

# The Advent And Sabbath

## REVIEW AND HERALD

Wm Groff 20 2/3

"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. 11.

BATTLE CREEK, MICH., MARCH 13, 1900.

WHOLE NO., 2367.

### 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

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REVIEW AND HERALD, Battle Creek, Mich.

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

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#### GOD'S INTERIMS.

BETWEEN some precious thought of God  
And all its sweet fulfilling,  
There lies a path we can not tread,  
Unless the heart is willing.

Some "open door" seems "just in sight,"  
We seek for his approval;  
Obstructions rise, the barriers "crowd,"  
We long for their removal.

But ah! beware, lest in thy haste  
Thou miss the joy he 'd send thee;  
For only when he opens doors,  
Can he "himself" attend thee.

Let not thy will frustrate his own,  
This "interim" means blessing;  
The Holy Spirit waits to see  
If self or he is pressing.

He hath a work for thee which needs  
Thy heart with his own beating;  
And true equipment always lies  
Just where these two are meeting.

Then do not lose the lesson sweet,  
He now would have thee learning;  
He knows just where to put the probes  
In hearts o'er which he 's yearning.

Within this "interim," for thee,  
Some richest fruit is hiding;  
Wait only with surrendered will,  
'T will reach thee with his guiding.

—Carrie Merrill, in King's Messenger.

#### THE APOSTLE PAUL AND MANUAL LABOR.

MRS. E. G. WHITE.

"AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here the apostle remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here he toiled at his craft also. He writes to the Corinthians: "I think that God hath set forth us the apostles last, as it were appointed to death: for

we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

Lifting up his toil-worn hands, Paul makes his appeal to the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Those hands speak to us with remarkable impressiveness. Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. The great apostle was not ashamed nor afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry.

The opinion of men has, in many minds, changed the order of God, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. The Lord's purposes are not the thoughts and purposes of men. In the beginning God created man a gentleman, which means a man who can do work cheerfully. Men have worked hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good.

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, or baseball; or in pugilistic games, without being degraded! Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games that are not of the least value to themselves or others, Satan is playing the game of life for their souls, taking from them the precious talents God has given them, and placing in their stead his own evil attributes, which not only destroy them, but through their influence destroy those who have any connection with them.

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received has been of a character to confuse the mind, and eclipse the true light. Satan does not wish the people to have a knowledge of God; and if he can set in operation

games and theatrical performances that will so confuse the senses of the young that human beings will perish in darkness while light shines all about them, he is well pleased.

The word of God lies at the foundation of all true education. Jesus Christ, who offered up his life that he might give to the human family a correct knowledge of God, gave to the church in the wilderness the education that would be for their highest good in this life, and would qualify them for the kingdom of God. He taught them that to love God and keep his commandments is the whole duty of man.

The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, co-operating with him in the work of salvation, righteousness will be the fruit they will bear. The apostle in his day regarded idleness as a sin, and those who indulge this evil to-day disgrace their profession, and bring reproach upon the gospel of Christ. Through their influence many are turned away from righteousness and truth. We are warned not to associate with those who by their course of action lay a stumbling-block in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin.

The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tent-making, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect.

As a child and youth, Jesus worked with his father Joseph, and learned the carpenter's, or builder's, trade. His trade was significant. He was the character builder, and as such all his labors were perfect. At the age of twelve, on his return from his first visit to Jerusalem, his parents lost him, and, returning to Jerusalem, they sought him, sorrowing. They found him in the temple, sitting among the doctors, hearing them, and asking them questions. He was imparting light to their darkened minds, and all who heard him were astonished at his understanding and answers. When his parents saw him, and heard his questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." "How is it that ye sought

me?" he answered; "wist ye not that I must be about my Father's business?" As he said these words, he raised his hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. His parents did not understand his words. They were a mystery which they could not fathom, but a solemn awe fell upon them. "And he went down with them, and came to Nazareth, and was subject unto them: and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

The gospel of Christ is an educator. It teaches us not to pamper and indulge self, and waste the money that should be used to extend the triumphs of the cross of Christ. There never lived a more energetic, self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had heard from his lips the story of the cross of Christ. But although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message.

The apostle would give an example to his brethren, thus dignifying and honoring industry. When ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul. While this chosen man of God is fashioning the canvas, he is earning bread that he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then he would resume his humble employment.

