

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Wm. Lindsley

"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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PRIDE ABASED.

MRS. L. D. AVERY-STUTTLE.

THE great king walked in his palace,
 And his heart was filled with pride.
 A scepter gleamed in his fingers,
 As in boastful tones he cried:
 "Is not this mighty Babylon,
 Gleaming in beauty bright,
 Which I, King Nebuchadnezzar,
 Have built in my royal might?"

"I built the glittering palaces,
 And I built the towers fine,
 And whose are the hanging gardens
 And the massive walls but mine?
 Is not this mighty Babylon,
 Built by a royal god?
 Ah, I am the greatest monarch
 That ever the earth hath trod."

Then he heard a voice from the heavens,
 And he smote on his royal brow:
 "O mighty Nebuchadnezzar!
 To thee it is spoken now:
 Alas, for thy boasted power,
 For the power alone is mine!
 Thy kingdom is taken from thee,
 And the heart of a beast is thine."

"Thou shalt eat, like the stupid oxen,
 The grass of the field to-day,
 And thy hairs shall grow like the feathers:
 Of the wandering birds of prey;
 And the dew of the humid heavens
 Shall fall on thy lordly head,
 Till seven times pass o'er thee,"
 The voice from the heavens said;

"Till thou know that the Most High ruleth
 O'er the mightiest nations, still,
 And giveth the earthly kingdoms
 To whomsoever he will."
 Then the heart of the mighty monarch
 Seemed bound with an icy band,
 And his brain was seared by the fingers
 Of a terrible, unseen Hand.

And he shuddered, and gasped, and trembled,
 And tore from his head the crown,
 And cast, in a frenzied horror,
 His royal scepter down.

And quick, in the selfsame hour,
 He fled from his palace grand,
 Pursued by a horrible power
 That he could not understand.

With the stupid beasts he wandered
 Till seven long years were past;
 And the heart of the haughty monarch
 Was stripped of its pride at last.

"BY WHAT AUTHORITY DOEST THOU THESE THINGS?"

MRS. E. G. WHITE.

"AND Jesus went into the temple of God,
 and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction.

"Hearest thou what these say?" they asked Christ; and he answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The scene at the temple was indelibly impressed upon the minds of the people who

had come to attend the feast. What greater evidence than this could Christ give? If this could find no entrance into the hearts of these resisters of light; if such a scene as this did not bring conviction; if this light was not sufficient to drive away their prejudice and jealousy, what evidence could Christ give to pierce their rock-bound hearts? — Nothing that he could say or do would move their stubborn wills.

The night before his work of cleansing the temple courts and healing the sick, Christ had spent in prayer in the mount of Olives. "In the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The next morning, on his way again to Jerusalem, he passed the withered fig tree. "And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God's appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let professing Christians inquire into the meaning of the curse pronounced upon the fig tree. The tree was full of promise, but investigation revealed its barrenness. It bore no fruit; and because of this defect, words were spoken that caused it almost immediately to wither away.

A fig tree is created to bear fruit; and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to his glory and for the good of their fellow creatures, and he has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God's. Christ came as our substitute and surety, that we might bear fruit for him. A probation has been granted us that we might not be like the fig tree, full of flourishing leaves, making great pretensions of success, yet destitute of good works.

After this Christ again entered the temple; and as he was teaching, the chief priests and elders of the people came to him with the question, "By what authority doest thou these things? and who gave thee this authority?" They had been given unmistakable evidence of Christ's power. Amazed and terrified, they had fled from his presence, returning to find him healing the sick and the suffering, who were rejoicing, not only in the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers could

ask Christ, "By what authority doest thou these things?"

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?"

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we hold say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things."

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority, which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ.

John had preached the coming of the Messiah. In trumpet tones the words of the forerunner of Christ had rung in their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

John came bearing witness of the One whose divinity they were now questioning. Christ himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required

of the sinner. The Baptist saw the Saviour walking at a distance, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." There Christ stood revealed before the people. The glory of God descended upon him in the form of a dove like burnished gold, and the voice of the infinite One declared, "This is my beloved Son, in whom I am well pleased."

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, he said, why do you not believe my testimony? He told you plainly who I am. You have refused to do the work God appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask me for my authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance.

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,—a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. Let those who hear the message God sends to-day beware lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that will create question in regard to the work of his servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this would never change the inward determination to resist light.

HOW TO OBTAIN KNOWLEDGE.

H. W. REED.

THE Biblical statement that God's people are destroyed for lack of knowledge is true in the physical as well as in the spiritual sense. It is true temporally, and it is true eternally. If we wish to learn the first principles of knowledge, where shall we find them? If we wish to start in the path of knowledge, what is the first step? Here is the answer: "The fear of the Lord is the beginning of knowledge" (Prov. 1:7); and "the knowledge of the holy is understanding." Prov. 9:10.

Then let him who would have knowledge, who would start in the way of understanding, fear God. If a man would begin the acquisition of knowledge aright; if he would have the best use of his powers, both mental and physical; if he would read nature as it should be read, and would study the arts and sciences as they should be studied; and most of all, if he would have that knowledge that saves from sin, and would know Him whom to know is life eternal, let him fear God, and the first step will have been taken.

And how shall he continue in this way? The answer is similar: "The fear of the Lord is the instruction of wisdom." Prov. 15:33. But since the fear of the Lord is the beginning of

knowledge, and since it is the instruction of wisdom, then what shall be our conclusion?—"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. Then the man of knowledge and wisdom is the God-fearing man.

God says that his people perish for lack of knowledge; and as we have found knowledge, or wisdom, to consist in fearing God, we conclude that they perish because they do not fear God.

THE SPIRIT OF ELIJAH AS WELL AS THE POWER.

DAVID PAULSON.

ENOCH and Elijah are types of the remnant people, who will be translated for exactly the same reasons that Enoch and Elijah were. Christ had so fully taken possession of them that they were lifted above the power of sin and disease. Our work is to be characterized not only by the power of Elijah, but also by the *spirit* of Elijah.

It is natural for us to long for the power of Elijah in our work,—that power which brought fire from heaven, that power which enabled him fearlessly to denounce iniquity, and to run before Ahab's chariot without even the suggestion of fatigue; but let us take a glance at the character of Elijah's spirit.

The Lord told him to go and anoint Hazael to be king over Syria, and evidently, from the condition of affairs, it was not difficult for the prophet to see that this was the proper thing to do; and from a human standpoint, it must have been a joy to him to be chosen to take a leading part in such an important reformation.

Further, the Lord told him to anoint Jehu to be king over Israel. When we take into consideration how Elijah's heart must have been stirred at the weak and sinful course of king Ahab, it is not hard for us to imagine what a thrill of joy must have passed over him when he learned that God was going to use him to bring about such a necessary reform as to anoint the new king.

But mark the next commission: "Elisha . . . shalt thou anoint to be prophet in thy room." Remember, Elisha was the man whose business it was to follow Elijah around, and get water for him to wash his hands. 2 Kings 3:11. Note particularly that the Lord does not even tell Elijah that he has another thing on earth for him to do. Perhaps, from a human standpoint, it looked as if he was absolutely to be laid aside. But he did not fail even at this last and supreme test of his life. Not only did he not fail, but he asked the Lord to put a double portion of his Spirit upon Elisha; or, in other words, to make him twice as great a man as himself. And lo! after he had performed this trying duty, he not only went to heaven, but a chariot of fire and horses of fire took him there.

The fact that Elijah's work could close and open the heavens, and that by his word fire could come down, was not sufficient proof that he was ready to go to heaven without seeing death; but when he could turn over his own work to his servant, without the prospect of anything before him, *then he was ready* to be translated.

This closing work is to be done in the *spirit* of Elijah as well as in the power of Elijah. If we have that spirit that can daily say, in reference to our brethren, "He must increase, but I must decrease," we shall have but a short time to wait before we shall be endued with the power of Elijah.

"HE that humbleth himself shall be exalted."



THE MEANING OF THE MISSIONARY
READING CIRCLE.*

A. T. JONES.

THIS being the fourth Sabbath of the month, the missionary Sabbath, I am to speak on the subject of missionary work. There can be no stronger incentive, no more earnest persuasion, to missionary work than simply to look at what is before us, and study the meaning of it; and all that I shall do, or attempt to do, in this missionary talk will be to call your attention to what is before us, as it is before the eyes of all the people, that of which you yourselves are a part, in which, indeed, you are engaged at present, and call your attention to the meaning of these things. And if that will not persuade you to missionary work, then, even if an angel from heaven should come, he could not do it.

Last fall there was organized and begun the work of the Missionary Reading Circle. It was organized in order that all persons who profess to know the Third Angel's Message may have a part in it, may enter into that work of missionary reading so as to know what is now to be done. I think that, generally speaking, all who profess to believe the Third Angel's Message are engaged in that reading of the Missionary Circle.

Surely there can be no doubt in the mind of any one who is observing, or who will think, that the organization of that Missionary Reading Circle and work is of God; that the Lord led out the ones who have the charge of it, to speak of it, to call together those who could engage in the organizing of it, in the setting of the machinery to work, and in the laying out of the plan of work.

And since the Lord has so manifestly started this; since it is for all the people; and the object of it is to have all the people engage in missionary work, there can be no doubt whatever that this Reading Circle enterprise itself is a call of God to all this people to engage in missionary work as they have never done before.

The object of the organizing of that Reading Circle, the plan of the readings, all in connection with it, was solely to get people to engage in missionary work. The only sure way to get the people to engage in missionary work intelligently is to have them read the things that they are to use in their missionary work, so far as circulating literature is concerned, so that they may get a fresh and intelligent and up-to-date knowledge of the literature, in order that they may intelligently bring it before all people to whom they may go.

The books of Daniel and Revelation contain the special, systematized present truth for the world at this time. "Thoughts on Daniel and the Revelation" is the only book, outside of the Bible, that gives a comprehensive, simple, plain, and clear view of the whole field of the truth covered by the Third Angel's Message and comprehended in it. Therefore "Thoughts on Daniel and the Revelation" was chosen as the beginning book of study, in order that all the people might have a renewed view of the great prophetic field. With the

reading of the books, there was also planned the Reading Circle lessons, bringing in that which is occurring to-day in fulfillment of what is spoken in the books of Daniel and Revelation, and which was outlined long ago in "Thoughts on Daniel and the Revelation."

This being brought before the people, it was supposed—and the supposition is correct, whether the fact proves it or not—that this would be the best opening, the surest means, of getting the people intelligently informed upon the issues of the day with regard to the literature that must be put into the hands of the people, that they may know what is going on to-day, that they may know the truth, that they may understand it, and that they may be won to the Lord and to the ways of righteousness, and so escape the evil that is fast coming upon the earth. All that was planned, and contemplated in the plan, in arranging the Missionary Reading Circle.

Therefore any one who studies these lessons in the Missionary Reading Circle studies, or thinks of the lessons, or reads the book, *simply to be HIMSELF informed*, that HE shall know more than he did before, and pride himself upon knowing more than other persons, and confine this to himself,—that person is missing all that was intended in the organizing of that work. He will miss all that is intended by the Lord in calling the people unto that work. And he will not only miss all that, but will miss all the rest that there is, whether in the Bible or out; because God never gave to anybody, and he never will give to anybody, *anything* to be held fast to himself.

Whoever takes what God gives, and shuts it unto himself, and himself in with it, will lose that and all else; even as Jesus said: "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he thinketh that he hath." That was spoken to those to whom God had given talents. He gave them these talents to be *used*. And the one who received the talents, and did not use them, is the one who did not have them when the end came. The one that received them and *used them* is the one who in the end had them; and he also got what the other one had and *did not use*.

So whatever is given in the Missionary Reading Circle work, whatever comes to any of this people in the book that has been put at so low a price that anybody can buy it, not only for himself, but can afford to give it away,—this that has thus been brought to all people, was brought to the people *only in order that they might pass it on to those who have it not*. And if it should be that those to whom this work has come should study this for their own sakes, and then shut it in to themselves, and themselves in with it, then there could be no surer token that that people have forfeited all the light and the truth that God ever gave, or ever can give, to that people; and the kingdom of God will be taken from them, and given to a nation bringing forth the fruits thereof. This is some of the meaning that lies in the organizing of the Missionary Reading Circle.

Now in a study of the meaning of the Missionary Reading Circle work, I do not know of anything that could emphasize that meaning as I have outlined it to you just now, any

more than would a glance at the lessons that have so far been studied in the book of Daniel in the Reading Circle lessons.

This thought that we have just noticed—that God gives nothing to anybody to be shut in to himself, but only that it shall be passed on to other persons—is emphasized in these studies. I do not say that it has been brought out and made a lesson in the studies; but that it is made plain in the situation from which the things came that have been studies.

Why was it that Daniel or any others of Israel were in Babylon?—It was because they had confined to themselves the things that God had given them for all the nations. Everything that God gave to Israel when they came out of Egypt, or at any other time, was that they might pass it on to all the nations who did not know God. But they made the mistake of thinking, and acting thoroughly upon the thought, that God gave these things to them because they were much better than all the other people in the world. And since he gave these things to them because they were much better than everybody else, the other nations could not have any of these things unless they became as good "as we are."

And since, in that conception, Israel separated herself from all the people of the nations, and despised them, all the nations, being so much like Israel, simply said, All right; you can separate yourselves from us if you wish to; you can despise us if you wish to; what do we care? And the result was that all the nations despised Israel. And that will always be so. Just as certainly as you are like me, and I despise you, you will despise me. Just as certainly as you are like me, and I separate myself from you, you will say, All right; go it, I don't care. And you will separate yourself from me.

That was Israel and the nations. But where was the separation? By whom was it made?—Not by the *nations*, but BY ISRAEL; not by the *heathen*, but BY THOSE WHO KNEW GOD. And by that they lost all the knowledge of God, to such an extent that when he came into the world, and presented himself to them in all his fullness, they did not know him, and crucified him out of the world.

That is why Israel was in Babylon. It was because they would not pass on to the nations, in the light of God, to the glory of God, that which God had given to *them* in light and glory. They had shut themselves away from the nations, and by that means had become worse than all the nations. Yet *they had the truth*; God had given it to them. Even though they had shut it away from the nations, and had abused it, and had trampled it underfoot, yet *they had the light*, and by them it must be given to the nations. And as they would not give it freely as God gave it to them to give, as they separated themselves from the nations, and thus hindered all the nations from having it, God scattered them among all the nations, in captivity, in distress, in bondage, in slavery; and thus he caused them to give to the nations that which he had given to them to give to the nations. But how infinitely better it would have been for Israel and all the world if Israel had given to the nations the truth, in the light, the blessing, the joy, and the peace in which God gave it to her.

And when those people found themselves scattered among the nations, they were actually surprised to find there were persons among the nations, even kings, kings of the mightiest empires of the world, who were hungering and longing for the truth, and were ready gladly to receive it as soon as it came to their attention.

Israel had thought all the time that those people were so bad, so hard hearted, and so much in the dark, that they did not care for the truth. But the Lord had given them, all the way along, lessons that that view was not

* Preached in the Tabernacle, Battle Creek, Mich., Sabbath, Jan. 27, 1900.

correct. He called Jonah, and had him go that long, long journey to Nineveh,—that great city, so wick that it was about to perish,—to tell its inhabitants of their danger. And even Jonah, the prophet of the Lord, raised objection; and when he had really gone there and preached, and the Ninevites had repented, he thought strange that the Lord should forgive such persons as they. But the Lord taught Jonah the truth that he cared for other people as well as for Israel. And then that whole experience was written out, and was put into the literature of Israel as a living lesson that God cared for the other nations just as he did for Israel; and that Israel was in the world to take to the nations round, dark as they were, heathen as they were, that which God had given to her.

Yet, for all this, Israel would not learn that lesson. And the Lord had to pick them up bodily, and fling them out as seed in the wind, to fall where they might among the nations.

Then, in their distress, in their loneliness, with no temple of worship, no sacrifices, no offerings, — with all these taken away, they sought God without them, and found him, as they ought to have sought him with them, and found him. And when they sought him without them, and found him and his blessing, then they became a blessing to all those where they were scattered.

