *his way*, and the unrighteous man *his thoughts*: and let him return unto the Lord, and he will have *mercy* upon him; and to our God, for he will abundantly pardon. For *my thoughts* are not *your thoughts*, neither are *your ways my ways*, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Our *ways* are but the natural products of our *thoughts*. Hence, to change our *ways*, our thoughts must first be changed. And since thought is but a product of the mind, a changed mind,—that is, a *new* mind—will produce new thoughts and new habits. "Let *this mind* be in you, which was also in Christ Jesus." Phil. 2:5. He has expressed his *mind* in his *word*. Then "let the word of Christ dwell in you richly." "The *word* of God" effectually "worketh also in you THAT BELIEVE."

Of Abraham it is written: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but *for us* also, to whom it shall be imputed, if *we believe* on him that raised up Jesus our Lord from the dead;

who was delivered *for our offenses*, and was raised again for our justification."

Here, then, is the atonement offered by God himself for guilty man. Christ, the Son of the infinite God, "was delivered" to death "for our offenses." How do we *know* that this offering satisfies the demands of divine justice?—Simply because the Lord says so. Is not that enough? But is there no satisfaction to him that believes? no rest? no peace within?—Indeed there is. And right here is the point where the offering of Christ is shown to be the only way whereby sin may be pardoned, and its condemnation removed. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall *the blood of Christ*, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?" Heb. 9:13, 14. "Being justified by faith, we *have peace* with God through our Lord Jesus Christ;" "*for he is our peace*."

(To be concluded.)

LOOK HEAVENWARD.

MRS. P. ALDERMAN.
(Madison, Ohio.)

OPEN thy soul windows up toward the sky;
Catch the bright rays
That fall from His presence who dwelleth on high,
To gladden thy days;
For Jesus the darkness will surely dispel,
And loosen thy tongue the sweet story to tell
Of his excellent ways.

Though narrow the pathway to God, it is plain:
His footsteps are there.
In cloud or in sunshine, in tempest and rain,
He makes it all fair.
The smile of his presence is dearer to me
Than all the world's jewels, from land or from sea,
Though costly and rare.

HOW TO DEAL WITH ERROR.

H. F. PHELPS.
(St. Paul, Minn.)

THE following from Mr. Moody, as given in the *Literary Digest*, is worthy of a place in the *REVIEW AND HERALD*. It contains a good lesson for those who should feed the flock of God with food well winnowed. Mr. Moody says:—

A statement of error is like dropping a seed. It often suggests what would otherwise never occur to a man. I once heard a man combat the very liberal views of two able men. The men who were supposed to be un-sound were so much more able than the one who criticised them that I found, unconsciously, that my sympathies were being roused in their behalf. This taught me a lesson that it is always a dangerous thing to attack men who hold error.

It is for this reason that Christ's teaching was always constructive. He gave little attention to tearing down, because he knew that as light dispels darkness, so truth scatters error. His method of dealing with error was largely to ignore it, letting it melt away in the warm glow of the full intensity of truth expressed in love. But most important of all, let us remember the injunction of the apostle Peter, "Above all things, have fervent charity among yourselves." Let us hold truth, but by all means let us hold it in love, and not with a theological club.

Now there are several points worthy of consideration in this. "A statement of error is like dropping a seed." When we drop a seed, it is supposed that it will grow. That is why we drop the seed. But when we drop a seed of error, by quoting the words or statements of those in error, would we like to have it grow? We quote it for the sake of refuting the error. But why not refute the error by presenting advance truth? In so doing, the error will vanish in the minds of the honest, without the sowing of a seed of error for some one to catch up, who, in all probability, would never have thought of the error or of the would-be argument if we had not quoted it. On this point the Spirit of God has spoken:

"Let your pens trace advance truth." And the voice should do likewise.

This is the quotation in full, as found in "Special Testimony for Ministers and Workers," No. 4, pages 22, 23: "The pen so often traces words that are sharp, and by *repeating the statements* of the advocates of error, our brethren sometimes *give currency to the error*. This is a *mistake*. Let your pen trace advance truth."

This is so very plain that it needs no comment. The Spirit of God is able to say just what it means, just what is for our good, and for the good of the cause of God as well. From a careful consideration of the foregoing quotation, it seems to the writer that in dealing with error—imperialism, for instance—we should present the truth in contrast,—hit the very "thing" itself, and hit it hard, with the truth of God. We can even name the error, the very thing we are after, and show how the truth of God proves that it is an error; and all this without giving quotations or so-called arguments of the error. The need of naming the "thing" is because many persons have so benumbed the finer faculties of the mind by indulgence of appetite that they would not be able to see the application if the thing were not named. With many the mind is rendered so obtuse by stimulants and narcotics that they can not see clearly. So we may name the thing; but we do *not* need to quote the error.

Another very suggestive word in this quotation from Mr. Moody, is that deep-meaning word "constructive." There is altogether too much tearing down, and not enough building up, in this world. It is the work of Christ, and of all who co-operate with him, to build up. But it is the work of an enemy to tear down. When Christ was here among men, his work was to counteract the work of the enemy. And, as noticed by Mr. Moody, he did it by "the full intensity of truth expressed in love." And the followers of Christ must do the same. This, indeed, will be the chief characteristic of the people of God in the crisis that is before them. Christ will, by them, be represented before the world. The world is in perishing need of Christ. All the world will see Christ in his people. And seeing Christ in his people will lead every honest soul to flee out of Babylon.

Another point: "Have fervent charity among yourselves." But this never can be secured in any other manner, nor will it be manifested in any other manner, than that set forth by the Spirit of God through his servant Paul, "which is, Christ in you,"—Christ in the believer. When Christ is seen by the world, in his people, in all his fullness, then there will also be found "fervent charity" among them. And that charity will manifest itself toward the erring, to the extent that its possessors will not judge the motives of any soul of man, not even of their persecutors. They will not judge the motives of even the most zealous National Reformer, nor of the most ardent imperialist; in fact, they will "judge nothing before the time."

"FORASMUCH as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3.

Where did Paul find this manifest declaration?—It does not require much wisdom to see that the epistle that is now written in the hearts of believers by the Spirit of God, was once written in tables of stone. Jeremiah was the one who made the declaration: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

WILLIAM BRICKEY.



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

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

SAVED BY FAMILIES.

THE position to which God has exalted the family in his plan of work for the earth is so important as to cause the thoughtful mind to marvel. In the first place, it has cost not a little to fit up this earth for a people, and, later on, to redeem it from its traitorous betrayal. The long, long war against the enemy into whose hands the primeval home was betrayed would soon have drained any but a kingdom blessed with inexhaustible resources. And all this outlay of treasure has been for the preservation of the family; for there is the heritage of God, and his only reward for all that he has expended in the earth, both to create and to redeem. Ps. 127:3.

The home is the safety deposit. The family, like an ornament set with jewels, is the chief glory of the crown that is to be worn by the King of the whole earth at his coronation.

This being so, we would naturally suppose that God would not have taken any risk in preserving his heritage; but for some reason he chose the risk of utter loss rather than to have all assured by any arbitrary means. And this leads to the conclusion that no arbitrary methods will preserve anything that is worth having. Although such immense interests are depending upon the result, God has given to the head of the family the power to deny his claim, disregard his every right, and shut him out of his reward. But in taking this risk, God has revealed his confidence in the strength of the tie that binds these human fractions into the family unit.

He has by this made known his estimate of the measure of the Spirit manifested in parental instinct, which is undoubtedly the strongest manifestation of the power of God in human life, and which has been set apart for a special service in the gospel. The danger that his children might be ruined by following his bad example, and for lack of his safe leading, has constrained many a father to forsake an evil course, and to so consider his relations to God as to bring him to repentance and salvation. Many a mother has been forced to call upon God, and to begin such a life of prayer as led to a true consecration of herself, because of her sense of inability to train her children aright.

Here again the children of this world have been wiser in their generation than the children of light; for tradesmen and saloon keepers everywhere recognize the importance, and make much, of the family, and the opportunity that it affords them to make a profit out of any trade. Goods of all sorts bear the family label, even down to liquors and soap; and yet family religion has not come to be a very widely recognized factor. The church, of course, in a way recognizes the family; but when you come to look for signs of the recognition, you will be disappointed. The hymns of the church reveal this lack. A few pages in our own hymn-book are given to "family devotion," but only four of these hymns make any reference to the family; and one of these, number 549, presupposes

that the children are to "remain regardless of Thy word without a hope of heaven." The same significant omission of family mention is to be found in nearly every hymn-book that I have ever examined, and I have examined a great many. And, strange as it may seem, I have been regarded as guilty of "raising a breeze" more than once by saying that God intends to save us by families; and have been met on the right and on the left with questions and quotations intended to nullify that statement. I have more than once been challenged with every token of belligerence to "prove it," just as if by such an utterance I had brought them bad news instead of the most precious of all truths.

For my part, the strongest consolation that the gospel has for me is not that by its gracious provisions I myself am to have an eternal home in the new earth, but that it is God's purpose to place my family there with me; that those for whom I longed and suffered, whom I loved so much better than self that if there could not be eternal life enough to go round, I would gladly surrender my share to them, and rejoice in the privilege, are included in the same promise upon which I rest my all of hope. Acts 2:38, 39.

In one instance, even this summer of 1899, I discovered such a condition of things at the conclusion of one study on this subject that I was constrained to say that if it were possible for any people to convince the race of mothers that it was certain that with all their best efforts they must of necessity lose a part of their children by eternal death, it would certainly work to separate those mothers from Christ; for, unless restrained by a rare gift of sanctified intelligence, a mother will follow her child wherever it must go, even if she has to sin to do it. And this is an expression of God in essential motherhood, of the same quality as that which sent Christ down, and which in Christ came himself down, into the depths of eternal death to redeem the family that had been sold to sin, and was reserved for destruction.

S. M. I. H.

A PRACTICAL SUGGESTION.

I EXTRACT the following suggestion from a recent letter, hoping that if it is read by any of our sisters who live in a place where this kind of work is not done, they will make an effort in this direction at once:—

In my travels last summer I noticed one thing especially in which we as a people fail. There is a wide field for us to occupy among the traveling public. In depots where change of cars require many to wait for hours, our reading-matter should be put in racks, which should be daily supplied. In the many depots which I have been in, I found only one with a reading-rack for our publications, and that, I am sorry to say, was empty. I believe that a great many persons could be reached with the truth by keeping the reading-racks in our large cities well filled with up-to-date papers. I know of many homes where our literature is wasted after being read by the family. It is certainly too precious for this. I believe these silent messengers bring as many persons into the truth as does the teaching from the desk. If it had not been for one dear sister's placing the *Signs of the Times* in my hands, I should be in moral darkness to-day.

EXTRACTS FROM CORRESPONDENCE.

I HAVE been thinking for some time of writing you again, but have not had the opportunity, and the Lord himself seems to be answering the very questions I was thinking of asking you; or rather, he is making my course more plain in the very things I was thinking of asking your advice about.

The following has such a true, cheerful ring of faith that I am sure it will help many of our prayer circle who are still anxiously waiting for tokens:—

Through faith I have the assurance that my husband will soon be with me in the truth, although as yet he has not taken a step in that direction as I can see; but I have full assurance that God will soon answer my prayers for him.

A WOMAN-MINISTRY.

SINCE the announcement of the death of Sister S. M. I. Henry, no doubt the query runs in many minds, What shall become of the work of which she was the leader? To all we would say that the work started among the women was of the Lord, and he will see to it that it is carried forward. It would be well to reread carefully the leaflet "A Special Call to Our Women." In this leaflet you will get the very idea, set forth in the Testimony, which God would have our women everywhere take hold of.

It is true that the leader in the movement has fallen at her post of duty, and is resting in the Lord; but her work goes on. The women who have responded to the call have the same ministry that they had while Sister Henry was alive. There is just as much need of their continuing their work as ever. The woman-ministry will continue as long as the work of the gospel continues.

There is no reason why the work outlined by Sister Henry should be discontinued, when, in fact, it was getting nicely under way. Hundreds of persons have expressed themselves as having received help, some through the REVIEW, and others by personal letters. This work has been planned for weeks in advance. The department in the REVIEW will be kept up, and the personal correspondence will continue. Miss Durland, who has been closely associated with Sister Henry in her writing, will be continued in the same line. All letters, requests for prayers, and items of experience should be addressed to Miss Grace Durland, 271 West Main St., Battle Creek, Mich., and she will see that proper attention is given such correspondence.

There may be other women whose names are not on the lists in Miss Durland's office, who would like to study and take part in this work. If so, they may be supplied with the leaflets as well as with the study-cards that Sister Henry had prepared.