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that deals with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God, and destroy true godliness. A stagnant pool becomes offensive, but a pure, flowing brook spreads health and gladness over the land. A man of persevering energy is a blessing anywhere.

#### THE LAW DEMANDS RIGHTEOUSNESS.

H. W. REED.

God is holy, and his law is holy. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. To what alone, then, can this holy law witness?—To that alone which it *is*, and which it *demand*s; namely, righteousness and holiness.

Has anyone ever met the demands of this righteous law?—Yes, One, the Lord our Righteousness. As this righteous law demands the observance of the seventh day, and as Christ met this demand by a perfect obedience, his righteousness on this point is witnessed to by the righteous law.

Then if we observe this day, we may claim Christ's righteousness on this point. If we do not allow Christ to impute unto us that righteousness which the law demands, and to which only it can witness, then do we not appear in our own righteousness, which is unrighteousness?

It can be clearly seen that a righteous law can not witness to that which it does not demand, much less to that which is expressly contrary to its demands; as, for instance, Sunday ob-

servance. Sunday observance is not demanded by this righteous law; and when performed by any one, this law can not say, "You have done right; you have done as I told you. Therefore I witness that you have done as I require. I certify that you are right, or righteous." No; the law can witness alone to what it actually demands. It is impossible for it to witness to anything else.

As this is so, let us be sure to discard everything not demanded by this righteous law. This is the only safe way. Let all who profess faith in Christ lay off the filthy rags of unrighteousness, and put on the wedding garment of Christ's righteousness, that they may be accepted as guests at the marriage supper of the Lamb.

#### ASPIRATION.

WHEN earliest dawn the earth awakes,  
And nature from sweet slumber breaks,  
Her voice in joyful tune doth rise  
To meet the chorus of the skies,  
Then pray, love, pray.

That we may be with grace possessed,  
With fortitude and strength e'er blest,  
To meet the duties yet unknown,  
With which our path is thickly strown,  
Oh, pray, love, pray.

With faith in man, and God o'erhead,  
That we with eager feet may tread  
The devious ways our lives may run,  
From opening day to setting sun,  
Oh, pray, love, pray.

Though dismal shade our sky o'erspread,  
Or mercies manifold be shed;  
If joy or sorrow come, that we  
Our hearts attune for worship free,  
Oh, pray, love, pray.

When dawns for us life's closing day,  
And from earth's scenes we pass away,  
That faith may triumph o'er our fears,  
And joys immortal banish tears,  
Oh, pray, love, pray.

— M. N. Babb, in *Universalist Leader*.

#### WHY WAITING?

*Christian Herald.*

A BIT of church news comes to us often, to the effect that in such a place so many have been baptized, and so many more "are awaiting the ordinance."

Such an item is interesting, but what does it mean? That the gospel has been preached, and that converts have been thus made, and that such converts have been baptized, reads like a paragraph in the book of Acts. But the further words, that certain ones are awaiting the ordinance, read like something else than a New Testament passage. There are a number of places in the book where baptisms are recorded in connection with the labors especially of Peter and Paul, but no record that there were others awaiting baptism. On the day of Pentecost even, when three thousand presented themselves for baptism, there were none left over. All that gladly received the Word were baptized. Why should there be any left over in the present day?

It is suggested that the use of this expression in the transmission of church news means that the pastor and church are hoping that others who have shown an interest in the truth will soon come out and be baptized. But in such a case the expression is misleading; those others are not awaiting baptism, but awaiting conversion.

Or it may mean that the waiting ones have come into the rest of faith, but have not yet offered themselves for baptism; or that they have been received by the church for baptism, but the time for the ordinance has not arrived.

In such cases there lurks in the phrase "awaiting the ordinance" a more than faint suspicion that there is somewhere a lack of prompt obedience to the initial command that Christ lays upon the believer. Is not the luster of the lordship of Christ dimmed by making baptism a matter of convenience? The only reasonable ground of delay is lack of evidence of conversion.

#### THE TARRYING TIME.

R. G. S.

(Tahiti, Society Islands.)

"AND, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Why did not the Lord bestow upon his disciples the promise of his Father when he ascended?—It was because he could not trust them with it. There was a preparation which must first be made on their part, so he tells them to tarry at Jerusalem until they receive the promise. During this tarrying time did they sit with folded hands, waiting for the promise of the Lord?—Far from it.