Now that is the philosophy of Israel's being in Babylon. And the book of Daniel is a last-day book, you know. It says so over and over. Then the book of Daniel is written to teach the people in the last days—the people of God, to whom God has given his truth—that *unless they pass this truth on to all the nations, in peace, in quietness, in light and blessing, they will do it in distress, in poverty, in the confusion and contention of the nations as the curse falls upon the earth and spreads over it everywhere.*

And all this teaches to the people of God in the last days that there are persons in the world, in the darkness of heathenism, everywhere outside of the circle of the people of God, who are hungering and thirsting for righteousness; who long for the knowledge of God; who have hearts just as honest as any saint's heart,—only they have not the knowledge. They have not yet received the light. But they long for it, they wait for it. And if it shall not be given to them by the people who *now have it*, and who are dwelling in undisturbed peace, prosperity, and happiness, under their own vine and fig tree, then these honest souls among the nations will get the light and truth by means of these people who have it being *scattered to the ends of the earth*, and doing in poverty and distress what they would not do in peace and quietness.

And when that time comes, there will be found again among kings, the greatest of earth's kingdoms, of mighty world empires, those who long for the truth, and who will welcome it when it comes. This, in order that all the peoples and languages may know the truth: even as it was before. For what was done with the truth when Nebuchadnezzar received it? Why was it given to him?—First, of course, it was given to him because he longed for it, because he desired to know what was the way of light and truth in the world. But when he had received it, immediately it was spread to all the nations. It was given to him to be spread to all the nations. And the last thing in Nebuchadnezzar's experience—you know, you have had it in your lesson—was that experience recorded in the fourth chapter of Daniel, in which King Nebuchadnezzar confessed his pride and his foolishness, and what came of it in judgment to him, and also what came out of it in blessing and glory to him, from God. And that experience was published to every nation

and language and people in all the world as it then was, of which Nebuchadnezzar was the ruler.

Thus, these people *outside* of Israel, when they received the truth of God, did with it exactly what *Israel ought to have done* with it when she received it; and which if she *had* done with it, Israel would not have gone into captivity to the nations,—would have been blessed instead of being cursed.

Nebuchadnezzar is only one. Darius was another; Cyrus was another. These mighty rulers, all heathen to begin with, were all the servants of God to end with; and all this, through the instrumentality of the people of God who were scattered in the kingdoms which these men ruled.

And all this is *one* of the things that illustrate the deep meaning of the Missionary Reading Circle. This is *one* of the mighty thoughts that God is giving to us now, and to the carrying out of which he is calling his people, in the Missionary Reading Circle studies.

(To be continued.)

WE'RE GOING TO THE KINGDOM.

A. L. HOLLENBECK.

WE'RE going to the kingdom,
Where all is bright and fair;
Where all are free from trouble,
From sin, and grief, and care.
The Lord has paid the ransom,
The way has been prepared,
And soon we'll see the glories
God Enoch long has shared.

We're going to the kingdom,
Proclaim it far and near;
Prepare to meet the Saviour,
For soon he will appear.
Get ready now for service,
Seek earnestly for power
To go and work for Jesus
In mercy's closing hour.

We're going to the kingdom,
We're far along the way;
Almost we see the dawning
Of heaven's eternal day.
The path is straight and narrow,
The way is clear and bright;
Soon, soon, we'll pass forever
Into the realms of light.

PEN PICTURES.

WILLIAM P. PEARCE.

"AND at midnight there was a cry made, Behold, the bridegroom cometh." Matt. 25: 6. Without an exception, the most comforting doctrine of the New Testament is the coming of Jesus. In its pages no fewer than three hundred and eighteen references are made to it, while an average of one verse in every twenty-five deals with it.

The other day I called upon a white-haired physician. In the course of my remarks, I asked, "How old are you?" "Eighty-eight years," he answered. "You are a Christian, are you not?" "Yes, sir," he replied; "and for over fifty years I have not retired till after the midnight hour, but prayerfully and patiently have waited and looked for the coming Christ." Think of it! For a half-century this saint of God has not given sleep to his eyelids, nor allowed his practice to interfere with his midnight watching for Jesus. Glorious disposition! Beautiful hope! Rare faithfulness and devotion! I know somewhat of how he would treat Jesus if he came to-night, from the fact that when I told him I was looking for that same Jesus, he embraced and kissed me.

"Behold the Bridegroom cometh in the middle of the night,
And blest is he whose loins are girt, whose lamp is burning bright."

THANK God, thank God, the Man is found,
Sure-footed, knowing well the ground;
He knows the road, for this the way
He traveled once, as on this day.
He is our messenger beside,
He is our door and path and guide.

—J. R. Miller, D. D.

YE SHALL RECEIVE POWER.

The King's Messenger.

THE Galatians had been "moved from Him" who had called them into the grace of Christ. Though born of the Spirit, they had stepped backward, and were trying to regulate themselves by the law; the works of the flesh had crept in, and they found bondage and schisms and disruption; for they knew not the Spirit. The church constituted a pitiful nursery filled with helpless babes and peevish weaklings.

The apostle through whom the Spirit first led them to Christ, yearning over their sad state, cries out: "My little children, of whom I travail in birth again until *Christ be formed in you*," and then goes on in his own masterly and fatherly way to exhort them to stand free in the Spirit's work already done in them, begs them to leave off trying to regulate themselves by the law, but to walk in the Spirit, and as a natural, sweet consequence, they will not fulfill the works of the flesh. He declares that living in and walking by the Spirit will be the panacea for all their ills and their deliverance from all difficulties, and they shall of the Spirit reap life everlasting.

Beloved church of God in these closing days of the nineteenth century, filled with weakness, paralyzed with fear, rent and torn by controversy, trembling with vague hope and longing desire, may I speak to you again from my hidden corner as the Spirit of God breathes upon and moves me, and say, "Receive ye the Holy Ghost"? For, "Ye shall receive ~~power~~, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." With him in our midst as leader and guide, all nations will be disciplined, and the gospel will be preached to every creature. For he comes to us with the authority and infinite resources of him who said, "All power is given unto me in heaven and in earth."

All power, blessed Leader! Power above the opposing forces of heathen governments and ruling spirits. Power above the force of deadly climatic influences. Power above the strong forces that move on land and sea. Power to utilize the highest inventions of men, and to calm into quiet subservience the wildest forces of nature.

Power to open doors that no man can shut; power to turn the hearts of kings; power to heal the sick and to triumph over death; power to be imprisoned, to suffer and die, if need be, that the gospel may be preached; power to be willingly maligned and willfully misrepresented; power to suffer the loss of all things if only Christ may be preached and the Comforter may be received. Power to carry eternal light into Africa's densest darkness, and everlasting life into her deadliest abodes.

Power to break the chains of sin and eternal death, and set captive souls free. Power to turn fiendish abodes into homes of peace and delight; power to bring men from darkness to light, and from the power of Satan unto God.

Power triumphantly to watch and wait for Christ's return while we work; and power to meet him in the air at his appearing. The world awaits our action, and the Holy Ghost awaits *reception*, to this end; and he who gave the marching orders from Olivet said, "Lo, I am with you always, even unto the end of the world."



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

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

YOUR CROSS.

SEEK not to drop the cross you wear,
 Or lay it down; for if you do,
 Another shall be built for you
 More difficult and hard to bear.

The cross is always made to fit
 The back which bears it. Be content;
 Accept the burden which was sent,
 And strive to make the best of it.

Think not how heavy is your load;
 Think not how rough the road, or long;
 Look up, and say: "Lord, I am strong,
 And love makes beautiful the road."

Who toils in faith, and knows not fear,
 Shall live to find his cross some day
 Supported all along the way
 By angels who are walking near.

—Ella Wheeler Wilcox.

SAVED BY FAMILIES.

It takes a man and a woman to make the human unit. Society recognizes this theoretically, but at its best the church gives a slow and weak-minded recognition to this fact. A strange doctrine, which bears the earmarks of Satan, has been accepted instead,—that it is one office of the truth to break up the family. Among our own people I have found men and women who thought they could not live the truth peaceably in their homes, and that therefore they were warranted in separating.

It is Satan's work to break up families. He began it when he beguiled Eve away from Adam for a little while. He has been trying to draw wives from their husbands, and husbands from their wives ever since. And how he has laughed in the face of the love eternal, which intended to bind the severed halves of the human unit into one indestructible body! How he has laughed and rejoiced in the face of God at his success even in the church!

Let the husbands or wives who think they have a sorrowful story to tell of life with one who is an unbeliever, turn to the plain words found in the seventh chapter of 1 Corinthians and read, and forever settle themselves to the work to which they have been called in their marriage: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart [if, in her haste, misunderstanding what the mind of the Lord was, and being foolish to such a degree that she did not know how to come to understand his mind, and she has departed, then] let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. . . . If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband."

Many of our brethren and sisters have let Satan hold the light for them while they read

God's word, and have allowed him to turn the light off and on as he chose; hence they have only seen the burden without the blessing.

Any man who loved a woman well enough to ask her to make a home with him; and any woman who loved a man well enough to accept such an invitation; and any home into which children have been born, into which the blessed revelation of the commandments of God and the faith of Jesus has come, should be kept a unit, no matter what any unbelieving member should or should not do and be, and no matter how Satan might stir one of them up to wrath and anger against the other. There need be no quarrel, no contention; for it always takes two to make a quarrel, and the most riotous temper will wear itself out after a while against the smooth, polished surface of a patient love that never answers back.

And, furthermore, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." This statement should be sufficient to sweeten any cup of bitterness that Satan might press to any lips. God has power which, through the channel of a human life, he intends to communicate to the husband or wife who needs it for winning purposes. With any truth comes re-enforcement of power to every part, for every work; and God intends that the truth that has come to this people shall carry the power by which family life shall be filled for the purpose of reproof and comfort, or enlightenment and salvation.

S. M. I. H.

AN INTERESTING MEETING.

A RECENT meeting held in Battle Creek, in the Review Office chapel, in the interest of the "Woman's Work," was of great interest and profit, and it is desired that all our sisters shall have the benefit of some of the thoughts expressed.

Inasmuch as the meeting was the outgrowth of the work inaugurated by Sister Henry, under the direction of the Lord, as we all believe, those in charge deemed it a privilege to call the service partly a "memorial" service. Not one of eulogy, however, in an offensive sense, but such a meeting as she, who so disliked personal allusion, would approve were she present.

A spirit of deep conviction of present responsibilities seemed to appeal personally to every one. Now that the earnest voice and pen of the one who carried the burden of this work is silent, we who are left, as it were, without a leader, to whom, unconsciously, we all looked for counsel and help,—we are left to carry on her work; now *ours* in its fullest sense. The Lord had laid upon her this work. Now it falls upon us. We may none of us be called to as public a work as she was, but we are called to be as faithful, *where we are*, as she was in her place.

Hymn No. 1022 was sung to open the meeting, after which Sister Sisley offered an earnest prayer. Sister Irwin, who was with Sister Henry during the last meetings she held at Graysville, told of the wonderful power attending the talks to the students at the academy. No one who heard her speak will ever forget her appeals to the young, to prepare for the Lord's work. She especially urged the importance of singing as a means of worship, feeling that, as a people, we sing too little. This subject was dwelt upon by others in testimony, regarding it as a defense against the enemy in time of trial. Let us all sing more; sing while about our work, *where*

ever we are, "singing and making melody" in our hearts to the Lord. A touching recital of Sister Henry's last message to the church, that she was of good courage and strong in faith, as she went down in death, moved many to tears. Miss Durland brought the last letter Sister Henry wrote concerning the work, to be read at the meeting. It was deeply impressive.

A Scripture reading with comment was then given, as follows: "The dead praise not the Lord, neither any that go down into silence." "The living, the living, he shall praise thee, as I do this day." "They that go down into the pit [grave] can not hope for thy truth." "The father [parent] to the children shall make known the truth." Isa. 38:18, 19; Ps. 115:17. The study of these words will forcibly remind us of our duty as the "living," and the need of making "known" *the truth* especially in our families, before sinners go down into silence. *Work* is upon us now; earnestness must seize every heart before probation ends.

A portion of Sister Henry's article in the REVIEW of December 26 was read, and the Spirit witnessed to the message. One burden of Sister Henry's work was the family life. She so entered into the environment of others that loving sympathy and encouragement were for every one who asked of her. Let this noble work go on in the hearts and lives of our women. The other burden was for the women of the W. C. T. U.

There are noble, honest women among them, who will receive the message when they see it clearly. Sister Sisley presented the importance of our taking upon us the burden of prayer and work for this organization of as noble women as are to be found.

A field of usefulness has been opened to our sisters, and, indeed, to the women of the world, as far as Sister Henry's influence has gone. The question comes to us each, "What shall I do with *my* opportunities?" The fact that we are living in the judgment hour, with our cases pending any moment, should impel us to great earnestness in service for God and souls. Our own loved ones—relatives, friends, and neighbors—are judgment-bound with us. "Can we be clear of their blood, and be indifferent or silent?"

The quiet yet powerful presence of the Holy Spirit impressed these thoughts on every heart. About an hour was spent in a testimony meeting of much interest. Appeals were made for a deeper consecration. The testimony of a recent convert was most impressive, as she spoke of the disregard seen among us concerning the Testimonies and the health reform. The influence was hurtful to this sister, new in the truth, until she learned that God would have her stand for the right, no matter who did not. An individual obedience to the message, irrespective of the disobedience of those longer in the truth, and knowing full well its teaching, was the lesson for her.

These words brought to mind what Elder Haskell had said at recent meetings, that "none but those who accept *every phase* of the message will go through to the end. Those who reject the Spirit of Prophecy and the health reform are in great danger. This thought resulted in a strong appeal to all our sisters to *live out the whole truth in their homes, and educate their children to believe and obey these saving truths.* Deut. 4:9; 6:4-7; Ps. 78:1-7; Prov. 30:11; Eph. 6:4 were written on the board for instruction.

The meeting closed by singing, "What shall I do for Christ my Saviour?" and prayer by Sister Irwin. Much more of value was said, which can not now be reported for lack of space. The attendance was good for so cold a day; and all were greatly blessed, and encouraged to press on, "looking unto Jesus" for grace to overcome, and power to work as never before, with the *love* of God for souls in the heart. This love, Christ said, is evidence of our discipleship. John 15:8; 13:35.

MRS. M. D. MCKEE.

REQUESTS FOR PRAYER.

A BROTHER who has been an invalid for four years requests prayer that he may be healed if it is the Lord's will.

A nephew, who has contracted the habit of drink, and is fast going the downward way: that he may return to God.

A wife requests prayer for her husband, who is not a Christian, and who is at present thinking of changing his business, that whatever he may do may be the means of leading him to the truth.

NOTICE.

THE first two pages of a letter from a sister in Tuscola, Ill., dated February 1, has just come to hand, but from some oversight the concluding portion of the letter, bearing the sister's name, has been omitted; it is therefore impossible to answer until further particulars are received. I hope that this notice will reach the proper person, and lead her to drop me a line at once, so that I can send the desired information.

GRACE G. DURLAND.



LITTLE THINGS.

WHAT sings the little stream flowing along?
Stop now a minute and hear its sweet song:
"I'm going on toward the wide and deep sea;
I will not always this babbling brook be!"

What says the tiny seed blown by the wind?
Listen! some truth it will teach you to find:
"Down in the warm earth so snugly I'll lie;
Then I'll come up in a plant by and by!"

What can the sunbeam tell, dancing about?
Come little rays of light, come, tell it out:
"We are a part of the glorious sun;
We bring his warmth down to bless every one!"

What say our little ones, merry and gay,
Spending their waking hours busy at play?
"We all belong to the Father above;
We are a part of the Son of his love!"

— F. G. Burroughs.

SOUL WINNING.

ANNA C. WHITE,
(Battle Creek, Mich.)

NEVER in the history of the world has rung more clearly than in these last days, the call, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. . . . I do send thee unto them; and thou shalt say unto them, *Thus saith the Lord God.*"

Too few realize the significance of the present state of affairs in the world. Too many are heedless of God's oft-repeated warnings. Few are earnestly carrying forward the message of present truth to a dying world. Many of those who really believe the message fail to see its great importance and the urgent need of active service in behalf of others. Consecrated zeal, and a willingness to do or say, anywhere or at any time, something that will lead to the extension of the Master's kingdom, and win a soul for Christ, should be the purpose of every Seventh-day Adventist at the present time. As earnest bearers of great truths, we should be instant in season, watchful of opportunity, and ready at any time to sacrifice our own pleasure and comfort for the sake of carrying forward this great work.