The work with our German sisters will continue as before, Mrs. Marie Beermann, of Santa Rosa, Cal., taking the lead. Mrs. Mary B. Hansen, of Ruthven, Iowa, is taking up this work among the Scandinavians. Mrs. Vesta J. Farnsworth is also taking up this work in the Australasian Union Conference.

Since your leader has had to lay down the burden, does it not seem to indicate that God would have you all buckle on the armor a little tighter, and carry on the work to completion? "There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour."

Although Sister Henry can not speak to you in person, you can receive great benefit from her experience, in the books "Studies in Home and Child Life," "The Abiding Spirit," and other of her publications.

L. A. HOOPES, Sec. Gen. Conf.



AN OPEN SECRET.

WHAT is it that gives to the plainest face
The charm of sweetest beauty?
Not the thought of the duty of happiness,
But the happiness of duty.

This is life's lesson, children dear:
They are blest who learn it early;
For it brightens the darkest day with cheer,
Though fortune's face be surly.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving—

Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong,
With a sunny satisfaction;

And if we never leave this path
For the thing the world calls pleasure,
There will come to meet us a heavenly joy
Beyond all power to measure.

For on this narrow, quiet way
God's angels move forever,
Waiting to crown, with peace divine,
Our every high endeavor.

Yes, this is what sheds on the lowliest life
The glow of the sweetest beauty:
Not the thought of the duty of happiness,
But the happiness of duty.

— Selected.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

SOME receive the idea that in order to carry out that separation from the world that the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed, and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women.

The favorite theme of this class is pride of dress. Decency, taste, and order they regard as pride. And according to the dress of

these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress and its arrangement upon the person is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility.

The followers of Christ are represented by him as the salt of the earth and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless in their dress and person; loose in their business transactions, as their dress represents; coarse, un-courteous, and rough in their manners; low in their conversation; at the same time regarding these miserable traits as marks of true humility and Christian life. Think you that if our Saviour were upon earth, he would point to them as being the salt of the earth and the light of the world?—No, never!

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin.

Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.

LONDON papers say that the health of Florence Nightingale is so enfeebled that she can not live much longer.

HEALTH WORK AN ENTERING WEDGE.

ANNIE HEMMING.
(Mount Sterling, Ky.)

IF some intelligent, whole-hearted Seventh-day Adventist family would come here and live among the people, doing some of the many little things that must be done in pioneer work, such as visiting the sick, showing the women of their neighborhood how to make healthful garments; going into the kitchen and teaching them how to make good bread; loaning them papers and books; inviting them to our Sabbath-school; teaching mothers the effect of diet upon the health and morals of their children, —if some one would do this work, it would leave me free to go on with my Bible work, and the results of that work would be much greater.

I spoke on the subject of diet several times before the W. C. T. U. One Thursday the president asked me to conduct the mothers' meeting. The subject for the occasion was Reverence. I changed it to Reverence for the Body; and after talking from some Bible texts, read extracts from "Healthful Living." The precious light was much appreciated, judging from the remarks of those who shook hands with me at the close of the meeting. The secretary said, "I pity the one who takes charge of the next meeting."

After a Bible reading, one who has recently begun to keep the Sabbath said, "Why did not I know these truths years ago? How different things would now be with me!" Let us each ask ourselves, Am I responsible for others not having had an opportunity to learn these things years ago?

"SHE HATH DONE WHAT SHE COULD."

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

MANY excuse themselves from the Lord's work because they see so little to do. Their field is so small that they do not think it worth while to cultivate it; so they sit with folded hands, and sigh for something to do. To all such I send the following quarterly report of work done by one sister no longer young, with delicate health. She lives alone, so far as human companionship is concerned. She can not go far from her little home, but she improves every opportunity to do something for the Master. No one goes from her door without a word of love and tender entreaty.

This is sent as an encouragement to others. The report is as follows: Letters written, 19; letters received, 10; visits or gospel talks, 180; papers loaned or given away, 82; papers sent by mail, 25; pages of books and tracts loaned or given away, 1,567; pages of books and tracts sold, 2,470. Orders taken and books and periodicals delivered: "Healthful Living," 7; *Gospel of Health*, 10; *Good Health*, 2. Bible readings and cottage meetings, 12, with an average attendance of seven persons. Gospel of Health reading circles held, 10, with an average attendance of six. Samples of health foods distributed, 24. Ordered and distributed Quarter-Centennial number of the *Signs of the Times*, 25.

This is more than some whole churches do. If each person were as earnest, what might not be accomplished in the cause of God in a very short time! This sister seldom allows a person to go from her home without a season of prayer. Often has my heart been made light by a short call upon her. No complaining, no murmuring, comes from her lips, although her health is frail.

Let us consecrate ourselves anew to God to improve every opportunity to work in the vineyard as never before.



ARE YOU A BEREAN?

MRS. W. C. SISLEY.
(Battle Creek, Mich.)

If you are not a Berean, now is your opportunity to become one. Since our missionary society has taken up the study of the book of Daniel, that dear old book which in the past has received much study by many of us, we find new pleasure in again considering the familiar texts. And as we read again, in Dan. 2:28, how God revealed to Nebuchadnezzar "what shall be in the latter days," we see that the intelligence concerns us infinitely more that it could anyone else: *that it is for us*. There is a special meaning in the injunction, "Study the books of Daniel and the Revelation."

Let us study them,—study them with a heart, with a purpose,—and see if our hearts will not burn within us to tell the news to some one else. It is too good to keep. Get your missionary readers to study with you. Visit, write, get others interested whenever possible. Our Berean Circle has no confines. No one is shut out. A circle may be composed of one lone person or of many persons—the more the better.

The outline studies in the REVIEW, *Instructor*, and *Missionary Magazine* are just the thing to use in connection with the Bible, "Thoughts on Daniel," etc.

May God give us each a proper appreciation of our privileges, and may we be, every one, *Bereans* indeed.

BEREAN LIBRARY STUDY.

(February 4-10.)

A MEMBER of the Circle writes: "It would be much easier for me to get my lessons if the page and paragraph answering each question were given in connection with the questions." Of what value is a question that points out the answer so clearly that the one studying may read the answer, or tell the answer, *without thinking*? The value of any question is measured by the stimulus it gives to thought. First study carefully the pages assigned for the lesson, without reference to the questions. Then take each question, and review all that pertains to the answer. Next boil down the knowledge you have gained concerning that point into a clear, definite statement that will be an answer to the question in your own words. In order to increase your ability to express intelligently what you have learned, tell it to some one, or repeat it to yourself several times. If it be a particularly hard point, write it out, just for your own benefit. Keep thinking of it, and talking of it, until you have mastered it. In this way these studies may be made of far more benefit than if the questions were so arranged that certain sentences or paragraphs could be cited as the direct answers.

Lesson 10.

(Dan. 8: 1-14; "Thoughts on Daniel," pages 145-159.)

1. Why were different portions of the book of Daniel originally written in different languages?

2. When, where, and under what circumstances was the vision of Daniel 8 given?

3. Study the symbol of the ram, and describe the special features of the Medo-Persian kingdom that are revealed by it.

4. Describe the appearance and movements of the goat, and cite the corresponding history of Grecia.

5. What tradition caused the Grecian people to be called "the goat's people"?

6. Give a concise account of the overthrow of the Persian Empire by Alexander, connecting each point with the prophecy of Dan. 8: 6, 7.

7. Describe the remarkable fulfillment of Dan. 8: 8, fixing in mind particularly the divisions of the empire represented by the four horns.

8. What two applications of the symbol of the little horn are given consideration in the text-book?

9. Try to become so familiar with each of the ten points which denote that the little horn is a symbol of Rome, that you can show the proper application of each expression in Dan. 8: 9-12.

10. How does the vision close? What is meant by the "daily sacrifice" and the "transgression of desolation"? What is the literal rendering of the sentence? What powers are included under each of these heads?

11. Whom does the Lord consider the objects of greatest importance upon earth?

Review Topics.

1. Describe the symbols representing Medo-Persia, in the second, seventh, and eighth chapters of Daniel, and review the corresponding characteristics of that kingdom.

2. Review the various symbols used to represent Grecia, in Daniel's prophecies, pointing out the fitness of each one in portraying that kingdom.

3. What have been the prominent characteristics of Rome, as set forth in the prophecies previously studied?

4. Present in a connected way the history of Rome as foretold in Dan. 8: 9-12.

5. What is meant by the question asked in Dan. 8: 13?

6. Recount the marvelous care of God for his people during the contest between the Persian and Grecian armies. See notes on these studies in the *Youth's Instructor* of February 1.

FEBRUARY STUDY OF THE FIELD: PART I.

"The Geography of China."

(Text-book, *February Magazine*.)

The first two studies for February are based upon the article entitled, "The Geography of China." This has been divided for the benefit of those whose time to devote to the Reading Circle work is limited. We would urge the use of the map in these studies, as it will aid much in locating the different places mentioned.

1. What proportion of the territory of Asia does the Chinese Empire cover? Of the inhabitable globe?

2. Give its area and extent. How is it divided?

3. How is China Proper divided? What can you say of the population and civilization?

4. How does the area of this division compare with that of Great Britain? of the United States?

5. Mention some of the names by which China has been, and is, known. What does Isaiah call it? Give reference. Why has it been called the Celestial Empire?

6. Describe the great wall and the rivers of China.

7. Upon what does China depend almost entirely for transportation?

8. What can you say of the forests? of the wild animals? of the flowers?

9. Tell what you can of the grand canal.

10. Mention some of the products and foods.

Do NOT get into the habit of asking to be excused from duty. In olden times some said, "I pray thee have me excused," and none of those persons were permitted to taste of that supper.

THE TRUE PRINCIPLE.

CLARENCE SANTEE.

THE true principle in genuine missionary work has none of self in it. It includes the whole world in an even balance. Then the question is only, Where ought the effort to be put forth at this time, and to what extent? When this is settled, though the place may be at the opposite side of the earth, the money needed will be as cheerfully given by the one who has this heaven-born spirit as if it were for work to be done in his own school district.

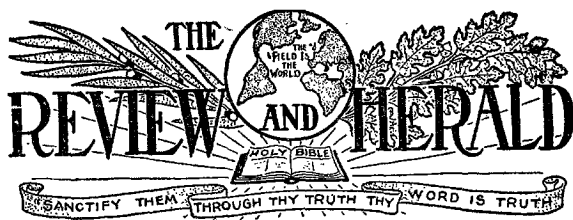
I have feared that although we are willing to listen to lessons on missionary needs and efforts, and feel stirred with the presentation of them, we might still be strangers to the real missionary spirit. The *heart* of the true missionary life must ever be the desire urging every worker to do his best in the place where the truth has never been heard.

It is indeed hard to eliminate *self*. Why do I wish a special work done near me? I may see the needs there more easily than in other places. Do you not suppose that every Christian sees the needs in his own locality in the same way? But does that make that field the most destitute of all fields? Your own presence there says No. Because if you are in the truth, there is one worker already in that field, while there are still many fields where there are none, and never has been one with "present truth." But some say, "I will pay so much if a laborer will come here, and it will not cost the society anything!" If there is another field that is more needy, should you not give the same amount for a laborer there? If you would not, why not? If you would settle in another field, where would your money then be most willingly given? Is it always where *self* can be the most likely to get a part, at least, of the good of what we give? We must pray more fervently for God to give us a willing heart to let *self* indeed die, not alone in name, but sink into the soil out of sight. Then the power of the Lord can act upon our heart, and the result will be a new life springing from the hidden source, which will bring forth many fold.

Christ says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24. We may form resolutions, we may wish to do many things, and wait for opportunities, but unless the seed of love for the lost, and those who may yet be lost, has been planted by the Lord in the heart, it can not grow. The soil may at times be stirred, but it will remain vacant. "It abideth alone." Then first we must know that he has given his Spirit to us; and having this assurance, we can say to the ones whom the Lord has set over the work: "These are the needs that we see around us; but if there are fields that are more needy, send the workers to those fields, and we will do what we can, and praise the Lord that he is sending the rain to other parts of the earth."

Soon all parts of the earth will have been sown, harvested, garnered. There will not be a soul that will be saddened by the knowledge that his surrender was the cause of some other soul's being saved in that glad day. He that is the greatest in heaven will be the one who has faithfully served the greatest number. Here, greatness consists in being served by the greatest number; there, he who is greatest serves the greatest number. One is the spirit of *self*, the other, the Spirit of Christ. The one destroys all others to save *self*, and in the end meets death. The other becomes a savor of life unto life to all, and in the end gains eternal life.

"THE SON of man came not to be ministered unto, but to minister."



BATTLE CREEK, MICH., JANUARY 30, 1900.

ALONZO T. JONES, } EDITORS.
URIAH SMITH. }

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THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

The hour of God's judgment is come. This is the basic fact of the great threefold message, which forms the complete Third Angel's Message.

