

The Adventist REVIEW AND HERALD

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 77, No. 8.

BATTLE CREEK, MICH., FEBRUARY 20, 1900.

WHOLE No., 2364.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance.

One Year.....	\$1.50	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25
Four Months.....	.50	One Month.....	.15

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

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THINE IS THE POWER.

OUR Father, our Father, who dwellest in light,
We lean on thy love, and we rest on thy might;
In weakness and weariness joy shall abound,
For strength everlasting in thee shall be found;
Our Refuge, our Helper, in conflict and woe.
Our mighty Defender, how blessed to know;
For thine is the power.

Our Father, we pray that thy will may be done,
For full acquiescence in heaven begun—
Both in us and by us the purpose be wrought,
In word and in action, in spirit and thought;
And thou canst enable us thus to fulfill,
With holy rejoicing, thy glorious will;
For thine is the power.

Our Father, thy children rejoice in thy reign,
Rejoice in thy highness, and praise thee again!
And thine is the glory transcendently bright,
Forever and ever that glory shall shine,
Forever and ever that kingdom be thine;
For thine is the power.

—Frances Ridley Havergal.

THE PARABLE OF THE TWO SONS.

MRS. E. G. WHITE.

"A CERTAIN man had two sons," Christ said; "and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

By these two sons Christ represented the obedient and the disobedient. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, and who openly refused to come under the yoke of service to God. But many of these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," they repented and confessed their sins.

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mt. Sinai, God spoke with a voice of divine authority, and all the people pledged themselves to obey. They said, I go, sir; but they went not. Christ had given the Jewish leaders of his day abundant evidence of his authority and divine power; but although they were convinced, they would not receive the evidence. He had shown them that they continued to disbelieve, because they had not the spirit that leads to obedience. He had declared, Ye make void the law of God by your traditions. In vain do ye worship me, teaching for doctrine the commandments of men.

In the company before Christ there were scribes and Pharisees, priests and rulers, and Christ addressed the question to them, "Whether of them twain did the will of his father?" Forgetting themselves, the Pharisees answered, "The first." This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. Then there fell from Christ's lips the denunciation, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

John came teaching the truth, and by his teaching, sinners were convicted and converted. These would go into the kingdom of heaven before the ones who, in self-righteousness, resisted the warning that abandoned sinners received. The publicans and harlots were ignorant, but these learned men, though they knew the way of truth, refused to walk in the path that leads to the paradise of God. The truth, which should have been to them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hand of John; but these men were hypocrites. Their own hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the commandments of God.

Christ did not say to them, "You can not enter the kingdom of heaven;" but he showed them that the obstacles that prevented them from entering were of their own creating. The door was still open to these Jewish leaders. The invitation was still held out to them. Christ longed to see them convicted and converted.

The priests and elders of Israel spent their life in outward ceremonies, and they regarded these services as too sacred to be united with secular business. Therefore their life was supposed to be wholly religious. But they performed their ceremonies to be seen by men, that they might be thought pious and devoted by the world. While professing to obey, they refused to render to God the obedience he re-

quired. They were not doers of the word that they professed to teach to others.

In vision the Lord revealed to his servant Isaiah the true condition of Israel: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither molified with ointment."

This chapter faithfully presents the spiritual condition of the once favored people of God. The Lord had called Judah to universal dominion. To the seed of David he had given the scepter. But now he presents them as a people whom he will utterly destroy for their iniquities:—

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

The work of John the Baptist was foretold by the angel who visited Zacharias in the temple. "Fear not, Zacharias," he said; "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Christ declared John to be one of the greatest of the prophets, and he showed his hearers that they had had sufficient evidence that John was

a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority, in refusing to do the work incumbent upon them. He made no compromise with sin, and many were turned from their unrighteousness.

But the Pharisees and rulers believed not. When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Had the conversion of the Jews been genuine, they would have received this testimony of John, and accepted Jesus as the Messiah, the One to whom all their sacrificial offerings pointed, and who was the foundation of all their economy. But the Pharisees and the Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go, sir," but went not.

Christ said to the unbelieving ones, "John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This unbelief is not an impulse. You criticised John because of his strict, abstemious life and self-sacrificing habits. You find fault with me because I sit at the table with publicans and sinners. The Lord set his seal to the mission of John when publicans and sinners believed him. But you cherished unbelief. You did not repent. "I am not come to call the righteous, but sinners to repentance." You claim to be righteous. Why do you then object to my calling publicans and sinners to partake of the waters of life? The very ones whom you despise are receiving the message, and pressing into the kingdom of heaven before you.

Christ explained why it was that the son who at first refused to comply with the request, afterward repented. The Spirit of God was working in the dishonest hearts, and, under the sharp, clear-cut testimony of John, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. When Christ appeared in the garb of humanity, these souls, who were not under the jurisdiction of priests and rulers, heard his word and were converted, and believed and acknowledged him.

This work was foretold by the prophet Isaiah: "Behold," God declared, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their

joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with years;
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voices of sin
Are luring your soul away.
But 'tis only a negative virtue
Until it is tried by fire;
And the life that is worth the honor of earth,
Is the one that resists the desire.

—Ella Wheeler Wilcox.

OUR GOOD FRIEND.

ABOUT nine years ago a missionary worker in the State of New York, whom we afterward had the pleasure of meeting, but who has since fallen asleep in Jesus, sent a stranger to our house, accompanied with a letter of introduction, saying that, if agreeable to us, the stranger would make us weekly visits for a while, at no expense to us; that we would doubtless find him very entertaining and agreeable, as well as instructive.

As we were much pleased with first appearances, the invitation was extended to continue the visits. We were especially pleased with his company; for he seemed to be a diligent student of the Bible, and had much to say about the nature of man, home of the saved, destiny of the wicked, the complete eradication of sin from the universe, the "blessed hope" of the soon-coming Saviour, and the restoration of the lost dominion. With all this we were in perfect accord.

But there was another subject upon which our new acquaintance had much to say; namely, that the seventh day is the Sabbath, and not the first day, which we were keeping. This was news to us; and while it seemed strange, we did not dare dispute it; for he always gave as authority the language of him who made the Sabbath; and as we loved the Lord, and wished to do those things that are pleasing in his sight, we soon changed our practice in regard to Sabbath-keeping.

Our acquaintance soon ripened into intimate friendship; and ever since, this esteemed friend has been a weekly visitor to our home. In fact, we do not see how we could get along without those visits; for he keeps us thoroughly posted in regard to the advancement of the cause of God in the earth,—the establishment of the work in new fields, and the triumphs as well as the troubles of the pioneer workers in those fields; the victories the truth is gaining everywhere,—also of the working of the elements of opposition to the work of God. He gives us hints on healthful living, missionary work, and practical godliness, in fact, a whole load of interesting information and highly prized instruction.

We wish that every family might enjoy the blessing of association with our good friend. He would cheer your hearts, lighten your burdens, brighten your pathway, quicken your labors in the cause of God, help you to grow up into Jesus, the living Head, point out the landmarks which show us that we are nearing the heavenly Canaan, and show you that now—yes, even at this very time—God is fulfilling his promise in pouring out his Holy Spirit upon his people, that the earth may be lightened with his glory.

If invited to do so, he will come to your home every week the year round, for only a small consideration. The name of this highly esteemed friend is the ADVENT REVIEW AND SABBATH HERALD.

L. W. FELTER,
EFFIE C. FELTER.

THE SOON COMING OF OUR LORD.

L. W. AXTON, JR.
(Noborne, Mo.)

TO THE faithful servants of Jesus Christ these words are fraught with sweetest music. What the first pink flush of the dawning morn is to the night-lost traveler; what the sound of a friendly voice is to one in trouble amid an unknown people; what the announcement of a coming pardon is to a weary prisoner,—all this and much more is the meaning of Paul's brief announcement, "The Lord is at hand."

Watchman, what of the night?—"Dark, dark," comes the answer. Mind not the darkness, watchman. Heed not the blackness. A Star is soon to appear, whose light shall shine until heaven and earth and all things are bathed in his glory. "The Lord is at hand."

Soldier, what of the fight?—"It presses hard. I grow exhausted: the enemy is increasing rapidly. Men are falling on every side. Satan smiles. His triumph seems certain." Nay, soldier, nay. Take courage. Hold high the royal banner. Help is coming. The tide of battle will soon turn. In a little while we shall triumph. Our cause shall be crowned with victory. Sound out the good news among the shattered ranks. Let the call re-echo, clear and loud, "The Lord is at hand."

Sinner, what of your soul?—"Why, all is well; life's days are sweet, and many joys are mine; I care for naught. I am happy." O sinner, why wilt thou die? God is not willing that any should perish. Your race is almost run. The spark of life is nearly extinguished. Hark! already the sound of the coming judgment reaches our ears. See! already the brightness of his glory can be faintly seen. Soon every knee shall bow; soon shall his name be exalted above every name. Sinners, Jesus died for you, for all. Are you his through his blood? He is coming for his own—for those who trust him. Are you one of them? "The Lord is at hand."

"It is not quite the thing to speak of the gladness of faith; for faith is gladness itself. Joy and believing always go hand in hand, rejoicing and trusting are twin attitudes of the soul. Believe Him, and you are at once glad; let the spirit of rejoicing in, and your faith immediately takes hold of his words. Therefore, since the just live by faith, they must be a glad people; and since they walk by faith, they must also walk rejoicingly in the comfort of the Holy Ghost. Quiet, it may be, but glad; submissive, but unassumingly happy. O beloved! I call you to a life of simple faith in him. It pays a hundredfold in this world; and in the world to come what will be its compensation?"

THE SERMON



THE MEANING OF THE MISSIONARY READING CIRCLE.*

A. T. JONES.

(Continued.)

WE have found that God taught his people the truth in order that they might teach it to the nations. When they shut up the truth to themselves, they were scattered among the nations, and then and thus the nations received the truth. The first thing that the nations received where Israel went, was the knowledge of God. The next thing, as outlined in the book of Daniel, in the third chapter, Nebuchadnezzar set up his great image, and required that it should be worshiped. This brought in the thought of religious liberty, and the duty of the people to worship God, regardless of the will of the king. "The king's word" must "change." In the sixth chapter comes up again the duty of the children of God to worship God, even though the law be made for the definite purpose of interfering with the worship of those who fear God. We need not go into the detail of those chapters about the present situation.

From the days of Abraham, God gave to Israel plain instruction upon all the subject of religious liberty—true separation of religion and the state. But Israel did not hold it fast; they would not believe it. Instead of holding fast the truth as they were taught, they went the way the nations went, and united church and state. And now, in her captivity, the Lord would teach to the heathen, by Israel when she was scattered among them, the very things that he gave to Israel to teach to the heathen, but which Israel rejected, and as a consequence became like the heathen.

Now the book of Daniel is a last-day book. And religious liberty, the separation of religion and the state, is one of the great subjects of the last days. When Christianity was started in the world, it was started with the truth on this point, as on all others. This truth of God was revived in Christianity, and was given to the nations,—the separation of religion and the state. The apostasy from God stepped in, and swung off, not Christianity, but that which passed for Christianity, and joined church and state again. The Reformation came in with Christianity again, the separation of religion and the state. Protestantism apostatized, and went in the same direction, uniting church and state. And so the book of Revelation tells what would thus come in the world—in the Dark Ages, it was the beast; and in the present day, it is the image to the beast.

Now all these years—fifty years—this has been studied by this people. It is a subject professedly known by this people. It is a truth given to this people to give to all the world. And yet, *just now*, in the very crisis of that thing, just before the last step is taken in which life shall be given to the image of the beast that he "should both speak, and cause that as many as would not worship the image of the beast should be killed,"—just in this very crisis, one of the hardest things in the world is to get this people who profess to be in

this time to see this truth, to acknowledge it, and give it to the world.

Let me call your attention to the situation as it is to-day outside the Third Angel's Message,—the other side of the message. It is a surprise to the people of the world,—to the people of the United States, and the people outside of the United States, the people of the world, I mean,—the nations of the world, how swiftly the present movement of the nation in repudiation of its fundamental principles has been accepted by the people of this nation. Yet to those who have been here these years, and have really *studied* during these years, there is nothing at all mysterious, nor wonderful, nor strange about it.

Let me call your attention to something that you know. You know that for thirty-seven years there has been an organization in this United States whose set purpose was to turn this government "into a government of some other form." It began in 1863—the National Reform Association.

These thirty-seven years that association has been working, and you know that one of the fundamental principles of the association of the National Reformers always has been, and is to-day, that "governments do not derive their just powers from the consent of the governed."

It has been preached by the National Reformers always, and there is nothing else in their theory. These thirty-seven years these men have been sowing that seed through all this land. Is it strange that the seed should grow? Is there anything strange that fruit should begin to appear from that sowing of thirty-seven years?

Another thing: It is remarked especially by the public writers of the present time, the newspaper correspondents of the daily papers, that it is "the younger generation of public men," not the older generation, who have taken this up so readily, and who are pushing this movement forward so strongly.

The older generation of men, who have been in the halls of Congress for a generation, are the ones who say No. They say, That is dangerous ground; that is a road we can not travel, and continue to exist as a republic. It means ruin to go that way.

But the younger generation who have come in,—who are they? Listen! These National Reformers have had open doors, free access, these thirty-seven years, in the churches, in the colleges, in the academies of all this land. All these years they have taught these evil precepts to the young men in the colleges, in the academies, and in the religious and literary assemblies. And now *these young men* are the very ones who are coming upon the stage of public action to-day. To-day these young men are taking their places in the halls of Congress—some of them only thirty-seven years old, and yet the very leaders in this movement. These are the young men in whose minds were sown, by these National Reformers a generation ago and onward, the evil seed that "governments do not derive their just powers from the consent of the governed." And now when they step into places of power in national affairs, they simply carry out the principles that they imbibed when they were in school,

from the persistent and industrious teaching of the National Reformers through all these years.

That is the philosophy of this sudden rush away from the principles of this nation, away from the principles that made it the model nation of the earth, by which it enlightened the world, and the abandonment of which causes it to become the very image of the beast.

Now the National Reformers are still here, and are still preaching that same doctrine, that "governments do not derive their just powers from the consent of the governed." And their supporters, their doctrinal children, are now in the halls of Congress and in the halls of legislation throughout the nation. And now we are upon the very verge of the last movement that will be made, in which this nation will give life unto the image of the beast, that it should both speak, and cause that as many as would not worship the beast should be killed.

And just now, when we are standing face to face with this dreadfully dangerous and imminent issue, instead of all this people who have been here all these years, to whom God has given the truth to pass on to all these, and to give to all the nations—just now, when this people should arise as one man, with the might of God upon them, and sound the alarm and give the warning, instead of doing so, thousands of this people have not a word to say except it be to denounce those who would give that warning to the world! I am wondering, wondering every day, how long this can continue before this people shall have to be scattered among all these nations, in poverty, in distress, and amid confusion among the nations, in order that they shall give to all people and nations that which God gave us all these years to give, and for exactly such a time as this.

From ten to fifteen years ago, this people were especially told, by the Spirit of Prophecy, that the National Reform movement was working in secrecy, was making its way silently underneath the surface, and that its results and its mighty movement would be sprung upon the nation unawares; and we are in the time when it is now being sprung upon the nation. We are now past the time when it is working in secrecy; for its own agents, whom it has raised up, are its agents now in the halls of Congress and the halls of legislation throughout the land. So they have the whole machinery in their hands,—the machinery that they themselves have created. They created it for this very purpose, and they will use it for the purpose for which they created it, and that speedily.