We are to conquer in the end. A divine Leader is in command, controlling and directing in this great movement; and in spite of all opposition, through all persecutions, in the face of all satanic wiles, we shall be led forth conquering and victorious in the end.

"Careless seems the great Avenger. History's pages but record
One death grapple in the darkness, 'twixt old systems and the Word,—
Truth forever on the scaffold, wrong forever on the throne:
Yet that scaffold sways the future; and behind the dim unknown
Standeth God, within the shadow, keeping watch above his own."

New truth brings added responsibility, and every truth that God gives his people, and every Testimony that is borne to them, deepens the obligation resting upon them to be faithful and true in the use of these things. We are responsible, not for the success of our work, but for fidelity in performing it to the best of our ability.

"Have you heard this tale,—

The tale of the Holy and True?
He dies, but his life in untold souls
Lives on in the world anew.
His seed prevails, and is filling the earth
As the stars fill the sky above.
He taught us to yield up the love of life
For the sake of the life of love."

If we have entered this life of love, if we have heard this tale, let us go forth in joy, repeating the glad news that all may know what a dear Saviour we have found. Let us who have the sunshine of God's love in our hearts and souls pass it on to others. We can and must do it. It may be that we can not do it in just the way *we* think best; but if we have the willing spirit and the understanding heart, God will use us for his own honor and glory.

In the mission the other evening an incident was related in connection with the singing of the song, "There is sunshine in my soul." A young girl had just returned to Chicago from Australia. A great sorrow had fallen upon her young life, blotting out all the roseate hues of future years, disheartening and disabling her for the battle of life, leaving her desolate, discouraged, broken-hearted.

Her mother said to her one day, "My dear, have you ever heard the song, 'There is sunshine in my soul'?"

"No," she replied, "and do not care to hear it. What have I to do with sunshine in my soul?"

"But," persisted the mother, "it is a lovely song. There's a young man next door who sings it so beautifully, and I wish you could hear him." And then she told her daughter the sad, yet glad, story of the young man's life.

It seems that he had been converted while very ill, and had become most gloriously happy in his new-found love. To all appearances he began to gather strength, later on, and showed signs of recovering his former strength. He laid plans for the coming days, and was never weary of talking, to those who came to see him, about his new Friend, and the many things he would do and say for him when he should be able to be around. Never again should his time be wasted,—not a moment would he lose,—but would sing and work, plead and pray, to bring others into the same haven of rest in which he himself had anchored.

His physician heard him thus talking one day, and spoke to his family about it. Said he, "It is too bad to let the poor fellow hope and expect all this when it is not possible for him to recover. What is more, his days are even now numbered: they are few."

The friends discussed the matter, and finally, as gently and kindly as possible, broke the news to the young man. At first he could not and would not believe it: but when the full realization of their statement came to him, and he knew that all his plans were as nought; that he must give up all his hopes of an active Christian life in the coming days; abandon all his cherished expectations of winning souls for his beloved Master, even, as he thought, relinquish the hope of radiating from his chamber the silent and peaceful influences of a shut-in, the poor boy covered his face with his hands,

and turned away in utter despair. The minutes passed silently, the stillness of the sick-room broken only by the sympathetic sobs of the mother, who knelt by his bed.

Suddenly the lad looked up, and with all the sunshine of God's love in his soul shining in his face, and with all the triumphant glory of a battle fought and won glowing in every feature of his countenance, he lifted his voice in a clear, full, sweet burst of song, "There is sunshine in my soul to-day."

The young man died, but not before the girl had learned, in that moment of victory, her lesson of patient endurance, of conquering grace, of God's strengthening love, and the Father's power in all times of need. To-day she is a happy Christian, serving Christ with singleness of heart, and with her voice and pen passing on the rays of sunshine gathered at the side of that sick-bed.

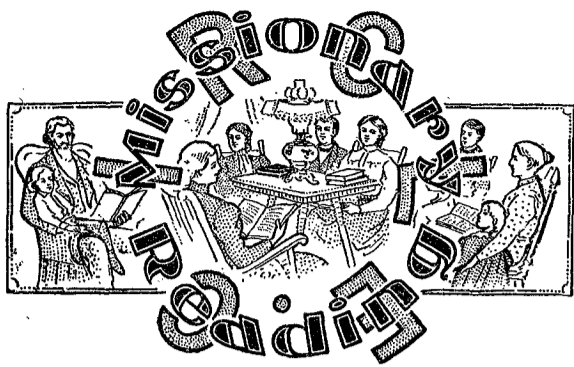
So may we all do. It may not be my way, it may not be your way; but yet in His own way, if we are faithful to opportunity, willing to serve and anxious to be obedient, God will cause our lives to serve his purpose, and use our influence in his work to win souls to his kingdom.

We read in the story of Esther that the posts who were sent out with the message of salvation for the Jews were "*hastened and pressed on by the king's commandment.*" . . . And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews."

How much greater is *our* message of salvation! How are we pressed on by our King's commandment! Shall not our message also bring joy and gladness and peace to those who hear it? "Follow me" is the first command, "Go ye" is the second, in Christianity. "He that hath my commandments, and *keepeth them*, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "As thou hast sent me into the world, even so have I also sent them into the world." "Go ye into all the world, and preach the gospel to every creature."

DR. WILEY, chief chemist of the Agricultural Department of the United States, declares that "more Vermont maple sugar is made every year in Davenport, Iowa, from cheap yellow sugar, flavored with vegetable extracts, than can be produced from all the maple trees in the whole State of Vermont." He also states that "currant jelly is manufactured from the cores and parings of apples, utilized after they have been evaporated: glucose, sugar, a vegetable acid, and some coloring and flavoring matter complete the delicacy." And again, "Nearly all the 'pure olive oil' imported to this country is cotton-seed oil made in the Southern States, sent abroad, and there refined, and returned to us as the pure product of the Mediterranean olive!"

OUR business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by to-days, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we never have given, to do our work with more force and a finer finish than ever,—this is the true idea,—to get ahead of ourselves. To beat some one else in a game, or to be beaten, may mean much or little. To beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point, after all,—to play a better game of life.—*Sunday-School Times.*



ONLY A WORD.

LOST for want of a word,—

A word that you might have spoken!
Who knows what eyes may be dim,
Or what hearts may be aching and broken?

Go scatter beside all waters,
Nor sicken at hope deferred.
Let never a soul by thy dumbness
Be lost for want of a word.

— Selected.

CIRCLE REVIEWS.

MRS. L. FLORA PLUMMER.

ONE of the recommendations pertaining to the Circle work, passed by the General Conference Committee, is as follows: "That meetings of Seventh-day Adventist churches or companies be held for reviews and the general interests of the Circle work as frequently as the work may demand, the church officers providing for the leadership of the meetings."

The question has no doubt been in the minds of many, How shall Circle reviews be conducted? There is no intention in the mind of the writer to attempt to answer this question definitely; for successful meetings are not held by rule. I simply wish to call attention to the subject in a way that may help each leader to find the answer for himself.

There is no doubt that well-conducted reviews will be a great help in increasing the interest in the Circle studies, and in accomplishing the object of the studies. A constant remembrance of the object of the whole plan ought to be helpful in deciding this question. What is the object?—Always the one thing,—a preparation for missionary work. Since that is the object, what two things stand prominently in the foreground as most necessary?—Is it not, *first*, a knowledge of the subject? and *secondly*, ability to impart that knowledge to others? How can any one do missionary work without possessing these two essentials in some degree?

Having before us these two points, let us notice the word "review." What does the word itself imply? In the study of that one word is clearly given a hint as to what a review meeting should *not* be. If the review be conducted just as if it were not a review at all, but as a first study of the lesson, those who have previously studied it are not greatly benefited, and those who have not given the lesson any study are confirmed in the idea that it is not necessary to do so. The review ought to encourage the most careful home study, instead of being made a substitute for it.

A leader is apt to be led into the habit of occupying a large share of the time of the review in imparting the knowledge he has gained of the subject. He comes to the meeting with his heart and mind full of the lesson; and stirred by the solemn truths he has studied, he begins the exercise by asking a few questions. But oftentimes the answers are slow in coming, and he feels that precious moments are slipping by unused. Thinking to arouse the members, he launches into the subject himself; and before ware of it, the hour has passed, and he

has done the talking, and the Circle members have done nothing.

The home is pre-eminently the best place for study,—the attaining of the first essential mentioned above; and the review meeting ought to be made the training-school for the accomplishment of the second essential. In planning for the review meetings keep in mind what is most needed. It is not little sermons; it is not entertainment; it is not the development of one or two of the brightest in a company; but it is the training and development of each member into a working missionary.

ALL CAN WORK.

JESSIE V. BOSWORTH.

AS WE read the messages dictated by the Spirit of God, presenting to "every one" of us the duty of becoming "living missionaries," our hearts are awakened, and we feel that we must obey the call for workers. And yet we shrink from it because of our inability, feeling that we must have some special preparation for the work. To any who may hesitate in this way, the following words from the Testimonies should be encouraging: "Let no one feel that because he is not educated, he can not be expected to take part in the work. God has a work for you to do." "There is need that . . . every ability shall be brought to the work of saving souls." "It is by doing with your might what your hands find to do that you will develop talents and aptitude for the work." "When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost." We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will make us efficient.

Are we making "the most" every day of all our powers of body and mind, improving all our time and opportunities? And what is it that will make us truly efficient workers?—It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

BEREAN LIBRARY STUDY.

(February 18-24.)

BUT few prayers are recorded in the Bible. From those that are thus given to us, we may learn much. The petition of Daniel is what James calls "effectual fervent prayer." The following from "Testimony for the Church," No. 33, page 164, should increase our interest in this lesson: "Daniel did not seek to excuse himself or his people before God; but in humility and contrition of soul he confessed the full extent and demerit of their transgressions, and vindicated God's dealings as just toward a nation that had set at naught his requirements, and would not profit by his entreaties. *There is great need to-day of just such sincere, heartfelt repentance and confession.*" In what contrast to this petition are the feeble, heartless prayers of those who offer but a lip-service to the Majesty of heaven!

Lesson 12.

(Dan. 9:1-24; "Thoughts on Daniel," pages 183-196.)

1. In what way does this lesson teach that we should never allow ourselves to be too busy, nor think ourselves too learned, to study the word of God?

2. What prophecies relate to the captivity of Israel? How did Daniel understand these?

3. How might Daniel have reasoned concerning the matter of praying for the fulfillment of prophecy?

4. Study the prayer of Daniel under each of the following heads:—

- Confession of Israel's sins.
- Self-humiliation.
- Vindication of God's dealings with Israel.
- References to the honor of God's name.
- Specific requests.

5. How was Daniel's prayer interrupted?

6. Give five points showing the connection between the eighth and ninth chapters of Daniel.

7. How is this connection further shown by Gabriel's words?

8. What tender expressions of regard show the special love that God has for those who are true to him? How close must be the union between God and his remnant people?

9. In explaining the vision, with what point does the angel begin?

10. What is the significance of the word "determined" in Dan. 9:24?

11. What six events were to be consummated within the period represented by the seventy weeks allotted to Jerusalem and the Jews?

Review Topics.

1. Review the history of the captivity of the Jews in Babylon, and cite the scriptures alluding to it.

2. Note the prominent points in Daniel's prayer (Dan. 9:4-19), and develop the practical lessons taught thereby.

3. Show the different points of connection existing between the eighth and ninth chapters of Daniel.

4. Give brief character sketches of Enoch, Abraham, and Daniel. In what respects was their situation similar to that of the people of God to-day?

5. Carefully consider Dan. 9:24, showing the application of each separate expression.

FEBRUARY STUDY OF THE FIELD:
PART III.

"Work in Union College;" "South Africa;"
"From Matabeland;" "Missionary
Openings in Honduras."

(Text-book, February Magazine.)

1. What can you say of the opportunities for missionary work in Union College?

2. Name some of the nationalities represented in Cape Town.

3. Describe some branches of missionary work engaged in by these students; by the children.

4. Why is now a favorable time for missionary work in Cape Town?

5. What does Elder Mead say of the climate of Matabeland? of the soil?

6. Describe the trees; the grass; the animals.

7. How does the condition of the country to-day compare with that of four years ago?

8. What plans are being made by the laborers there for more efficient work?

9. What can you say of the language?

10. Give the size and population of Honduras. What seems to be a favorable opening for missionary work in this field?

11. What appeal does Professor Owen make?

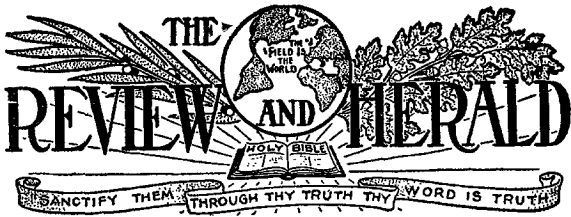
HOW THEY LIKE IT.

AN isolated sister in New York says:—

I have a great interest in the Reading Circle; for I see in it that which will help me to interest my neighbors in present truth. It is hard to get them to study the Bible, but I believe it will be easier with the helps thus provided. It is my greatest desire to be wholly engaged in this work. I praise God for the REVIEW. I desire to be one of those of whom it may be said, She hath done what she could.

A Wisconsin church school teacher writes:—

I have been surprised at the readiness of the children to grasp the difficult points of our faith that are brought out in the Reading Circle lessons. Their eagerness to learn and to tell the truth has put to shame many of the older members of the church who have known and professed to love the truth for years, yet are not able to give their neighbors a reason for their faith. The children not only tell their companions about the lessons, but bring their friends with them to the class, and show them how to find the places in the Bible. Thus they are learning to be missionaries.



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THE THIRD ANGEL'S MESSAGE.

What Is It as to Babylon the Mother?

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and 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: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:6-8.

In this quotation from the Scripture there is expressed a great principle concerning Babylon in all its phases in the Christian age. The principle is that wherever the everlasting gospel is disregarded, or its advancing light is not followed, even by those who believe it, there is a moral fall and confusion as the sure result.

As we have before shown, the ancient meaning of "Babel," from which comes "Babylon," was "Gate of God;" and because of the pride and exaltation of those who were of this "Babel," confusion overtook them; and that which originally meant "Gate of God," thenceforth meant only "confusion."

Now the church is "the body of Christ" in the world; and he says: "I am the way," "I am the door." The church of Christ is the Lord's appointed agency through which he would call men unto himself, that they may find in him deliverance from this present evil world. The church is therefore indeed and in truth the "Gate of God" to mankind; and the faith of Jesus is that which gives access through this gate, to all the fullness of God.

If, then, the church, or any part of it, should become proud and self-exalted, and thus there come a confusion of principles and relationships, it would follow that that which at first was "Gate of God" would become confusion. What, then, says the Scripture?—It tells that there would come "a falling away" from the truth of the gospel; that there would come a self-exaltation in the church, through men arising, from the very midst of her trusted ones, who would speak "perverse things, to draw away disciples after them." 2 Thess. 2:3, 4; Acts 20:28, 30.

Now the church in Rome was, in the beginning, pre-eminently a church of Christ. So entirely was this so that she was an example to the whole world; for Inspiration has declared, with thanksgiving, of her faith, that it was "spoken of throughout the whole world." Rom. 1:8.

By this great and exemplary faith that church was clothed with the beautiful garments of salvation and the robe of the Lord's righteousness; she was endowed with the power of God and of godliness, before the eyes of all the nations. The beauty of the Lord God was upon her, and she prospered, and her renown went forth to all the world for her beauty, for it was perfect, through his comeliness, which he had put upon her. But not satisfied with the exaltation that the Lord gave, which could remain only through her own humility and purity of faith, the church grew haughty, and exalted herself. Not content with the beauty of the Lord, which he had put upon her, she prided herself upon her own beauty. Instead of trusting in him for her beauty, she trusted in herself. Not content that God alone

should be glorified in her, she "glorified herself, and lived deliciously."

Trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this was in itself to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself, rather than to the Lord. And having so exalted herself and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the church of Christ, only the manifestation to the world of the mystery of self and of selfishness, which is the very mystery of iniquity.

Thus, pre-eminent in both phases of this career was the church at Rome. She was pre-eminent in faith, inasmuch that her faith was "spoken of throughout the whole world." She was also pre-eminent in apostasy, inasmuch that this likewise has been spoken of throughout the whole world, and for nearly eighteen hundred years.

There is another thought in the Scriptures, which illustrates this apostasy: In the fifth chapter of Ephesians, the apostle speaks "concerning Christ and the church," under the figure of the marriage relation, with Christ in the place of the husband, and the church in the place of the wife. And the Word says, "The husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. . . . This is a great mystery: but I speak concerning Christ and the church." Verses 23-32. The relationship of the church to Christ is thus plainly shown to be the same as that of the wife to her own husband. As the husband himself, and not another man, is "the head of the wife;" so Christ himself, and not another, is "the head of the church."

Now suppose another man should propose to put himself in between a husband and his wife, to speak to her the sentiments of her husband in faith and morals, what would the loyal wife do?—Everybody knows that she would resent such an intrusion, and would promptly repudiate all such proffers. But suppose another man should not only propose to put himself in the place of the husband to the wife, but that the wife should agree to the proposal, and actually accept this other man in the place of her husband, to speak to her the sentiments of her husband in faith and morals, then what would that be but treason to her own husband, apostasy from her marriage vows, and adultery with this other man? And what kind of faith and morals have you in that case?—Everybody knows that that would be nothing but unfaithfulness and immorality.

Now the Bishop of Rome claims to be, and the Church of Rome claims that he is, the head of that church. From Cardinal Gibbons we quote:—

Says the Council of Florence (1439), at which also were present the bishops of the Greek and Latin Church, "We define that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and we declare that to him, in the person of blessed Peter, was given, by Jesus Christ our Saviour, full power to feed, rule, and govern the universal church."

The pope is here called the true vicar, or representative, of Christ in this lower kingdom of the church militant; that is, the pope is the organ of our Saviour, and speaks his sentiments in faith and morals.—"The Faith of Our Fathers," pages 154, 155.

It was the Council of Chalcedon, 451 A. D., that first addressed the Bishop of Rome as "the head, of whom we are the members."

Thus the Church of Rome claims to be "the bride of Christ." She claims that she is "the spouse of Christ." And yet she has accepted another man as the "representative" of her husband, as the "substitute"—vicar—for her husband, to occupy the place of her husband in his absence, to speak to her "his sentiments in faith and morals." She not only has accepted another in the place of her husband, but she openly boasts of it, and actually proclaims it as the chiefest evidence of her faithful-

ness, her morality, and her purity. How could the unfaithfulness, the apostasy, the immorality, and the impurity of a church be more plainly shown than in this which is her boast?

How could the complete abandon, the essential wantonness, the utter confusion of moral principles, of a wife, be more clearly demonstrated than in citing the confirmed fact of another man's occupying the place of her husband to her, as evidence of her faithfulness and purity? Would not such a boast, and for such a purpose, be the strongest possible evidence that that woman's native modesty and moral sense had become utterly confused? Yet by her own words this is precisely the case of the Church of Rome. She has accepted another to occupy the place of her husband to her. She constantly boasts before the world that this fact is evidence of her faithfulness, her morality, and her purity; and she insists that all the world shall fall in with her in this course, in order that they may all be faithful and moral and pure! How could she more clearly demonstrate that all true sense of faithfulness, of morality, and of purity has become completely confused in her consciousness? That a confirmed adulteress and harlot should boast of her iniquity as being the only way to righteousness, is certainly nothing else than the very mystery of iniquity itself. And such, even according to her own showing, is the Church of Rome.

Yet she did not stop even there: she went on and took to herself yet other men: she committed fornication with the kings of the earth. Having lost the heavenly power, she now sought for earthly power. Having forsaken the arm of the Lord, she sought the arm of man. Having disconnected herself from the kingdom of heaven, she would now connect herself with the kingdoms of earth.

Still trusting in her own beauty, and her own bedecking of herself with silk and gold and precious stones and pearls, and holding in her hand the proffer of rich gifts to any lover that would receive her immodest advances and form an alliance with her, she finally succeeded, through Constantine, in gaining imperial favor, and in forming an adulterous connection with an earthly lord. The now unholy church formed an unholy connection with the unholy state.

Thus did she who had been espoused as a chaste virgin to Christ; she who had been joined in the bonds of pure and holy marriage to him who is perfect in power, in love, and purity; she who had known the blissful delights of his love,—thus did she violate her virgin vows, break her marriage ties, and become a bold and vicious harlot, and the very symbol of confusion. Accordingly the next view that is given of her is this: "I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:3-6.

And that all may have the best authority, outside of the Bible, that this Babylon does refer to Rome, we set down here the statements of two standard works of the Church of Rome. One of these is by Cardinal Gibbons, and says:—

"Babylon," from which Peter addressed his first epistle, is understood by learned annotators, Protestant and Catholic, to refer to Rome.—"The Faith of Our Fathers," page 131.

The other is by the Very Rev. Joseph Faà di Bruno, D. D., Rector-General of the Pious Society of Missions, and says:—

No one mistook what St. John in the Apocalypse designated under the figure of Babylon. In the end of the first general epistle of St. Peter we have these words: "The church that is in Babylon, elected together with you, saluteth you; and so doth my son Mark;" in which passage the word "Babylon" must be taken to mean Rome; in fact, it is not recorded either in Holy Scripture or elsewhere that St. Peter or St. Mark had ever been to ancient Babylon in Asia; and no ancient writer has ever said

that this letter was dated really from ancient Babylon, or that it was so understood by any one: on the contrary, it is recorded positively in the history of Eusebius (book 2, chapter 15) as having been stated by Papias, the disciple of St. John the evangelist and friend of St. Polycarp, that St. Peter, in his first epistle, which he wrote from Rome, called Rome figuratively Babylon. The same thing is asserted by St. Jerome in his book of "Illustrious Men," when he speaks of St. Mark.—"Catholic Belief," pages 323, 324.

Now since this Babylon signifies Rome, and since it is a church—a woman—that is thus called Babylon, it follows with absolute certainty that it is the Church of Rome that is this "Babylon the mother."

AFTER THE MILLENNIUM.

AFTER the wicked are destroyed, as shown in Revelation 20, and in the previous study on this subject, "he that sat upon the throne said, Behold, I make all things new. . . . It is done."

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea;" and the new Jerusalem, the holy city, having already come down from God out of heaven, and being thus upon the earth, it is written: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

And thus is fulfilled the promise made of old: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21:23-25.

And there the wilderness shall be "like Eden," and the desert as "the garden of the Lord." "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

There "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." And even "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 30:26; 24:23.

There "the inhabitant shall not say, I am sick;" for "the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

There the people "shall be all righteous" (Isa. 60:21); and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35:1, 2.

There the eyes of the blind shall have been opened, and the ears of the deaf unstopped. There the lame man shall "leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:5, 6, 10.

There all shall be so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. And the people, and the very places round about, shall be a blessing; yea, "there shall be showers of blessing." Eze. 34:25, 26.

There the very land itself shall rejoice even with joy and singing; and there, for very joy, "the

mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:12.

There "we shall ever feel the freshness of the morning, and shall ever be far from its close."

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard "saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever." Rev. 22:3-5.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

"Bless the Lord, O my soul: and all that is within me, bless his holy name." "And let all the people say, Amen" and Amen.

STUDIES IN GALATIANS.

Gal. 3:19.

"WHEREFORE then the law?"

This inquiry of "the Pharisees which believed" was not limited to the law of God, although that, being the chief of all laws, was of course the principal thought in the inquiry. But from the beginning of this study of the book of Galatians we have found that there was involved not only the moral law, but also the ceremonial law—indeed all that God had given. And this, because all the service of the Pharisees was a service merely of law; since their only idea of justification was justification altogether by law, and their only idea of salvation was salvation altogether by works.

Therefore with "the Pharisees which believed" this inquiry extended also to, Wherefore the Levitical law? Wherefore the sacrificial system? Wherefore the sanctuary, its ministry, and its priesthood? Wherefore circumcision? What was the use of all these, if salvation were not attained by any of them? Such was the only use they ever made of any of these things: indeed, this was the only conception that they had of them.

They expected perfection by the Levitical priesthood; the same by circumcision; the same by all that was given by the Lord. Their only idea of their use was that justification, salvation, came to them in the doing of these things, BY THE DOING of them. But this was all error, and was a perversion of the true intent of all that God gave. Justification was not by any of these, nor by all of them together, any more than it was by the law of God. Justification was always by faith; and the sacrificial system, and all the services and ceremonies of the Levitical law, were only means which God gave, by which faith was expressed: the sacrifices were means of expressing faith that they already had in the great Sacrifice that God had made.

And this same query, and for the same reason, is raised to-day by thousands of "Pharisees which believe," in their enmity against the truth of the gospel. For this reason alone, "Wherefore then the law?" is a live question to-day, and always will be a live question wherever the truth of the gospel—righteousness by faith—is preached.

But there is a greater reason than that, as to "Wherefore then the law?" being a live question to-day and always. It is a true and proper question always, in the inquiry after the truth as it is in Jesus. For in the whole divine economy of the times of Israel, there is precious truth, rich instruction, and glorious light, for all who would be taught of God. This was all there for the people of Israel of old; but through carnal-mindedness and its self-

justification, they missed it. And because Israel did thus miss it, thousands of professed believers to-day, stumbling over Israel's failures, neglect and even reject all the great riches which Israel missed, but which were then *and are now* for all people. For to the people of the very last days it is written: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with the statutes and judgments.*" Mal. 4:4. And "the Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously, and sneered at as 'the dark ages,' will reveal light, and still more light, as it is studied."

"Wherefore then the law" of Levitical priesthood, sacrifice, offering, burnt offering, and offering for sin, the sanctuary and its ministry?—It was all only the divinely appointed means of expressing the faith that they already had, and that had already brought to them the righteousness of God without any deeds of any law.

The Levitical priesthood was the means of expressing faith in that greater priesthood—the priesthood of the Son of God—announced in the words: "The Lord said unto my Lord, . . . Thou art a priest forever after the order of Melchisedec." Ps. 110:1-4. The sanctuary and the services of this priesthood were but means of expressing faith in the sanctuary and the services of the priesthood that is in heaven. For, of all that system, "this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1; 2.

And this whole story, as here outlined, is shown in the instruction given to the people, in the book of Leviticus. In Lev. 4:13-20 it is said that when the people had sinned through ignorance, and the thing was hid from their eyes in having "done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; when the sin, which they have sinned against it"—against the law of God—was known, then the congregation should "offer a young bullock for the sin, and bring him before the tabernacle of the congregation." And the elders of the congregation were to lay their hands upon the head of the bullock before the Lord, thus confessing the sin of the congregation, and laying it upon the bullock. Then the bullock must be "killed before the Lord." And the priest that was anointed brought "of the bullock's blood to the tabernacle of the congregation: and dipped his finger in some of the blood, and sprinkled it seven times before the Lord, even before the vail." And he "put some of the blood upon the horns of the altar," which was before the Lord, in the tabernacle of the congregation; and poured out "all the blood at the bottom of the altar of the burnt offering," which was "at the door of the tabernacle of the congregation." Thus the priest made "atonement for them," and the sin was "forgiven them."

There was the law of God, and by it the knowledge of sin, showing them guilty. Then there was the sacrifice, and the laying of the sin, in confession, upon the sacrifice as a substitute. Then there was the slaying of the sacrifice and the offering of its blood in their behalf, and by it atonement made and the forgiveness of sin to them. There was by the law the knowledge of sin, and by the gospel of sacrifice the forgiveness of sin and at-one-ment with God.

But "it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Wherefore then all this law, sanctuary, service, and ceremony?—Ah! it was "a figure for the time then present," "until the time of reformation." But "Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, *not* of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:9-12.

And with Christ and in Christ we have this day, A. D. 1900, the substance of which all that was the

shadow. In the heavenly temple there is the ark of his testament, in which is the testament—his law. "By the law is the knowledge of sin." And by the gospel of the sacrifice of Jesus Christ, and his priestly service, and the offering of his blood in the heavenly sanctuary, there is forgiveness of sin "to every one that believeth," and righteousness in his being made at one with God, in Jesus Christ, who is the atonement.

And the only difference between the times before Christ and these times after Christ, is that *then*, because Jesus had not yet come and offered himself, but was to come, faith in his coming and offering himself could be expressed only in this way; whereas, now that he *has come* and *has offered himself* a sacrifice, and *has entered upon his priesthood*, and "ever liveth to make intercession for" us, faith is now expressed in the bread and wine—the body and blood—representing that which has actually been offered. To offer a sacrifice *now*, and to have a priesthood and a priestly ministry on earth, would be to deny that Christ, the true Sacrifice, has yet been offered.

Thus, there was clear use, and intelligent use, for all the laws, both moral and ceremonial, which were given to Israel. And this without any purpose or thought of any justification coming by any of them, or all of them together; but that justification comes always and ONLY by faith.

And *this* is "Wherefore the law?" as to the ceremonial law. And from a considerable and careful study of the subject, we are thoroughly convinced that in the book of Galatians, *the book of Romans* and *the book of Hebrews* MEET. The letter to the Galatians was written before either the letter to the Romans or that to the Hebrews. In the controversy raised by "the Pharisees which believed," which had confused the Galatian Christians, both the moral and the ceremonial law were involved; and so both are involved in the letter to the Galatians, and the whole ground is briefly covered. Then afterward the book of Romans was written, enlarging, and dwelling wholly, upon that phase of Galatians which involves the moral law, and justification by faith; and the book of Hebrews was written, enlarging, and dwelling wholly, upon that phase of Galatians which involves the ceremonial law, and justification by faith. And we believe that as the whole subject is more, and more carefully, studied, the more it will be seen that in Galatians both Romans and Hebrews are comprehended.

At a dinner in Philadelphia, January 26, the Chinese minister to the United States in a very plain and gentlemanly way, and in faultless English, gave notice to the United States that if she wants successful trade in China, she must give better treatment to the Chinese who are within the jurisdiction of the United States. Here is what he said:—

If you want our trade, it is necessary for you to study our requirements. It will not do for you to dump your surplus upon China irrespective of their quality. If you do that, then you will rue the venture.

There is another hint I may with propriety give to you. That is to be a little civil and polite in your dealings with us. Remember that our notions of etiquette, and, in fact, of everything else, are different from yours. Civility goes a long way, and also remember, in dealing with Chinese, that great saying of President Lincoln, that "you can not fool all the people all the time."

Moreover, if you want to secure a large share of the China trade, a great deal will depend upon your treatment of my countrymen, not only in this country, but especially in your newly acquired colonies. It is my duty to warn you that your efforts to get our trade will be frustrated by unjust treatment of the Chinese, either here or in the Philippines. I am not going to say that my government will take retaliative measures for any such unfair treatment; but I do say that if you want to secure our patronage, you must be fair to my countrymen.

You must give and take. You must not take everything and give nothing. If you expect us to give you our custom, you should not preclude the Chinese from coming here. I do not anticipate it, but it is within the range of possibility that some of my countrymen, in view of the severe enforcement of the Chinese Exclusion law, may boycott American goods, but I hope that this will never occur.

RULES FOR DISCIPLES.

"TEACH me thy way, O Lord, and lead me in a plain path." "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." So prays David, in Ps. 27:11 and 36:11; and these are but samples of many petitions of this kind in the inspired record, which find an echo in the heart of every believer. The desire of the true disciple is, above everything else, to know the will of the Master, to understand his ways, and have his heart molded into harmony with the Lord's desires and designs concerning him. To this the heart of every true believer will spontaneously answer, when he knows what it is.