The Third Angel's Message is therefore the judgment message. This has been already shown to some extent, and will be seen more and more as we advance in the study of the message.

This message is to prepare for the judgment all who will be prepared for that crisis of human destiny. Accordingly all who accept this message will enter into the judgment, they will subject themselves to all the tests of the judgment.

They will open the whole life to Him who is the Judge; for "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. And because God will bring every work into judgment, with every secret thing, all people are exhorted to "fear God, and keep his commandments." Verse 13.

This word in Ecclesiastes is complemented and emphasized in the word of this great threefold message, in which the everlasting gospel is preached to them that dwell on the earth,—to every nation: and kindred and tongue and people,—saying, with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come. . . . Here are they that keep the commandments of God, and the faith of Jesus."

They that have sinned in the law, that is, with a knowledge of the law of God, "shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." And since now the "hour of his judgment is come," and since all to whom this message comes will be judged by the law of God, it is certain that all who accept the message will set their whole lives in the light of that law, that every secret thing that is out of harmony with that holy law may be searched out and put away.

For that law does reach the most secret things, the very thoughts and intents of the heart. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [vain fellow], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22.

Therefore with all who accept this message in sincerity, the prayer will constantly be, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. Every one who prays thus, every one who thus opens the life to God, and invites him in to search and see if there be any wicked way there,—every such one will be prepared for the crisis of the judgment whenever it may come. For then God will search the heart and purify the life, and make it all that it must be to be holy before God. And every one who does this will be led by the Lord in the way everlasting.

And why should it ever be otherwise? And of all times, now, in the hour of his judgment, why should it ever be otherwise? For does not God see all the life anyhow? Are not all things "naked and opened unto the eyes of him with whom we have

to do"? Can anything be hidden from him? Are not our secret sins set in the light of his countenance? Ps. 90:8. Has he not searched us and known us? Does he not know our very thought "afar off," long before we think it?

Since all this is true every moment of every life anyhow, what kind of person must he be who will pass along day after day and year after year as if it were not so at all? And since it is all true every moment of every life, and since we are now in the time when it is especially true in the fact that the hour of his judgment is come, what kind of person would he be who would professedly accept this message that the hour of His judgment is come, and then would pass along a single day as if it were not so?

No, no; no such thing as that can ever be, with the people of this judgment message. It comes to them as the judgment message, they accept it as the judgment message, and accordingly they enter hourly into the judgment. Since he has set our secret sins in the light of his countenance, we ourselves will set our secret sins in the light of his countenance. Since he has searched us and known us, we will hourly say unto him, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Since all things are naked and opened unto the eyes of him with whom we have to do, we ourselves will constantly hold all things naked and opened unto the eyes of him with whom we have to do.

Then God will occupy all the life, and will cleanse and purify it by his own presence, making it a fit habitation for himself to dwell in. Then he will clothe us with the garments of his own salvation, and will put upon us the robe of his own righteousness. And then, when the crisis in the judgment as to each individual comes, with Christ thus presenting us faultless before the presence of his glory with exceeding joy, the glad word will thrill each soul, He "is righteous, let him be righteous still." He "is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Thank the Lord for such a precious message of faithful warning. Praise God for such a glorious message of justification, sanctification, and redemption.

THE MILLENNIUM.

We have seen that at the coming of the Lord all the righteous dead are raised, and all the righteous living are translated; and all, "together," are caught away from the earth to meet the Lord: that all the wicked are slain upon the earth by "the brightness of his coming" and the terrors of that great day. We have seen that thus the earth is made desolate; and in this "land not inhabited," Satan,—Azazel,—the antitype of the scapegoat, is cast out for the thousand years. This is the Millennium on the earth.

But what of the righteous? What is their Millennium? Where are they during this thousand years? As already stated, at the coming of the Lord and the resurrection of the righteous, which is the beginning of the thousand years, all the righteous are caught away from the earth, even as saith the scripture: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Now, what next becomes of these? In his resurrection from the dead, Christ was "the first fruits of them that slept." 1 Cor. 15:20. In connection with his resurrection also "many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:50-53. This "multitude of captives" Jesus led when he ascended up on high. Eph. 4:8, margin. In his resurrection of the saints he "spoiled" the "principalities and powers" that were at enmity with God. And when he led these saints, "up on high," this was his triumph over these principalities and powers. Col. 2:15.

This resurrection of Christ and the saints was the antitype of the wave offering of "the first fruits" of the harvest, which, annually, on the sixteenth day of the first month, was waved before the Lord. Lev. 23:10-12. That wave sheaf of the first fruits offered to the Lord was a sample of the whole harvest. Accordingly, Christ and these saints rising from the dead, "the first fruits of them that slept," as the antitype of that wave sheaf of the first fruits in the Levitical law, were a sample of the whole harvest of saints that should be gathered from all the earth, in all ages. As with these, so with all the others. And as these ascended up on high with Christ when he ascended, so will all the other saints from this world ascend up on high with Christ when he ascends again.

Those who ascended to heaven with Jesus in triumph, after his resurrection, were seen by John in heaven. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. 5:9, 10. Accordingly of all that shall be redeemed when Jesus comes the second time, and who ascend with him at the beginning of the thousand years, it is written: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

To this also witnesses the word in Daniel: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

"Judgment was given unto them." What judgment is this? Bear in mind that the wicked are, at this time, in the thousand years, all dead. They have not been judged; their judgment is yet to come; for they "lived not again until the thousand years were finished." It is true that, by their being wicked, and having been found wicked at the coming of the Lord, this settles it that they can not be saved; but that does not settle all the questions of the judgment as to them. Every man is to receive according to the things done in his body, "whether . . . good or bad." 2 Cor. 5:10. Every man is to be judged according to his works. Rev. 20:12, 13. And since God is not an arbitrary governor or judge, but governs only with the consent of the governed, the judgment that shall come upon each of the wicked must be such, and so well understood, that all, even the wicked themselves, will acknowledge the perfect justice of it. Therefore the Lord, the righteous Judge, takes into his counsels concerning the final judgment all these who have been redeemed from the earth, who have been men among these other men who can not be saved, who know all the circumstances among which these men lived, sinned, and rejected salvation. The Lord Jesus himself came to this world and became a man, and lived thus among men, in order that he might be a righteous judge of those who must be lost, as well as a faithful high priest of all who shall be saved.

And so it is written that not only the judgment is given to the saints, but: "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3.

This is true, because the angels that sinned, as well as wicked men, are reserved unto judgment. 2 Peter 2:4, 9; Jude 6-8. And this judgment is given to the saints at the coming of the Lord; for it is written, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

Thus, in the case of the righteous, the Millennium is in heaven. By the righteous the Millennium is spent in the presence of God, in company with Christ, in association with all the gladsome, heavenly host. They are priests of God and of Christ, and reign with him a thousand years.

Thank the Lord. Who will not enjoy this blessed Millennium? All its blessings, its glory, and its joy are for all. And in the Third Angel's Message the preparatory, gathering call of this grand Millennium is now sounding to every nation and kindred and tongue and people. Listen to the call. Accept the invitation. Get ready, get ready, get ready.

STUDIES IN GALATIANS.

Gal. 3:18.

"For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

The Greek words are *ἐκ νόμου*, "of law," not *ἐκ τοῦ νόμου*, "of the law," signifying law in general, rather than any particular law. Thus the inheritance, exactly as justification, is received altogether by faith, and not at all by the works or deeds of any law.

It can not possibly be otherwise, because the inheritance is the first and grand object in the call of Abraham. For, *first of all*, God said to Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, *unto a land that I will show thee.*" Gen. 12:1. And in this "he was called to go out into a place which he should after receive *for an inheritance;*" and when so called, he "obeyed; and he went out, not knowing whither he went." Heb. 11:8.

And since this inheritance is altogether in *the world to come*, and includes the *whole world to come*, it is absolutely impossible for any one ever to obtain it by works. It was and is impossible for Abraham or any other man ever to work enough to earn it; and so, since the inheritance is so utterly beyond all possible reach of the works of any man, in the nature of things it must come only as the gift of God, and can be received by men only by faith, altogether as the gift of God.

And since the inheritance is the one great object in the call of Abraham, everything else that came from God to Abraham was only contributory to this great object: it was only to fit Abraham to enter upon and enjoy in all its fullness that wondrous inheritance which is the original and settled object of the call to him.

For instance, God said to Abraham: "I will bless thee." This blessing is essential to entering upon the inheritance; for no one who is under the curse can possibly have any part in the inheritance. Therefore, to be relieved from the curse, and to be put under the blessing, of God, is an essential to any one's ever having any part in the inheritance. And this blessing upon Abraham, relieving him from the curse, and preparing him for the inheritance, was to be extended, through him, to all the families of the earth, that these also might be relieved of the curse and receive the blessing, and thus have a part in the grand inheritance.

Again: we have found that in the covenant with Abraham there was sacrifice and a priesthood—the Melchisedec priesthood. This also was essential to the entering upon the inheritance, because "all have sinned," and "without shedding of blood is no remission." Therefore every one who will enter upon that grand inheritance must be absolutely cleansed and purified from all sin. But this can be done only by that great sacrifice which God made in the gift of his Son, and by the ministration of that priest and priesthood of Christ unto which he was ordained by God alone, "after the order of Melchisedec." Thus the sacrifice and service of the priesthood are also essential in behalf of every soul who shall enter into that inheritance, and are essential in order that he may enter into that inheritance.

Righteousness is essential to the entering upon that inheritance. It is an eternal inheritance: the righteousness, which alone can fit anyone to enter upon the inheritance, must be eternal righteous-

ness. But the only righteousness that is eternal is the righteousness of God. To this no man can possibly attain by works, or anything that he can do. It is only the righteousness of God; and it can come to man only as the free gift of God, and can be received by man only by faith.

Again: as this inheritance is an eternal inheritance, whosoever enters upon it must have eternal life in order to possess it. But all have sinned, and "the wages of sin is death." How, then, can these who are subject only to death ever obtain eternal life by any works that they can do?—It simply can not be done. This life, therefore, being eternal life, must come from him who is eternal—the only source of eternal life, which is God. It can, therefore, come to men in no conceivable way except as the gift of God, and can be received only by faith. And since only in the way of righteousness is life, only in the way of eternal righteousness can be eternal life. And these both being essential to entering upon the inheritance, every soul who will ever enter upon that inheritance must have these. And they can come only as the gift of God, received only by faith.

Thus the inheritance being the great and original object of the call of Abraham; that inheritance being altogether the gift of God; and it being impossible for man ever to have obtained it otherwise, it follows that everything that can help man unto that inheritance, and fit him for the inheritance, must also be altogether from God, as the gift of God, received by men only by faith. And since the blessing of God, the sacrifice and priesthood of Christ, eternal righteousness, and eternal life, are the essentials to receiving the inheritance; and since all these are utterly beyond any possible reach of man by anything that he can do, it follows that these all, in the nature of things, come as the gift of God, and are obtained by men only by faith in God.

And, thank the Lord, he *has given* all these.

He has given the blessing; for it is written: "Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed us* with all spiritual blessings in heavenly things in Christ;" and "sent him to bless you, in turning away every one of you from his iniquities."

He has given his only begotten Son, the "Lamb of God, which taketh away the sin of the world." He has made him our great high priest, who "ever liveth to make intercession" for us.

He has given his righteousness, the free gift of God "unto all and upon all them that believe: for there is no difference." To every creature he has sent his gospel, wherein is "the righteousness of God revealed from faith to faith."

He has given eternal life; for it is written: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. And the Son of God says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed from death unto life.*" John 5:24.

Therefore the inheritance can not possibly be of law,—of any kind of law, nor of all kinds of law,— "for if the inheritance be of law, it is no more of promise; but God gave it to Abraham by promise."

Since God gave it to Abraham by promise, it can never come to any other person but by promise. And everything that God ever gave or ordained, after this promise, is, in the nature of things, contributory to the promise. And whoever would use anything that God ever gave after the promise, at any time or in any way, without, in such use, holding the promise in view, frustrates every purpose of God in the giving of those things.

Therefore even though it had been a man's covenant, yet, once confirmed, no man could disannul it nor add thereto. Much more, being God's covenant, and being even doubly confirmed, it could not possibly be disannulled, neither could anything be added thereto. And since "to Abraham and his seed were the promises made," and that seed "is Christ;" and since that covenant "was confirmed before of God in Christ, anything that came afterward can not take the place of the covenant, neither can it be added to the covenant.

WHAT DOES IT MEAN?

A MARVELOUS and dangerous condition of things is to exist in the last days. The dangerous part is that the great day of the Lord will be near, and hastening greatly, veiled, in its silent and stealthy approach, by a great display of easy and prosperous times, and the sound of its coming drowned in the rush and roar of ordinary business and the swelling cry of "peace and safety," and so the careless will be overtaken by it unawares. The marvelous part of it is that many, even under this state of things, will deliberately, though it may be unintentionally, set about the work of deceiving themselves and others in regard to the coming of that day.