And that is why it is that this Missionary Reading Circle work means a missionary work to which this people have *now* been called; and it calls for a missionary spirit, and an awakening such as has never been among this people. And if this crisis and work are not seen—then what? That is the important question: Then what?

(To be concluded.)

IN ALL THE WORLD.

J. G. WILSON.

(Daftar, Mich.)

"Go ye into all the world, and preach the gospel to every creature," is the great commission given to every one who believes the gospel, the good news, the glad tidings. No one is excused.

This is a lost world; and although nearly nineteen centuries have passed since Jesus Christ "tasted death for every man," and commissioned his followers to tell the good news to every creature, yet a thousand million human beings remain in ignorance of their emancipation! The good news of their salvation is due to every one of them. Their sins, as well as

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

ours, were all laid on Christ, who paid the full ransom for all; yet they do not know it.

Generation after generation of believers has passed away, and has done something to enlighten the world; but who believes that all has been done that could have been accomplished? Instead of a deep conviction that the "King's business requireth haste," many have acted as if there were no need of haste; and as the result, many for whom the Saviour died will be lost.

The church has not done her work but in part, and now we stand on the very threshold of the twentieth century, with two thirds of the world in almost total darkness before us! The accumulated light and knowledge of ages are ours to give to others, yet we hesitate. Our responsibility is greater than that of any other generation, yet we are slow to act.

True, something is being done, but only a shadow of what remains to be accomplished. The Earl of Shaftesbury says: "During the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to have evangelized the globe fifty times." Yet it has not been evangelized once. The work is yet to be done, and we are the generation that must do it. The ones we are to help are those who are now living. Unless we act, I fear that our portion will be with the slothful servants—the unfaithful stewards.

Look at Africa, with her multitude of benighted sons and daughters. Look at India and China and other dark lands, with their millions still in ignorance, superstition, and night. These, all our brothers, O fellow Christian, lost! Think of the present generation that will certainly perish unless you and I do our duty.

Christians give annually about fifteen million dollars for missions, while the ignorant, poverty-stricken worshipers in China give one hundred and thirty million dollars in sacrifices to gods that can not save. Do they not put us to shame by their liberality? Is it saying too much to say that the heathen of all lands have been, and are being, cheated out of their dues, in a measure, at least, by the church? Are we not debtors to all who are ignorant of the way of life? Their poverty in spiritual things is due, in part, to our withholding what belongs to them.

Jesus Christ impoverished himself to make us rich spiritually, but we impoverish others spiritually to make ourselves more comfortable temporally. We do this by withholding what belongs to the lost ones. The knowledge we enjoy belongs equally to them, and they have a right to it—"Thou shalt not steal." We keep back the good news; they die for want of it—"Thou shalt not kill."

We can not all go abroad and preach the good news, but we can all help to send every one who can go. Think of our plenty, and of their poverty, and come, let us follow Christ.

Who will take part in this great work? The obligation rests upon us, and the lost ones are looking and calling for help. Can we turn our hearts again from the great work to selfish ease and comfort? Can we close our ears to the piteous plea of the lost and perishing? Christ can not, those who are Christ's will not.

Do not shrink from sacrifice. Let us remember that as we deal with our fellow men, we deal with Jesus Christ. Our love for Christ is measured by our love for our fellow men. Shall we not make an absolute surrender of all to Christ now? Shall we not all move forward as one man, doing all we can for the salvation of souls? Let the church be again a fire in the earth: the ministers baptized with the Holy Ghost, and endued with power from on high, and, thus equipped, go into all the world, telling the good news to every creature.

AN EXPERIENCE.

S. O. JAMES.

My ruin seemed almost complete,
My shattered castles round me lay;
The one who studies my defeat
Had triumphed o'er my soul that day.
How could I so unkindly speak,
And wound the friend I loved so dear?
Why is my heart so false and weak?
I asked, while fell the bitter tear.

Father, my inmost soul convert;
Then I'll be steadfast, faithful, true;
And let me help the ones I've hurt,
And run with joy my journey through.
I would not mourn in dark despair.
In spite of all the foes of God,
I will his wondrous love declare,
And meekly kiss the chastening rod.

HOW TO HAVE A MESSAGE FOR THE LORD.

B. G. WILKINSON.

(College View, Neb.)

A YOUNG man came to me the other day, anxious to learn how to secure something that he felt he did not have. He said that he had observed in certain Christian workers the existence of an article that he did not possess. His knowledge of his lack kept him from engaging in active Christian service, and he was thoroughly dissatisfied with his condition.

The case of this young man is representative of a large number of professed Christians. They are not inactive in the work because they wish to be inactive; neither do they disbelieve the power and willingness of God to bless their efforts; but they recognize that they lack a definite message. Unlike Jeremiah, the word of God is not a fire in their bones. They read and hear much exhortation to go to work. They are asked to have faith, only believe. But after all this, they feel an intense longing within, voicing itself in the question, *how?* How can I have a definite message?

This longing comes from God. And if God gives us this desire, he does not do so that he may take delight in withholding from us its satisfying object. Be sure that if God gives us a desire to work, it is because there is work to be done. If it pleased God to bring us into existence for a definite purpose, it will much more please him to see that purpose fulfilled. And as none can give to others what he himself does not possess, so no man can elevate humanity who has not received his message from above. To be without a real message from God is to fail in meeting God's plan, and thus fail in being a blessing to mankind. With confidence in God we may then turn to the place where this real message can be secured. And this is how to secure it: "God has given us his precious word, and on our knees we should study it, until his light shall break upon us; and we have a message that we can not withhold from others."—*Review and Herald*, first page, June 11, 1889.

If your Christian life has become cold and uncertain, it is your privilege to have it warm and glowing; because God has said, "I would that thou wert cold or hot." "I would." Could infinite love express more strongly its yearning to see us with a living message? Do you feel that your message has become lifeless? You may have it full of life, because Jesus has said: "The words that I speak unto you, they are spirit, and they are life." A soul that is without spiritual life and energy is one that is neglecting to draw from God's word the supply of living bread. This is what Christ indicated when he said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." As a man is devoid of

energy who does not eat proper food, so if he does not eat the flesh of Christ and drink his blood,—his word,—he has no spiritual life.

Concerning God's heroes of old, I read that "through faith" they "obtained promises." To them and their faith we owe some of the exceedingly great and precious promises contained in Scripture. If they by faith were strong enough to secure promises, are we not strong enough in faith to secure their confirmation? God placed these promises on record that we by studying them might be encouraged to secure others. If the writings of the Bible were but the sayings of men, then Jesus did but mock us when he asked us to search them; for then we should draw from their study only human spirit and human life. Also there would be no reason why we should search them, for why should we search for that which we already have? The Bible was given to man charged with the life of God. And he who misses on earth the definite work God has for him does it by the neglect of Scripture.

Why is it that the Scriptures are so much neglected, especially by those who name the name of Christ? Is it not because they are repeating the mistake of Martha? An examination of the way they spend their time would reveal to them the application of the words of Jesus: "Thou art careful and troubled about many things: but one thing is needful." Is it not strange they do not fear the result implied in the next words, "Mary hath chosen that good part, which shall not be taken away from her"? Neglecting to choose the most needful thing, they will finally have taken away from them the possessions upon which they have spent so much. If farms, if friends, if earthly affections, keep you from having your portion with the Lord, cut loose from them; for it were better for you to enter into life maimed, than having two hands to lose all. Cease from trying to encircle so much, choose the one thing needful, and then you will have a message from the Lord. For if God loved you enough to send you a message when your affections were alienated, will he withhold from you a message when they have become reconciled? To have us burdened with many cares is Satan's plan to keep us from studying the Scriptures. If we have so much to do that God and his word are crowded out, we have more to do than God intended we should have.

When one is intrusted with a message for God, its fruits will be the evidence that it is genuine. The message elevates the messenger, placing him above man's smile of favor or his frown of censure. The message comes to the hearer, not with the sound of brass or tinkling cymbal, but with the true ring of heavenly music. The listener is startled by words convicting him of sin, and a power of persuasion inviting him to turn to God. Any professed child of God who to-day does not possess such a message as this, is living beneath his privilege. We have too many messengers who are like clouds and winds without rain; they promise much, but do little. Every true messenger is an interpreter. Like Daniel before the Babylonian king, he is called to interpret God's providential dealings with men and ages. He reads the hand of the Invisible in the march of events, and, faithful on the walls of Zion, he holds not his peace day or night. O Zion, get thee up on the high mountain; up where thou mayest see as God sees.

On your knees before God tarry until he has given you a message. Then go forth, weeping that your defects of character must be mingled with heavenly truth, and sow the seed. Then you will doubtless come again with rejoicing, bringing precious sheaves with you.

"Ye are my witnesses, saith the Lord."



"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.

Just to follow every day
 Where God leads;
 Just to scatter all the way
 Sunny deeds.
 Just to go, nor question why
 Shadows fall,
 Ever looking to the sky
 Through them all.
 Just to live, through every day,
 Pure and right,
 Keeping from the heart away
 Cares that blight.
 Just to stand with purpose strong
 When I'm tried,
 Learning thus my very all
 To confide.

—L. M. C.

SAVED BY FAMILIES.

THE unbelief of the husband does not make him any less a part of the believing wife, but the faith of the believing wife makes him half a believer in spite of himself; for they are one flesh, and the faith of the believer does sanctify, or set apart, the unbelieving to the faith that must sometime become a realization. This is true in your case according to your faith to receive it, and your willingness to be, to live, and to labor for it.

There is another doctrine that has been promulgated by the world for its selfish benefit. Because of the hardness of the unbelieving heart, God has left for the help of those who are still on the plain of unbelief, some things that do not belong to his own people. He has not only given statutes that are not good, by which wicked men may shorten their own days of misery, but he has also given instructions by which those who will not accept the true principles of family life may "break up" the concern that is profanely called by that holy name; and then he has thrown to each of its human fragments a rope. And shall those who call themselves the saved people of God reach out after this rope, which can belong only to the lost, or seek to adjust their family affairs according to any of those things that are only allowable because the hard-hearted and unbelieving will catch hold of them, and so may be kept afloat until they may be able to understand the only words that lead to life?

"They twain shall be one flesh." "For to make in himself of twain one new man, so making peace." How beautiful is the possibility! Behold! here are a man and a woman who have been living together for years: he has made himself cruel with drink, with tobacco, and unbelief. By the grace of God she has found, in the untold sorrows that she has been made to suffer, that which has driven her to find her dwelling in the secret place of the Most High, where he himself has taught her many new things out of the depths that are hidden in his bosom. The divine Teacher has taken her back to first principles, and from that standpoint she looks at her husband, and in its primeval glory she lives and labors together with God. But the more she reveals of God,

the denser seems to grow the darkness in which her husband lives. The more she loves the truth, the more he seems to hate it. The more tender and true she becomes as a wife, the more demoniac and unlike a Christian he seems to become, until finally one day he lays his hand violently upon her. What shall she do then?—Shall she run away to her neighbors to escape the second blow, or go to camp-meeting expecting never to return?—O, no; for she stands in a place so light with truth that she has no occasion to flee; she only says, gently, with a tender, tearful quaver in her tone: "Forgive me, darling, that I struck you."

"Struck me!" he cries fiercely. "You did n't strike me: I struck you, and I'll do it again!"

"O, no," she says, "it was I struck you, and I am sorry. Forgive me; for, you see, this is your arm: you and I are one; this is your arm, and the arm that struck is my arm, if it does hang from that shoulder. Forgive me that I struck you."

Could he strike her again?—Nay, verily; but humiliated and sobered, he can only listen as she goes on:—

"I do at least a half of all the mean things that your hands do, and am one half responsible for all you say with your tongue, because you and I are one; and in my efforts to serve the Lord, and in my love of the truth, you have a half interest, if you do think you hate it. This is your heart, you know, for I gave it to you long ago; it is yours; it is not mine any longer. It has not been since those days when you and I found each other. It is your heart that has been given to the Lord Jesus Christ, and that is filled with the love of the truth. My love of the truth is yours—all yours, for I am yours, all there is of me."

Do you suppose that any man who ever loved a woman well enough to ask her in marriage, could stand long under any such a rendering of the truth, and face it down? I would like to see the man who could do it. He would be a curiosity. He is not in one of your homes.

What is needed to bring about that perfect union of the family is a revival of the old spirit of loving that came out of God, in sufficient measure to make it possible for these two to win each other out of all the world of men and women for themselves. That spirit, reinforced by the truth of God, and the larger opportunities which it brings, would be invincible in any home.

But in spite of all this, some one will still say: "But there are homes in which no reconciliation can take place, where the wife must stand alone for the truth, where there is continual bickering, and fretting, and confusion. She can not by anything that she is able to do change this condition. What shall she do?"

One thing is still settled,—one person alone can not make a quarrel; so she can make peace in her house by making quarreling impossible through silence; and after that, it is her privilege to be an open channel through which the Lord shall fill her home so full of the power of

his Spirit, and make her life such a continual testimony to the truth, that the unbelieving, contentious husband will very soon do one of two things,—he will either say, "*She is the truth*," and I must yield myself to the truth in her, and be led by the same Spirit that leads her," or, refusing to do this, he will run away. If he will not yield, he can not long endure such an atmosphere, and must leave it behind.

But what is the matter with this contentious, reckless, unbelieving husband?—Simply that he is spiritually sick. What he needs is to have the floods of that river of healing waters about which Ezekiel tells us in his forty-seventh chapter, come flowing in upon him, not simply to the ankles, or the knees, or to the loins, but "waters to swim in," which shall carry him off his feet into the depths of salvation. These waters go down toward the desert, where even the dead fish are, and where everything, even the dead in sin, shall be healed; for as these waters "go down into the desert . . . everything that liveth, which moveth, whithersoever the waters shall come, shall live."

And if this seems impossible to you, I have only to take up the words of Christ, and say, "O thou of little faith," and again, "according to your faith be it unto you." If your faith be for salvation, family and all, this you will have; if your faith be for failure, failure and loss shall be your portion. It will be a sad day for any who are responsible for a broken home when our Lord shall come.

S. M. I. H.

EXTRACT FROM CORRESPONDENCE.

I AM writing this, lying on my back. We are enjoying our home school. We have four little ones. I do not know why the Lord permits my sickness; but this I do know: I love him, and will trust him. My little ones are doing the housework. The oldest one is a boy, nine years old. He does the cooking, and bakes good light bread. His little sister, six years old, helps him. They are piecing quilts out of scraps. They have finished three quilts, and are piecing two more. They are learning to sew nicely.

You say you wonder why the Lord permits your sickness. It is because something has been done in your physical practices that he can not indorse with health. This is the case with us all whenever we are sick. Sometimes we do the wrong ignorantly, sometimes we are able to trace effect directly back to cause. The Lord will not give the indorsement of health to anything that is contrary to the principles upon which life and health are dependent. It takes us a long time to learn those lessons that give us perfect health, and I hope that you may discover the cause of this illness, and be able to avoid it in the future.

But it is among the "all things" that work for good. Our Heavenly Father has mercifully ordered that even the things that are in themselves evil shall be compelled to work for our good when we trust and obey him. That this is working good in your case is manifest by what you say about your little children. But, of course, you should not stay sick for their good. They should be relieved by health in you just as soon as possible. The burden of such housework must be heavy for such little people. Do not allow them to be kept too closely at it, as that will discourage them. Thank God for the home school! It will be good for you as well as for them; and by this, even while lying upon your back, you can keep your little ones out of harm's way, and train them up for God.

S. M. I. H.

REQUESTS FOR PRAYER.

"I SEND the name of my husband and of my son for special prayer. I have been praying earnestly for them for three years, and still they are in opposition to God's word."