This is set forth by the language used in the texts quoted. Thus the passage last referred to literally reads, "Guide me, Jehovah, in thy ways; I will walk in thy truth: unite my heart to fear thy name." "The common version," says J. A. Alexander, D. D., "of the first verse, 'Teach me,' is too vague, as it fails to bring out the peculiar suitability of the term to express the kind of teaching here specially meant. The original meaning of the Hebrew word is to point out, or to mark out, the way. According to the usage of the psalms, the way of God is here the course of his providential dealings; and his truth, the truth of his promises; to walk in which is to assent to them, or acquiesce in them, and trust them. That he may be able to do this without distraction or reserve, is the last clause. The idea of a united heart is the opposite of a double heart."

This accords with the complaint of the Lord, against his people, in Hosea 10:2, because their "heart was divided;" and with the warning, in James 1:6-8, against being wavering, or double-minded. "Let not that man think that he shall receive anything of the Lord." The figure in psalm 86 is that of directing any one by pointing the finger to indicate the way in which he should go. The verb "walk" is in the intensive form, "I will walk earnestly in thy truth;" that is, according to all that thy revealed truth shall prescribe. "Unite my heart," combining all its powers. Help me to concentrate every thought and affection upon filial, reverential obedience. Let not my heart be divided, so that it shall be given in any measure to other objects besides thyself. "Having taught me one way, give me one heart to walk therein; for too often I feel a heart and a heart,—two natures contending,—two principles struggling for the mastery. A man of divided heart is weak; the man of one object is the man. God, who created the bands of our nature, can draw them together, tighten, strengthen, fasten them; and so braced, and inwardly knit by his uniting grace, we shall be powerful for good, but not otherwise. To fear God is both the beginning, the growth, and the maturity of wisdom; therefore should we undividedly give up to it heart and soul."—*Spurgeon*.

Sincerity drives but one design; and that is to please and enjoy God. And what can more establish and fix the soul in the hour of temptation than this? The reason the hypocrite is unstable in all his ways is given by the apostle: He is a double-minded man—a man of two souls in one body. All the designs of a gracious heart are united in one, and so the entire strength of his affections runs strong.—*Flavel*.

James Russell Lowell, contrasting the weight and influence of action with mere profession and sentiment, says:—

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action, and that while tenderness of feeling, and susceptibility of generous emotions, are accidents of life, permanent goodness is an achievement, and a quality of the life. The only conclusive evidence of man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. For that sincerity, his words gain the force and pertinency of deeds; and his money is no longer the pale drudge 'twixt man and man, but by a beautiful magic what ere while bore the image and superscription of Cæsar, seem now to bear the image and superscription of God.

It will impress the reader to notice how frequently and fully the Lord has placed in his word

the instruction that will meet these aspirations of a truly converted soul for the Lord to teach him his way, and to make known to him his will. In the twelfth chapter of Romans a course of life is minutely drawn out, which if a man would strictly follow, he would not be far from a perfect man. In the thirteenth of Hebrews we find further instruction on similar topics, and its statements form interesting and profitable themes for study and meditation for those who desire to be taught the way of the Lord, and walk therein. In Heb. 13:1 the apostle writes thus: "Let brotherly love continue." From the use of the word "brotherly," it is generally understood that this is an exhortation to Christians, where we look for this kind of love. It is the same word that, in 2 Peter 1:7, is translated "brotherly kindness," a grace placed high in the list of Christian attainments. It is a more restrictive word than the one used in Titus 3:4, which is *philanthropia*, or love for mankind in general. This is *philadelphia*, or love of the brethren.

The word "continue" implies not merely duration, but involves the idea of that which causes a thing to endure; namely, the fact that it stands fast, or is established, and rests upon a sure and firm foundation. Let this love be established and rest upon such a foundation that it will endure, and then let it ever rule in the church. "Let brotherly love continue." If it has grown cold, take means to revive it. If it has waned away, let it be restored. For the loss of this love the whole church of Ephesus was severely reprimanded, so far as to be told that such a state of things endangered the removal of their candlestick out of its place: "Nevertheless I have somewhat against thee," said the True Witness, "because thou hast left thy first love." . . . Repent, and do the first works."

The next duty enjoined upon Christians, in this chapter, is hospitality: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Unprincipled and designing men have of course not overlooked this verse, and have occasionally sought to impose upon the credulous, and turn it to their own selfish advantage. While this verse enjoins the grace of hospitality, it does not forbid our taking precautions against being imposed upon by hypocrites and deceivers. And some have found that they could not pose as "angels unawares," with breath smelling of whisky, and mouths full of tobacco; for they have been reminded that angels do not go around in that condition.

Well may we be surprised and startled at the exhortation of verse 3: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." What, Christians in bonds,—in bonds for conscience's sake, in this age of boasted liberality and enlightenment, and in this land which plumes itself on its political and religious liberty?—Even so. And what does this show?—It shows that God knew what his people were to meet; and it shows that the human heart, unenlightened by God's word, and unrestrained by his grace, is the same in all ages; that education and so-called culture are no bar against religious bigotry, tyranny, and oppression. And the Lord has left his people instruction what to do in the cases of those who fall under these evils: Remember them. And here they are, right in our own day, and in our own land, needing our sympathy and material help. Are we heeding the instruction of this scripture? The Revised Version, in place of the words "suffer adversity," reads, which "are evil entreated;" and "them which are in bonds," literally reads, "the prisoners;" all of which shows that the oppression referred to comes upon believers on account of their faith in Christ. When one member suffers, all suffer with it. We are to put ourselves in the place of our persecuted brethren, and then do to them as we would wish to be done by, in like circumstances.

In verse 5 we have instruction that covers the whole life: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me." The word "conversation" means the whole manner of life, or course of action. Henry Cowles, D. D., remarks, on the use of this word:

"The word 'conversation,' as used in our version, illustrates the instability of language. The translators seem to have had special partiality for this word, using it once (in this verse) for the Greek *tropos*, manner; thirteen times for the Greek *anastrophe*, mode of life; twice, in Philippians, for *polis*, citizenship and its compounds. They did not foresee that, within two and a half centuries, it would lose every one of these meanings, and settle down into a sense quite remote from any of them."

"Without covetousness." When the apostle warns us of the perils of the last days, he names covetousness as the overtowering sin of the age: "For men shall be lovers of their own selves, covetous." This is only another phase of this same self-love. It is this which is heaping up the massive money accumulations of these days, threatening human society with irretrievable ruin. It is this which leads to so much individual crime, and even to national war and revolution. If there is any one thing the Christian should keep clear from the taint of, that thing is covetousness. And why should we not keep clear of it, when God, the financial center of all the universe, says, "I will never leave thee, nor forsake thee"? And this promise rests on the strength of five negatives, every one of which, in the Greek, strengthens, instead of nullifying, those that stand before. Literally this promise would read, "I will not, not, leave thee; I will not, not, not, forsake thee." With such a promise as this, well may the apostle tell us to say, boldly, "The Lord is my helper; and I will not fear what man can do unto me."

U. S.



THE ROYAL SEED IS PLANTED IN BABYLON.

JESUS, in his reply to the definite question from his disciples, "What shall be the sign of thy coming, and of the end of the world?" said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is therefore both the sign of the Lord's coming and of the preparation for that glorious event, that it should be proclaimed everywhere that God in Christ is "the King eternal, immortal," and that "the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19.

When this truth shall have been fully made known throughout all the world, and all shall have either yielded themselves as obedient servants to the rightful King, or have rejected him, and said, "We will not have this man to reign over us," then will be heard the "great voices in heaven," saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11:15, R. V. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Those who have rejected the gospel of the kingdom, and have persisted in their allegiance to "the god of this world," will perish with their chosen king, in the downfall of his kingdom.

Every person in the world ought therefore to give earnest attention to this announcement of the gospel of the kingdom. It is not a question of creed or church, a mere subject of theological controversy; it is not a question of weight of argument in the settlement of some religious dispute, which may well be left to those who enjoy such soul-destroying pastime; it is an intensely real and practical question, which affects the whole tenor of our lives. By this announcement of the gospel of the kingdom we are informed of the true state of affairs in this world; we learn of the original rebellion against the authority of "the King of heaven;" how

Lucifer, the light-bearer, became Satan, the adversary; how through deception he turned man away from his allegiance to God, and by usurping his dominion became "god of this world;" how God in his great love has made provision through the gift of Jesus—his life, his death, his resurrection, and his priesthood—that we should be rescued from the power of darkness, and translated into the kingdom of his dear Son; how in Jesus Christ, the Son of man, the Son of God, who "loved us, and washed us from our sins in his own blood, and hath made us kings" (Rev. 1:5, 6), the dominion will be restored, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27.

This gospel of the kingdom is the one topic of the Scriptures. It is set forth in precept, prayer, and praise; it is the teaching of the prophecy, the history, and the biography of the Bible; it is the keynote of the life and teaching of Jesus, who began his ministry by "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15. It covers the working out of God's eternal purpose concerning man, from the first chapter of Genesis, where we find him made in the image and likeness of God, and in dominion over the works of his hands, through the experience of sin, when "we see not yet all things put under him," until we find him, in the last chapter of Revelation, again a faithful servant of the rightful King, having God's name in his forehead, once more a king, who "shall reign forever."

The gospel message goes forth "with a loud voice," saying, "Behold your God;" "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." Isa. 40:9; Rev. 14:7. Thus each one is brought to face and to settle the question, "Who is the Lord, that I should obey his voice?" What is the nature of this kingdom of God? Is there any clear evidence that "it shall stand forever"? Upon what principles is it established that it should be "an everlasting kingdom"? The history of the world, read in the light shining from the Scriptures, will give a clear and decided answer to all these questions. It is not a matter of theory or of philosophical speculation, but an experience that has been wrought out in the centuries of human history. But in order to trace with profit the lessons taught in the apparently tangled course of events of these centuries, we must read the history from God's standpoint, opening this storehouse of knowledge with the key that he has placed in our hands. And it is especially important that this should be done in this generation, because the history of the past is being repeated in the history of to-day; and the true interpretation of present history is given to us in the Lord's own interpretation of past history as the guide in the correct understanding of his prophecies concerning this time just before the coming of the King.

W. W. P.

MEETING THE DEMAND.

THE demoralizing effect that the change from the old to the new has had upon Japan, as seen both in public and in private life, is awakening the national conscience (?) to thought and action. Men in every walk of life think nothing of betraying their trust, if only the idols of their affection, the gods of gold, will bless them.

The leaders of thought are agreed that without some panacea the life of Japan is short. Realizing something of the gravity of the situation, they have set forth the question, "What is the remedy?" In this cry for help, they stated the nature of their need. It must be something that "appeals to the intellectual and emotional nature of man." They seek a new departure in religion.

"The days of Buddhism," they say, "are long since passed." Shintoism is dismissed without consideration. Christianity is recognized as a religion that has a lofty morality. The elevating effect it has had upon the Occident draws forth some praise. "But," they add, "it can never take hold of the educated Japanese. His science leads him away from it."

They are too scientific for the "story of creation," "Joshua and the sun," the "resurrection,"

etc. So they conclude that Japan as a nation is not likely to accept Christianity as an especially revealed religion. Materials are recognized in it that could be "extracted, for the completion of a moral edifice." "Divested of its antiquated and supernatural incumbrances," they see "no obstacle in its adoption by the nation."

So much for the worldlings.

The following extracts from some of the Protestant and Catholic organs of Japan will show how their scientific men are meeting the demand made by the scientific men of Japan:—

It is our object to divest Christianity of its antiquated costume, and to present it to men's minds arrayed in garments of modern cut; to substitute for the lifeless dogmas of antiquity truths that are replete with life and power, and to get rid of cumbersome ceremonies, rules, and usages of every kind. . . . We are content, though none of the Western forms of Christianity are perpetuated in this country.—*Rev. E. Schiller.*

Though bigoted Christians and bigoted Buddhists can never join hands, there seems to be no reason whatever why liberal-minded persons among both sects, who invariably hold that every person has the right to choose whatever faith he pleases, should not unite their forces for a common end.—*Rikugo Zasshi.*

In training Christians, our church attaches great stress to certain cardinal doctrines. Outside of these we deem it best to allow Christians to decide for themselves what they shall believe, and what reject. . . . The events of the past must be extracted from their ancient surroundings, and so explained as to suit the present age.—*L' Abbé Legnuel.*

These are by no means the only quotations of this kind that are accessible. They represent over sixty per cent of the professed Christians of Japan. This fabulous and "scientific" teaching is painfully common. "The line of distinction between these" writers is "hardly distinguishable."

The prophecy that these things would come, once stirred the hearts of Seventh-day Adventists. Does the fact that they are here stir the hearts of Seventh-day Adventists now? "These passing moments that seem of so little value to us are weighty with eternal interests." These movements in Japan may well be watched with interest. The "conflict" has been opened. Pray for us that our preparation may be complete.

B. O. WADE.

Kobe, Japan.

FROM INDIA.

THE little company in India, but few of us, in the midst of a large field destitute of workers, feel sorely stricken. We thought it best to telegraph of the death of Elders D. A. Robinson and F. W. Brown, so that our Foreign Board would not be planning on the supposition that all was the same with us here. They died at Karmatar, a station about one hundred and sixty-eight miles from Calcutta, where the orphanage school had just been situated, and where Brother G. P. Edwards and his wife had been doing medical mission work until their return to America several months ago.

Recently the farm had been leased, with a large bungalow and outbuildings, and Elder Brown had settled there to do medical mission work. Brother Robinson and his family were also there for the winter; and he was taking pleasure in planning the farm, and putting up outbuildings on a small scale, to adapt it to the needs of the Orphanage Industrial School. He had intended to hold meetings in one of the large cities this winter; but as financial stringency seemed to forbid any such aggressive campaign, and as his strength was not what it had been, he decided to spend the winter in outdoor work on the farm, where much work needed to be done in order to make the most of the facilities secured.

Brother Brown had his hands full of work, which was increasing, patients coming from villages miles away. Soon after taking the school from Calcutta, one of the children developed symptoms of smallpox, which spread among the children; but it was so slight and unpronounced that the friends there were uncertain about its being anything more than chicken pox. But the sequel showed that it was the more serious disease. Elder Robinson was in Calcutta a fortnight ago, as the accounts and reports for the year were being closed. He felt ill, as if with fever; but we hoped that it was but the fever so common in East Bengal. Returning to Karmatar, he found Brother Brown seriously ill with fever; and Dr. Ingersoll went out to take the dispensary work there. He, however, was fully employed with Brother Brown, who developed very serious symptoms, suddenly dying from hemorrhagic smallpox. At the time of his death, Miss Royer, who had arrived only a day or two before, was with Dr. Ingersoll. Then, as Brother and Sister Robinson, their adopted

daughter, Ethel, and little Lawrence Brown were all ill, Dr. Place went out, accompanied by Miss Burrus, and Nonebala, one of our Bengali girl nurses. All passed through the normal course of the disease, I understand, except Brother Robinson, who had the severest form. His mind was clear nearly all the time, and he fully realized the nature of his malady, and put himself in the hands of the Lord for further service, or for resting if his work was done.

It was the week of prayer with our brethren in America, and it was a week of prayer with us here. Toward the last the friends asked me to go out, and so I was with Brother Robinson a portion of the last night and day. As we prayed around his bed, he was able to join us, though for several days unable to see. He seemed to feel the conviction that his work was done. But as long as life was given, we sought the Lord for him; and the Lord blessed him with peace to the last. The purpose of the Lord was evidently to lay him to rest. He said he was so weary that he would be glad to rest, though glad to go on if the Lord had work for him to do.

We buried Brother Robinson beside Brother Brown, under a tree in the fields that they had plowed for the next sowing season. "Except a corn of wheat fall into the ground and die, it abideth alone." We felt that we were planting here seed that in the Lord's goodness would bring forth fruit for India. Workers are so much needed, and these were being so fruitfully used in life that it seemed strange to our human ways of doing things that the Lord should allow us to be bereft of two so suddenly; nevertheless we felt to triumph in the Lord, who can lay workers by, and still turn it all to his glory. So we wait to see the glory of God here in India. Near the end, I suggested to Brother Robinson that possibly the sacrifice of life there would do more for India than their lives could do

in pleading its needs and working for it in health and strength. He replied, with almost his last clear words, "Possibly, possibly."