So the Lord, speaking to his disciples on this subject, says, "Take heed that no man deceive you." And the great apostle to the Gentiles gives a most emphatic indorsement of this important sentiment. In his instruction to the Thessalonians upon the same great theme, he says, "Let no man deceive you by *any means.*" What does it mean that these repeated cautions—for many others might be given—are thrown out upon this subject in the guide-book of our heavenward journey? When the great day is approaching in the pomp of its mighty heralds, and the foreshadowings of its stupendous results, would not everybody wish everybody else to know of it, and prepare to meet it?

The question the disciples addressed to the Lord was one of most weighty consequence: "What shall be the sign of thy coming, and of the end of the world?" He did not hush them up by saying that that was a theme which it was not their province to study or inquire into, and therefore they should not trouble their minds in regard to it; but instead of this, he at once took up the subject in a profoundly serious manner, and gave the instruction couched in the language already quoted. "Take heed that no man deceive you."

Though spoken over eighteen hundred years ago, these words belong to the last generation, who will be concerned in the event itself, which is the subject of the discourse; and in this time we have not only the great fact that the day of the Lord is impending, demanding all watchfulness and care to be making the requisite preparation for that event, but we have this new element of danger to guard against; namely, that of being deceived by those whose efforts are calculated to lead us astray on this most far reaching of all occurrences in our experience.

And what direction would a deception in this matter be likely to assume? There are three directions in which the enemy of our souls would be likely to press his deceptions upon the minds of those who are seeking for the truth. One of these is to lead men to think that something *is* a fulfillment of the prophecy when it is *not*; another is to lead them to think that certain things are *not* a fulfillment of the prophecy when they *are*, and should be so regarded, and acted upon; and the third is to lead men to think that they can know nothing about the subject, and so should dismiss it from their minds entirely.

"Many shall come," said Christ, "in my name, saying, I am Christ; and shall deceive many." These are cases where that which is taken for a fulfillment of prophecy is not a fulfillment of prophecy; and yet he would have no one lean so far in this direction as not to recognize a fulfillment of prophecy when it does come; for he upbraided the stupid and undiscerning Jews in these words: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Here was a case where they did not take that to be a fulfillment of prophecy which was a fulfillment of prophecy, and they suffered a fearful loss thereby. Then the antediluvians and the Sodomites are adduced as examples of those who think that nothing can be known about these things, and that no attention should be paid to them.

This last proposition is perhaps the most frequently urged upon the people, from the pulpit, through the press, and in private converse. How often, and with what assurance, the declaration is made by professedly heaven-sent teachers to the inquiring multitude, "The Lord will not come in

your day or mine. We can not know anything about the question, therefore we should not trouble our minds about it in the least." If this is so, and such directions should be followed, how could the instruction of Christ and his apostles be heeded? The very language itself makes it certain that the subject will be agitated, and erroneous views be set forth, which are liable to deceive and mislead the people, concerning the end of all things. The most common efforts, perhaps, which have been, and will be, urged upon the people, are those designed to show that what is presented as evidences of the coming of the Lord are not well taken or are misapplied, and do not show that the Lord is coming soon. And the influence drawing in this direction will be so strong that even some of the servants of the household will be in danger of saying in their hearts, "My Lord delayeth his coming."

Take, for instance, the great and ever-standing demonstration that the Lord is at hand, embodied in the preaching of the everlasting gospel, now going to all the world, at the conclusion of which, or when it shall have spread abroad sufficiently to be "a witness to all nations," the end is to come. This is more specifically contained in the Third Angel's Message of Rev. 14:9-12. Is this message now going forth? — We say that it is; the objector says, No. How shall we test the matter? The prophecy is plainly stated, and the conditions involved in it are fully described. Now here is a people claiming, and proving by the clearest arguments, that this message is now due, and that they are giving it. They are calling upon men to listen, and take heed. If what this people claim is true, the end is near. If it is not true, what shall we do with the present movement? If this is not a fulfillment of the prophecy, then how can that prophecy ever be fulfilled? What new points of harmony or identity between the prophecy and the movement are to be established? What would constitute a fulfillment in harmony with the prophecy if this does not?

This is a test question, which can be applied to all the prophecies. Now this movement that we call the Third Angel's Message, in point of time and quality, that is, in its chronology and the nature of its work, meets all the conditions of the language in which it was foretold; and in the matter of magnitude, it is fast filling out the outlines drawn for it. Then we must take this for the true movement, or find ourselves plunged into an ocean of uncertainty, doubt, and despair.

Take, again, the predicted disturbances in the physical world — signs in the matter of floods and fires, tidal waves, earthquakes, pestilences, and famines; and among men distress of nations with perplexity. "But," says he who would allay all apprehension and quiet the people, "these things have always been, and always will be. They are no evidence that we are in the last days" — oblivious of the fact that the coming of these things in the right time, and in a strange, abnormal degree of intensity, makes them peculiar and noteworthy.

Take the signs in the heavenly bodies, the sun, moon, and stars. "Well," says one, "the darkening of the sun and moon in 1780, and the falling of the stars in 1833, can not be signs; for there have been many instances of that kind of phenomena, and the ones mentioned are no more signs than any which preceded." This is the answer often made to the claim that 170 and 1833 witnessed the phenomena that fulfilled the prophecy of Matt. 24:29, and presaged the soon coming of the great day. But unless we dislocate the prophecy as to time, these events, as signs, are confined to a definitely fixed and limited period. Are there any other events of this kind in that period? — None. Are there any events of this kind, at any time, in all the world's history, so prominent in appearance and startling in character? — The answer is again a negative — none!

But it is claimed that there could have been nothing preternatural about the phenomenon of the falling stars; for science has demonstrated that these exhibitions appear by a fixed law of nature every thirty-three years. But 1899 was the closing year of one of those cycles, when the stars, if running on the scientific schedule, should have paid us a visit; and thousands of glasses were accordingly turned heavenward, and thousands of eyes kept

constant vigil, that night in November, to catch a view of the visitants, which were expected within our domain. But the stars kept studious retirement, and thus served notice on the world that their movements were governed by a power whose workings science need not attempt to fathom.

But still further it is claimed that we have not yet reached the fulfillment of Matt. 24:29; for the phenomena there mentioned are to be witnessed on a grander scale than anything seen in the past; and that will be when Joel 3:15, 16, is fulfilled; and all that is yet in the future. Undoubtedly the darkening of the sun and moon and the falling of the stars will be repeated, according to Joel 3:15, in immediate connection with the coming of the Son of man. But let it be noticed that, as set forth in Matt. 24:29, these phenomena are set forth as signs of the nearness of the day of the Lord, to lead men to prepare for that event. But Joel 3:15 is too late for the presentation of signs for such a purpose. The scenes of Joel 3:15 can not therefore belong in the same category with those of Matt. 24:29. The latter, having been fulfilled, brings us into the time compassed in verse 33. So we are not to look to the future for the fulfillment of Matt. 24:29. And if the phenomena should appear again, how could they be urged as a sign of the end? for, as mentioned above, the answer would fly to every lip, "These are no sign; for we have already had them in the past." And it could hardly be expected that more startling appearances of this kind will ever be seen, except as a part of the convulsions of the great day itself, as foretold by Joel. But if Matt. 24:29 has already been fulfilled, and instead of believing this and acting accordingly, we are led to look to the future for its fulfillment, which would lead also to a postponement of Joel 3:15, — for Matthew must be fulfilled before Joel, — then we are deceived; and it is made possible that we may be taken by the final closing scenes of all, unawares.

The only safeguard against being thrown off our guard, or led to wrong conclusions, is a minute study of the word of God, to know it so well that the least variation from it can at once be detected, and avoided. It is thus we treat the question of money; we become so well acquainted with the genuine bills that we can detect the least variation which shows a counterfeit, and so avoid it.

Men may say, Give no attention to the subjects of "the last days," "the coming of the Lord," and "the end of the world;" do not trouble your minds with them; for you can know nothing about them. But Christ says, Study this question carefully; acquaint yourself with every feature of it; know all the truth upon it, so that you can detect any erroneous teaching concerning it. Which will you follow? This is what the caution means, "Take heed that no man deceive you." U. S.

GENERAL MEETING FOR DISTRICT 2.

This meeting was held at Graysville, Tenn., January 4-14. The interest in the meeting was such that the day prior to the beginning nearly all the delegates were present; and by the time of the opening services all the workers in the mission field were present except two or three. At the first meeting, Thursday afternoon, the program for the coming days was announced, which consisted of an early morning meeting at half-past five, reading of the Testimonies at nine o'clock; talks by Sister Haskell, at ten o'clock, on Bible work and the necessary preparation for it; and at eleven o'clock the business meeting of the Conference. The afternoon services began at three o'clock, the first hour being devoted to Conference and miscellaneous business, and from four to five to a sermon by Brother Haskell. No public meetings were held in the church at night, but each evening from half-past six to half-past seven a talk was given in the parlor of the young ladies' dormitory to the students of the school.

Elder Allee was sick in bed the first few days of the meeting; and Brother and Sister Haskell were delayed, so they did not reach Graysville until the third day of the meeting. Sister S. M. I. Henry was present, however, at the beginning, and occupied some of the time that Brother and Sister Has-

kell had been expected to occupy. The attendance was the largest that has ever been at any general meeting held in this District, there being over one hundred persons present from different parts of the field outside of Graysville.

From the first, the meeting was characterized by a devotional spirit, all seeming to have come for but one purpose, — to learn what the Lord had for us at this time. Close attention was paid to the reading of the Testimonies; and as the different Testimonies were read (which, taken as a whole, gave to each branch of the work its proper place), the confidence of those who had heretofore been a little wavering was fully restored, so that by the close of the meeting there was a unanimous expression of thankfulness for this gift that is among the remnant people of God.

The labors of Brother and Sister Haskell were much appreciated. Hearty "amens" could be heard all through the congregation, as they dwelt upon the main features of our faith, which have made us a separate and distinct people. Beautiful light and truth were brought out by Sister Haskell's studies on the sanctuary, and it was made clear that in this subject centers the whole plan of salvation, and from it radiates every ray of light on those distinctive features that we denominate "present truth." These studies not only cheered the hearts of the brethren for the time being, but I trust they have been the means of inspiring in them a resolve and purpose more thoroughly to study the Word than ever before. The Lord especially blessed Elder Haskell as, from day to day, he stood before the people to unfold to them the beautiful truths of the third angel's message. To many it seemed like new light, as, aided by the Spirit of God, he was enabled to bring out the great underlying principles of the message, which exploded many errors and beliefs that have been gaining a foothold in the minds of some. A full synopsis of these studies will be published in the *Southern Review*.

The reports from the laborers in the field showed growth in the work since the last District Conference. Several new churches have been organized, and some church buildings erected, and a number of small church schools established.

The school work received its due share of consideration, and the reports showed an encouraging increase and advancement. The Southern Industrial School was represented by the principal, Prof. C. W. Irwin. This school seems to be in a prosperous condition, the attendance being larger than heretofore, and of an older and more advanced class of students. The work being done is of a practical nature, so that young persons are being fitted to go out as church school teachers, as canvassers, or to engage in other work as the Lord opens the way. The school met with a loss in the burning of the boys' dormitory, Sunday evening, the 7th. However, there is room for the boys in the unfinished part of the new dormitory for the girls, which was built last summer. A collection of three hundred and fifty dollars was taken to aid in finishing off this new building, while they are waiting for the insurance on the one that was burned. The winter term of the school, which is to be a special term for the fitting up of workers, began at the close of the Conference. Elder John A. Brunson will be connected with the school during that time, to conduct special work in Bible study.

Brother S. M. Jacobs gave an interesting report of the progress of the work at the Oakwood Industrial School for colored students. Their new building is rapidly approaching completion, and they hope to have it ready for dedication at the time of their meeting. The building is thirty by sixty-four feet, four stories high, including the basement, and has a capacity for forty students, with a commodious chapel and recitation rooms on the first floor above the basement. They have at present fifty-five students, the majority of whom are of a more mature age and better class of students than heretofore. The withdrawal of Sister Hattie Andre from the school to accept a position in the school in Cooranbong, was a trial to the friends here; but all bade her Godspeed in her response to the call of the Lord. For the present, Brother B. E. Nicola is left alone in the management of the class work, only as he is assisted by some of the more advanced students. He has done accept-

able work, and seems to enjoy laboring for this people.