An only sister: that she may let go the cares of this world, and take her stand for the truth.

A husband: for his conversion to God, and that he may be a blessing to his family.



THE KINGDOM OF HOME.

How pure and precious is the dear home thought,
Made sacred with the memories of old;
It doth all loveliness of life enfold
That can by service true and love be bought.
'T is into perfectness of beauty wrought,
More wonderful than jeweled works of gold;
Its rich endearments never fully told,
And yet by each and all with passion sought.
There bring the heart all free from guile and snare;
Give sweet devotion through the passing days;
Each want and wish, each pain and pleasure, share,
And naught shall be but thankfulness and praise.
Be true as men and women God has blest
With that dear kingdom evermore the best.

— William Brunton.

GRANDMA'S WAY OF KEEPING THE EIGHTH COMMANDMENT.

Sunday-School Times.

"MR. BURK is wasting his time making us repeat the commandments in Sabbath-school — as if any of us were tempted to kill or steal," said Stella.

"The eighth commandment is at least often strained in this family," answered grandma, quietly.

"Mother, if you have seen the children doing anything of that kind, you ought to have told me," spoke up Mr. Gordon.

"I did not say the children were the only transgressors," replied grandma, laughing.

Mr. Gordon colored. Had grandma been down to his store, and had her puritanical ideas been shocked over the weighing of brown paper with sugar? or some other little advantage allowed to the seller?

"I am sure I do not steal," said Stella, emphatically.

"Grandma, keep a record of every time we break the eighth commandment the coming week," suggested Mrs. Gordon. "Saturday evening you shall read it, and the one who offends most must buy the kitchen clock I need."

Each one of the Gordon family was willing to buy a clock if convicted of stealing.

"If it were impatience, mother, I should expect to buy my own clock," Mrs. Gordon said, as they gathered around the glowing grate, Saturday evening.

"If it were a quick temper, I would open my bank; but I am safe," said Stella.

Mr. Gordon and his son, Ben, felt too secure to even consider the matter.

"I have not been with each one of you every moment, so can give only the few things I have seen. These will no doubt remind you of other things in which you have broken the eighth commandment," said grandma, producing a large notebook, with a smile at her doubting audience.

"To begin with Stella: I noticed two old Sabbath-school books, the kind that every one wishes, in her closet, and a song-book on the piano, marked, 'For the Sabbath-school room only.'"

"I've always forgotten to return them," interrupted Stella.

"Yes, as you have the handkerchief Hattie left, which is in the wash nearly every week," continued grandma. "Then you stopped practicing Monday to talk a half-hour to Lizzie,

stealing time from your music. You forgot to give your mother that important message, and took an afternoon from her when she went out to see about it, and got that headache that took another half-day, and a dollar to the doctor, besides the medicine, and you took away your mother's patience when she found that all this came from your neglect."

"O grandma!"

"The Bible does not say what we shall not steal, so the inference is that we shall not take anything that belongs to another without his consent. It certainly took money out of your father's pocket when you carelessly broke the parlor window yesterday. When you took the second dish of berries last night, you took Bettie's fruit as certainly as the boy at the corner took the oranges from the old man. Both went without fruit that they supposed was theirs. When you took your mother's new veil, and lost it —"

"And my new lead pencil," interrupted Ben, who was rather enjoying his positive little sister's discomfort.

"Thursday you broke into my room as I was falling into a sleep, and stole a much-needed rest from me," went on grandma, with a smile.

"Put down the nights her cousin stays, and they keep us all awake until midnight, talking and giggling," added Ben.

"You may take some of these samples to yourself, Ben; and, with her neglect of the eighth commandment, Stella has been often very helpful and sweet to us all, so I pass to your own private record," answered the old lady. "Besides the stolen books in your room, I saw a silk umbrella that had another name than Ben on it."

"I mean to take that back," murmured the culprit.

"I believe that excuse would not hold in court," replied grandma. "Monday evening I have recorded that my grandson boasted that the car was so crowded that the conductor had failed again to ask for his fare."

"But, grandma, he is paid for collecting fares."

"Your 'Thou shalt not steal' has nothing to do with the conductor's duty to his employer," went on grandma, in a tone very severe for her. "The next evening, when company came, the cake saved for supper was gone, and your mother thought Bettie must have eaten it, but I saw a tall young man slip away from the cake-box."

"A fellow can't starve," murmured Ben, hanging down his head.

"It is only the question whether cake is made for your lunch or for the family tea which makes taking right or wrong," went on grandma. "Then, several times I have heard a young man tease his little sister until he took away her sunny temper."

"O grandma! teasing isn't stealing."

"My boy, if teasing takes away from Stella something she wishes to keep, what is it but stealing? Then, the mornings you were late to breakfast, I heard busy Bettie say that it took the best of the morning to get your breakfast, and clear up after you."

"Ben has nearly bankrupted us all, if you are going to consider the times we have all waited for him," laughed the father.

"Two evenings he stole the time from his lessons to read a foolish story, and will probably steal some of the Sabbath to get those lessons. Ben took his father's good temper when he took his cuff-buttons without asking, and his mother's when he took her new magazine and lost it, and his grandmother's when he took her new church paper to wrap up a package, and thus stole part of her Sabbath reading," read grandma from her notebook.

"I'm sorry I took your paper," murmured Ben, who was really a good-hearted boy. "Anyway you haven't anything against mamma, for she gives up to every one."

"That's her worst fault," said grandma. "She is robbing her old age by using up her nervous force, and robbing you children of independence by everlastingly waiting on you."

"Did n't you catch her getting money out of the pocket of my best trousers?" asked Mr. Gordon, smiling at his wife.

"No, indeed; she was too well brought up for that. But, besides stealing time for work that ought to be used in sleep or rest, or improving the mind, you, too, Rebecca, have broken the commandment. I have noticed that you do not hurry up supper when your sewing girl is here, so in a week you manage to get an hour or more for nothing; and Thursday you took Bettie's afternoon to have her put up fruit."

"I meant to give her Friday, but company came. I see I did wrong, mother; for I do not like it if a girl takes as much as a spool of thread that does not belong to her," answered Mrs. Gordon.

"Now, Benjamin, you went to the store last Sabbath afternoon, and took some of the Lord's day for accounts."

"But the bookkeeper, mother —"

"Yes, no one steals unless there is need of something, though I can hardly say that when you take Rebecca's time to pick up after you."

"What's a wife for, mother?"

"Not to pick up collars off the bureau, coats off the chairs, and handkerchiefs and old letters off the floor. For a man to take his wife's time in picking up after him, is like stealing pennies from some one who intended to spend dollars for him. You stole Thursday evening from the prayer-meeting, when you were much needed there, and then took two hours of the minister's time to talk about something; and I heard his wife say, this afternoon, that he would have to sit up till midnight to finish his sermon, because he had had so many callers."

"Look here, mother, you need not read the rest of that book. I'll admit that we do not keep the commandments any too well, and I fear in business it is even worse. I hope the children will learn one lesson. It is not so bad to take things from the cupboard, or our bureau drawers, but it makes them indifferent to property rights, and might make them form a habit of taking from others, when it would be considered real theft. Anyway, mamma comes out best; so, children, we will get her that parlor clock she has been wanting, and the kitchen clock, too," said Mr. Gordon.

"You have given me a new idea, mother," said Mrs. Gordon. "We must follow the golden rule very closely, or we shall often break the eighth commandment by taking happiness, or time, or health from others, and really robbing them more than if we had taken only money or other property."

It is said that a zinc-lined bath-tub can be made to look like a silver tub if rubbed vigorously with a cloth moistened with kerosene. Try it, and you will know whether this is true or not. And it is worth trying; for there is hardly anything more uninviting than the soiled zinc of a bath-tub.

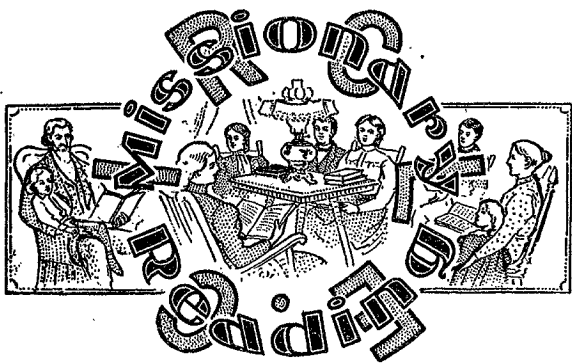
SOMETHING GOOD.

J. G. WILSON.
(Dafter, Mich.)

RECIPE.—Two cups nut butter, two cups water, two cups *gluten*, one tablespoonful salt. Mix nut butter and water first, adding only a little water at a time. When thoroughly mixed, add the gluten, and mix again for a few minutes. Cook in a double boiler or basin for three or four hours. If gluten is run through a meat chopper, it will be easier to mix with the butter.

To make gluten, take six or eight pounds of good flour, mix with sufficient water to make a stiff dough, and work thoroughly. Then wash out the starch in about three or four gallons of water. That which can not be washed away is gluten. Let the starch water stand for a few hours, and the starch will settle to the bottom. The water can then be turned off, and the starch placed in tins for laundry purposes.

EDWARD ATKINSON, of Boston, speaking of the food problem, in the January *Success*, says: "In France, they eat soup and stews rich in peas and beans, which are very good. Peas and beans and lentils supply the body with all the elements that meat does. When you eat them, you do not need to eat meat. You also get rid of the need of killing animals if you do that, and you escape the poisons that meat is apt to contain."



BEREAN LIBRARY STUDY.

(February 25 to March 3.)

It may seem to some that this lesson is a difficult one; but it may be thoroughly mastered by every one if faithful study is given to it. We have this instruction for our encouragement: "The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. There is nothing more calculated to strengthen the intellect than the study of the Scriptures." Take up the arithmetical calculation carefully, step by step. Go over it again and again, until even the children can take the dates, and solve the problem. Draw a simple diagram, indicating the different periods of time mentioned, and the events connected therewith. No review topics are suggested, as it will perhaps be more helpful to review the regular lesson.

Lesson 13.

(Dan. 9:24-27; "Thoughts on Daniel," pages 196-212.)

1. How long a time was to be allotted to the Jewish people? What events were to occur during that period?
2. Divide the seventy weeks into the three divisions given, fixing in mind the events that were to mark each division.
3. With what commandment were the seventy weeks to begin? Study the history of the various decrees issued for the restoration and rebuilding of Jerusalem, and determine the date from which to reckon.
4. Review the texts which indicate that in symbolic prophecy each day stands for a year.
5. Beginning with 457 B. C., and counting forty-nine years (the seven weeks), where does this period end? How fully had the church been restored in Jerusalem at that time?

6. Beginning with 457 B. C., and counting four hundred and eighty-three years (the seven weeks, and the threescore and two week), when would this period end? (Allowance must be made for the fact that the decree of 457 B. C. was not issued until after several months of the year had passed. This throws the date of the ending of the time into the autumn of A. D. 27, instead of on the last day of A. D. 26, as might at first be thought.)

7. What event marked the close of the four hundred and eighty-three years? What is the cause of the difference between Luke 3:21-23 and the date given in the margin?

8. Beginning in the autumn of A. D. 27, and reckoning by the Passovers, when did the ministry of Christ close? What date and what event marked the "midst" of the seven years (the one week)? What date and events marked the close of the seven years, which is the close of the time allotted to the Jews?

9. How many years remain of the twenty-three hundred after the four hundred and ninety years (the seventy weeks) are passed? If the four hundred and ninety years end in A. D. 34, when would the twenty-three hundred years end?

10. What is the nature of the event that began in 1844, and is called in the prophecy the cleansing of the sanctuary?

FEBRUARY STUDY OF THE FIELD.
PART IV.

"Unoccupied Fields of Eastern Asia."

(Text-book, February Magazine.)

We would urge a careful study of the map in the February number of the *Missionary Magazine* in connection with this article, as it presents a number of fields as yet unentered by the Third Angel's Message.

1. Why is Tibet interesting?
2. State the population and area of this closed country.
3. To what country is it tributary?
4. What custom has degraded woman?
5. What can you say of Mongolia? How does its area compare with that of the United States?
6. Although much of this country is desert, what is the number of the population it supports?
7. Tell what you can of the habits of the people.
8. Locate Turkestan.
9. Give its population.
10. Name and locate other countries as yet untouched by the gospel. In all, how many people are represented in these fields?
11. What can you say of the power of Romanism in Indo-China?
12. What claim have these people upon the Third Angel's Message?

HOW THEY LIKE IT.

A CHURCH school teacher in South Dakota writes of the interest of the children:—

We have been interested in the Reading Circle from the first. Our reviews are held in connection with the Sabbath evening missionary meeting. They grow more interesting each week. The children are at work. At the last review they answered most of the questions before any one else had time. We study the lessons some in school; but they are beginning now to study by families, and I think that is better.

A similar testimony comes from a teacher in Michigan:—

We have been carrying on the Reading Circle studies ever since they began. The plan that we have is this: Each family studies the lesson at home during the week, then on Sabbath we all study it together. All seem to be much interested. It does me much good to see how the little children grasp the lessons that I teach them during the week. When the lessons are reviewed on Sabbath, they delight in answering the questions. I am glad the Lord put it in the hearts of his servants to start the Reading Circle. I know it is a help to us all.

CIRCLE REVIEWS.

MRS. L. FLORA PLUMMER.

In a former article reference was made to two mistakes commonly made in conducting a review exercise; namely, that of making it a study rather than a review, and the habit of leaders in sometimes doing all the work themselves, and allowing the members to do little or none.

In considering this subject further, it will be helpful to notice the following points of special instruction given by the Spirit of Prophecy:—

This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. We must teach the members of the church how they may effectually minister to others. . . . Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field.

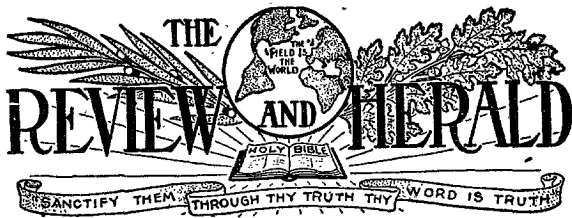
From this it is evident that the kind of labor of which the church most stands in need is that which will prepare each member to engage in the work of God. And it is *this very need* that the leaders of Circle meetings should constantly keep in mind. In this next extract from the same authority, the idea is carried out still further:—

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? . . . Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. . . . Why should they not be interested in the great work that is to be done? But do not imagine that this interest can be aroused by going to the missionary meeting, and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them.

The Circle meetings in each place ought to be made a training-school for the fitting up of workers. Let the overseers of each church do just as the foregoing quotation says,—counsel together, and devise ways of conducting the work so that the members may be *trained* to use their talents. Too much can not be said in favor of sending our young people to our colleges and other institutions, that they may obtain an education and a training that will make them valuable workers in the cause of God. But when all that is possible in that direction has been said and done, there will yet remain a large number of both young and old among us who never can avail themselves of such privileges. What does the Lord say should be done?—"In every church the members should be trained so that they will devote time to the work, and win souls to Christ. . . . Will those who have charge of the flock of God awaken to their duty?"

By these extracts it ought to be plain to all that the work now to be done in the churches is the training of each member to work for the Lord, and it is the manifest duty of the "overseers" in each place to counsel together as to how this may be done. The work at home and abroad is languishing because this has not been done. The arousing of our churches to do the work in the home field means the releasing of an army of laborers and much money to the foreign work. In every possible way let the Circle studies and the Circle meetings be used as an aid in the training of our brethren and sisters in the local churches as missionary workers, that the coming of our Saviour be not delayed.