Brother Brown had been with us but a short time, but we knew him to be alive with zeal for the Lord, and we know that he is resting in the Lord in his death. When Brother Robinson was last here, he expressed the pleasure he felt at the work Brother Brown was doing in the medical mission there. Brother Robinson's work in America, in South Africa, and in England is known by many, and the little company of believers here in Calcutta mourn him as a father in the gospel.

Sisters Robinson and Brown have been sustained by the Lord through their special affliction, and can praise his goodness in trial. We shall all look to our brethren for workers to replace those who have fallen; and we in these fields pray that sometime the tide may turn toward the millions in the East. It does workers in the foreign fields good to see the home work spreading, and the publications falling, like the leaves of autumn, it almost seems to us; and we are strengthened by the message of power in the Holy Ghost; but we are sad to see the funds for foreign work smaller than they used to be.

Oh, that God may send in his own way the help needed in fields like India and China, where surely we ought to run through with the message, telling the people what these things mean before the very closing scenes are upon us. Brother Robinson put his strength into the effort in Calcutta, and he had not the strength to keep on the same in all the places in India where work must be done. But the great centers need just such effort, and then there are the many nations and tribes of native India, where at least the sound of the truth ought to go, so that all whose hearts are turning toward the Lord may know the message of preparation for his coming.

W. A. SPICER.

AN APPEAL TO THE FRIENDS OF THE POLYNESIAN MISSION.

DEAR BRETHREN IN THE LORD: Since coming to Australia, I have more fully studied the large Polynesian field, and I believe the Lord is giving light and wisdom concerning the best way to carry on the work there. On account of the great heat and other unpleasant features of the tropical islands, our missionaries find it difficult to labor there continuously without breaking down in health. How this difficulty can be overcome, and still the work be carried on, has been a perplexing problem to us who have to do with these matters. And not only must industrial schools and other enterprises be established in the missions already opened, but new missions must be opened in more unhealthy and dangerous fields.

In New Guinea, to the north of Australia, and in Melanesia, northeast and east of Australia, are vast fields where savagery and cannibalism still reign, and where the name of Christ is scarcely known. In these islands we have made no beginning, though the Lord has told us to go to every "nation, and kindred, and tongue, and people." Rev. 14: 6.

But when we had gone as far as we could, the Lord gave us light concerning our duty to the islands of the sea. At a meeting held in July, in connection with the Australasian Union Conference, at this place, Sister White was led out by the Spirit of the Lord to tell what had been shown her concerning the work for the islands of the sea.

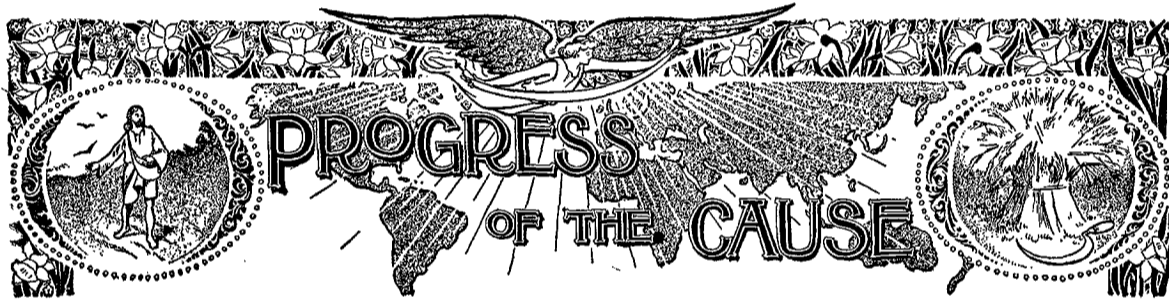
Speaking of the Avondale School, she said: "God designed that here an institution should be established from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others." "We are to have at this school an office of publication. A printing press is to be established here. An education in printing is to be given here to those who shall come from the islands and other places. They are to learn to print in their own languages, and to translate from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the island languages to those who are fitting themselves to go to the islands. . . . I am talking of what I know. We need to wake up." See *Conference*, vol. July 28, page 8.

Already the Lord has begun to work for us. We have a half-caste woman from the Cook Islands connected with our work here, who is a printer and translator. A native young man from the Tongan Islands is also here; and a young woman from Raratonga is on her way to this place. I am in correspondence with others, who we hope will soon be in the school; and in a few days I expect to take a trip to the islands in the interests of this and other enterprises.

We praise God that as soon as he gives light on our duty, he begins to open the way for us to perform that duty. Now we find that the greatest problem is how to get the funds to pay the fares for these natives to this place, and support them in the school after they get here; for few of them have money to attend school. The Avondale School Board is prepared to co-operate with us by opening the way for a few students from each group, whom our missionaries may select and recommend, to enter the industrial department of the school, and earn one half of their school expenses. The average cost of board and tuition in this school is about fifteen shillings a week (\$3.75), or twenty-seven pounds (one hundred and thirty-five dollars) for the thirty-six weeks of the school year. In other words, \$67.50, in addition to his work, will pay a student's schooling for one year. This offer, of course, does not apply to every native who may wish to attend school, but only to those who may be selected, after carefully considering their moral and intellectual qualifications. Only those who give promise of becoming workers after a reasonable length of time in school, will be received on these conditions.

A few weeks ago, in private conversation, Sister White told me, as plainly as words could make it, that the plan I have outlined above is the proper one to adopt in carrying the message of truth to the islands. As we have been so plainly instructed on this subject, we expect to arrange at once to bring from each of the different island groups a few native students, trusting that God will put it into the hearts of our brethren in America to aid us by sending money to bear the expense of the enterprise.

The Avondale School is not able to do more in this direction than it has already offered to do, and most of our brethren know the embarrassed condition of the treasury of the Foreign Mission Board. We must look for help to our brethren who have money. I expect to help at least one native student to a year's schooling. We ask all our brethren to whom



HOLLAND AND RHENISH PRUSSIA.

THE HAGUE, ELBERFELD.— On the evening of December 27 I left London for a month's trip with Brother Conradi on the continent of Europe. A ride of an hour and a half on the train brought me to Harwick. The boat was appointed to leave in one hour, to cross the German Sea to the Hook of Holland; but a heavy fog came down suddenly upon us, so the careful captain waited four hours. Then the fog partially dispersed, and eight hours of slow sailing brought us to the Hook. A half-hour's ride on the train, and I was in The Hague, the capital city of Holland. This is the city where the czar's Peace Congress of last year was held—"saying, Peace, peace; when there is no peace."

The trip from the Hook to The Hague took us beside the river Maas, and near to Leyden, whence the "Pilgrim Fathers" embarked for America. We passed through Schiedam, famous for the manufacture of "Schiedam schnapps," an intoxicating liquor, the use of which will result in the damnation of many thousand souls. There are more than one dozen large factories for making the "schnapps" in Schiedam.

There is one point of special interest to the Advent movement connected with The Hague. That city was the place of residence of Hentzepeter, who there received the light that the twenty-three hundred days of Dan. 8: 14 would terminate with our year 1844. It was here that his books were printed, in connection with which he sounded forth to the Hollanders the first angel's message of Rev. 14: 6, 7.

At The Hague I met Brethren Conradi and Klingbeil, and the colporteurs and other Holland laborers, and about one half of the Seventh-day Adventists in the kingdom. This gathering was the general meeting for our people in that part of the field. Brother Conradi called the meeting "A true Peace Congress" at The Hague.

The work of the Third Angel's Message was started in Holland about five years ago. There are now five organized churches, and three new, unorganized companies, comprising, in all, one hundred and forty members. Twelve of these were baptized during the last quarter. Their tithe for the same quarter was three hundred and thirty dollars. Contribu-

tions for the German school were made during the meeting, amounting to sixty dollars. Their seven canvassers sold and delivered books, during 1899, to the value of two thousand dollars.

Our three-days' meeting was full of interest. Brother Conradi and I spoke five times each, our talks being interpreted by Brother Klingbeil. Dr. Hoenes was to spend one day there after we left. The meeting was indeed a season of encouragement for the workers in that field.

From Holland we came to Elberfeld, Rhenish Prussia, holding a three-days' meeting there over New Years. It was at Elberfeld that the Third Angel's Message was first presented in Germany, in 1875, by Brethren J. N. Andrews and Erzenberger. They heard, in Basel, Switzerland, of a company of forty persons who, under Brother Linderman, had begun to keep the seventh-day Sabbath from the study of the Bible alone, and who supposed they were perhaps the only Christian Sabbath-keepers in the world. This company accepted the truths of the Advent doctrine when it was presented to them. Brother Linderman and many of that first company are now dead; but several are still living, some of whom were in our general meeting.

This Prussian district of our work has five organized churches, and one unorganized company, numbering, in all, one hundred and sixty believers. About twelve of these have joined us during the last quarter, four of them being baptized during the general meeting. The tithe of the district for the quarter was three hundred and fifty dollars. The ministers laboring in that section are Brethren Mathe and Baumann.

Our meeting was attended by one hundred and twenty-five of the members in that part of the field. They rejoiced to hear of the Lord's leadings in the message from the beginning, and were greatly interested in Brother Conradi's talk on the book of Revelation, and in learning of the situation, prospects, and needs of the cause in the German field. Those present contributed about sixty-five dollars to aid the work on the school farm. This was regarded a good contribution, coming, as it did, in a short time after their liberal contributions in the annual offerings. The work is on the onward move in the German field.

J. N. LOUGHBOROUGH.

this appeal may come, to place it as far as possible before our churches, and those who have money. For a year the Sabbath-schools of Australia have given all their contributions to the islands; but this fund must be used to print books and tracts, which we are getting translated, and is not available for the education of natives.

Those of our brethren who will give to this important and worthy enterprise, may send their contributions to E. R. Palmer, Business Manager of the Avondale School, New South Wales, Australia; or to Miss E. M. Graham, Treasurer of the Union Conference, 25 Sloane St., Summer Hill, New South Wales. Drafts on London or New South Wales banks, and postal notes, can be cashed here at their face value. Drafts on London need not be drawn in duplicate. But if so drawn, send both the first and the second exchange. E. H. GATES, Superintendent of Polynesian Mission, Coorabong, New South Wales, Australia.

MANITOBA.

KILLARNEY.—We came to Killarney, May 21, 1899. The Wakopa church had been doing missionary work at this place, and some interest had been awakened. We secured a hall in a good part of the town, and began meetings, holding five services each week. We also visited from house to house, held Bible readings, and distributed reading-matter. We met strong opposition, but the Lord was with us, and blessed the work. Late in the fall, before cold weather, several persons were buried with their Lord in baptism.

Elders Nelson and Dirksen, of Manitoba, have made us a visit. A church of sixteen members has been organized, and officers ordained. Our Sabbath-school has an enrollment of twenty-three, and all are regular in attendance.

The church has bought Sister White's writings,—about fifteen books,—and are reading and studying them with the Bible. We have sold nine hymn-books, seven Bibles, and are taking eight copies of the *Signs of the Times*, ten copies of the *REVIEW AND HERALD*, seven of the *Little Friend*, six of the *Missionary Magazine*, one of the *Good Health*, and twelve of the *Sabbath-School Worker*.

Truly the Lord has done the work here. May he still bless and guide.

The Lord willing, we will move to Morden, Manitoba, about eighty miles east of Killarney; and begin work there. Brethren, pray for the work in this field; for we need help.

MR. AND MRS. J. F. GRAVELLE.

A PEACEFUL CONQUEST.

THE readers of the *REVIEW AND HERALD* will remember that for some time—about a year, I believe—this paper contained weekly the Saviour's invitation, "Receive ye the Holy Ghost." For several weeks this line of thought connected with this message, seemed to me dark, incomprehensible, and rather unwelcome.

Then the power of the ever-living Word began to take effect upon my mind. The statement, in Rom. 12:3, "For I say . . . to every man that is among you, not to think of himself more highly than he ought to think," was in my mind by day and by night for many days. It was impressed upon me as the very scripture applicable to my case. I knew it was for me; for it says it is for every man.

Gradually I could see more and more clearly that I had been doing the very thing forbidden in this text. I had been thinking myself worthy of more honor than I was receiving. Day by day self became more and more abhorrent, till I felt myself unworthy of any position in the cause of God, and self was about all emptied out.

Next came the admonition: "The Holy Spirit must be received and recognized." I must be ready to recognize the Spirit in whomsoever it may be working. The Spirit of God can not oppose itself. That Spirit is working with some whom I may not have been willing to recognize as Christians. My attitude had been like that of the disciples who forbade one to cast out devils because "he followeth not with us." Luke 9:49. It had been enough for me to know, in order to decide that a person could not be enjoying the leadings of God's Spirit, that "he followeth not with us."

Is it not noteworthy that the same chapter that tells of the disciples' forbidding the man to cast out devils for this reason, also tells of their inability to cast out a devil? Was there not a reason for this? Could it be the Spirit of God in them that would oppose the working of the Spirit in the other man? The Spirit must be recognized. If I will not recognize that Spirit as manifested in others, can that same Spirit come in and dwell in me? The conclusion is obvious.

Now I can acknowledge the presence and workings of the Spirit in those who have not received all the light of present truth, but whom the Lord is leading toward it. After having my mind emptied of self, and expanded so as to have more Christian regard for others, there came the gentle, satisfying influence described in John 3:8 and 1 Kings 19:11-13, the still, small voice. Whence came it? Who can tell? But its presence and operations were real. It seemed as if a battle had been fought and won. Not won by myself,—no, indeed!—but won by the mighty Conqueror, the Prince of Peace; not by the power of arms, but by the power of love.

A peaceful conquest indeed! My heart was but the battle-ground. It was at the time that General Dewey won his great victory at Manila. Men were everywhere praising the great hero. But it seemed strange that that event should be so much celebrated when I knew of another victory that was still more remarkable. The hero of Manila entered into the harbor by shedding the blood of many of his enemies. But the Captain of our salvation entered in by the shedding of no blood whatever except his own. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. By that blood his own Spirit entered into my heart, took possession, and proclaimed peace.

What wrought this change?—Some one was praying for me. This I know, and it was the same One who prayed for Peter; for he said, "I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth." The evidence that this is the genuine Spirit is that he testifies of Jesus, and keeps the mind dwelling upon him. "He shall testify of me," is the promise. I am thankful that before the message, "Receive ye the Holy Ghost," passes forever from the pages of the *REVIEW*, and from the sanctuary above, the tidings have become welcome to me.

F. D. STARR.

REPORT OF LABOR.

DANVILLE, RICHMOND, FREDERICKSBURG, ALEXANDRIA, VA.—At the General Conference it was recommended that I make Virginia my field of labor. Accordingly last April I left Alabama for that field. After visiting Danville and Richmond, Brother T. H. Painter and I held a tent-meeting at Fredericksburg, which resulted in removing prejudice. At first but few persons attended our meetings; but after the people became acquainted with us, we had good audiences. However, on account of fire, we were obliged to take our tent down, after which we went to Alexandria, to prepare for the camp-meeting. I hope the brethren will feel free to hold another series of meetings in Fredericksburg soon.

At Alexandria we held two short series of tent-meetings, and a small company was brought out, organized, and instructed in the things of God. Brother T. H. Painter assisted me in one tent-meeting, and Brother A. J. Strickland in the other. God gave the increase. To him be all the praise.

I am of good courage in the Lord. Pray for the work in this field.

E. L. SANFORD.

SOUTH CAROLINA.

THE work in South Carolina seems to be progressing slowly but surely. Those who believe the truth are settling upon the firm foundation of "faith which worketh by love." During the last summer and fall my work has been mostly in the section known as Shaw's Fork, three miles and a half from Oakwood, in Aiken County. There is a good interest here to study God's word for the purpose of knowing "what is truth." At the first there was some opposition; but as the people became better acquainted with me, prejudice and opposition disappeared; and the longer I remain, the firmer is the tie of sympathy and friendship between us.

Recently I have been holding meetings at my home, Sunday nights. The people come out well, sometimes filling the house to overflowing. They give close attention to the unfolding of the truth of God from his precious word. Sister Julia Luccock, from the sanitarium, who has been laboring for the last three years in Alabama, is here, assisting in the work. She and Mrs. Gowdy are continuing the Sunday night meetings, holding Bible readings, etc., during my absence.