We are told, in Acts 1:14, that "these all continued with one accord in prayer and supplication." The mind of the Lord was that they should return and prepare themselves for the receiving of the Holy Spirit. In Acts 2:1 we find the tarrying time expired. In verse four we find that they were all filled with the Holy Ghost. This tarrying time was a fitting-up time preparatory to the receiving of the Holy Ghost.

Brethren, where are we in the present tarrying time? If we have come to that time spoken of in Acts 4:27-29, of which there is not a shadow of doubt, then follows immediately what is stated in the rest of the chapter: "By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

Let each one ask himself these solemn questions, Am I where the Lord can trust me? What shall I do? The answer is found in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repent; and when we have done that, the mind of Christ and our minds will be the same, and we shall sell that which we have, and a mighty work will be done in a short time.

"THE honor that comes from God is lasting. To be heirs of God and joint heirs with Christ, is to be entitled to unsearchable riches,—treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance."



## LIVING BY FAITH.\*

EUGENE LELAND.

Four times in the Scriptures—once in the Old Testament, and three times in the New Testament—the statement is made that “the just shall live by faith.”

In a world where desolation reigns almost supreme in consequence of death written upon everything organic, where, in order to maintain even a semblance of life, the most rigorous and unremitting toil is necessary, it is a happy relief to be assured, from an authoritative source, that somewhere there is life; that some, at least, “shall live.”

Men love life. Yea, “all that a man hath will he give for his life.” I know that this statement originated from a somewhat questionable source; nevertheless the author told the truth for once, if never before nor since.

Yes; men do indeed love life; and it is true that they will gladly give all they have for their lives. But the life for which they thus willingly part with their possessions is but “a vapor, that appeareth for a little time, and then vanisheth away.” The hand of death may be stayed by one’s parting with his possessions, but it is only for a little time. The grim monster will return again, and sooner or later will claim his victim; for “there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.” And though a man may be willing to give all that he has for his life, he will succeed only in losing all that he has, including his life.

Life is worth more than “all that a man hath.” It is worth more than all that all men have. Yet the price of life is within the reach of all men; for all men may be just, and “the just shall live by faith.” Four times, as we have noticed, the word of God has said that “the just SHALL LIVE.” And though “there is not a just man upon the earth, that doeth good, and sinneth not,” yet abundant provision has been made whereby every man may become just. “Being justified by faith;” and “being justified freely by his grace;” for “by grace are ye saved through faith; and that not of yourselves: it is the gift of God,” there is no reason why any one should abide in death, or part with his possessions in order to secure life; for “the just SHALL LIVE by faith.”

Let us notice briefly the character of this life, and of the faith by which it is secured. “I am crucified with Christ.” It was Paul who said that; but should not I, the speaker, and you, the hearer, be able to say, with Paul: “I am crucified with Christ”? The fact that Paul could say it, is of no possible value to us unless from our own individual experience we know that what he said of himself is true also of ourselves.

In our school days we were sometimes required to read or recite in concert, the whole school reciting the lesson or reading the same thing together. I have often thought what a grand concert it would be if all the people of the world would say together, and say it truly, “I am crucified with Christ.” What a glori-

ous death dirge that would be to chant over expiring sin! It would be equal to that glad song of victory which all the ransomed hosts will sing when death and sin are forever banished from the earth: “O death, where is thy sting? O grave, where is thy victory?” Methinks that God, and Christ, and all the holy angel band would lend a glad ear to that triumphant dirge of death.

“Death!” I hear you say, “Death! We don’t want that! It is life for which we would give all that we have, not death! And such a death! It is the most painful, lingering death that one can die. We never could endure to die by crucifixion.”

Could you not? Christ could endure it, and Paul could endure to be crucified with Christ. “What then? are we better than they? No, in no wise.” My brother, crucifixion is the price of life! Are you unwilling to pay the price? But Paul has more to say about life than about death in the passage that we are studying, though I fear that the life of which Paul speaks, and the life which the devil said a man would give all that he has to secure, are two very different things. Listen: “I am crucified with Christ: nevertheless I LIVE; yet not I, but CHRIST liveth in me.”