Ye churches of the living God, . . . consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work?



BATTLE CREEK, MICH., FEBRUARY 20, 1900.

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THE THIRD ANGEL'S MESSAGE.

GOD would have healed Babylon, but she would not be healed. In the Reformation he sent a balm for her, if so be that she might be healed; but she would not receive it, and, therefore, the Lord was obliged to leave her to her own ways. In the Reformation the Lord sent his gospel anew, and with power, to all people; and at that time all the people were in Babylon, because all were under the dominion of Rome. Multitudes received the gospel, and walked in the light as it was then revealed. But as that was the first step out of darkness, there were other steps to be taken, to reach the fullness of the gospel: there was advance light in which to walk.

And here again history began to repeat itself. Many of those who had come out of darkness, and had taken the first steps into the light of the gospel, stopped there, became satisfied with that: they counted themselves sufficiently rich, and increased with goods, and therefore in need of nothing. And, as the consequence, they grew proud of what they had, exalted themselves upon what they had, and became exclusive. Then, as the gospel must go on, as the light must increase more and more unto the perfect day, it followed that all those who would walk in the advancing light, all who would receive more truth,—the fuller gospel,—were excluded from the company of those who were self-satisfied, and were obliged to go forward as had the others at the first.

Then, in turn, these became satisfied with what they had, grew proud of it, exalted themselves upon it, and became exclusive. But as the gospel must still advance, the light must shine yet more fully, and as those who would walk in the advancing light, and would receive more truth, could not do so and be recognized as of the company of those who had taken the former steps, they must, in turn, inevitably go on in a separate company.

On this subject Mosheim says:—

The doctrine of the Lutheran Church remained entire during this [seventeenth] century; its fundamental principles received no alteration, nor could any doctor of that church, who should have presumed to renounce or invalidate any of those theological points which are contained in the symbolical books of the Lutherans, have met with toleration and indulgence.

And again:—

The method . . . observed by Calvin . . . was followed, out of respect for his example, by almost all the divines of his communion, who looked upon him as their model and their guide.

Thus those people, instead of continuing to be reformers, became respectively Lutherans and Calvinists.

Thus each phase of advancing truth developed a separate denomination. And this is the whole philosophy of the principal divisions manifest in the different denominations of Protestantism. Primarily, of course, it should not have been so; yet, under the circumstances, as they developed, secondarily it becomes essential that it should be so. If those who started in the Reformation had continued to walk in the light as it shone more fully, if they had received advanced truth as they grew in the knowledge of the gospel, it is plain enough that there never could have been any other company, any new denomination: they would all have been reformers; there would have been one continuous and progressive reformation.

And that is as it should have been. But when, instead of that, those who had received light and truth refused to receive more; when they held that they had all the light and all the truth, and grew proud, self-exalted, and exclusive because of it; and when they excluded from their company those who would receive increased light and advanced truth,—then, in the nature of things, there was nothing else for these to do but to associate together in the fellowship of the light and truth that they had received, and in the spirit of the gospel to spread it to all people.

Then, history further repeated itself. These successive denominations, each in turn refusing to go further, and so rejecting truth, were turned from originally the "Gate of God" to "confusion." Each one, in turn, as the mother at the first, joined herself to another man: they accepted kings of the earth as their head, in place of Christ, the true Head,—entered into illicit connection with the kings of the earth. The Emperor of Germany today, as king of Prussia, is the head, the supreme pontiff, of the Lutheran Church in Prussia. In the Scandinavian countries also the Lutheran is the state church, and the head of the state there, is the head of that church. In England the sovereign is head of the Church of England; and in Scotland the same sovereign is head of the church (Presbyterian) of Scotland. And so, because the same person is sovereign of both countries, the same person is head of one church in England and of another in Scotland: is an Episcopalian when in England, and a Presbyterian when in Scotland. And in New England the Congregationalists became the state church, as had the others each in her place; and each and all of them after the very example of "Babylon the Great, the mother."

From the colonial period forward, will be considered next week.

A NEW RELIGIO-POLITICAL MOVE.

IN Willard Hall, Rock Island, Ill., Dec. 31, 1899, "under the auspices of the Young People's Temperance Federation of America," there was held a conference that, as reported in the *Union Signal* of Jan. 11, 1900, engaged in "the discussion of the necessity of unified action of Christians on political and reform lines." And as a result, the following address was adopted at the closing session by a unanimous vote:—

To all Christian Voters and Friends of Jesus of Nazareth throughout the United States of America, Greeting:—

We believe the fullness of time to have arrived when the eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the political economy of our nation, and applied in concrete form to every function of our government, national, State, municipal, and local.

We believe that the most direct means of accomplishing this end is the formation of a political body of united Christian men and women, who shall use their elective franchise for the selection of able, worthy, and conscientious public officials who will seek in their respective positions to reform the functions of government in the spirit of the Man of Galilee.

We believe that a sufficient number of our fellow citizens have been so spiritually and intellectually enlightened by the example and teachings of Christ and his disciples as to equip them for wise and efficient leadership of such a political force; and to these we appeal for immediate and vigorous co-operation.

We believe that the pressing need, yea, the necessity of the times among the great masses of our fellow citizens, is a practical application, commercially and socially, of the spirit and principles of Jesus of Nazareth.

1. The eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ, never can "be embodied in the political economy" of any earthly nation or government. In the life and teachings of the Lord Jesus as exemplified in himself on earth, there was nothing of the kind ever seen. The opposite of it was seen there. He refused to hold political office (John 6:15; Matt. 4:8-10); he refused to touch economic questions, or to perform such functions (Luke 12:

13, 14); he declared, "My kingdom is not of this world." John 18:36. And to his disciples forever he said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Matt. 20:25.

That notion of applying the principles of Christ "in concrete form to every function of our government, national, State, municipal, and local," sounds enough like, to be part and parcel of, that declaration of the National W. C. T. U., in 1887: "The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm; and that is that Christ shall be this world's king,—yea, verily, THIS WORLD'S KING, in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and its cloisters,—king of its customs and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

2. No "political body" can ever be formed by Christian men and women, united or otherwise; for Christians do not form political combinations, nor do they take part in politics. The Christian's commonwealth, his citizenship, "is in heaven." Phil. 3:20, R. V., or Greek. Christians are "fellow citizens with the saints," not with sinners. Eph. 2:19; Deut. 33:2; Jude 14. They are "strangers and pilgrims on the earth." Heb. 11:13-16. All the affairs of government that Christians have anything to do with are the affairs of the government and kingdom of God, which "is not of this world."

3. No man ever can be so "enlightened by the example and teachings of Christ and his disciples" as to be equipped "for wise and efficient leadership" of any "political force." And this, simply because there is neither example nor teaching, either of Christ or his disciples, on any such subject. All the example and all the teaching of Christ and his disciples, are designed solely to equip men for efficient work, and leadership, if need be, of religious and spiritual forces only.

4. Yes; there is now and always "pressing need, yea, necessity," "among the great masses," of a "practical application, commercially and socially, of the spirit and principles of Jesus of Nazareth." It is needed "among the great masses" of Christians everywhere in the world. That is just what Christians are in the world for. And this application is to be made by the individual Christian, in all the affairs of his daily life wherever he is. That is simply what it is to be a Christian at all.

The Boston University School of Theology is an institution of the Methodist Episcopal Church. Early in December nine students of the school protested against the infidelity that was being taught to them. As stated by one of the students, the case was as follows:—

Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism being taught as Old Testament exegesis, under cover of a leading Methodist school. Coming to Messianic prophecy, only half a truth was taught. Further on, Jesus Christ was no authority on Old Testament Scripture. The miraculous conception was set aside, and the atoning blood made nonessential.

The president and the faculty sustained the professor who so taught; the president remarking that these were only "eight or nine out of an aggregate of one hundred and seventy-eight students. The students appealed to the Board of Bishops; but these supported the president and the faculty, and advised the students to keep quiet on the subject. Then the nine students withdrew entirely from the school. It is good that they had enough faith to carry them so far; for there are hundreds of students who enter the "great" schools of to-day, who yield to those perverse influences, and are carried out to sea, to be utterly shipwrecked unless the saving gospel finds them anew.

"For all the talents which God has intrusted to us, we are indebted to him who gave us existence."

THE "RETURN OF THE JEWS."

In our studies on the "Return of the Jews," we found that the Scriptures, and the whole principle of the gospel, are directly against it. We found also that those who claim and advocate a return of the Jews as a people—a nation, to be re-established in the land of Palestine—are, by their claim, obliged to find another order of things from that of the true gospel as it is in Christ—another long period of time, indeed, an "age to come," this "age" including the "millennium."

In the studies on the Millennium, we have found, by the straightforward story of the word of God, from the present day entirely through to the creation of the new earth and its everlasting occupation by the saved, that there is no possible place for any such long period of time, or "age, to come," and, therefore, no possible place for any such return of the Jews as a people, a nation, to be re-established in the land of Palestine, as is claimed by those who advocate the return of the Jews.

And even so saith the Scripture. How often in the New Testament there stands the expression, "There is no difference between the Jew and the Greek." But what can be the force of any such expression when there is to be manifested such an enormous difference as is involved in this claim of the return of the Jews,—that they must be gathered from all the nations of other people, to that one particular place; and blessings, bounties, and favors be showered upon them, and not upon other people?

It is true that the claim contemplates that these shall be made the means of conveying these things to other people; but this does not relieve the scheme from the charge that it does make a decided difference between the Jew and the Greek—the Jew and the Gentile. This, because the claim is that the Jews are to be gathered thus simply *because they are Jews*, without any reference whatever to character. It is true that God uses those who receive his blessing, his light, his truth, to convey all these to those who have them not; but all his blessing, all his light, and all his truth are equally open and free to all people alike to be received. And those who receive them are used to convey his blessings to others, not because they have been especially chosen from among all other people, without regard to character; but solely because of the character they have obtained in the accepting of these things from God, which were equally open to all. This is the gospel call and the gospel work, always and everywhere.

But such is not in any sense the claim as to the return of the Jews. In that scheme a man is to be drawn to Jerusalem simply *because he is a Jew*, without reference to what his character is. Then, when these Jews have been gathered there, it seems that the claim is that the Lord is to manifest himself to them in such a stupendously impressive and open way that they simply *can't* refuse to believe in him and to receive him as the Messiah.

And, surely, that can be nothing else than the making of a boundless difference between the Jew and the Greek. For if the Jew is thus to be gathered there simply because he is a Jew, and without reference to character, and, after he gets there, the Lord is to be so astonishingly revealed to him that he simply can not refuse any longer to believe, would not the same plan be equally effective in bringing any other man, and, indeed, EVERY other man, to the same point? And to do it for one man, or for one set of men, and not for all alike, could not possibly be anything else than putting a difference between those and others.

But there stands the Scripture forever: "God is no respecter of persons." "There is no difference between the Jew and the Greek." Therefore it is certain that every Jew must believe in and receive Christ, and what he has to give, precisely as every Gentile must believe in and receive him.

"Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision [the Jews] by faith, and uncircumcision [the Gentiles] through faith," it follows that for both alike the means of justification, of salvation, is *faith*—not *faith* for the Gentile, and *sight* for the Jew; but

faith alone for both alike. For "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

STUDIES IN GALATIANS.

Gal. 3:19.

"WHEREFORE then serveth the law? It was added because of transgressions."

The Greek term that is here translated "added," is the same word that, in Heb. 12:19, is translated "spoken," in the clause referring to the voice of God speaking from Sinai, "which voice they that heard entreated that the word should not be *spoken* [or *added*] to them any more." It is the same word that is used also in Deut. 5:22, where it is translated "added," in the sentence, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he *added* [or *spoke*] no more."

In both Hebrews and Deuteronomy the word is used with direct reference to the giving of the law of God, the ten commandments. This passage in Galatians, therefore, would certainly seem to suggest that the law here referred to would be the same law. And this is further sustained by the expression later, in this verse, that the law referred to was ordained "in the hand of a mediator." Now, since there is only "one Mediator between God and men, the Man Christ Jesus," it was certainly Christ's hand in which this law was ordained. And Deut. 33:2, speaking of the same scene referred to in Deut. 5:22 and Heb. 12:20, says: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran; and he came with ten thousands of saints: from *his right hand* went a fiery law for them."

Now the ten commandments were not only written by the hand of the Lord himself, but they were written on tables of stone, which "tables were the work of God," as well as the writing, which was the writing of God. And these tables were given by the hand of the Lord, unto Moses. And even when Moses had broken these tables, and had been directed to make other tables, the Lord wrote again with his hand on these tables the same law that at first he had written on the tables that he himself had made.

But this is not true of any other law. It is true that the ceremonial law—the law concerning sacrifices, offerings, the sanctuary, the whole Levitical system—was also given by the Lord to Moses; but it was not given by the hand of the Lord to Moses. It did not come forth from his hand, either in writing by his own hand, or upon tables made with his own hand. It was given to Moses by the Lord, and was written altogether by Moses, and not at all by the Lord.

Some, taking the English word "added" in this clause in Gal. 3:19, and holding it in the restricted English sense of "added," have supposed that it is here taught that whatever law is referred to was necessarily added to something as a part of that thing, and so have held that it was added to the covenant with Abraham. But such a view as that would plainly be a mistake, because, in Gal. 3:15, it is positively stated that "though it be but a man's covenant, yet if it be confirmed, no man . . . addeth thereto." Thus it would be impossible for anything to be added to that covenant. The word translated "addeth," in Gal. 3:15, is not the same in Greek as that translated "added" in Gal. 3:19, nor are the words akin.

From the Greek word itself, in Gal. 3:19, and its use in connection with the law, in Heb. 12:20 and Deut. 5:22, as well as its further use in the Scriptures, it is plain that it is not necessarily implied that what is referred to should be literally added in the sense of a mathematical addition. One expression in which the Greek word is used is, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. Here it is plain that the expression is equivalent to merely to "give"—"all these things shall be given unto you," or "ye shall receive all these things." Such is exactly its meaning in Mark 4:24, in which our translation is, "Unto you that

hear shall more be given"—shall more be added. In Acts 12, 3 our translation reads, "He proceeded further to take Peter also." This, translated as in Gal. 3:19, would be, "He added to take Peter." Thus the word in Gal. 3:19 could, with equal propriety be translated, "Wherefore then the law? It was spoken because of transgressions," or, "It was given because of transgressions." One translation of the clause is, "It was set because of transgressions." Another is, "It was introduced," etc. True, to translate it, "It was added," is just as good, provided it be understood that the word "added" conveys these senses, and is not to be restricted to its special meaning of a mathematical addition, as of adding "one cubit unto his stature."

The law, then, was given, was spoken, was added, because of transgressions. Will this statement that "it was added because of transgressions" hold in the case of the law of God, the ten commandments? With respect to that law as it is referred to throughout in the discussion in which the Galatian Christians were involved, that is, the law in its written form, the expression does certainly apply. This will not only be clearly seen, but it is positively stated, in a passage already several times quoted in these "Studies in Galatians," and we here set it down again:—

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses.—"Patriarchs and Prophets," page 364.

This corresponds exactly to the other expressions with reference to the entering of the law of God: "The law entered, that the offense might abound." Rom. 5:20. "That sin by the commandment might become exceeding sinful." Rom. 7:7, 13. "To bring transgressions to a head."—Farrar's translation of Gal. 2:19. "In order to bring about as transgressions the transgressions of it."—Alford.

This will be followed further next week.

"YE ARE MY WITNESSES."