The following changes were made in the location of laborers in the field: Elder H. W. Pierce, at present connected with the Tennessee River Conference, will labor in connection with Elder R. S. Owen, in Mississippi. Elder B. F. Purdham, of North Carolina, will take the place in the Tennessee River Conference made vacant by the removal of Elder Pierce. Brother M. C. Sturdevant, who has formerly been laboring among the colored people in Birmingham, Ala., will take up work among this people in Atlanta, Ga.; and Elder W. L. Bird will take the place in Birmingham vacated by Brother Sturdevant. Brother J. R. Buster, of Kentucky, will also make Alabama his field of labor, under the direction of the director, Elder William Woodford. Elder M. G. Huffman will connect with Elder S. B. Horton in labor in Louisiana. Brother George W. Wells will connect with the work in the Cumberland Mission Field. Mrs. Laura Whitgrove will take up Bible work in Lexington, Ky. Elder L. C. Sheafe will labor at present at Camp Nelson, Ky. A few other contemplated changes were referred to the committee for further consideration.

At the conclusion of the forenoon service on Sabbath, the 13th, Brother Fred W. Halladay was ordained to the gospel ministry, in harmony with a recommendation by the General Conference Committee at its fall session. The meeting closed Sunday afternoon with an earnest social meeting, which lasted for over an hour; and as the brethren parted to return to their different fields to take up their work anew, it was with an expressed determination to press the battle to the gate, and to labor as they had never done before for the salvation of souls.

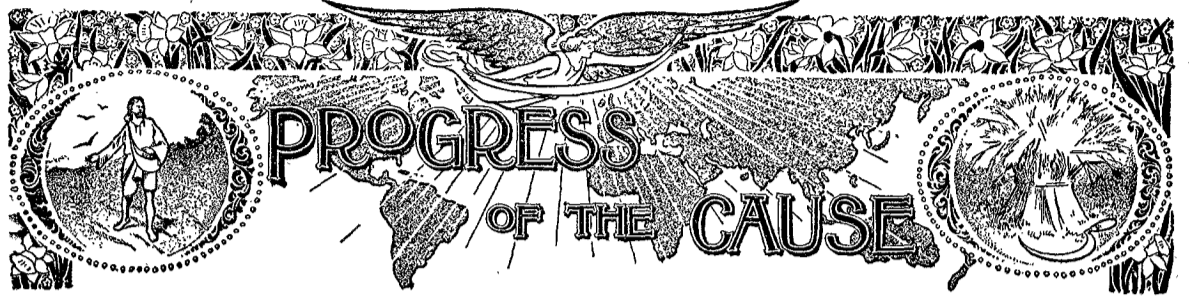
But the meeting that had been carried forward under such blessed influences, met with a sad termination in the sudden death of Sister S. M. I. Henry, which occurred on Tuesday, the 16th, at one o'clock in the morning. She came to the meeting in the beginning, apparently in good health and spirits; and in the first two days she spoke twice, with her usual power and freedom. Then, after Brother and Sister Haskell took up their work, she listened with intense interest, expressing her appreciation at different times of the new thoughts that she was receiving from their studies, and expressing a regret that she had not understood these things before, so she could have been a more acceptable laborer. She caught a little cold during the first part of the meeting, and missed one day. She then returned to the meetings, but was soon compelled to stop again, her cold soon developing into pneumonia, to which, owing to her weakened condition on account of her arduous labors of the last season, she succumbed. She had a comfortable place in Brother E. R. Gillett's home, where every care and attention that was possible under the circumstances was given her, she having a trained nurse until the arrival of her son-in-law, Dr. F. M. Rossiter.

A season of prayer was held around her bedside, in which Elders Haskell, Brunson, and the writer engaged. She did not ask for unconditional healing, but that the will of the Lord might be done in her case. She seemed to receive a great blessing at the time, and expressed herself as perfectly resigned to the Lord's will; if that were to rest until he comes, she was satisfied; or if it were to be restored and go forward with the work she had mapped out, she was willing. She said that she had received a great blessing by attending the meeting; and that as she saw the truth in a new setting, she was led to search her heart as never before, and it had brought to her

a sweet peace and rest in believing. The only regret she expressed was that she had not obeyed the Lord in taking periods of rest; and she requested me to admonish others bearing burdens of responsibility not to do as she had done.

A memorial service was held in Graysville church the morning that her remains left for Battle Creek. The church was full, and a solemn awe pervaded

the entire assembly, all seeming to feel that no ordinary person had passed away, but that in her death the message had met with a loss that could not readily be supplied. Remarks were made by Elders Haskell, Lane, Allee, Brunson, White, and the writer. At the conclusion of the service the whole congregation formed into line and followed the corpse to the train. GEO. A. IRWIN.



MATABELELAND.

NO DOUBT many of our brethren in America think it strange that I do not report oftener through the REVIEW. I wished to wait until I should obtain some information from experience, when I should be able to report more intelligently. Life in Matabeleland is quite different from what I had expected, although I was prepared for a great change

resembles buffalo-grass in the States. After the natives have gathered their grain, the stock find feed for several weeks in these gardens. During the months of September and October the grass and water get rather short; but when the rains begin, the new feed starts very quickly.

There are but few native fruits that are suitable for food, most of them being sour, bitter, or in some other way undesirable. There are two sea-



Blacksmith's Shop.
The First House.

Old Church.

Store.
Brother Armitage's House.

Children's Home.
Brother Armitage's First House.

Brother Mead's House.

THE VILLAGE—LOOKING EASTWARD.

from my former experiences during my fifteen years' connection with the work. I often smile out loud when I contrast the ideas I once held in regard to this country and the people in general with the real facts as I find them. The people in America believe many things about this country that are not true.

Matabeleland is level in some parts, and rolling in others. It is impossible to describe the scenery. The most peculiar feature is the prevalence of large piles of rocks, from twenty to one hundred and sixty feet high, and from four rods to two or three miles long; these huge piles are called *kopjes* (pronounced ("coppies")). The soil is reddish sand and clay. The sand predominates, and is very coarse, so water drains out quickly, and crops suffer for lack of richness and moisture. In some lowlands, or ravines, the soil is richer. On this farm of twelve thousand acres there is probably two hundred acres worth cultivating; but it is scattered in small patches, from one-half to five acres in a place, and from two hundred rods to six miles from the home station.

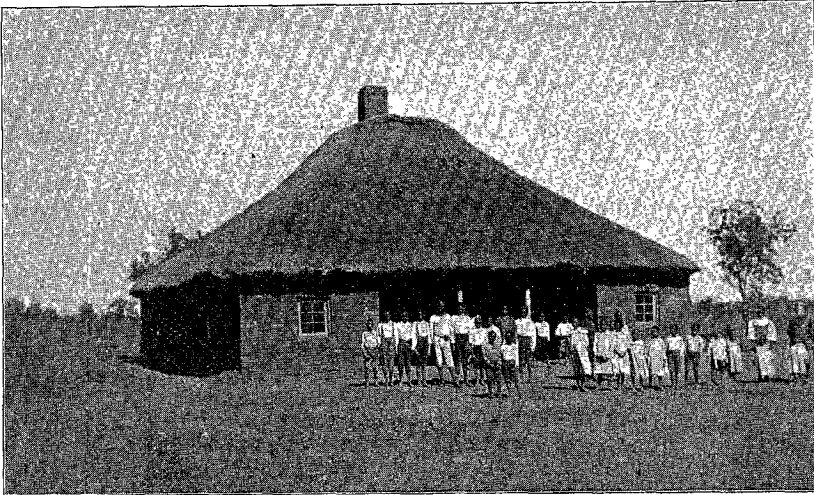
There is nothing around here that would be called timber in America. The trees are short, crooked affairs, with flat tops, and trunks from two to ten inches through. I hauled a stick nearly twenty miles for a wagon tongue, and was glad to get it at that price. I have not seen half a dozen trees that would make a saw log twelve feet long and one foot through.

The grass, except on lowlands, is a coarse, joint variety, and grows from three to eight feet tall, covering about one fourth of the ground. The stock do not eat it except some short shoots at the base. The stock find feed in the ravines; they also eat a short grass on high ground, which closely

sons, the wet and the dry. From November to April is the wet, and from April to November the dry, season. The weather is changeable: one day it may be so hot that one can not work in the sun during the middle of the day; and the next day one will need extra clothing in order to be at all comfortable. One trying feature of the climate is the great contrast between the temperature during the day and that during the night. A change of thirty or forty degrees is a common thing. In traveling, as I have been much of the time since I came here, my heavy ulster has been my daily companion. No matter how hot it is in the sun, it is cool in the shade, even if the shade is produced by a piece of canvas spread for a covering. The climate is such that a person can not stand the same amount work here that he can in America.

For agricultural purposes, I would prefer a farm in western Kansas or Nebraska, poor as they are, to a farm here. As a business enterprise, I would not give a dollar for this big farm of twelve thousand acres, and be obliged to live on it a year. As a mission station and a missionary field, that is quite a different question. This is, however, a fairly good grazing country; and if we had two or three hundred young cows, we could, no doubt, do well raising stock; for stock of any grade at the present time brings a good price; but what the future will be I am not able to tell. Stock raising for self-supporting work is far ahead of anything we can do at the present time. If each year we had one hundred cattle to sell, you can see how our work could be made self-supporting with far less hard labor than it can be done under present plans. But we can not sell cattle unless we have stock to raise them. Diseases among cattle have largely disappeared since the plague of rinderpest.

The principal crops are corn, called *mealies*; kafir corn; and *enyout*. The latter is a small grain extensively used by the natives for porridge. A native cultivates about two acres of ground, and, from the time his crop is planted until it is harvested, watches it night and day to protect it from numerous pests, which would otherwise destroy it. These two acres will raise about eight hundred pounds of grain, worth perhaps ten dollars in trade; among the grain, pumpkins are raised, also a kind of citron called *jodas*, and an inferior quality of beans. This constitutes their year's living, except as they earn something elsewhere. Owing to the barren-



MATABELE MISSION CHILDREN.

ness of the soil and the lack of manure, the land is used only about three seasons. After several years' rest the land is again cultivated by succeeding generations.

To make a road, we simply go for a time in one place on the *veldt* (prairie) or through the bushes; and when that place gets too badly worn by hauling heavily loaded wagons over it, we deem it time to turn out and make another track. The rivers are crossed where we can find the best place. There are no bridges, at least I know of only one in Rhodesia, and that is in Buluwayo; but no heavy wagons are allowed to cross it. The rivers are dry most of the year. Being fed by the rains, they quickly dry out when the rainy season is over. Some of the rivers are hard to cross on account of steep banks and sand beds.

A native man has as many wives as he can buy, and a wife costs from two dollars and a half to twenty-five dollars. The wives do the most of the work, raising the children, and cultivating a large share of the crops, while the man bosses the job. There was a time when these natives had an unwritten code of laws and morality that would put to shame the white persons who have come here, and pose as civilizers of the country and promoters of "commerce," liberty, and equality. The natives are imitating all the vices of the whites, and, generally speaking, they have seen little else to copy. The civilization brought by the whites who are here to make money is simply a curse to these poor ignorant souls. Oh! it makes my blood boil to see how these dark skinned people have been and are now being wronged by wicked, designing white persons.

Our houses are made of brick, with thatched roof. A veranda extends on all sides. There are two outside doors, but no doors are hung inside as yet, although there are places for them. The house in which we live has no ceiling except the roof, but Brother Armitage's house has a cloth ceiling. The partitions are made of brick, plastered with mud; a poor kind of cement was used for the floors, which are so badly worn that they are no better than a dirt floor. While the house is not all we would desire, we are nevertheless comfortable. Our fuel is wood, and there is plenty of it.

It being necessary for me to go to the out-stations occasionally, also to do the buying in Buluwayo, I needed a team at my disposal. When I came here, there was one team of eight mules, and another team of twelve donkeys. I drove the mules for a time, but have now made a change, and have two ox teams; a good team here consists of from twelve to eighteen bullocks. I have also a horse and saddle, which I use considerable. I have been to Buluwayo, on an average, twice a month. It is no small job to drive twelve or sixteen oxen with a load over these sandy wastes, improperly called roads. Sometimes I have had a native driver to swing the large thirty-foot whip and handle the oxen for me.

Going to Buluwayo, thirty-five miles away, means to leave home Sunday afternoon, and reach home the following Thursday afternoon or Friday morning, sleeping on the wagon or on the ground, and eating cold food, only as I can make coffee or something after that order. I have often eaten with my overcoat and gloves on; and while this may sound like a cold story for tropical Africa, it is no colder than the reality. Everything here costs from two to five times times as much as it does in America. People, in speaking of prices, talk of pounds sterling (five dollars) as freely as dollars are spoken of in the United States of America.

I will mention a few things that we have, by the blessing of God, been enabled to accomplish since we reached the mission farm: Opened two out-stations; built brick houses at each station, fourteen by thirty feet; built a brick church here at the home station, twenty-six by thirty-six feet; erected a building, fourteen by twenty-four feet, for an office and treatment room for Dr. Green's use; built a house, fourteen by twenty-four feet, for the hired help to occupy; have bought about eight hundred bags of grain, weighing two hundred pounds each. We had hoped to sell this grain at a fair profit, but the war in the Transvaal is stagnating business, and the outlook is rather dark.