Leaving home Thursday, December 21, I spent the week of prayer with the churches at Spartanburg and Chick Springs. The interest was good at both places, and the Spirit of God was present to seal the truth to the hearts of those who attended the meetings. Owing to the removal of all the brethren, except one family, it became necessary to disband the organization at Chick Springs. The

members were recommended to apply for membership elsewhere, as location and circumstances favor. Sunday morning I closed the meetings with the brethren at Chick Springs, and Sunday night found me at the home of Brother I. A. Ford, in Atlanta, Ga. New Year's day was spent here, talking over the various phases of the work. Taking the train Monday night, Tuesday morning, January 2, found me in the hospitable home of Elder N. W. Allee, at Graysville, Tenn., awaiting the opening of the District Conference. The watchword for South Carolina is Phil. 3:13, 14.

My courage is good in the Lord, and I expect great things of him.

B. F. GOWDY.

MICHIGAN.

OLA.—Our school began Nov. 13, 1899, with nine pupils. The Lord is blessing the work here. Although we meet with daily trials, yet we know they are only to make us stronger.

The children take great interest in their studies, and it is encouraging to see their minds filled with the grace and knowledge of their Saviour. I have one pupil who is not an Adventist, and whose parents can not compel her to attend the public school. Her mother said that she wished I would whip the child every day, so she would not wish to come to our school.

Last Saturday evening we started a Christian Help band, which I know will interest the children. When the children become interested, the parents awake out of their slumber.

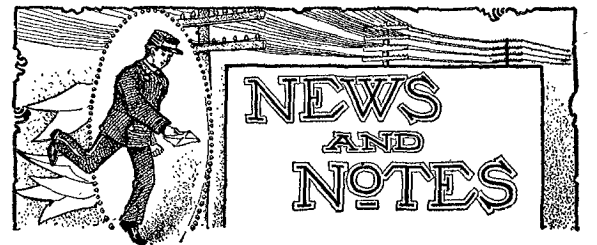
ALICE LEWINS.

PENNSYLVANIA.

PHILADELPHIA.—Our Gospel Help Mission is doing what it finds to do. We have access to the boats that leave this wharf, and also to the prisons. When I think of the twenty boats that leave this shore daily with none of our papers on them, it makes me long for papers. Brethren, if you have any good, clean copies to spare, send them to me, and I will see that they are put in good places to be read.

The mission has paid its way thus far; and at present is keeping eighty-five men each night. It is also serving about six hundred lunches each day, and the meeting-room is nearly filled at each meeting.

W. F. SCHWARTZ.



FOR WEEK ENDING FEBRUARY 10, 1900.

—Representatives of the British army are in St. Louis, Mo., buying 1,000 additional mules and several thousand cavalry horses, for use in South Africa.

—The Bohemian coal strike is seriously felt in Berlin and in Dresden, and the Japanese are shipping coal to Germany, hoping thus to gain a foothold in the German market.

—Regarding the seizure of American flour by Britain, in Delagoa Bay, the British government has acknowledged that "it does not hold foodstuffs to be contraband of war," and that "neutral vessels bound for neutral ports, and carrying goods plainly marked, and not destined for the enemy, will not be subject to seizure." This was Lord Salisbury's reply to United States Ambassador Choate's note of protest.

—In a speech in the United States House of Representatives, February 5, a member laid down the following sound propositions: "A man is not a traitor because he is opposed to doing those things which jeopardize the life of the republic. An American is not a pessimist because he is unwilling to see his country adopt as a settled policy the political principles of Alexander, Caesar, and Napoleon. I think more, far more, of the liberties of my children than of all the trade of all the earth."

—A Cincinnati paper says that the proper designation of the present year in Roman numerals is MCM. It says: "In Roman notation, whenever a letter precedes another of greater value, the value of the two is that of their difference instead of their sum;" as, XL is 40, XC is 90, XIV is 14, and CM is 900. Continuing, it states that "in the original system it was customary to repeat the letters, as IIII for 4, VIII for 8, LXXXX for 90, and MCCCC for 1400, but that cumbersome method was early abandoned. Is n't it much better to use MCM than MCCCC?"

—A Russian consulate is soon to be established in Canada.

—The mother of Empress Augusta Victoria, of Germany, died January 26.

—Russia has loaned the bank of Persia 22,500,000 rubles, or about \$17,325,000.

—Mr. Thomas Edison, the famous inventor, is seriously ill, at Akron, Ohio, from an attack of acute influenza.

—It will be possible to travel around the world in forty days when the trans-Siberian railroad is completed.

—The output of the Bay City (Mich.) beet-sugar factory from last season's crop, will be 7,000,000 pounds of white granulated sugar.

—The Chinese emperor appointed the nine-year-old son of Prince Tuano, as his successor. The young emperor ascended the throne the last day of January.

—On January 29 occurred the 57th birthday of President McKinley. The only foreign cablegram received by him on that day was from Chulalonghorn I, emperor of Siam.

—A firm of rope manufacturers at Mülheim-on-the-Rhine manufacture steel wire towing ropes 5½ inches in circumference, in one continuous length of nearly nineteen miles, and weighing 210 tons.

—It is reported from London that Sir Edmund J. Monson, the British ambassador to France, "left Paris for the south, on leave of absence," mainly because of the strong anti-British feeling now running high in that city.

—And now the report is that Captain Leary, governor of Guam, has "abolished the Spanish system of peonage, amounting to slavery, and has deported all the Spanish priests from the island." Several weeks ago it was reported that he was obliged to deport all the friars but one.

—The new navy bill for Germany "provides for a total expenditure of 769,000,000 marks, to be covered by an imperial loan." The recent seizures of German vessels by Great Britain are materially helping the German emperor in his schemes to get his people to build a great navy.

—A dispatch from Stockholm, Sweden, says that King Oscar asks that his army be supplied with "forty-six new batteries of artillery by the end of 1903. One hundred thousand new Mauser rifles are to be manufactured, and 50,000,000 cartridges, to be in store within four years." And thus the peace movement proceeds.

—Cecil Rhodes evidently does not intend to fall into the hands of the Boers, even if Kimberley be taken. He has a first-class balloon at hand, and, should Kimberley fall, the balloon will be seen ascending with four occupants, and sailing away. Those passengers would be Rhodes, Mr. and Mrs. Maguire, and an expert aeronaut.

—The Hamburg-American line are about to make use of a new kind of fuel on their new freight steamers. It will consist of a semifluid petroleum, which is imported from Borneo in large quantities. This material does not ignite spontaneously at a high temperature, will require fewer firemen to handle it, and will economize much space.

—The *Lutheran Witness*, in a recent editorial upon public schools, says that the only way to train Christian students in the "correct and Biblical way" is by "the establishment of Christian church schools." Continuing, it says, "The fact that so many people are waking up to the utter failure of the non-religious training of our public schools and the danger threatening our country from this source, is already a hopeful sign."

—A dispatch from Washington, D. C., dated February 5, says that "one of the most important chapters in the history of American diplomacy was written at the State Department at eleven o'clock to-day. Secretary Hay and Lord Pauncefote, the British ambassador, attached their signatures and seals to a convention by which the celebrated Clayton-Bulwer treaty was so modified as to permit the United States to exercise sole and exclusive control over any isthmian canal that may be built." However, the United States "agrees that the canal shall be ever neutral water, free to the ships of all nations in time of war as well as peace, and that it shall never be fortified." Thus, if the Senate ratifies the convention, and the Nicaragua Canal is built at the expense of this country, "that water will be open to the war-ships and merchant marine of the enemies of the United States."

—The following are a few interesting facts about the Nicaragua Canal, which the United States may cut through the Isthmus of Darien, to connect the Atlantic and Pacific oceans: Of the total distance of 170 miles from coast to coast, only twenty-seven miles of channel need be made by man. Use will be made of Lake Nicaragua and its rivers. Total estimated cost of canal, \$125,000,000. Money already spent by Maritime Canal Company, \$5,136,428. Length of natural water way, 142 miles. Proposed width of canal, 300 feet. Proposed depth of canal, thirty feet. Quantity of earth to be excavated and dredged, 152,781,270 cubic yards. Excavation proper, 29,907,996 cubic yards. Highest elevation of canal from level of sea, 110 feet. Distance saved for ships going from coast to coast, 8,000 miles. Time saved (at war-ship "Oregon's" rate of sailing), forty-two days. Distance from New York, 2,000 miles. Distance from San Francisco, 2,700 miles. Distance from Philippine Islands, 9,000. Distance from Honolulu, 4,210 miles. Time required for construction, six years.

—Five thousand men employed on the Paris exposition buildings are on a strike.

—The Commercial Cable Company announces that all private telegrams for South Africa have been stopped.

—General Otis recently shipped to Madrid 1,142 Spanish prisoners, released from the Filipinos by the Americans.

—Japan is greatly excited over the abdication of the Chinese emperor, fearing the hand of Russia in the appointment of the young emperor.

—Mr. Wu, the Chinese minister at Washington, D. C., has purchased an automobile, which he uses for official and social visits and for pleasure riding about the city.

—For the first time in years business of every description was closed in Baltimore, Md., Sunday, January 28. Even drug stores sold nothing without a written prescription.

—Rev. Newell Dwight Hillis is authority for the statement that "to-day there are 13,000,000 children in the United States who never crossed the doorstep of a church of Christ, Catholic or Protestant."

—Dispatches say that the Boers have received photographs of the principal British generals, and that copies have been made and distributed so that the sharpshooters can single them out in action, even when they are carrying rifles.

—The Utah Gospel Mission has been incorporated, for the purpose of fighting Mormonism all over the country. Anti-Mormon literature will be circulated in abundance and the plan is to send out 2,000 missionaries to counteract the efforts of Mormon missionaries, who have become numerous and active.

—The frigate "Constitution," so well known for its exploits early in the present century, is to be put into condition for service again, at a cost of \$100,000. In this connection the *American Sentinel*, significantly remarks: "But it will cost much more than that to put the Constitution itself again into serviceable condition."

—Father Cyprian, in his book, "Inner Mission Work of the Protestants in Germany," says: "We lose, every year, about 100,000 children to the Protestants. Even in Bavaria the Protestant numbers are constantly growing, while Catholics are becoming fewer. In this century one million Catholics have been lost to the church in Germany."

—And now it is said that "the czar has issued a rescript in which he announces that it is Russia's intention to rule the Pacific, or at least that portion of it in proximity to the coast of Asia." On the other hand, a prominent American recently said, in Congress, that "the Pacific is our ocean." Quite a similarity in these claims, indeed.

—Some time ago the British Admiralty ordered 450 big guns, to be made of 12-inch caliber, and constructed of steel wire. It is said that "one of these guns, if mounted at Dover Castle, in England, would be able to throw a shell across the Straits of Dover, to Calais, in France, a distance of twenty-one and a half miles." Each gun cost \$50,000.

—Col. Richard W. Thompson, Indiana's "old man eloquent," died the 9th inst., in his ninety-second year. He was the oldest living ex-member of Congress, and was Secretary of the Navy in President Hayes's cabinet. He saw, and was on intimate terms with, every president this nation has had, except George Washington. John Adams, second president, died in his arms.

—Mr. Goebel, democratic governor of Kentucky, died of his gunshot wound, February 3. Immediately thereafter the democratic Lieutenant-Governor Beekham was sworn in as governor of Kentucky by his party. Thus Kentucky still has two governors. It appears that the man who shot Mr. Goebel was avenging the death of a friend of his who had been shot by Goebel.

—The United States Senate, according to latest dispatches will refuse to ratify the recent Hay-Pauncefote Nicaragua Canal agreement. It is said that "when the proposition was made that the United States surrender all advantages in the Nicaragua Canal for the glorious privilege of bearing the expense and responsibility alone, a storm of opposition was aroused in Washington. This storm appears to be gathering force with each passing day." Naval officers especially are opposed to the pact.

—A dispatch from Buenos Ayres, Argentina, dated February 7, says that "the terrible heat continues. There were 267 sunstrokes on Monday, and 187 yesterday. The temperature was 120° in the shade. The fatal cases show a diminution, but numerous bodies are decomposing at the cemetery, owing to the strike of the grave diggers for higher wages. The maize crops are scorched, and promise only a small yield." Numerous sunstrokes are also reported from Montevideo, many proving fatal. The maize crop there is "almost totally lost."

—A bill in the present Congress provides that February 12, the birthday of Lincoln, and April 2, the birthday of Jefferson, be made holidays. As it is, there are twenty-nine holidays in the United States. Counting the holidays in each State, there are ninety in all—practically one fourth of the year. Commenting upon this, a writer in the *Saturday Evening Post* wisely remarks: "It may be well not to rush toward the conditions that exist in Russia and some other countries, where there are so many holidays that the people who want to work have scarcely time or the opportunity to get up in the world."

—General Buller has begun his third attempt to go to the relief of Ladysmith. By making several simultaneous attacks upon the Boers, he has succeeded in gaining a footing once more on the plateau north of the Tugela River. The British are trying to turn the Boer flank. General Gatacre is being attacked by the Boers. So far, General Buller has taken one hill, repulsed a Boer counter-attack, and is holding his position "against an enflading fire from Spion Kop and Doorn Kloof. His losses in this instance are only 250. He is only fifteen miles distant from Ladysmith."



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.

OUR SOUTHERN WORK.

To our brethren of the Southern field, and all others who are interested in the work here, we wish to say that Elder S. N. Haskell will have published in the *Southern Review* his lessons on the three messages of Revelation 14, as presented in his morning talks at our recent District Conference at Graysville, Tenn. These lessons need no commendation from us, as all who heard them can testify of their value in making plain the foundation principles of the work of the people of God for this time. Sister Haskell will also furnish a series of lessons on Bible study. We know our brethren and sisters will be glad for these lessons, as they were a real feast during the Conference. Every one interested in the Bible work, as indeed all others, will desire these helpful studies.

In addition to these, Sister Irving Keck, of Florida, is furnishing a series of lessons on healthful cookery, especially adapted to the conditions of the Southern housekeeper, giving directions how to prepare in a healthful manner the products of the South.

We are expecting active work in this field the coming season. Several more camp-meetings than were held last year are being planned for this year, as well as more aggressive work in all the message. Reports of the progress of the work in this field, and other information, will be published in the *Southern Review*. Many more people should read the paper; and this will be so, if our friends will aid in securing subscriptions.

The *Southern Review* is published in the interests of the message in the Southern field. It is an eight-page paper issued every two weeks, at 243 South Boulevard, Atlanta, Ga., at thirty-five cents a year. Those desiring the lessons of Brother and Sister Haskell and Sister Keck, also the general information concerning the work of the South, will please send in their orders, as above.

N. W. ALLEE.

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.

GOQUAC 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.

SPRING LAKE FARM.—One hundred and fifty acres, one mile from city limits. Seven acres of muck land, 3 acres of timber. Ten hundred and fifty plum trees, 1,500 peach trees, 175 pear trees, 117 apple trees, and 235 cherry trees. Four acres strawberries and 6 acres raspberries.

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.

ADDRESS.

THE address of the Manitoba Mission Field and Tract Society, and of Elder Andrew Nelson, Director of mission field, is 332 Mc Dermot Ave., Winnipeg, Manitoba.

NOTICES.

FOR SALE CHEAP.—On long time at low interest, 5-room house with good cellar; store building, 22 x 38 ft., 4 dwelling rooms above; good frame barn; ½-acre lot; plenty of fruit; 3 blocks from S. D. A. church, 2 blocks from village school; healthful, elevated location in Watrousville, Mich. Two large sugar beet refineries within 8 miles. Address I. N. Bartholomew, 43 Hanover St., Battle Creek, Mich.

Obituaries.

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

SHELDON.—Died at Owosso, Mich., Jan. 22, 1900, Lena, daughter of Brother and Sister John Sheldon. J. I. SNOW.

RITZ.—Died at Linville, Va., Jan. 2, 1900, Martha, infant daughter of Gottlieb and Mary Ritz, aged 23 days. Words of comfort were spoken from Jer. 31. 15-17. R. D. HOTTEL.

BARRETT.—Died Oct. 20, 1899, of membranous croup, Helen Grace, infant daughter of John M. and Annie Barrett, aged 2 years, 7 months, 27 days. Brother T. L. Waters spoke from John 11: 25. ANNIE BARRETT.