ONE of the most important functions that come within the experience of men is that of being witnesses. What vast results often hang upon the testimony of witnesses! How important that those who testify do so honestly and truthfully! He who bears false witness is set down by his fellow men as a criminal, a perjured villain. And this work of bearing witness is highly prized, even by the Lord himself. He sets apart his people to be witnesses for him. "Ye are my witnesses, saith the Lord." Isa. 43:10. Trace the subject through the history the Lord gives of his people, and notice how often he links the prosperity of his work and the prosperity of his people with their witnessing for him and for his truth. Mark how highly, faithful and true witness for him is esteemed in his sight. So precious is it to him that he has even enlisted the unconscious elements of nature in the service. Thus Paul testifies, in Acts 14:17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And in the first chapter of Romans he tells us how God, by the great works of creation, has borne witness to his eternal power and Godhead.

And for what purpose are we his witnesses?—In Isa. 43:10 he declares it thus: "That ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." Eternity is summed up in him, past and future; and we are to witness for him that there is no other ruler and redeemer for his people. This accords with the Lord's own words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

What is made known to us, to that we are to bear witness, by passing it along to others. However humble the position of a believer may be, however few or feeble his qualifications may be, however crowded his occupation, he has his own testimony to bear. No other one can bear it for him; he can not put off upon another, by proxy, word, or act, the part that has been assigned to him; and God has given to every one the work that he is to do. A called soldier of Jesus Christ can not procure, or offer, a substitute. Voluntary associations of workers, leagues, or unions, the ministry itself, or even the church in its organized capacity, can not do the work that belongs to the individual. The entire life is a period of witnessing. By act, or a failure to act; by speech or silence, we are forever testifying. Hour by hour, sometimes more loudly than by words, we are witnessing for or against the Master. To be firm for Christ when all the tide runs the other way; when the tide of opinion, business, pleasure, is against us; and to be called to suffer loss and oppression, and even to resist unto blood, striving against sin,—then to stand true, this tests all the integrity and courage there is in a man. But if the life of God is ever flowing into our hearts, we shall witness to its power, recommend the gospel constantly by our life, and cease witnessing openly, only when life itself comes to a close. Those who dare to be holy, dare to be singular, God will make his witnesses in all ages. Such know him inwardly, and stand for him outwardly. They fight a good fight, and endure hardness as good soldiers, and will stand before God accepted at last.

If the eleven had stopped with merely being disciples, it would have been said that Christianity meant nothing more than, and means nothing more now, than simply discipleship. But they went on, and became radiant apostles, their lips full of persuasion, their lives running over with the demonstration of the gospel, and thus showed that Christianity meant apostleship as much as discipleship. It means purpose as much as power. It means making others Christians as much as becoming Christians ourselves. It means making Christ a living power in the mind and heart of others, as much as it means having Christ a living power in our own hearts. It means as much to-day as it meant eighteen hundred and sixty-seven years ago. It means bearing witness in the narrower circle of the home, in the wider field of the surrounding community, and finally going forth to the uttermost parts of the earth in obedience to the great commission. It is a part of Christianity to be apostolic. The anointing of the Holy Spirit sets every one in the apostolic line of true apostolic succession.

The prophet, then, in Isaiah 43, appeals to the fulfillments of prophecy to show that the followers of the Lord, those who believe his word, are qualified to witness for him. In verses 14 and 16 reference is made to two great deliverances, one accomplished, and the other soon, in "that day," to be accomplished, for the church. One was the deliverance from the bondage of Egypt, which had already taken place; and the other was the deliverance from Babylon, which was then future, but no less sure to be accomplished. The fulfillments of prophecy are sufficient evidence to which to appeal to show that Jehovah is the Mighty God and the preserver of his people.

Heathen divinities have never done such a thing as to foretell events far in the future, and have them come to pass. All the claims of men are challenged to show where they have ever given a prophecy that has been fulfilled according to their word. We are witnesses of God concerning the accomplishment of all his word, which is a demonstration and pledge of what is to come.

In Heb. 12:1 there is a timely exhortation and admonition to the church in the last days. It connects directly with chapter 10, the closing portion of which contains a warning to the people of God not to draw back when the Lord is soon to come. Chapter 11 is then thrown in parenthetically, giving a long list of the ancient heroes of faith, and the wonders wrought by God for them, and through them. Then comes the exhortation of the first verse of the twelfth chapter, in these words: "Wherefore seeing we also are compassed about with so great a cloud

sin which doth so easily beset us, and let us run with patience the race that is set before us." The Revised Version transposes the word "also," and makes a better reading, thus: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight," etc. The apostle does not design to say that those of whom he had been speaking were compassed about with a great cloud of witnesses, and we, as they were, are compassed about with witnesses, too; but the witnesses he refers to are the long line of worthies he had just been presenting, beginning with verse 4 of chapter 11; and he does not use the word "witness" in the common sense, of one who is looking upon some other person or thing, but uses a word that means one who has borne witness, or testimony, to some great truth or fact. All they whom he mentions are those who had had witness borne to them by God, in the approbation he bestowed upon them for their good fight of faith, and who had also themselves borne witness to the power of faith, and the faithfulness of God, in fulfilling his promises to his children. And seeing we have such a cloud of such witnesses, bearing such a testimony to these great truths, let us also lay aside every weight, as they certainly did, and run with patience the race set before us.

The exhortation is here resumed, as already noticed, from the latter part of chapter 10, which, as we have seen, applies especially to the last days. This instruction is therefore especially for us. The Christian life, with its duties and sacrifices, is set before us under the similitude of a foot-race. The "weights," such as balls or clogs attached to the feet of runners would be, are the incumbrances that would naturally hinder our progress,—the evil habits, self-indulging propensities, etc.,—while "the sin which doth so easily beset us," or, more literally, "stands all around us," is the sin of unbelief, which the narrative of chapter 11 is designed to cure.

Laying aside all these, we are to run with patience, that is, "endurance," which is what the word implies. The word "looking," in verse 2, is a very strong word. It contains two very distinct elements, only one of which is expressed in English. It means not only looking forward toward something, but also looking away from something else. Therefore what the apostle really says is this: Looking away from everything else, and looking wholly and exclusively forward to, or unto, Jesus; for he is the author and finisher, not only of our faith, but of faith as a whole. He is the originator and framer of that whole scheme of redemption upon which our faith takes hold; and he is the finisher of it, or the one who will bring it to its glorious consummation. And "the joy that was set before him" was the joy of bringing this grand arrangement to its triumphant issue—the joy of seeing souls who had exposed themselves to ruin and death, saved everlastingly in his glorious kingdom. For this prospective joy he endured the cross; even looking with indifference and disdain upon the suffering and disgrace of that ignominious death. But it is immediately added, "and is set down at the right hand of the throne of God." On this expression, Robert South, D. D. (1716), makes the following beautiful remarks:—

In the whole narrative of our Saviour's life, no passage is related of him as low or weak, but is immediately seconded by another, high and miraculous. No sooner was Christ humbled in a manger, but the contempt of the place was taken off in the glory of the attendance, in the ministration of angels; his fasting and temptation were attended with another service of angels; his baptism with a glorious recognition by a voice from heaven. When he seemed to be overpowered at his apprehension, he exerted his might by causing his armed adversaries to fall backward, and in healing Malchus's ear with a touch. When he underwent the last infamy of crucifixion, then did the universal frame of nature give testimony to his divinity—the whole creation seemed to sympathize with his passion. And when, afterward, he seemed to be in the very dominion of death, he quickly confuted the dishonor of the grave by an astonishing resurrection, and proved the divinity of his person by an equally miraculous ascension.

U. S.

"A Christian is a representative of Christ."



THE ROYAL SEED IS PLANTED IN BABYLON.

In the book of Daniel, concerning which Jesus said: "Whoso readeth, let him understand," we have in small compass a divinely written history of the world from the time of "Babylon, the glory of kingdoms," to "the end of the days." Here we have the key to the correct interpretation of all history. Here we have the principles of the kingdom of heaven plainly revealed in contrast with the principles inculcated by the "god of this world;" and all this upon the actual stage of human action, a living panorama. Here is traced in bold outline the controversy that has been waged during all these centuries in the effort of the "prince of this world" to set up a permanent kingdom on this earth, which would rival the kingdom of God. Here we see the outcome of this controversy, with such light upon the present as enables us to understand the nature of the events just before the setting up of God's everlasting kingdom. It is because "this gospel of the kingdom" is so plainly preached in the book of Daniel that we invite attention to it at this time.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god."

In the opening sentences of the book the kingdom question is presented. Two earthly kings are warring with each other, and the Lord decides the issue of the conflict. And it will be seen that it is decided in a way to spread abroad in all the earth the knowledge of the kingdom of God, to preach the gospel of the kingdom. But how does it happen that Jehoiakim king of Judah is overcome by Nebuchadnezzar king of Babylon? Why are the Lord's people conquered by the heathen? The walls of Jericho falling at the shout of faith, and Israel turning "their backs before their enemies" at Ai, furnish the answer. "Israel hath sinned, and they have also transgressed my covenant which I commanded them." Joshua 7:11. "Jehoiakim . . . did that which was evil in the sight of the Lord." 2 Chron. 36:5.

Furthermore, the Lord never intended that his people should have any king but himself. When the people demanded a king, God said of them, "They have rejected me, that I should not reign over them." He it was who would have given them victory over all their enemies, and have made them "the head, and not the tail," above and not beneath, "if that thou hearken unto the commandments of the Lord thy God." But when they chose a visible king in the place of the "King eternal, immortal, invisible," and he departed from the Lord, they lost the working of that "eternal power" through faith in which kingdoms are subdued (Heb. 11:33), and were carried captive by the heathen.

It is also true that the Lord works through his people to preach the gospel of his kingdom throughout the world, and thus to restrain the kingdom of evil; but when they become self-centered, and shut this light away from the heathen, then the Lord overrules this very failure that gives them into the hands of the heathen, as the means of accomplishing the work that they neglected to do in a time of prosperity. Thus the truth to be learned by each person is that "the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost;" that "a scepter of righteousness is the scepter of thy kingdom;" that "the kingdom of God is within you." And the truth to be learned about earthly kingdoms is that "the Most High ruleth in the

kingdom of men, and giveth it to whomsoever he will." It is only in the light of these principles that the experiences of individuals and of nations can be read aright. These are the themes of the book of Daniel.

The sacred vessels were removed from the house of God, and were displayed in the heathen temple as the outward tokens of the superiority of the gods and the religion of Babylon over the God and the religion of the Jews. Alas, that "the name of God is blasphemed among the Gentiles" by those who profess, but do not have, faith in him "who is over all, God blessed forever." But the truth will triumph, even though its day of victory is often delayed by the unfaithfulness of those who profess to believe it.

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom; and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego."

Some of the captives, who have the best physical appearance, and who give evidence of possessing intellectual ability already well developed, are selected for training, that "they might stand before the king." They are "children," "lads," probably in their teens, just at that age when surroundings usually have the most powerful influence upon conduct, when those who are not controlled by a living principle within are swayed to and fro by the pressure of outward circumstances.

With the evident purpose that these young captives should retain their good physical appearance, and that they should make rapid progress in "the learning and the tongue of the Chaldeans," the king provided for them what he regarded the best diet, just such food and wine as was found upon his own table. It was a royal bill of fare, "as supplied to his majesty the king" but the king was *the king of Babylon*.

The question of the kingdom is thus before these young men. Shall they follow the instruction of their *real* King, or that of the king of Babylon? Will the fact that they have been chosen for training that they may serve the king of Babylon lead them to excuse a departure from right principle, with the plea that they are captives and in Babylon, and that when in Babylon, they must do as the Babylonians do? Will it really make so much difference after all what they eat and drink, provided they hold fast to their creed, and are well prepared to defend it against the heathen? Thus does the mere formalist betray his trust, substituting argument for conduct, sound for substance. Thus do all those think who regard religion as merely a round of ceremonies, and God's commandments as simply arbitrary requirements.

To all such the kingdom is outward, visible, fleshly; and they are easily persuaded that one form is as good as another, and that God is "not so particular" about these matters, so long as we maintain a sort of ethereal atmosphere about us, which is sometimes mistaken for spirituality, and is boasted of as that liberty by which we keep the law in the spirit, and so are privileged to disregard it in the letter. Such is the modern idea of gospel liberty. In this way does convenience dictate to principle: obedience becomes a mere matter of circumstance, and the kingdom of heaven becomes the kingdom of Babylon. W. W. P.

"The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed."

ONE FRUIT OF SPIRITUALISM.

ONE of the prerogatives of the Christian in these last days is to distinguish between "the works of the flesh" and "the fruit of the Spirit." The good Book tells us that "the works of the flesh are manifest;" so that it will not be difficult to determine the character of such works. Pure Christianity always bears "the fruit of the Spirit," and nothing else. All religions must therefore be measured by this religion of Christ, and be accepted or rejected according to their agreement or non-agreement therewith.

One prominent religion of the day is Spiritualism. From its name, one might suppose its adherents to be spiritual, led of the true Spirit, and their works to be "the fruit of the Spirit." Any supposition of this kind, however, is precluded by the following declarations of one of the most prominent Spiritualist women of to-day. After stating that, although she is a Spiritualist at heart, she does not call herself one, not wishing "to be associated with the charlatany and odious characters, many of whom profess the doctrine," she anathematizes "this class of people who purport to be priestesses of the higher life, and yet whose characters are vile, and conduct worse." She then sums up her opinion of one of the fruits of Spiritualism in the following plain words: "It seems as though when one professes this belief, he or she immediately seems inspired with the desire for somebody's wife or husband."

Such are the words but recently spoken by Mrs. Mary A. Livermore, to a reporter of the Boston (Mass.) Post. The entire interview, as published by the reporter, is a description of how she became a Spiritualist. She was reared a Baptist, but when quite young became a Universalist. It appears that "for many years she has been investigating the probable future life, and has given Spiritualism a thorough testing." It is also said that "the tenets of that belief have been impressed on her by many strange experiences," such as the mediumistic twistings and movings of tables in a room, "spirit messages," etc. However, "the most convincing proof of all," she says, "was an actual talk I had with my husband, some months after his death. I went to a medium in —, and in a short time I was talking with my husband. I was perfectly unknown to the medium, and the details of personal things my husband told me could not have been known to her. He also told me things about his present condition. He said he was there what an infant would be on earth."

Such pretended communications from the dead were predicted by the Spirit of Prophecy years ago, and must be expected to increase in numbers as we draw nearer the end.

One of the mediums who visited her shortly after her husband's death, is described by her as being "awfully vulgar;" and yet this same medium was, by her spiritualistic manifestations, one of the means of converting Mrs. Livermore to Spiritualism. Now the scripture says that "the dead know not anything;" and since "also their love, and their hatred, and their envy, is now perished" (Ecclesiastes 9), it is evident that these communications received by Mrs. Livermore were not at all from "the dead." Neither were they from God; for his angels are never "awfully vulgar." Such apparently genuine revelations are manifestly from Satan, the deceiver.

But the great mistake made nowadays by many persons, as well as by Mrs. Livermore, consists in taking mere *supernatural* manifestations for *divine* manifestations. As has already been stated in these columns, miracles, in and of themselves, are no proof of divinity. Witness, for example, the wonderful workings of the sorcerers and magicians in Bible times, the present-day miracles of magnetic healers, hypnotists, the *yoghis* of India, — priests of Brahma, — etc. God's miracles are performed only through those who do his will, who keep his law, the ten commandments. But from Mrs. Livermore's own testimony it is clear that the keeping of God's commandments is not one of the fruits of Spiritualism. On the contrary, to use her own words, its fruits are often tainted with adulterous desires, and that which is "awfully vulgar." It is, therefore,

no wonder that, in view of all this, she prefers not to call herself a Spiritualist. How sad it is for people to be ashamed of their avowed religion! Would it not be far better to believe in a religion which "maketh not ashamed"?