At one time Buluwayo had about six thousand inhabitants; now it has not over fifteen hundred, or possibly two thousand. Business is flat. It was good up to the first of July, but since that time it has gone down rapidly. Buluwayo has all the appearance of an American boom-blasted town. Since the war opened in the Transvaal, we are cut off both by railroad and telegraph, and the situation in Buluwayo is bad.

Some have an idea that emigration is pouring into Rhodesia as it used to into America a few years ago. This is a mistake. There is, however, quite an exodus out of this country. That is all the emigration I know of. There is no encouragement offered to remain; and all people can see is to get out before things are worse.

We have opened a school for the native children, who come from the kraals, and spend two hours each morning learning to read; and have also begun

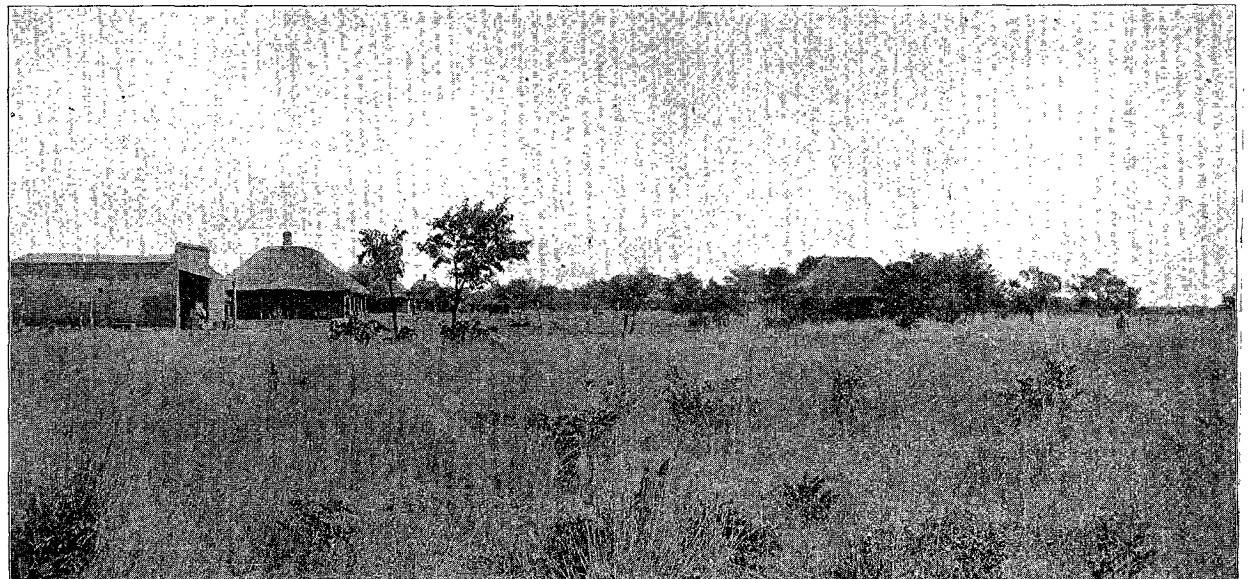
native teacher who died soon after Elder Tripp's death, is also interested in laboring among the kraals a few hours each week. Her regular work is sewing for the children in the "home," and she does the home washing.

Self-supporting missionary work is a fine thing to talk about, and it is what we are trying to do; but the most conspicuous thing around is our inconveniences, and these are so prominent that it requires about twice as much time and labor to accomplish a given amount of work here as it does in the States. We are about as well equipped for self-supporting missionary work as a carpenter would be if his tools consisted of a saw, an ax, and a jack-knife.

We often wonder when the Mission Board will send us more help. If helpers could reach us each year about April 1, they could, while becoming acclimated, learn the language, and also assist at the home station; and as soon as their knowledge of the language would permit, they could begin work among the natives. Our company were all plunged into hard manual labor as soon as we reached the farm, and we have been at it ever since, with no time for study; and because of our lack of ability to talk with the natives, we have labored under great embarrassment, such as I would not like to see others meet. We need married men and their wives, from twenty to thirty years of age,—men and women of good common sense, who are used to hard work, and are not afraid of trying experiences, persons who can keep sweet-tempered under difficulties. We need men and women of a high-school education, who are adapted to learning a new language, and who, after learning the language, could become efficient teachers. We don't ask for doctors (we have one good one), nurses, preachers, or farmers; but we do need teachers with adaptability and willingness to do anything, willing to lay aside many things that they think they know, and to learn from those who have spent a little time here.

It would not be wise for persons to come here for their health or for romance. This country is no health resort; and as for romance, there is but little of that. On the other hand, there is a large amount of hard work and many inconveniences to grapple with.

I know that many of our friends think that we have come to a heathen country, where people go nearly or wholly naked. They pity us, and think we must be very homesick. Yes; we have come to a heathen country, and that is why we are needed here. It is quite true that people go around with but few clothes on, but we don't mind that. I am led to believe that the clothing piled on many a white person's back often covers more impurity and immorality than we have yet discovered among this dark-skinned people.



The Store. Brother Armitage's House. Children's Home. Brother Mead's House. Brother Anderson's House (recently burned).

THE VILLAGE — LOOKING WEST.

school work at a few of the kraals on the farm. We hope that this is but the beginning of the educational work among this people. Our prayers ascend daily that a desire may be created in the hearts of this people to learn to read; and if this is realized, then we hope that a knowledge of God's word can be brought to them as a nation. Each morning, worship is conducted with the hired native help. A native young man, who was herding donkeys when we came, shows signs of real Christian experience. He has become interested in learning to read, and has made such progress that already we have started him out among the kraals to spend a few hours each day with his own people. Sister Taba, the wife of the

Homesick? — No; we don't know of a place where we would rather be than right here. We know that the Lord brought us here, therefore we are happy in being right where we know the Lord wishes us to be.

Our anxiety is to learn the best way to bring the light of the gospel to these natives, and the dear Lord is helping us in learning how to reach them. In our school work among the natives we are using a little book printed in the Matabele language. It was translated by Mr. Carnegie, the missionary nearest to our station, but under the London Missionary Society. He has also translated the book of Matthew, and is at the present time translating

the book of Acts. We have a few of his little native song-books, and the natives have learned the words to a few of the hymns. You see we are trying to be aggressive in our work, even if we do not have many conveniences, to say nothing of luxuries, and live on dirt floors under thatched roofs with no ceilings, no electric lights, no street cars nor sidewalks, neither bicycle paths nor public water works.

On the Sabbath, after our Sabbath-school and native meeting in the church, the white people gather at our house, and we spend an hour together. For a few weeks we read the Bible studies in the *General Conference Bulletins*. Sometimes we have

December 9 Brother Shellberg, his niece, and Sister Todd, who was formerly a Catholic, were baptized in the pool in the Christian Church, which had been kindly granted to us for the purpose.

The Lord came near to his people in their meetings in Louisville. Praise his name.

S. OSBORN.

HEALDSBURG COLLEGE.

THE school opened Oct. 18, 1899, with an attendance of about one hundred and thirty students, but the attendance rapidly increased until, at the present time, we have an enrollment of about two hundred and twenty-five students. This is the largest enrollment that the college has had for several years, and is a cause of rejoicing on the part of those who are deeply interested in the progress and success of Healdsburg College.

Throughout the district a spirit of faith and courage is manifesting itself in the educational work. The California Conference furnishes a large majority of the students who attend the college. There is no reason why the school should not be full to overflowing every year. There are several hundred young men and

women in California, alone, who ought to be earnestly engaged in the work of preparing themselves for the place the Lord would have them occupy in this closing work.

There has been a good spirit in the school from the first. Most of the students have come to the school with the strong desire to prepare themselves for some work in the Master's service.

During the last summer the brethren and sisters have responded nobly to the calls that have been made to relieve the college from its heavy debt of about thirty-five thousand dollars. Already twenty-two thousand dollars of this amount has been contributed, and it seems very reasonable to suppose that in a year's time the entire debt will be lifted by pledges and donations. It is the desire of the management of the college to make it a school where the principles of Christian education shall be taught and practiced. As the faculty has led out in the different branches of the work, the Spirit of the Lord has come in and blessed abundantly. The week of prayer was a season of great refreshing for the college and the church. Young men and young women who came to the school in a backslidden condition, and also those who were unacquainted with the Lord, yielded to the influence of the Spirit of God, which visited the school many times in a marked way. Surely the Lord would have his schools at this time like the school of the prophets.

Character building is the great work to be done in our schools. When young men and women have gained strength of character that will enable them successfully to resist the enemy of their souls, then the Lord can use them as instruments through which his precious messages of truth may be carried to others.

One hour each week at the chapel period is devoted to missionary meeting. At this time the different phases of our work, both at home and abroad, are considered. The students also report experiences gained in practical home missionary work, in holding Bible readings, and visiting from house to house. Some of the young men who are preparing for the ministry are holding meetings in halls or schoolhouses in the rural districts. When we consider what the Lord has done for the school thus far, we are led to believe that the work of this school year will see marked indications of the presence and blessing of the Lord. May the time be hastened when the words of Isaiah the prophet shall receive their complete fulfillment: "They shall be all taught of God."

Those desiring to learn more about the college and its work should address the writer at Healdsburg College, Healdsburg, Cal.

M. E. CADY.

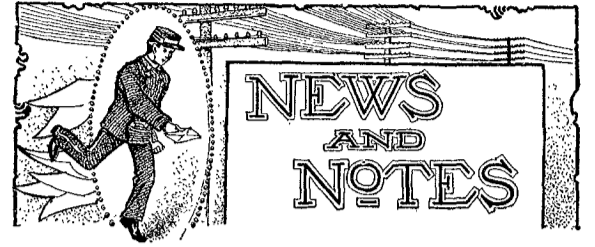
WISCONSIN.

LOYAL.—The mission school at this place opened October 1, with an attendance of thirteen. At present the attendance is sixteen. All connected with the school are of good courage. We realize

that a preparation to meet our Lord is the greatest education we can have.

Of course, this work, like all works of righteousness, has a great enemy, but let us put on the whole armor of God, and fight the good fight; for we have a Commander who will guide to victory.

CHARLES GILCHRIST.



FOR WEEK ENDING JANUARY 27, 1900.

—The Canadian Pacific Railroad has sent a check for \$15,000 to the South African war fund.

—The largest part of Dawson, Alaska, was wiped out by fire the evening of January 10. Loss, more than \$500,000.

—The Trappist monks, the most austere of all the Catholic orders, are to build two monasteries in Massachusetts.

—Three hundred automobile cabs are in service in New York City, at twenty-five cents a mile, or seventy-five cents an hour.

—Many Buddhists are protesting against the Japanese government bill for the regulation of religions, as under the new law all religions will be equal.

—January 11 the number of deaths at Bombay, India, due to the bubonic plague, increased from 282 to 376. The normal death-rate is seventy-five a day.

—The German government has called upon Krupp & Co. not to furnish war materials either to Great Britain or to the Transvaal Republic during the progress of the war.

—January 16, in a battle between Americans and Filipinos, sixty Spaniards and \$20,000 were captured by the Americans, and fifty Filipinos were killed or wounded.

—President McKinley has created a new military department, consisting of the Territory of Alaska, and has assigned Col. George M. Randall, Eighth Infantry, to command.

—Malietoa Tanu, the Samoan chief, has addressed protests to the United States, Great Britain, and Germany, against the partition of Samoa, which he declares is a crime against the law of nations.

—It is said that President Kruger will tell Adelbert Hay, the newly appointed United States consul to Pretoria, that he is *persona non grata*, and at liberty to return to Washington at his own convenience.

—The United States troops are still attempting to "surround" and "destroy the rebel forces" in the Philippines, while the Filipinos continue to "escape," or to "elude the vigilance of their pursuers."

—The claim of Admiral Dewey and the officers and men of the United States Asiatic Squadron, for bounty for the destruction of the Spanish fleet at Manila, was recently argued before the United States Court of Claims.