PHILMON.—Died at Gainesville, Ga., Dec. 3, 1899, Stanley R. Philmon, eldest son of Brother and Sister J. W. Philmon, aged 16 years. Comforting words were spoken from 1 Thess. 4: 18, by the writer. T. L. WATERS.

SMITH.—Died at Denver, Mich., Jan. 2, 1900, Brother L. D. Smith. Thirty-five years ago he accepted the Adventist faith, of which he was a faithful adherent until the time of his death. Words of comfort were spoken from Hosea 13: 14. J. D. GOWELL.

NEWCOMB.—Died at Peninsular, Ore., Dec. 25, 1899, Wm. E. Newcomb, aged 74 years. He was converted in early life, and accepted the truth at Leeds Center, Wis., under the labors of Elder Isaac Sanborn in 1860. We believe he sleeps in Jesus. W. T. HENTON.

NASH.—Died at Vicksburg, Miss., Dec. 9, 1899, Mrs. Louvenia Nash, aged 55 years. Sister Nash was among the first to accept the truth among the colored people of Vicksburg. She always had a ringing testimony. We expect to meet her in the first resurrection. F. W. HALLADAY.

BARSTOW.—Died at Reedsville, Ohio, Jan. 13, 1900, Horace Barstow, aged 88 years. He was a Christian the greater part of his life, and accepted present truth through reading the REVIEW. It is thought his days were prolonged by his temperate life and health principles. W. E. ARNETT.

ANNIS.—Died Jan. 10, 1900, at Brookfield, Mich., William Annis, aged 57 years. He left no near relatives. We laid him to rest in the Battle Creek cemetery by the side of his companion, who preceded him less than one year ago. Funeral discourse was given from Rev. 20: 6. L. N. LANE.

CAMPBELL.—Bruce H. Campbell, son of Sister Wm. Campbell, died of pneumonia, Dec. 11, 1899, at Fond du Lac, Wis. The funeral took place in Milwaukee, December 14, at which place the interment also was made. His experience in the divine life was short but promising. The services were conducted by the writer. J. N. ANDERSON.

BROOKS.—Died Nov. 22, 1899, at Zilwaukee, Mich., of cancer, Sister Ann Brooks. She accepted the Third Angel's Message several years ago, under the labors of Brethren Lamson and Basney, and was a consistent follower of Christ from that time till her decease. Words of comfort were spoken by the writer. W. H. FALCONER.

JONES.—Died at Herkimer, N. Y., Dec. 17, 1899, of paralytic heart lesion, Sister Ellen E. Jones. She had been feeble for a year and a half. Her sufferings were great, especially at the last, but they were patiently borne, and she met death calmly and with hope. She was the eldest of a family of seven children, the rest of whom all survive her. S. B. WHITNEY.

HARE.—Died at Alamosa, Colo., Nov. 11, 1899, of dropsy, Miss Nettie E. Hare, in the twentieth year of her age. Sister Nettie was converted and united with the Seventh-day Adventist church in 1895. She was a consistent Christian, and died rejoicing in her Saviour. Services were conducted by the writer, assisted by Brother C. C. Holbrook. G. W. ANGLEBARGER.

SHEPARD.—Died at Marine City, Mich., Dec. 1, 1899, of valvular trouble of the heart and typhoid fever, James Ernest, the only son of Melzar and Amy Shepard, aged 11 years, 10 months, 26 days. Ernest was baptized at the Ionia camp-meeting, and was a faithful boy. Nearly his last words were, 'It will not be long till Jesus comes, then we shall all meet.' * * *

WAKEMAN.—Died at the home of his son, T. H. Wakeman, of Palermo, Kan., Dec. 13, 1899, of general disability, Brother Charles B. Wakeman. He was in his eighty-second year, and had been a member of the Seventh-day Adventist church for more than twenty years. We laid him away to await the coming of the Life-giver. Funeral services were conducted by the writer. R. W. PARMER.

HALLOCK.—Died at Wells, Minn., Jan. 20, 1900, Samuel A. Hallock, aged 79 years. For twenty-eight years he loved and obeyed the truths of the Third Angel's Message, and up to the last his mind was filled with the promises of the blessed hope. His aged wife, two sons, and one daughter survive him, the latter being the wife of Elder E. A. Curtis, of Illinois. Sermon delivered by the writer at the funeral. H. A. SWEANY.

JENSEN.—Peacefully fell asleep in Jesus, Jan. 7, 1900, J. V. Jensen, aged 32 years. He was born in Denmark in 1868, and came to this country in 1882. He became an Adventist through reading the Gospel Messenger (Danish). He was attending school at College View, Neb., when stricken with Bright's disease, but died at the home of his parents at Pontiac, Kan. The peace of God reigned supreme in his heart until the last. J. W. SHIDLER.

MEREDITH.—Died at Berea, W. Va., Nov. 6, 1899, of neuralgia of the stomach, my mother, Mary A. Meredith, aged 79 years, 2 months, 15 days. She gave her heart to God in early youth, and joined the M. E. Church; later she united with the Seventh-day Baptists, and since was received into fellowship of the Seventh-day Adventist Church. We hope in the near future she will be numbered with the church triumphant. D. N. M.

FIELD.—Died Jan. 7, 1900, at Oxford Mills, Iowa, George Field, aged 74 years. Brother Field heard the message in 1844, and has ever since looked for "that blessed hope." For over thirty years he has added to this the keeping of "the commandments of God." Though called to suffer much at the last, his moments of relief were spent in cheering his family and talking of his hope. Funeral was conducted by the writer. B. E. FULLMER.

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"Christ in Song Hymnal" is the best book that I have seen for Sabbath-schools, church schools, and general religious use. Its 400 pages and 700 numbers embrace an abundant variety for persons of all ages. In addition to about 350 songs of the grade most popular in the Sabbath-school and gospel meeting, the book contains about 350 of the best standard hymns and tunes, among which are some excellent arrangements of themes from the masters. It is really two books at the price of one, the elements of a church hymnal adding greatly to its value as a collection for the Sabbath-school and the gospel meeting.

EDWIN BARNES, A. C. M. (Battle Creek College.)

Its wearing qualities, inside and outside, are unequalled. It is happily devotional rather than sensational, and for this reason commends itself to all who are aiming at lasting results while working for others in school or field. Medical missionaries can not find a better book as an aid in their work. Bill to me nine copies of the 50c binding for use in our home.

J. H. KELLOGG, M. D.

I do not hesitate to say that the new book, "Christ in Song," is the best singing book, for all kinds of religious services, ever published, being admirably adapted for the Sabbath and prayer meetings, for Sabbath-schools and tent meetings, for missionary meetings, for the old and for the young. The small price brings it within the reach of all.

ELDER L. A. HOOPES. (Sec. S. D. A. Gen. Conf.)

We have carefully examined the new song book, and are much pleased with it. We shall use it in our school work, and have already sold a large number of copies to the students. We have also carefully examined it with reference to its helpfulness in church schools, and find that it contains many excellent hymns and songs specially adapted to children and youth. Shall recommend it to all our church schools as the best book obtainable for their use, and encourage its circulation elsewhere as far as our influence goes. It is just what we have been needing for a long time,—a cheap book with a good variety of hymns and songs.

PROF. E. A. SUTHERLAND. (Pres. Battle Creek College.)

We can certify that in every respect it is really an excellent work. It has more than seven hundred hymns and songs, including all the old favorites, and most of the new favorites. No one can have any difficulty in finding in this book words and music to please him at any time. In binding the book is certainly perfect as to durability; for it is wire-stitched through cover and all, it simply can't come apart; and the leaves can't come out unless they are torn out. We do not know how the book could be bettered in any way.

ELDER A. T. JONES. (Editor Review and Herald.)

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

Table with columns for WEST-BOUND FROM BATTLE CREEK and EAST-BOUND FROM BATTLE CREEK, listing routes, times, and agents.

Good Form ...AND... Christian Etiquette

MRS. S. M. I. HENRY'S LAST BOOK,

treats good manners as related to society rules in gospel work. A most helpful book for old or young, laity or clergy, all who are "earnestly looking for the best means of serving God and humanity."

Of this excellent little work Mrs. Henry says:—

"Let no one suppose that I have been 'laying down a lot of rules.' The most I have attempted to do is to point out some of those regulations which the experience of thoughtful men and women of the world has found necessary to good social order, as well as some of those things that a long experience in work for the unfortunate has discovered as requisite to the prevention of scandals, and consequent ostracism."

It has been said that—

FIRST IMPRESSIONS

ARE MOST LASTING!

It is equally true that—

HABITS DETERMINE

FIRST IMPRESSIONS!

Therefore your habits are worth looking after if souls are worth looking after; for the acceptance or rejection of your message depends largely upon the acceptance or rejection of yourself. The reproach of the gospel is inevitable; but this should not be augmented by reproach for violation of what good society understands to be good manners. Every Christian needs to know how to avoid the appearance of evil, "giving no offense in anything, that the ministry be not blamed."

One hundred and fifty pages, felt paper cover, 15c; flexible cloth, gilt top, 25c.

REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

Toronto, Ont. Chicago, Ill. Atlanta, Ga.

MICHIGAN CENTRAL

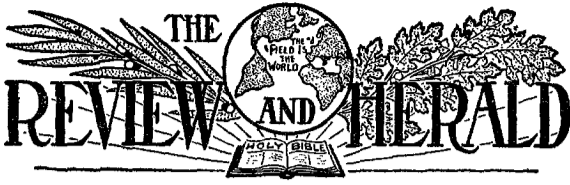
"The Niagara Falls Route."

Corrected Nov. 19, 1899.

Table with columns for EAST and WEST, listing routes, times, and agents.

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.



BATTLE CREEK, MICH., FEBRUARY 13, 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.

FRANCE is now to strengthen her navy to the extent of one expenditure of nearly a hundred million dollars.

BRITAIN has made Gibraltar the strongest fortress in the world, is still strengthening it, and has it provisioned to withstand a siege of four years.

SABBATH, March 17, is to be a special day for the consideration of the educational work in the school district of Michigan, Indiana, Illinois, and Wisconsin. Full information will be given.

THE viceroy of India has announced that the famine in India this year will certainly be far greater than was that of three years ago. About one fifth of the whole country, containing about thirty million persons, is stricken.

IT being essential to the successful conducting of the business of Battle Creek College that Professor Magan should spend considerable time in the field, Elder J. W. Collie has been called to assist in the college work, and to be business manager in the institution.

It is singular what a deep stir and an intense sensation have been made over the "British losses" in South Africa, when the sober truth is that from the beginning until now the British losses altogether have not been as great as, in the American Civil War, were the losses on the Union side in the single battle of Shiloh.

In the *Religious Telescope* of Jan. 17, 1900, Bishop Mills, of the church of United Brethren, says that "a national law" requiring Sunday observance, "is the only satisfactory prevention of Sabbath desecration" known to him. But he says that the diligence and activity of the seventh-day observers in "putting their literature free into the homes of our land" is one of the principal things that "hinders such legislation." Indeed, it would seem that he regards this the greatest of all hindrances to the enactment of such a Sunday law; for he says that "these Saturdarians . . . must be answered from pulpit and press before the law needed can be obtained." Good. We are glad our literature is so effective. The Bishop says this literature is already being circulated by the "millions of pieces." And since we are told that it is so effective, let the literature be circulated more and more abundantly. The time is ripe for it everywhere.

THAT bill providing for the increase of the German navy contemplates the building of sixty-five cruisers and thirty-eight battle-ships, besides a "large number of torpedo-boats and gunboats," at a "main cost" of four hundred forty-seven million six hundred and forty thousand dollars. And it is expected to have the work accomplished "not later than 1916."

THE whole influence of what used to be the house of Harper Brothers seems now to be dominated and directed by Rome. Near the end of last year *Harper's Weekly* fell under the direction of a Catholic editor; and now *Harper's Bazar* falls to the editorial direction of a lady who was educated at "the convent of Notre Dame," where "she won the cross of honor, which carries with it numerous privileges."

JUST THINK,

at this time there is, and for some time there will be, running in the REVIEW, "The Third Angel's Message," in its special features; "The Millennium," with its connected subjects; "Studies in Galatians," which include so much that is vital in the truth of the gospel; and "The Gospel of the Kingdom,"—these all at once, besides the invaluable first-page articles by Sister E. G. White, the sermons, the Reading Circle Studies, Sister Henry's "Saved by Families," and the large supply of other good matter throughout the paper! If you know anybody who thinks he can afford to do without the REVIEW AND HERALD, please persuade him to take it for at least two months (25 cents); or else please invest twenty-five cents yourself in giving him an opportunity to know all this truth that he will find in two-months' reading.

As the reprint last week of the first article on "The Third Angel's Message" connects directly with the articles on "What is the Message as to Babylon?" and as the article the week before practically covers the ground as to "the hour of his judgment is come," the second article will not be reprinted now, since its thought will come in for a fuller discussion in a later phase of the great subject of the message. Therefore the later subscriptions will begin with the number of January 30, so that the shortest ones may have the benefit of the full study of what this message is as to Babylon and her fall. We greatly appreciate the work our friends are doing in extending the circulation of the REVIEW. Keep on please.

THAT timely book, "The Peril of the Republic," is selling readily. The first edition was all sold before it was fairly off the presses, and others are following rapidly. It can be had now at the Pacific Press, Oakland, Cal., and at the Review and Herald, Battle Creek, as well as at Revell's, Chicago, Toronto, and New York City. If you haven't it yet, you ought to have it now. Send a dollar to any of these houses and get it.

A GREAT many people have somehow imbibed the queer notion that if they can not subscribe for a paper for a whole year *at once*, they can not subscribe at all. Therefore because they do not have at once the full price of a year's subscription, they do not subscribe even when they would really like to have the paper. Now this is all a deception. We do not believe there is in the world a paper that will not accept a subscription for *any* length of time that any person may choose. And we positively *know* that the REVIEW AND HERALD will gladly receive subscriptions for any length of time that any person may choose. True, the full yearly subscriptions are the handier; but we do not stand on that: a subscription for a single month (15 cents) is entirely acceptable. So if you have not the amount of a yearly subscription (\$1.50), and do have less, and wish the paper, send along what money you *can* send, and you will receive the paper for it. The paper is printed for people to read, and the more who will read it, the better we are pleased. We know that there are persons who do not have a dollar and a half at one time to send, in a whole year, but who do have smaller sums, such as fifteen or twenty-five cents, that they can send. Now anybody who will send the *littles* that he may have from time to time, can easily keep up his subscription all the time, and so have the benefit of the paper all the time. Do it, and you will be a great gainer.

CHICAGO, Boston, and Baltimore are all afflicted just now with the epidemic of enforcement of Sunday observance. At a meeting of the Sabbath Protective League, held in Park Street church, Boston, Sunday evening, January 28, as reported in the *Boston Globe* the 29th, "Rev. Dr." John Galbraith declared that "the government can not be perpetuated by this Sabbath-breaking spirit;" and that "lawlessness toward God leads to lawlessness toward man." This being true, what is the attitude and responsibility of these leaders in the supreme lawlessness of banishing from God's own law his own appointed Sabbath, and exalting a false one in its stead, and compelling men by all earthly power to accept the false one with no liberty to accept the true? The "Rev." Reuben Thomas declared: "I had rather have a benevolent despotism than a demoralized democracy; for you can cut off the head of a despot, but you can't decapitate the democracy." But what kind of Christianity is it that would wish to cut off anybody's head, either despot's or democracy's? Yet that, in very truth, is, and has ever been, the spirit of Sunday enforcement.

THE *Oregonian* has drawn up the following program of what the United States may be required to carry out. And bear in mind that the *Oregonian* is heartily *in favor* of it all:—

If England and Japan are attacked in Asia, we may have to help them out.

If Germany pursues her designs on Brazil, we may have to repel her with words or war-ships.

If the Filipinos continue obstreperous, we may have to keep a considerable force there.

If we build an isthmian canal, we shall have to police it.

If France proceeds to occupy Santo Domingo, we shall have to put her out.

If Russia closes her Asiatic ports to us, we shall have to remonstrate.

Some show of force may yet be necessary to secure our Alaska miners their rights, or to collect our bills from Turkey.