Of the seventeen "works of the flesh" which Paul enumerates in Gal. 5:19-21, the very first mentioned is "adultery." But Christianity, being in full accord with the commandments of God, makes the believer happy. The breaking of the commandments is that which makes ashamed. Therefore Paul, the great Christian, speaking of his religion, said: "I am *not* ashamed of the gospel of Christ." Rom. 1:16. Why was he "not ashamed" of Christianity? — Simply because "it is the power of God unto salvation;" it is the "power" which brings "salvation" from sin, which, being "the transgression of the law," makes ashamed. So Christianity, being that which saves from "the works of the flesh," from sin, can not in any sense be allied with Spiritualism, which, in the words of the Spiritualist, is such that "when one professes this belief, he or she immediately seems inspired with the desire for somebody's wife or husband."

Again: a belief which so affects people that they become "inspired with the desire" to break the seventh commandment, will also inspire a person to break the other nine precepts of Jehovah; for it is written: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. Such inspiration, not being at all compatible with the inspiration to do the works of the Spirit of God, must therefore be that wisdom which "descendeth not from above, but is earthly, sensual, devilish."

On the other hand, of Christianity it may be said that when one professes this belief, he immediately seems inspired with the desire to "bring forth" the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. And the great and simple reason for all this is because "they that are Christ's have crucified the flesh with the passions and lusts," margin. Let us be Christians, being "not ashamed of the gospel of Christ," and bearing continually and only the Spirit's fruit.

A. J. B.

TO WHICH CLASS DO YOU BELONG?

THE religion of Jesus Christ divides the world into two great classes, and only two; and to which one of these a person belongs, is a question determined, not by his church membership, nor by his profession, but by the *spirit* that he has. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

If any man have not the Spirit of Christ, he has another spirit; and there is only one other spirit that he can have. The only other spirit that has ever been manifested, from the first act in opposition to the Spirit of Christ down to the present time, is the spirit of self.

The first being who ever had the spirit of self was the devil; and every one since who has had the spirit of self has had the spirit of the devil.

The spirit of self got into the Christian church, and produced the papacy. Among the very disciples who followed Christ, the contest began as to who should be the greatest; and in the course of this contest, as it was afterward carried on in the Christian church, one man finally succeeded in exalting himself "above all that is called God, or that is worshiped," taking the title "pope." That marked the supreme point of possible self-exaltation; and ever since that was done, the pope has stood as the visible earthly head of the system that has been developed from the working of the spirit of self.

That system is the papacy, and is represented wherever the spirit of self is allowed to work. It includes every institution where the self-seeking spirit is exalted, and every person in whom that spirit rules. And this is plainly affirmed in the word of eternal truth; for of the papacy it is written: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Every self-serving person is included in that great antichristian system, whose earthly head sits in the Vatican at Rome. Are there any such persons in the Seventh-day Adventist Church?

Clearly, it is entirely possible for one to be professedly a believer in the seventh-day Sabbath, the second advent of Christ, and other Seventh-day Adventist doctrines, holding church membership with those who believe these doctrines, and even professedly working to advance the Third Angel's Message, and yet be actually a part of the papacy. Lucifer had everything but the Spirit of Christ when he became the devil and the actual head of the papal system.

It is through the avenue of a wrong spirit that wrong doctrines come into the church. The "damnable heresies" were brought into the Christian church by men who sought to draw away disciples after themselves. Every false doctrine has its place in the temple of self-exaltation. The church that had been Christian became Babylon the Great, and it became necessary for Christians to separate themselves from it. But in time the same spirit crept into the separated body, and produced the same antichristian results. Great Babylon began to have daughters. And the process of separating from a church that had become dominated by the spirit of self-exaltation, forming a new body proclaiming God's truth, and finally of falling under the domination of the same spirit, by which a new daughter was born to Babylon, went on through the centuries down to the rise of the Third Angel's Message.

Are you a Seventh-day Adventist, a church-member in "good and regular standing," acquainted with the doctrines, able to give the argument, and perhaps preaching it to public congregations? Do not flatter yourself any on this account. The question is, Do you have the Spirit of Christ? If not, you are only less consistent and less honest than the one who openly acknowledges membership in the papal church.

L. A. SMITH.

DO YOU EVER EXPECT TO BE BEHIND PRISON BARS?

WHEN a man enters a prison, at that moment the world becomes as dead to him as he does to the world. It is a domain that the message of the gospel has never succeeded in making any special impression upon, until recently. Each prison has a chaplain, who is appointed by the State. Some of them are certainly godly men, while others, from the very nature of the case, must necessarily be politicians; for the government is not supposed to be able to determine to any special extent the measure of a man's spiritual fitness for such a position.

There are two persons who, during the last few years, have been specially instrumental, in the hands of God, of opening these prison doors to outside gospel influences. One is Mrs. Ballington Booth, of the American Volunteers, and the other is D. L. Moody, who has so recently passed away. These two workers, with their world-wide reputation as successful gospel workers, carried with them such a weight of influence that they secured an entrance everywhere, and thus broke down to a large extent this "middle wall of partition."

The question is, Shall this golden opportunity be improved of carrying the gospel message to those behind prison bars? In nearly all instances literature that has a denominational flavor about it is more or less rigidly excluded. But there are thousands of men in prison who are thirsting for the simple story of a crucified Saviour, in whose cases, in many instances at least, it was apparently necessary for them to get into prison in order to have sufficient time to meditate about their own soul's condition. These, having been awakened and stirred by the knowledge of a sin-pardoning Saviour, when the time for their release arrives, will come directly to those who have helped them, as our experience in Chicago has taught us. And that furnishes an excellent opportunity, if God is moving upon them in that direction, to teach them more fully the thrilling truths for this time.

Last summer forty-two thousand copies of one issue of the *Life Boat* were sent out to the prisons in the United States. From the remarkable results that can be traced directly to this number, it certainly seems that this issue must have gone out with the special benediction of heaven to accomplish a work for God. What are some of the results? A chaplain from one of the State prisons writes us: "We are grateful for the copies of the Prisoners'

Number of the *Life Boat* that we have received. No paper has awakened more interest than the number just distributed. As I passed from cell to cell last Sunday afternoon, I found many of the prisoners standing at the cell door with the *Life Boat* in their hands, eager to give some expression of appreciation concerning it."

Another chaplain of an Eastern prison writes as follows: "My men throughout the prison were delighted with the paper, and are inquiring from time to time about it."

Here is an extract from a letter written by a prisoner: "Having received from another prisoner one of the priceless little papers called the *Life Boat*, it has brought me to think of myself and my past life. And I find out that I can be saved, although I am behind prison bars. I know not when I shall get out, and I have not a friend on earth to give me one kind word, or write me a cheering letter. I had given up all hope until I read your little paper. May God bless you for putting it in my way."

The following words were written by one of the oldest prison chaplains in the United States: "No literature has ever entered this prison, which has accomplished what the *Life Boat* has for the uplifting of the prisoners. The paper has been the means of transforming many desperate men in this prison."

We are glad to say that not one man who has come to us as a direct result of this effort, or who has been paroled from the prisons, has shown himself in any way unworthy of the confidence or help we have extended to him. This is already beginning to disprove the popular notion, "Once a criminal always a criminal." When the chaplains and wardens of the leading prisons of the United States are calling upon us to issue another similar number, it certainly behoves us not to fold our hands and ignore such a call. So it is planned to devote the March number particularly to the interests of prisons and prisoners, and to try to get out an issue sufficiently large to place one copy in the hands of every prisoner in every State prison in this country.

Don't you suppose that your neighbor might be interested to help along this work? Tell him that five dollars will practically put a copy of this number into the hand of each prisoner in his State.

There is one prison alone in which forty men re-

ceived an inspiration to live a Christian life as a result of the gospel message carried to them through the columns of the *Life Boat*. I quote from the *Prison Missionary* the following words: "We can say for this publication [the *Life Boat*] that we believe that it has done a vast amount of good in this prison. It receives a fair circulation here every month. The prisoners' edition is most eagerly sought by the inmates. We have known men to ask us to send them the *Life Boat* when they would reject everything else in the line of religious literature. God bless the *Life Boat*. We wish that it could be read by many more of the inmates."

The chaplain of one of the leading prisons in the United States came to our training-school in Chicago to meet the editors of the *Life Boat*, and to express his appreciation of the good work being done through this medium. Among other things, he said: "I like your idea of trying to save humanity. This morning I wish to thank you sincerely for the great work that you are doing all over the United States. Now, that is not an empty compliment. When one stands before thousands of men day after day, and sees how Satan has got hold of them, it is then that some of our theological ideas go up in smoke. Last May, when you issued the Prisoners' Number of the *Life Boat*, one of the prisoners under my care came to me, and said: 'Where can we get more of this kind of literature?' The prisoners call the names, and talk of those whose life-history and conversion appear in the paper from time to time, and in many ways show their interest and appreciation of the *Life Boat*. Two months ago we paroled thirteen men, and when they came to my office to sign their parole papers, nine of the thirteen mentioned the special number of the *Life Boat*, saying that it had given them an impetus to a better life. I like the *Life Boat*, and think it my duty to give a hearty indorsement to this kind of work."

Dear reader, if we continue to stand in defense of truth and righteousness in the trying times that are before us, have we any assurance that we may not ourselves sooner or later camp in a dismal prison cell? Should the Lord permit such an experience, would it not then add to our joy and satisfaction to know that we had done what we could to bring the good cheer of the gospel into the lives of those who occupied these cells before us?

DAVID PAULSON.



BRAZIL.

RIO DE JANEIRO.—We had long looked forward to the time when we might begin work among the natives of this large city. Finally the Lord so arranged matters that Brother Wm. Stein, a native brother, and his family, moved to this place, and on Saturday evening, October 21, we held the first service in the Portuguese language, in our home. But our house was so small that even the few families we had invited more than filled our rooms, and we were questioning how we should continue the meetings. At this juncture the Lord opened the way to secure a pleasant hall near by, for \$7.50 a month; and in the same marvelous manner the use of an organ was obtained. We now hold two Portuguese services weekly, besides our Sabbath meetings.

But our hands are still tied. The people of this country are, with but few exceptions, Catholics, and are shy of Protestants, even afraid of them. The customs of the country are also conservative; hence we feel the need of literature in the tongue of the people, which may serve as an entering wedge, and open homes for us. We have no tract nor paper in the Portuguese tongue, and, in fact, nothing to give the people to read, and they are afraid of the Bible. We are, however, preparing manuscript for the first issue of our Portuguese paper planned long ago. But even when we shall have the matter prepared for the press, we do not know how long we must wait before we can print the first edition, because our funds are low.

What is true of literature is also true of a hymn book. We are translating a small collection of hymns from our hymn book, to be printed in a pamphlet, without tunes, but also for these there is no money available. In order that we may have the use of some of the hymns in our services, we have with much labor copied a few by hand. Like-

wise, while we have room for more chairs or benches in our hall, and we need more to accommodate all who come under favorable circumstances, lack of money obliges us to defer the purchase.

Still, though laboring thus under various disadvantages, we rejoice in the promise, "Lo, I am with you alway;" and the fact that, in spite of the conservatism and fear on the part of the people, some souls are becoming interested in the precious gospel shows that the Lord is at work, and we labor on in hope, knowing that "God is able to make all grace abound toward" us, and that we "always having all sufficiency in all things, may abound to every good work." Praise his name.

F. W. SPIES.

ATLANTIC CONFERENCE PROCEEDINGS.

THE tenth annual session of the Atlantic Conference was held in the Seventh-day Adventist church (No. 1), of Jersey City, N. J., Nov. 7-13, 1899. Since the division of the Conference, which was effected last April, there have been but three ministers, five licentiates, and two Bible workers laboring in this Conference. There were twelve churches with a total membership of seven hundred and fifty-eight. Two new churches were received, increasing the membership to seven hundred and ninety-nine. This, however, does not represent the net increase of membership in the Conference, as there have been added to the churches considerably over a hundred persons.

The officers elected for the ensuing year are as follows: President, A. E. Place; Vice-President, J. E. Jayne; Secretary, C. H. Keslake; Treasurer, L. T. Nicola; Custodian of Conference property, R. G. Patterson; Canvassing Agent, Geo. A. King; Conference Committee: A. E. Place, J. E. Jayne,

H. P. Vaughan, E. E. Franke, Geo. A. King. Atlantic Conference Association: A. E. Place, J. E. Jayne, H. P. Vaughan, E. E. Franke, Geo. A. King, S. N. Curtiss, C. H. Keslake.

Credentials were granted to A. E. Place, E. E. Franke, C. H. Keslake. The following-named persons received ministerial license: Geo. A. King, R. G. Patterson, Jesse C. Stevens, W. J. Tanner, Ferdinand Stoll, A. R. Bell. Missionary Credentials were granted to Mrs. M. A. Neale, Mrs. J. W. Rambo. Sister Rambo was also elected Secretary of the Reading Circle of this Conference.

The tract society, which last year was a separate organization, was made a branch of the Conference.

A. E. PLACE, Pres.

C. H. KESLAKE, Sec.

FLORIDA CONFERENCE PROCEEDINGS.

THE sixth annual session of the Florida Conference of Seventh-day Adventists was held in connection with the camp-meeting at Lakeland, Nov. 3-12, 1899; only two meetings were held, at which Elder L. H. Crisler presided. Brother Allee was present, and assisted in counsel. Seventeen delegates, representing eight churches, were in attendance. Two new churches were added to the roll of churches, one at Nocatee and one at Orlando, and the church at Eustis was disbanded on account of removals.

At Elder Crisler's earnest request, he was relieved from the burdens of Conference president. Officers for the following year were elected as follows: President, Irving Keck; Secretary, Mrs. Altana Keck; Treasurer, Florida Tract Society. Executive Committee: Irving Keck, L. H. Crisler, J. D. Heacock, A. M. Morrill, J. W. Clement.

Ministerial credentials were given to L. H. Crisler, M. G. Huffman, and M. L. Ivory. Brother Ivory received ordination during the Conference. Ministerial licenses were granted to C. B. Stephenson, A. C. Bird, Irving Keck. Missionary licenses were voted to C. P. Whitford, Josephine Grannis, Mrs. Estelle R. Graham, Mrs. Altana Keck, F. R. Lester, W. H. Maynard.

The importance of the tithe being kept sacred for the purpose for which God designed it, was again considered, and the Conference voted that this be done.

The meetings passed harmoniously, and we believe that God guided in the work that was done, and in the plans for future work.

L. H. CRISLER, Pres.

ESTELLE R. GRAHAM, Sec.

DISTRICT 5.

AFTER the council at Battle Creek, I visited my family at Grayville, Tenn., labored with the church two Sabbaths, and was with the Cove and Chattanooga churches one Sabbath each. During the working days I took necessary exercise, working with my hands, preparing for the winter.

At Springdale, Ark., December 1-4, I attended the Sabbath-school convention, and the council of the Arkansas Conference Committee. The action of the General Conference Committee concerning a change of State officers was ratified. The resignation of Elder C. McReynolds, as president, was accepted, and Elder A. E. Field was chosen to fill the vacancy, and Brother Palmer was selected to make the committee complete.

Driving by team about sixty-five miles eastward into the mountains, Elder Field and I reached Hilltop, Ark. The church here had, by its own action, disbanded itself, and was waiting to be properly reorganized, so they might be admitted into the Conference. This was accomplished, leaving a church there of thirteen members, all united in love for one another, and in all points of the message. Proper officers were elected. Elder Field remained to labor further with this and other companies in that part of the State, while I drove back to Springdale, through rain, mud, and, part of the time, a snowstorm, to meet other appointments. On my way west I stopped at Dallas, Tex.