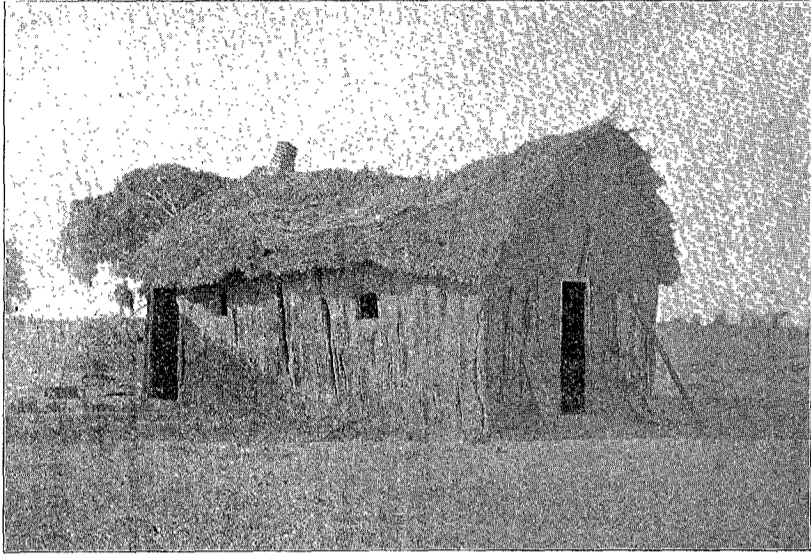
—The British forces, according to latest reports, are pushing on to the rescue of Ladysmith. Their progress is slow, owing to the fact that the Boers are contesting every inch of the ground. The main position of the Boers has not yet been taken by the British.

—The movement in Chicago in favor of the Sunday closing of stores is growing rapidly. Sunday, January 14, for the first time in the history of the city, nearly all the retail grocers and butchers closed their shops, and many other dealers have promised to do so hereafter.

—A pro-Boer mass meeting in Washington, D. C., January 21, was addressed by Senators Mason, Allen, and Hale, and several representatives in Congress. A like meeting was also held in Faneuil Hall, Boston, the 17th inst., George F. Hollis, ex-United States consul at Pretoria, and George Fred Williams being the chief speakers.

—John Ruskin, the famous English philosopher and art critic, died January 20, of influenza, in his native city, aged eighty-one years. He was born in London in 1819, and devoted his entire life to the study of art and to literature. W. E. Gladstone considered Ruskin second to no English prose writer on account of his pure English and his lucidity of expression.

—In December, 1899, the United States government receipts were \$7,613,000 in excess of the expenditures; for the last six months the surplus was \$21,026,000, as against a corresponding deficit of \$83,719,000 for the corresponding period of 1898. The public debt of the country, Dec. 30, 1899, less cash in the treasury, amounted to \$1,134,300,007, a decrease for the month of \$5,791,824.



ELDER TRIPP'S FIRST HOUSE.

prayer and social meetings; and as we have sought the Lord, he has come very near. We are able to testify that the blessing of the Lord is not confined to numbers or places. The good REVIEW is greatly prized, although it is six weeks old when it reaches us. We are very thankful for the good reading we have in our various periodicals, and we hope to keep pace with the message of truth, even if we are isolated from the majority of our brethren and sisters. Letters from our friends are appreciated, but we hope no one will think that he is neglected if we do not answer at once. The days go by as rapidly as they ever did in America, and weeks pass before we accomplish what we planned to do in much less time.

I suppose you have learned about the loss we have had here by fire. It happened the morning of September 27. The house occupied by Brother Anderson and Dr. Green caught fire from the chimney flue, and it was not many minutes until the whole structure was in flames, the thatched roof going like tinder. They lost practically everything. All of Dr. Green's books, medical works, etc., went in smoke. He felt it keenly; indeed we all felt very sad; for we knew something of what it means to replace necessary articles in this country. We are not where we can step into stores and get whatever we need. Although at the best we have none too much room, we have made all as comfortable as we can, and hope in time to build another house. It will take some time to replace the articles that Brother and Sister Anderson had worked hard for, during their stay in Matabeleland; but in order to keep house and have food properly cooked, it will be necessary to have them. Dr. Green and his wife brought many things with them, and now these will have to be replaced.

As a family we have all been quite well since we left America, one year ago the thirtieth of this month. We acknowledge the goodness of the Lord to us, and daily dedicate ourselves anew to his service.

F. L. MEAD.

KENTUCKY.

LOUISVILLE.—Sabbath, December 2, was a day appointed to receive Brother and Sister Shellberg into the church, and to baptize him, Sister Shellberg having been baptized. But about four hours before the time, she passed calmly away.

On the following Monday I spoke words of comfort from Rev. 11:13, to the bereaved friends and to a large concourse of people, who had assembled to pay the last tribute of respect to the deceased. She was buried in Cavehill Cemetery, there to remain a little time until the Life-giver shall come. She was a great sufferer for years, and her one strong desire and prayer was to live to see her husband converted to God; and when she learned that he was converted, she said that her work was now done. She leaves a husband and two children to mourn their loss.

—Kwang-Chau-Wan Bay, a disputed territory in China, has been seized by France.

—On the reassembling of Parliament, England will ask for a further war credit of £20,000,000.

—Sousa's band has been designated as the "Official American band" of the Paris Exposition.

—Queen Victoria has notified the king of Belgium that she is not ready to mediate the war in South Africa.

—Thousands of head of stock perished, and many persons lost their lives, in the blizzard that swept over New Mexico, January 10.

—The British losses in South Africa, all told, in killed, wounded, and captured, according to General Buller's last list, are 8,216 men.

—The Atlantic liner "Kaiser Wilhelm Der Grosse" crossed the ocean in five days, fifteen hours, and fifty minutes, beating her own previous records.

—Under an old law, which has been revived, no person can enter the Transvaal without declaring, before his consul, that he has no intention of fighting for the Boers.

—Dr. Elie Metchnikoff, of Paris, says that he expects to discover serums that will feed the human cells so accurately that the life of man may be prolonged to 250 years. So he says.

—A private of the Irish Rifles, who has fought at Stormberg, says that when General Gatacre saw the trap into which the guide had led his troops, he shot the guide dead on the spot.

—A dispatch from Berlin, dated January 24, says that the German bark "Hans Wagner" stopped, December 19, in South African waters, by the British gunboat "Peerless," has been released.

—A call is now being made for a United States telegraph cable from San Francisco to Hawaii, and thence to the Philippines. This country is now paying foreign cable companies \$400,000 per annum for messages to and from Manila alone.

—No definite late news has been received from the seat of war in South Africa. Both British and Boer victories are reported, but no reliable news. However, heavy fighting is going on as the British push their way slowly toward Ladysmith.

—The republican element in Portugal is working up an agitation against the present monarchy, on the basis that England's interference in Delagoa Bay violates Portugal's neutrality, and is "due to the weakness of the existing régime of government."

—Beginning with March 13, 1900, Rev. C. M. Sheldon, author of "In His Steps," will edit the *Topeka Daily Capital*, for one week only, on "What-Would-Jesus-Do" lines. There will be no police or sporting news in the paper during that time, nor objectionable advertisements.

—Among the bills to be presented in the French Chamber of Deputies is one carrying out the views communicated by the Superior Committee of Hygiene, which asked the populace to abstain from spitting in the streets and public places, in order to avoid the diffusion of microbes.

—The *New York Observer* points out the fact that "the Jews taught that God had more regard for adverbs than for any other part of speech, because adverbs describe the manner in which a thing is done." However, the word "very" as an adverb, is found less than twenty times in the King James version of the Bible.

—A recent dispatch from Durban, South Africa, states that "the German bark 'Marie,' loaded with sulphur, which was captured by the British cruiser 'Fearless' and taken to Port Elizabeth, has been unconditionally released by the British authorities." This pacifies the ruffled feelings of the German people not a little.

—The empress dowager of China recently issued "a secret decree, holding her provincial governors to strict responsibility for the immediate defense of their respective provinces, should any attack be made upon them." In this decree she says: "The various powers are casting upon us looks of tiger-like voracity, hustling each other in their endeavors to be the first to seize on our innermost territory. They think that China, having neither money nor troops, would never venture to go to war with them."

—With the arrival at Manila of the transport "Grant," which left San Francisco, December 21, with the Forty-eighth Volunteer Infantry, General Otis will have command of a force of 65,000 men. The army now in the Philippines aggregates 62,500 men, of whom 31,000 are regular troops, and 31,500 are volunteers. With the arrival of the "Grant" the entire United States volunteer strength of 34,000 men will be in the Philippines.

—Last year some Missouri farmers were persuaded to sell their possessions, and go to Jerusalem "to see Christ come again," in his glory. It is reported that they are now without money, and crowded into one small house, but still expectant. Commenting upon this, the *Congregationalist* says: "It is more than eight-hundred years since Christ told his disciples to go out from Jerusalem, and bear witness to him unto the uttermost parts of the earth. It would be hard to find a place in the earth to-day less attractive than Jerusalem, yet several colonies of Americans are waiting in and around it, expecting to meet Jesus there."



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.

THE GENERAL CONFERENCE BULLETIN.

MANY of the subscribers to the *General Conference Bulletin* have changed their addresses since sending in their subscriptions. Different postmasters have notified us of some changes but they do not always have the correct addresses, and there are doubtless many other changes have not been reported to us. So we ask all subscribers of the *General Conference Bulletin* who have recently changed their addresses to send us at once their change of post-office address, being sure in each case to give the old as well as the new address.

The price of the paper from now until the close of the year is fifteen cents. This also includes the last two issues during 1899. Send all subscriptions to this Office. If sent to our tract societies, and forwarded by them to this Office, there is extra expense on their part to send the orders, and additional expense for billing; and since the amount is so small, it seems much better that all subscriptions be sent direct to the *General Conference Bulletin*, Battle Creek, Mich. L. A. HOOPES.

SANITARIUM FARMS FOR SALE.

The undersigned offer for sale the following described property:—

AUSTIN FARM.—Forty-five acres adjoining the Haskell Home on the north, forty rods from city limits. Improved as follows: 15 acres raspberries, 4 acres strawberries, 6 acres grapes; all bearing: two hundred apple trees, three years old; good house with fifteen rooms, heated with furnace; suitable outbuildings.

GOGUAC FARM.—Three miles from city limits. Two hundred and two acres. Farm contains 7 acres of timber; 20 acres of apple orchard—848 trees, all of good variety, four years old, and in good condition.

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Having decided to discontinue our farming operations, these farms are for sale. For further information, address the undersigned. The farms can be sold with or without stock, and favorable terms for payment will be made to right parties. BATTLE CREEK SANITARIUM.

PUBLICATIONS WANTED.

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

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

- T. D. Wallar, 218 Missouri St., Joplin, Mo.
 O. S. Runyan, Nardin, O. T., *Signs, Sentinels, tracts*, etc.
 R. J. Bryant, Picton, Ontario, health publications especially.
 George Laughlin, 405 14th Avenue, S. E., Minneapolis, Minn.
 A. T. Simons, Spartanburg, S. C., *World's Harvest* number of *Signs*.
 Pearl Taylor, Rockville, Mo., *Life Boat, Instructor*, health publications.
 Mrs. L. Wightman, Box 114, Rushville, N. Y., *REVIEW, Signs, Sentinel*, and tracts.
 Mrs. Bath-sheba Watson, Newport, Cal., *Signs, Sentinel, Instructor, Good Health*.
 J. W. Buckland, Box 236, Great Bend, Kan., *REVIEW, Signs, Little Friend, Instructor*.
 Mrs. C. E. Tenney, 555 Walnut St., Kansas City, Mo., continual supply of all the different publications.
 W. H. Falconer, 718 Congress St., Saginaw, W. S., Mich., *REVIEW, Signs, Instructor*, health journals for 1899 and 1900.
 J. A. Young, Midland, Tex., has sufficient literature.

NOTICES.

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

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.

WANTED.—By two trained nurses, a good housekeeper who understands hygienic cookery. An opportunity to learn hydrotherapy. Christian Sabbath-keeper preferred. Address G. W. Mann, 34 W. Washington St., Ft. Wayne, Ind.

FOR SALE.—Two good houses on the square at Keene, Tex.: (1) Four rooms and basement, stable, large cistern. Price, \$480; (2) Four rooms, water tank, plenty of fruit for family, small shed and crib. Price, \$575. Also 7½ acres pasture land. Price, \$40 an acre. Address John Rafferty, Rhea, Dewey Co., O. T.

WANTED.—A permanent home for a girl eleven years old. Her mother is dead. She is large of her age, has brown eyes, dark hair, clear complexion, and a mild disposition. In her school work she is in the sixth grade. Applicants must give first-class references. Address W. C. Hebner, 191 Champlain St., Battle Creek, Mich.

Obituaries.

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

MILLETT.—Died at College View, Neb., Dec. 27, 1899, of paralysis, Sister Ruth E. Millett, aged 63 years, 10 months, 5 days. She accepted the truth near Lodi, Wis., about forty years ago. She died in hope of a part in the first resurrection.

O. O. JOHNSON.

RICHARDS.—Died at Worden, Ill., Sept. 11, 1899, of tuberculosis, Benjamin F. Richards. Brother Richards was a member of the Seventh-day Adventist church at Woodburn, Ill., and was a firm believer in the truths of the third angel's message.