December 15 I arrived at Tucson, Ariz., where I met Brother and Sister Williams and Brother and Sister Black, who have labored here for several months. Here I was pleased to meet Brother M. Serna, formerly a Methodist minister. This brother speaks Spanish, and he, with a large part of two congregations over which he presided, has accepted the Third Angel's Message. A small company of English-speaking people have also accepted the message. I remained here over two Sabbaths, laboring for both classes, Brother Serna acting as interpreter while speaking to the Mexicans. The simplicity and readiness with which these persons received the word spoken was refreshing. They staggered not at the straight testimony. The love of the truth

seemed to be an established principle with all of them, and to know God and Jesus Christ was their only desire. They accept the principles of temperance and health reform, and are practicing them as far as they can. As we set before them the duty of separation from the world, and the Bible standard of dress, as compared with the customs and "idolatrous practices of this degenerate age," to which "we can not yield one inch," we were all blessed, and the Spirit was present in power, softening our hearts. During the work of the organization of this church we came in contact with the "wedding-ring" and the Chinese "cue." This served as an object lesson, which will not be easily forgotten, as it so well illustrated the principles involved, upon which we were dwelling. When the heart is fully surrendered to the will and word of God, it is death to the customs, laws, and practices of this world. Brother Sam Kee had surrendered, dispensed with his cue, and was baptized, with seventeen other persons; and a church of twenty-three members was organized. The proper corps of officers was elected, and after ordination, the meeting closed with the celebration of the ordinances. It was good to be there.

Brethren Serna and Black and I then went about one hundred miles to labor for Brother Serna's other flock, at Solomonville. These are all Spanish-Mexicans. We found them, also, ready to hear, and rejoicing in the truths of the Third Angel's Message. For months they have stood stiffly for the truth, keeping the Sabbath, amid much opposition from their former brethren and kinsfolk, with an occasional visit of the workers from Tucson. The Bible is all the study book they have, and they make good use of it. It was indeed a pleasure to work for them publicly and from house to house, and by a constant round of Bible readings, teach them the way of the Lord more perfectly.

On the last Sunday, the meeting-house being occupied by other denominations, we went out by a riverside, and spoke to about fifty persons who resorted thither. There, under an Arizona sky, we spent the entire day in presenting the principles of the gospel in regard to the relations they should sustain to one another as members of the family, as members and officers of the church, and in carefully and "critically examining" each one as to his knowledge of God, of sin, and of the cleansing power of the blood of Christ. Seventeen persons were found ready, willing candidates for baptism and church fellowship. The service closed with their solemn burial by baptism into Christ's death. As we led Brother Serna and his flock down into the water, and baptized them, pastor and people, a deep impression was made upon the minds of all present. Several others who had not previously decided, now expressed their regrets that they were not prepared to be baptized also.

For the closing meeting at night we returned to the meeting-house, where we completed the work of organization, and celebrated the ordinances, in which they all took part with rejoicing. It was indeed a blessed day. The meetings were all enjoyable occasions to me, as well as to them. They need, and must have, more literature in the Spanish language. May the Lord still bless the workers and these brethren and sisters.

R. M. KILGORE.

WASHINGTON.

THE last of October I began meetings in the schoolhouse at Wallace, a small lumbering town, where, for a little over three weeks, I continued to labor with good results. A company of nine adults decided to obey, and a Sabbath-school of fourteen members was organized.

The Methodist minister opposed our position on the nature of man and the Sabbath question. His strongest argument in favor of Sunday was his false interpretation of the Greek of Matt. 28:1. I followed him with a review of his argument, and the Lord gave the truth a decided victory, which even its enemies admit. All who had begun to keep the Sabbath are more firmly established than before the opposition.

W. C. F. WARD.

NEBRASKA.

MORRILLVILLE.—Meetings have been held here in a country schoolhouse for about six weeks. This is the first series of meetings in this county. The Lord has blessed the effort. Eighteen persons have begun to obey God's commandments. All but two of these are heads of families. A good Sabbath-school is organized, and Brother L. V. Finster will continue the meetings while I attend quarterly meetings with the churches.

Other openings are ready to be entered on my return.

GEO. H. SMITH.

COLORADO.

COLORADO SPRINGS.—We have just closed a profitable series of meetings at this place. We began to hold meetings here last September, and continued the effort for fourteen weeks, with marked interest and good attendance. Even after we had presented the special points of the truth, the interest was unabated, and the attendance was excellent. The church where the meetings were held, was in a remote quarter, making it harder to get a large hearing; but we went down town and held open-air meetings on the street corner just before the meetings at the church, and thus drew a good attendance at the meetings. These open-air services made our people well known in town, and were always favorably commented upon by those of other denominations. Ten persons united with the church during the series of meetings, and others are keeping the Sabbath, who will soon unite with us. We are of good courage in the Lord, and realize that to him belongs all the praise and glory.

W. W. HILLS,
CHAS. T. EVERSON.

DISTRICT OF COLUMBIA.

WASHINGTON.—I am now settled in this city, after nearly one year of wanderings in the work. I am doing self-supporting missionary work here with the *Signs of the Times*. I take monthly subscriptions, and am now using a club of three hundred and fifty copies. Although I have been at this work but a few weeks, I have received several requests for family Bible study. I am of good courage. Please find inclosed fifty cents for four-months' subscription to the REVIEW AND HERALD. My present address is 655 Acker St., Washington, D. C.

C. T. SHAFFER.



FOR WEEK ENDING FEBRUARY 17, 1900.

—The American flag has been raised over the Tatanes and Calagan islands.

—The United States Isthmian Canal Commission has arrived at Managua, Nicaragua.

—Tuesday, February 6, there was a total of 408 deaths from the plague, at Bombay, India.

—For the first time, February 12, the Chicago post-office observed Lincoln's birthday as a legal holiday.

—A bill was introduced in the Senate, February 13, providing for a government cable to the Philippines, via Alaska.

—The dowager empress of China has abolished the study of European sciences in the schools throughout her empire.

—A dispatch states that "the mutiny of the Sudanese troops at Khartum [Egypt] is assuming serious proportions."

—To prevent Russian control of trade in Persia, the Germans may join with Great Britain, and abandon interest in the Boers.

—Blizzards are raging in the Western States, the thermometer falling twenty-five degrees in as many minutes, at Springer, N. M.

—The laws of Japan prohibit women from becoming publishers or editors, as "the discharge of such work by females is neither becoming nor desirable."

—A Berlin dispatch says that Dr. Leyds, the Transvaal agent, leaves that city very much dissatisfied because of the refusal of Emperor William to receive him. He will next go to St. Petersburg.

—Sunday is observed as a day of rest by mutual agreement between the besiegers and defenders of Mafeking, South Africa. The British indulge in cricket matches, and a band makes music in the market-square.

—The temperature dropped fifty degrees in fifteen hours at Chicago, February 8. This was the greatest fall in the city's history. The wind blew sixty-two miles an hour, a velocity that has been exceeded but once.

—Destitution and deaths from starvation are on the increase in the famine-stricken district of India, in spite of the gigantic efforts for relief made by the British government, which is now feeding 4,000,000 natives. There will be no relief through the crops inside of four months.

— Terrible snowstorms prevail throughout Spain.
— A nautical "knot" is 6,080 feet; a mile, 5,280 feet.
— The Marquis of Queensbury died in London, February 2.

— The poor health of the shah of Persia causes his friends great uneasiness.

— Influenza is epidemic in Italy, and special prayers are offered in the churches for deliverance.

— The Maharajah of Jaipur, India, has given 100,000 rupees to the British South African war fund.

— Four "Christian scientists" are under arrest in Lincoln, Neb., for "violation of the health laws."

— Lord Roberts has asked for 90,000 additional men to assist him in British operations in South Africa.

— Adelbert S. Hay, new United States consul to the Transvaal, has presented his credentials at Pretoria.

— About 600,000 trees are annually planted by Swedish school children, under the guidance of their teachers.

— Over 300 sparrows fell before the unerring aim of Battle Creek young lads last week.— *Battle Creek Journal*.

— In time of war, France is prepared to put 370 out of 1,000 of her population, in the field; Germany, 310; Russia, 210.

— In the effort to stamp out the plague in Honolulu, the Chinese quarters were burned, rendering 4,000 persons homeless.

— Prof. Herman Von Holst, of the University of Chicago, owing to precarious health, will go to Europe for a prolonged stay.

— It is said that the Boer forts at Pretoria are practically denuded of artillery, ninety guns having been sent to the front.

— Chili and Japan have completed a commercial treaty, and a steamer line will soon be established between the two countries.

— It is said that influenza is spreading throughout Germany, and that in Berlin there is hardly a family without sufferers therefrom.

— Employees of the Canadian Pacific Railway will give half a day's pay to the patriotic fund for Canadian soldiers and their families.

— Monday, February 12, was celebrated quite generally throughout the United States, commemorating the birthday of Abraham Lincoln.

— The *Independent* says that "more than two hundred former officers of the French army are fighting on the side of the Boers," in South Africa.

— According to official statistics transmitted to Congress by Secretary of War Root, there are in the United States 10,343,152 men available for military duty.

— At a recent meeting in the Royal Albert Hall, London, 10,000 persons protested against the use of the mass and confessional in the Church of England.

— Russia's recent loan to Persia will be repaid by Persia's giving Russia control of the customs. This virtually gives Persia over to Russian domination.

— The United States army appropriation bill for the coming year calls for an expenditure of \$111,700,384, against \$80,080,104 called for in the bill for the current year.

— United States Brigadier-General Kobbe has occupied the islands of Samar and Leyte, of the Philippine Group, and several new hemp ports are now opened in the islands.

— The Italian embassy has threatened to break diplomatic relations unless a young Italian girl, in the harem of a Turkish officer, is returned to the embassy in Constantinople.

— February 3 the Ways and Means Committee of the United States House of Representatives decided that the term "United States" applies only to the States that constitute the Federal Union.

— English and Japanese capitalists have secured the franchise for the first electric street-car line in China. The road will be three miles long, and will run through the most densely populated street in the world.

— The British, American, French, Italian, and German ministers have addressed a note to their foreign offices in China, asking that measures be taken by the Chinese authorities for the safety of missionaries.

— Louise Froebel, widow of the founder of the kindergarten system of teaching, has just died in Hamburg, Germany, at the age of eighty-five years. Froebel himself died in 1852, having, for many years, received only ridicule for advocating a system which, since his death, has become so widely used that his memory is held sacred by many nations.

— Advocates and opponents of woman suffrage were given a hearing before Congress, February 13. Mrs. Dodge, of New York City, anti-suffragist, presented the following conclusions: "We know that women are physically unable to perform the duties which men are compelled to perform under every well-regulated government. The enforcement of law involves not only the performance of jury duty, but in the last emergency the employment of military force, in neither of which can women discharge the responsibility of actual service."

— By a \$175,000 fire in Chicago, more than 400 people were recently thrown out of employment.

— The United States will hereafter issue bound books of postage stamps for convenience in warm weather.

— The strike in the Cramp shipyard, Philadelphia, in progress since last August, was declared off February 5.

— The Franco-American reciprocity treaty is arousing keen anxiety in Japan, the silk producers being especially alarmed.

— John D. Rockefeller has resigned the presidency of the Standard Oil Company of Ohio, his reasons being "the state of his health, and a desire to avoid being drawn into legal investigations of the company's affairs."

— Queen Victoria, who expends about \$15,000 on Christmas toys for her grandchildren and the children of the court officials, each year, gave explicit instructions that no war toys were to be included in the gifts last Christmas.

— Prof. Henry A. Hazen, of the United States weather bureau, who was recently fatally injured by a fall from his bicycle, had been identified with the weather service of this government since 1881, and was regarded as an efficient forecaster.

— The year 1900 A. D. finds 856,000,000 of the human race still in heathen darkness. More than two thirds of the race are without any fixed hope for eternity. There are 170,000,000 Mohammedans, 190,000,000 Catholics, 84,000,000 Greek Church, 8,000,000 Jews, and only 116,000,000 Protestants.

— It is believed that England is about to transfer its far Eastern naval base from Wei-Hai-Wei, China, to Gaya Bay, Borneo. The British North Borneo Company will construct a railway sixty miles in length, connecting the harbor of Gaya with Brunir Bay, where coal exists in large quantities.

— It is reported from Lisbon, Portugal, under date of February 13, that the king has signed a protocol of a secret offensive and defensive alliance with England, with the approval of the leaders of the militant parties of both countries. If true, this may affect the neutrality of Delagoa Bay, and, hence, the advantage the Boers have taken from such neutrality.

— In the REVIEW for February 6 we stated that "a dispatch" said that "John Alexander Dowie has suffered a stroke of paralysis, and that his recovery is considered doubtful. The fact of his illness is being studiously withheld from his adherents." Since then we have learned from persons who know, that what that dispatch said is false. Now we say, upon authority, that "he has the usual health, and preaches every Sunday."

— It is said, by the *Literary Digest*, that "France is beginning to doubt the wisdom of holding international exhibitions, it being held that, in the anxiety to promote their success, it has often been found necessary to surrender political advantages. Some writers think the Fashoda matter would not have ended as it did were it not for the fear of injuring the exposition soon to open." It is also said that "the amount invested in this great show is so large that it is thought its failure would be more disastrous than the collapse of the Panama Canal."



SPECIAL NOTICES

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.

BATTLE CREEK COLLEGE.

THE spring term opens March 14. Students desiring to prepare to teach or to canvass should enter then. At that time the Good Health Publishing Company offers its second term's work to students desiring to canvass for health foods and health publications. Those desiring to receive this training should, without delay, address W. O. Palmer, Battle Creek, Mich., for particulars.

Young persons who wish to teach church schools, but who are at present unable to pass an examination for a second grade certificate, should take preparatory work this spring, and attend the summer school.

Those desiring to become canvassers for our denominational books will be furnished with all needed preparation for such work during the spring term. This department of the college will be conducted by E. P. Boggs, as heretofore. For particulars, address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE regular meeting of the International Medical Missionary and Benevolent Association for the year 1900, will be held in the Sanitarium chapel, in the city of Battle Creek, Mich., Tuesday, the 27th day of March, 1900, at 11 A. M., standard time, for the transaction of any business that may properly come before the meeting.

By order of the Board of Trustees.

J. M. CRAIG, Sec.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE fortieth annual stockholders' meeting of the Seventh-day Adventist Publishing Association (ninth annual session under the new charter) will be held in the Tabernacle, at Battle Creek, Mich., Monday, March 26, 1900, at 10 A. M., local time, for the election of a Board of Directors for the ensuing year, and for the transaction of any other business that may properly come before the meeting.

W. C. SISLEY,
I. H. EVANS,
C. D. RHODES,
U. SMITH,
L. MCCOY,
S. H. LANE,
J. I. GIBSON, } Directors.

SPECIAL NOTICE TO THE STOCKHOLDERS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE directors wish to call the attention of the stockholders to the notice of the annual meeting of the association, which appears in this column. Every shareholder who wishes to be represented, and who can not attend the annual meeting, should write at once to the undersigned for blank proxy forms, which will be supplied promptly.

It will facilitate the work of the secretary, and save time at the annual meeting, if all those who purpose issuing proxies will kindly do so, and forward them to the secretary, as soon as possible, so that they may be duly registered.

Please note that proxies issued by the shareholders of a religious organization are exempt from the war tax of ten cents.

JNO. I. GIBSON, Sec.

SPECIAL NOTICE TO YOUNG MEN AND WOMEN.

GOD is calling to-day for earnest, consecrated young men and women to enter the work, and have a part in the closing message that is going to the world. Many feel their need of a better preparation for the work of God, and the advantages offered in Battle Creek College for a short course preparatory to entering the field are most excellent. We believe there are many who would be glad to go out into the Conferences as self-supporting missionaries, and Battle Creek College is willing to assist such in obtaining, under competent instructors, a training in broom-making, printing, dressmaking, and tailoring. For terms, etc., address the undersigned. We also wish, in addition to the foregoing, twenty-five young men who desire to earn a scholarship in Battle Creek College next summer. For full particulars, address J. W. Collie (Manager), Battle Creek College, Battle Creek, Mich.

BATTLE CREEK COLLEGE.

BATTLE CREEK COLLEGE is the oldest educational institution of the denomination. It was built because the Lord said we should have an institution for the education of ministers and workers. An indebtedness of eighty thousand dollars hangs over this institution. This is not right, either in the sight of God or the sight of men. Our debts should be paid. If any would say that the debt is too great, and that it was incurred through mismanagement, we would have to admit that in large part that is so. Yet for all that, the debt is there, and has to be reckoned with, and should be provided for. Besides, the institution is not to blame, and should not be punished, because of the mistakes that men have made.

We do not say that any such thing as a grand rush should be made to raise this whole sum at once; we only say that this institution is justly entitled to a place in the attention, and to a share of the money, of the denomination. Many of the creditors are now in straightened circumstances, and are very much in need of their money. There is thus immediate need of eighteen thousand dollars. The college is now paying all running expenses; so that every dollar received, outside of tuitions, will go toward paying off the indebtedness.

Last spring a little company of students and teachers pledged over five thousand dollars. Sister E. G. White gives to the college all the proceeds of a new book of hers, which is soon to appear, that shall be sold in this school district. Professor Magan contributes the proceeds of his book, "The Peril of the Republic." In the REVIEW of Nov. 7, 1899, there was announced by the president of the General Conference the arrangement concluded in council, by which the college management is allowed to raise in contributions in this school district, not to exceed seven thousand dollars a year. In accordance with this arrangement, March 17 has been appointed as a day to be spent in prayer and in the consideration of the educational interests, as represented in Battle Creek College and its district. Attention is called to this now because now is the time to begin to pray. On that Sabbath, offerings will be taken for Battle Creek College. Now is the time to ask the Lord to tell you what your duty is in this matter.

You can give money; you can make wills and bequests; or if the college owes you, you can contribute a part or all of the amount. The college will be glad to receive help in any of these ways.

One friend, a sister who had a note against the college for one thousand dollars, has lately given all of it. There are others who can do likewise with their notes.

Reading-matter, or other information on the subject, will be sent to all who address the secretary, P. T. Magan, Battle Creek College, Battle Creek, Mich.

ALONZO T. JONES, President of the Board.

SANITARIUM FARMS FOR SALE.

THE undersigned offer for sale the following-described property:—

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

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

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 225 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.

ADDRESSES WANTED.

THOMAS H. CRAIG, Unionville, Iowa, desires the addresses of his old friends. Former address, Mackford, Wis.

PUBLICATIONS WANTED.

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

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

Florida Tract Society, Box 508, Orlando, Fla., REVIEW.

O. Glass, Keene, Tex., REVIEW, Signs, Sentinel, Instructor, Little Friend, Good Health, tracts.

Florence Hurd, Germania, Mich., publications, including Sabbath tracts, and tracts by Mrs. S. M. I. Henry.

NOTICES.

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

WANTED.—Employment on farm by married man, without children, aged 28 years. Address Arthur H. Gee, Darrell, Ontario.

WANTED.—A tinner who can do general repair work and set up stoves, and do some clerking and bookkeeping. A reliable S. D. A. desired. An opportunity offered to take half interest in business. Address Grant Stricker, Laura, Ohio.

FOR SALE.—In a most desirable location, a house containing nine rooms, besides bath-room and storerooms. Heated by a furnace. Large cellar. Good barn, 16 x 20 ft. Lot, extra large, set to fruit. Address J. C. Bauer, Battle Creek, Mich.

Obituaries.

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

MAVITY.—Died at the home of her mother in St. Helena, Cal., Jan. 17, 1900, Katy Mavity, aged 41 years. She died in the blessed assurance of the Christian's hope. Funeral sermon was delivered by the writer.

H. A. ST. JOHN.

RICHARDS.—Died at the St. Helena Sanitarium, Feb. 4, 1900, J. G. Richards, aged nearly 60 years. Brother Richards accepted the truth about twelve years ago, in Oregon. He died with a bright hope of eternal life. Services were conducted by the writer.

H. A. ST. JOHN.

FREDERICKSON.—Born in Denmark, June 10, 1833, died Jan. 20, 1900, at Beresford, S. D., O. A. Frederickson. The deceased was among the first to accept the message in this State. He was an active member and elder of the church for many years. Funeral sermon was based upon 1 Thess. 4: 13; Rev. 14: 13.

J. H. ROGERS.

MATOTT.—Died at Dakota, Iowa, Jan. 12, 1900, of Bright's disease, Francis Matott, aged 75 years, 5 months. Father Matott was converted at Hartley, Iowa, in 1885, and united with the church, of which he was ever a faithful member. Words of consolation at the funeral were spoken by the writer, from Ps. 90: 12.

O. T. ADAMS.

CORNELL.—Died in Phoenix, Ariz., of tuberculosis, Merritt Cornell, aged 22 years. In the autumn of 1894 he entered Battle Creek College, and in 1897 took up the medical course. His health failed, and in 1899 he returned to his home in Princeville, Ill. In hope of being benefited by the climate, he went to Colorado, and lastly to the milder air of Arizona, where he died. The remains were brought to Princeville, Ill., where the funeral sermon was preached by the writer. He died with a bright hope of immortality.

L. D. SANTEE.

ONE OF THE SONGS IN THE NEW BOOK.

662

SOME SWEET DAY.

Dedicated to W. H. Doane, composer of the first "Some Sweet Day."

F. E. B.

"I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."—John 14: 2, 3.

F. E. BELDEN.

Tenderly. *rit.* *tempo.*

Copyright, 1895, by F. E. BELDEN.

Words of Commendation for "Christ in Song Hymnal."

I am greatly pleased with "Christ in Song," and hope that it may be extensively used.—MRS. L. FLORA PLUMMER, Des Moines, Iowa.

Think it is a success. Have looked over the collection, and find many of my old favorites, which I have always remembered since I left the Episcopal Church; I know that the best have been culled from that church's hymnology. The new songs are all good ones. Altogether, it is the finest collection of hymns I have ever found in a Sabbath-school song book, and the price is low. I hope that many may be sold.—JOSEPHINE GRANNIS, Secretary Florida Tract Society, Orlando, Fla.

We are very much pleased with the book, and think it will give good satisfaction wherever used.—NEW YORK TRACT SOCIETY, Rome, N. Y.

We regard the binding and general make-up of the book all that could be asked for in one of the kind.—S. D. HARTWELL, Fond du Lac, Wis.

We are much pleased with it, and will order a good supply.—TEXAS TRACT SOCIETY, Dallas, Tex.

We note the many excellent points of "Christ in Song." We have given it a careful examination, and unhesitatingly pronounce it the best Sabbath-school song book we have ever examined.—UPPER COLUMBIA TRACT SOCIETY, College Place, Wash.

Very nicely arranged and very complete. Will fill a long-realized need.—H. W. COTTRELL, Pres. New England Conference.

In heavy flexible cloth, wire stapled through all . . . \$.35
In paper-covered boards, beautiful ink design, red edges, heavy canvas back, stapled through all .40
In canvas-covered boards, aluminum title, red edges, stapled through all .50
In half morocco, gold title, securely hinged .1.00
Abridged edition, 96 pages, flexible cloth .15

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

EAST	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.06	6.32	pm 6.03	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.30
Albion.....	3.50	8.57	1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.49
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.33
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.50		6.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.18	6.19		7.40
Boston.....				3.00	9.05		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30		pm 3.00		pm 6.00
New York.....			pm 1.00		6.00		am 12.10
Syracuse.....			9.10		am 2.00		pm 12.25
Rochester.....			10.00		4.05		pm 2.25
Buffalo.....			am 12.05		5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	8.15	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.25	4.35	3.50	9.05	3.00
Kalamazoo.....	1.40	11.05	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		6.05		5.05
Michigan City.....	4.26	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.50

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

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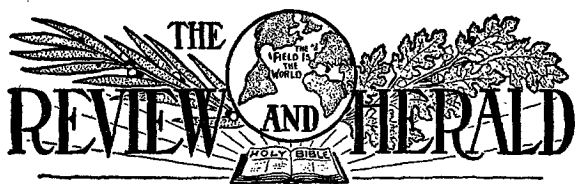
WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail & Exp., to Pt. Huron, East, and Detroit 8.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East..... 8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit. 2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East..... 6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols)..... 7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

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BATTLE CREEK, MICH., FEBRUARY 20, 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.

IN a note two weeks ago we stated that in the February *Life Boat* there was printed an excellent picture of Sister S. M. I. Henry. Upon this a whole lot of folks have written to the REVIEW AND HERALD to get that *Life Boat*! We supposed all readers of the REVIEW knew that the *Life Boat* is published in Chicago, not in Battle Creek. All communications with or for the *Life Boat* send to 1926 Wabash Ave., Chicago, Ill.

A EUROPEAN correspondent of *Harper's Weekly*, February 10, says that "Persia to-day is practically as much a Russian province as Manchuria;" and that "the latest news shows how all but absolute is the Russian domination" there. This gives to Russia the heart of Asia, as well as all the north and all the east of Asia above the fortieth parallel. Her next step is to secure a harbor for a naval station on the Persian Gulf, in which, it is said, "England's power in the East will have received one of its deadliest blows."

IN a sermon a short time ago the minister of the Simpson M. E. Church, Detroit, Mich., mentioned, as a commendable thing, that "there is a closer approach now between the Roman Catholic Church and the Protestant denominations in America than ever before." Yes, that is so; but all such Protestant denominations are no longer Protestant; for if they were truly Protestant, they would protest against any sort of approach between themselves and Rome. But "Babylon is fallen;" and mother and daughters are finding this family relationship very agreeable. But the Lord says, "Come out of her my people, that ye be not partakers of her sins."

THE Chicago *Tribune* made inquiry of the universities in the United States as to how much they needed, to relieve their wants during the year 1900. The sum of the reply is that they are in pressing need of *thirty-three million* dollars "for higher education." On this the *Interior* justly remarks that "there is no other feeling in the mind of a sensible patriot than of moral contempt for such pretenses. Who is benefited by such vast masses of money?—Not the students, whether they be rich or poor. It costs a student very nearly exactly five times as much in those institutions for matriculation and tuition fees as it cost us boys, fifty years ago. . . . The more money there is piled up in those universities, the less they are worth to the people."

"THE HERALDS OF THE MORNING"

is a book of two hundred and seventy-nine pages, with one hundred and nine illustrations, written by Elder A. O. Tait, and published in beautiful style by the Pacific Press, Oakland, Cal. There are several books for the present time; but *this* book is for the present time in a way that no other one is. It occupies a field of its own alone. It presents the truth of the near coming of the Lord in a way that no other book does. It arrays the scriptures that tell of the last days and the coming of the Lord, with the present-day evidences of their fulfillment, as has never before been done. And it is done most effectively. It is so done that anybody who reads it can not fail to see that it is all so. It takes the things that everybody does see, for they are so open and rife that it is impossible for any not to see them, and sets them in the glowing light of the Scriptures: and it is so done that by its very simplicity and force every one who reads is *convinced* that this is the very time, and these are the very things, referred to in those scriptures. There are twenty-four chapters. Some of them are: "Watchman, What of the Night?" "He Will Come Again," "Great Deceptions," "What Many People Shall Say," "Judgment Is Turned Away Backward," "And the Nations Were Angry," "The Voice of the Elements," "The Testimony of the Earth," "Ye Have Heaped Treasures together for the Last Days," etc., etc. It matters not what other books you may have read, you should read this one; for you will not have read all till you have read this one. There are thoughts here and there that have been taught in other books; but taking the book as a whole, its matter, its plan, and its method, there is nothing like it: it stands absolutely alone. No one can read it, even though it were possible that he should not believe it, without being far more intelligent than before. It is especially an intelligence-conveying book. Get it, and read it; and you will say that this notice of it is a strictly sober and truthful one throughout. And when you have read it, be sure to pass it on to your neighbor: it will do him good. The price is \$1.25; gilt, \$1.50. Pacific Press, Oakland, Cal.; New York City; Kansas City, Mo.; and Review and Herald Pub. Co., Battle Creek, Mich.

At a grand reception in Manila in honor of Apostolic Delegate Archbishop Chapelle, January 23, a petition was presented to the apostolic delegate "praying for the withdrawal of the friars from the Philippine Islands." In the midst of the reading of the petition, the apostolic delegate stopped the reading, and said that "that question would be regulated by the pope, General Otis, and himself." And so already it has come to pass that the United States government in the Philippines is an essential party in a triumvirate in which the pope and his apostolic delegate are the other two. But as the pope is in Rome, this leaves only the other two in the Philippines. And as the apostolic delegate is the mouthpiece and sole channel of communication with the pope, this makes him the superior of the two who are on the ground in the Philippines. And this makes the United States *second* to the Church of Rome in the Philippine Islands. Therefore, in truth, whatever settlement is made will be really by "the pope and himself;" and the only place

where General Otis will *really* come in, will be with the power of the United States to compel the acceptance of such arrangement as shall have been made by "the pope and himself." And so the United States government becomes the tool of the papacy.

CONGRESS, by an overwhelming vote, excluded Mr. Roberts from taking a seat; and at the same time, and by the same vote, excluded the Constitution of the United States. That is to say, the thing that Congress did was unconstitutional, when the same result could have been Constitutionally attained. This is recognized throughout the whole country; and no one can doubt it who will read the speeches on the subject. More than this, what was unconstitutional, even by an overwhelming majority, could in effect have been Constitutionally done by a *unanimous vote*. The question is, Why should Congress do a thing in an unconstitutional way when its whole purpose and intent could have been attained in a strictly Constitutional way? The answer is that by the majority influence of this nation, the Constitution, as to true Constitutional principle, has been completely lost sight of. Ever since the nation, in 1892, tore the Sabbath of the Lord from its place in his own law, and set up Sunday in its stead, the nation in every crisis has taken the wrong course. By that high-handed act the nation was handed over to the perverse spirit, and it is manifested on every occasion; and all the more as occasions multiply.

As is well known, Archbishop Chapelle is apostolic delegate to Cuba, Puerto Rico, and the Philippines, and is now in the Philippines. He has been there but a little while; yet he has already proposed that there "the ecclesiastical court should be reorganized as it was during the Spanish régime." This, because of the fixed papal doctrine that "ecclesiastical offenders against the law should be brought to trial only before an ecclesiastical tribunal." That is, when a priest breaks the law, he must not be tried by the regular courts like any other lawbreaker, but must be tried by his fellow ecclesiastics. Such a system, of course, leads to practical exemption of the ecclesiastics from all punishment for crime, and so results in an unmitigated ecclesiastical tyranny. No wonder that the archbishop's proposal stirred the resentment of the Filipinos. And now it will be a matter of intense interest to all to watch the course of events, and see whether the United States government supports the archbishop or the Filipinos.

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