E. A. CURTIS.

RAYMOND.—Died at Wheeler, N. Y., Dec. 17, 1899, of paralysis, Sarah J., wife of Elder J. W. Raymond. Fourteen years ago she had a shock, from which she partially recovered, but it was followed by three more. Remarks were made at the funeral by the writer, from 1 Cor. 15: 35, 36.

A. O. BURRILL.

DEAN.—Died at the home of her daughter, Mrs. F. O. Oviatt, at Alden, Mich., Martha P. Dean, aged 79 years, 4 months, 19 days. Sister Dean became an Adventist in the "fifties," lived a consistent Christian, and died without a shadow between her and her Saviour. Words of comfort were spoken by the writer.

O. SOULE.

BRIGGS.—Died at Saline, Mich., Nov. 29, 1899, Mrs. Lucella S. Briggs, aged 73 years, 6 months, 2 days. Sister Briggs accepted present truth under the labors of Elders Van Horn and Canright in 1886, while on a visit to friends at Watrousville, Mich. She lived an earnest Christian life, and died in hope of a part in the first resurrection. The funeral services were conducted by the writer.

S. M. BUTLER.

COLE.—Died near Lookingglass, Ore., Feb. 6, 1899, of pneumonia, our infant son, Roy A. Cole, aged 1 year, 1 week; Also drowned in Coquille River, near Gravelford, Coos County, Dec. 13, 1899, our oldest son, Luther C. Cole, aged 15 years, 2 months, 3 days. He was baptized when eleven years old, at the Walla Walla camp-meeting. We hope to meet our loved ones when Jesus comes.

J. C. AND M. E. COLE.

HOLLIS.—Died at Lyndon, Vt., Dec. 4, 1899, of pneumonia, Sister Addie Hollis. Sister Hollis was reared in the third angel's message. Her father, Elder Hollis, will be remembered by many of the older members of our faith. It can be truly said, "She lived the truth, and sleeps in Jesus." Elder Henderson (Baptist), who was also present at the funeral of her father, officiated at the funeral.

* * *

VAN HORN.—Fell asleep in Jesus at her home in Jackson, Mich., Oct. 14, 1899, of typhoid fever, Edith M. Van Horn, in the eighteenth year of her age. She accepted present truth three years ago, and at the time of her death was an earnest and active worker in the church, and was beloved by all who knew her. Assured she will be awakened "in the first resurrection," we sorrow not as those who have no hope. Words of comfort were spoken from Rev. 14: 13.

O. F. CAMPBELL.

HOWARD.—Died near Ladoni, Tex., at the home of her son, Hilman Howard, Aug. 8, 1899, of old age, Elizabeth Howard, aged 80 years, 8 months, 15 days. Grandmother was entirely blind for six years; but for about one year before she died, she could read "The REVIEW AND HERALD," at the top of the paper she loved to hear read so well. She accepted the truth about sixteen or eighteen years ago under the preaching of Elder R. M. Kilgore, and was faithful until death.

COLUMBIA M. McFARLAND.

ARMSTRONG.—Died at Deansboro, N. Y., Jan. 14, 1900, of paralysis, Sister Eliza White Armstrong, aged 84 years, 8 months, 3 days. She began the observance of the Bible Sabbath over fifty years ago, and was baptized by Elder James White. Elder J. N. Andrews was baptized at the same time. She united with the Brookfield Seventh-day Adventist church, remaining a member till the time of her death. Her hope was firm in the soon coming of the Lord, and the relatives and friends who mourn her loss are comforted with the thought that she will come forth in the resurrection of the just. Words of comfort were spoken at the funeral by the writer. Text, 2 Cor. 1: 3, 4.

G. B. THOMPSON.

STOWELL.—As the sun went down Sabbath, Dec. 30, 1899, Sister Mary Melissa Stowell, wife of Brother L. O. Stowell, fell peacefully asleep in Jesus at Redlands, San Bernardino Co., Cal. An attack of la grippe about eight months ago developed into pulmonary tuberculosis. About four months ago, with a hope of being bettered by a change of climate, Sister Stowell moved, with her husband, from Battle Creek, Mich., to California. But respite from suffering has come to her, and she sleeps to wake when the life-giver bids his sleeping saints come forth. At the time of her death Sister Stowell was aged 60 years, 4 months, 18 days. Forty-one years of her life she spent by the side of her husband as a faithful and devoted wife. She rejoiced to the end in the hope of the soon coming of Christ. Her husband and five daughters survive her, but they mourn not as those who have no hope. Words of comfort were spoken by the writer, Jan. 1, 1900, from Rev. 14: 13.

F. M. BURG.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

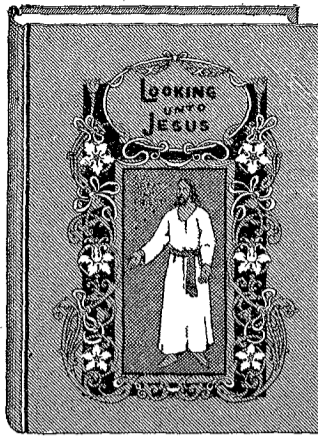
WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

No. 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.



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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'n. Express.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.35	pm 3.00		pm 11.00
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.30
Niles.....	am 12.40		10.15	1.00	6.37		am 2.30
Kalamazoo.....	2.10	am 7.30	om 12.10	2.08	6.52	pm 6.01	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	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		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....				am 5.02			pm 4.15
Susp. Bridge.....				5.17			4.33
Niagara Falls.....				5.30			4.40
Buffalo.....			am 12.20	6.14			5.30
Rochester.....			3.13	3.50			8.40
Syracuse.....			5.15	11.50			10.45
Albany.....			9.05	pm 4.1			am 2.50
New York.....			pm 1.30	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		am 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.....	9.49	8.35	9.40		1.38	6.45	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	6.15	4.28	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		6.09		6.05
Michigan City.....	4.25	1.20	4.10		7.51		7.05
Chicago.....	6.30	3.00	6.35		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.

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

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

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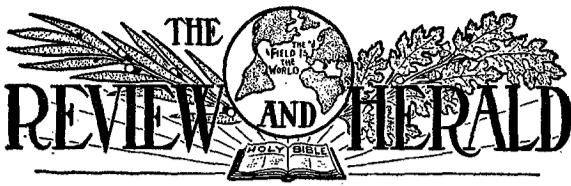
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BATTLE CREEK, MICH., JANUARY 30, 1900.

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.

THE Baltimore *American* remarks, that, "judging from the present results, another peace conference would about embroil the universe."

WE have some studies on "The Gospel of the Kingdom" based on the book of Daniel, by Brother W. W. Prescott, which we shall begin to print February 13. They are the best that we have ever seen on the subject.

In its work of last year the *Training School Advocate* was received with so much favor as to call for enlargement at the entering on its second year. The first number of 1900, Vol. II, No 1, is out, with a page just twice as large as before, and thirty-two pages. And the matter is excellent. It is now a handsome journal.

WE have from a brother in Japan two excellent articles relating to Japan, her ambition and the prospect, in the world's affairs and a world's religion, which we shall print in two numbers of the REVIEW—February 6 and 13. Do not let your subscription expire so that you will miss these: you can not afford to miss them.

A WRITER in *Harper's Weekly*, speaking of the British Empire, says that "the exultation and derision in the Continental capitals and press over Great Britain's reverses in South Africa are no revelation to the well-informed; but only confirm extended observation as to anti-British feeling." "And the nations were angry." Rev. 11:18.

A FEW days ago the Secretary of Agriculture, speaking of this nation's "demand" of the powers with regard to the "open door" in China, said: "A year ago no nation would have listened to a proposition of this kind. But the whole world listens to the United States now." This is most rapid progress. It is true that *hours* now count more than *years* used to.

LIEUTENANT ROMANOFF, of the Imperial Russian navy, arrived at Chicago, January 18, and in an interview said: "War between Russia and Japan is looked for as inevitable by the naval officers of those countries who have been nearest the probable scene of future operations. Just how soon such a war may begin, it is difficult to say, but events little short of miraculous must occur to avert it. The Japanese are building war-ships as rapidly as possible, in anticipation of the outbreak of hostilities, and Russia is strengthening her navy as fast as she can. European war will follow the outbreak of hostilities between Russia and Japan."

NEXT WEEK

we shall reprint the first of the articles on The Third Angel's Message: we shall have to, though we are glad to, do this to supply the call for extra copies of that number. Also

NEXT WEEK

in the article on "The Third Angel's Message: What Is It?" the study will be "What Is It?" as to *Babylon and her fall*. There will be more than one study on this division of the great subject of the Third Angel's Message. These coming studies of what is that message as to Babylon and her fall, will be of great importance to all people. Have you not a neighbor or a friend whom you would very much like to have read these coming studies? Can you not ask him to subscribe for a year (\$1.50), for six months (75 cents), for four months (50 cents), or for two months (25 cents), or even for only a month (15 cents)? And if circumstances are such that you can not get his subscription, can not you get him to agree to read the paper, and then you invest fifteen or twenty-five cents in him, or in the truth to him? Try it.

FROM Brother E. H. Gates we have received a note giving some of the sorrowful particulars of the drowning of his sister, Elsie May, at Coorangbong, Dec. 3, 1899. She arrived at Sydney with Brother Gates's family, November 25, on her forty-seventh birthday. Eight days afterward she and Sister Peck and Sister Ella Boyd were out driving in a buggy on the Avondale estate. The horse backed the vehicle into the creek, Miss Gates and the animal being drowned. Her body was recovered shortly after the accident in about ten feet of water; and from careful medical examination it was concluded that Sister Gates must, by some means, have been killed before being thrown into the water. Sister Boyd was also thrown into the creek, but was safely rescued.

THE *Independent* of January 4 reports that "the *Sacred Heart Review*, an able and influential Catholic paper in Boston, owned and edited by priests," "declares that Catholics must organize so that they can throw the solid strength of twelve million people against any infraction of their rights of conscience." And "their rights of conscience," which they propose thus to enforce, are the receiving by the Catholic Church of money from the national treasury in support of Catholic Indian schools, and the exclusion from Porto Rico of the American free public school. And the *Independent* says that the denial of money from the national treasury to support those Catholic Church Indian schools, and the proposal to start free public schools in Porto Rico, are "the two most serious" "infractions of their rights of conscience" that are named by the *Sacred Heart Review*! But it was always so, anything that does not please Rome is an infraction of her "rights of conscience."

In advocating Sunday closing in Chicago, the *Northwestern Christian Advocate* says: "While regard for God's authority is, of course, the highest motive for human respect for the Sabbath, we are quite willing that lower secular motives shall operate among those whose views of right and wrong generally are of the earth earthy." Christ never taught any such doctrine. He says, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." No criss-crossing can ever answer. And any willingness to criss-cross betrays such a lack of discernment of Christian principle that what is passed as regard for God's authority is not true regard.

WHO has not been afflicted with that fad of the meaningless phrase, "along the line," "along the lines," etc., etc., etc., *ad nauseam*? Just when we had determined to issue a "counterblast to" it, there came to our table the December number (1899) of *Learning by Doing*, which has done the work so well that all we need to do is merely to quote:—

"Along the line," "along these lines," "on this line," "upon those lines," "along that line," "in the line of,"—it seems to us that we have heard these phrases somewhere. In fact, they are beginning to form a cobweb across our mental vision, of lines upon lines—geometrical, hypothetical, hyperbolic: lines straight, lines crooked, lines criss-cross, superimposed, produced, projected, and proposed; bee lines, side lines, boundary lines, clotheslines. O brethren of the fountain pen, let us go to! Are there not other things than lines? Why not harness up the plane, or the angle, or the circle, or the parallelopipedon; and turn the poor "line" out to grass for a while? Won't you please think of this suggestion "along these lines"?

THE following dispatch from Chicago to the *New York Tribune* tells a sad tale:—

CHICAGO, JANUARY 15 (Special).—Within a few days cigars and tobacco will be on sale in the rotunda of the Woman's Temple, at La Salle and Monroe streets. A tobacco stand is now under process of construction, and on its completion all the hopes of the founders of the Woman's Christian Temperance Union to keep the building free from the taint of tobacco will have vanished in thin air. This is one of the first changes that denote the passing of the building from the control of the Woman's Christian Temperance Union. It is not improbable that later on a buffet will invade the sacred precincts of the building. Within another year a still greater change is contemplated, by which Willard Hall will pass out of existence, and the rostrum, which was consecrated by Miss Willard to the cause of temperance, will make room for the counters of a bank.

We hope it is not true; but if it must be so, we can all rejoice that the third angel's message was preached in Willard Hall before it ceased to exist. And those friends of the message who last year contributed their money and prayers to that enterprise can rejoice that they had a part in that best of all uses of that hall.

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John Brown

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REVIEW AND HERALD.