Then, in order to live by faith, we are to die—to be crucified—with Christ, and he is to live in us. How much would “a man” be willing to give for that life? “All that a man hath”?—It will cost more than that, yet the price is not beyond our reach. But how few there are who, though they would gladly give all that they have for this present life, would be willing to give even a small portion of what they have for the life of Christ to be lived in them. Yet these same persons expect to live to all eternity in the kingdom of God.

My brother, let me tell you plainly that unless you live the life of Christ in this world, you will never get into the kingdom of God. And to live the life of Christ will cost you all that you have, and your life, too. That is the price. Are you willing to pay it? Listen again: “For whosoever will save his life shall lose it: and whosoever will lose HIS LIFE for my sake shall find it.” Are you willing to pay the price?

But Paul has yet more to say in the verse we are studying. He says, further: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

“The life which I now live in the flesh.” What is the meaning of that expression?—Is it not this: The things that I do; the work in which I am employed?—Evidently. Very well. Now let us substitute one of these expressions in the passage, and read it that way; “The things which I now do in the flesh I do by the faith of the Son of God.”

No violence has been done to the sense of the passage in making this substitution, and we are thus enabled to get a clearer understanding of it; but what is the significance of doing a thing “by the faith of the Son of God”?

To make this point plain we will consider another scripture. Jesus had cursed the barren fig tree. He had said to it: “No man eat

fruit of thee hereafter forever. And his disciples heard it.” Having heard what Jesus said to the fig tree, they ought to have had as much confidence and faith in the word of Jesus as he had in it himself. Jesus had implicit faith in the power of his word to accomplish the object for which it was designed. When he spoke, he never doubted for an instant that the word which he spoke would come to pass. When he said, “Let there be light,” he confidently intended that there should be light, “and there was light.”

So in the case of the barren fig tree. When he spoke the curse, he confidently intended that the tree should “wither away.” He had perfect faith that the power of his word would accomplish the death of the tree; and inasmuch as “his disciples heard it,” they should have had no less faith. But “in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.” Evidently this was said in surprise at seeing the effect of Christ’s words which he had heard the day before. Now mark the answer of Jesus: “And Jesus answering saith unto them, Have faith in God;” or, as the margin reads, “Have the faith of God;” that is, Have the same faith in the word of God that God himself has in that word.

Why, brethren, all life, animate or inanimate, is dependent on the word of God for its existence; but in the case of man, God has so related him to his word that his continued existence depends entirely upon his continued belief of that word. We are not to regard the word of God as having been written merely for the pleasure of the reader, to be taken up as one would take up a volume of poems or a newspaper simply to amuse one’s self, or to while away the hour. Neither should it be regarded as a set of requirements written out merely to gratify the arbitrary will of the Author.

There is not a single requirement of God’s word that does not have for its primary object the life of the person to whom it is addressed. Said Jesus: “If thou wilt enter into LIFE, keep the commandments.” And again, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” But in order to secure the life that the word of God is designed to give, it is necessary to believe the word implicitly,—to have the same faith in its life-giving power that God has in it himself. Hence the admonition before referred to: “Have the faith of God.”

Have we the faith of God? and are we living by faith every day? or does the word of God make but little impression upon our minds, and is that little soon forgotten? Do we think that a trifling deviation from the principles of the word of God on this point or on that will be of no serious consequence? Brethren, “be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.” Nothing short of implicit faith—“the faith which worketh by love”—“the faith of God”—will enable one to live.

To do a thing, then, “by the faith of the Son of God,” is to have implicit faith that the thing done is the very thing that Jesus Christ would have done were he to give directions in regard to the doing of it. It is to believe that the thing done is the very thing that Jesus Christ would be doing himself were he in my place. And, indeed, he is in my place; for “I am crucified with Christ: nevertheless I live; yet not I, but CHRIST LIVETH IN ME.”

Then for me to “live by faith”—to “live by the faith of the Son of God”—is for me to have implicit faith that the thing which I am doing is the very thing that I ought to be doing. That means much. It means that



many who now profess the name of Christ must either change their occupations or, at the least, engage in them for an altogether different purpose from that for which those occupations are now carried on; for it would be the height of presumption to imagine that Jesus Christ would be engaged in the occupation in which many are employed; or if, indeed, he were engaged thus, it would be for an altogether different object.

Not that the occupation is dishonorable, nor that it is not conducted in a proper manner; but when there are millions of souls perishing all about us, and when God has put into our hands the means whereby they can be saved, it is for us to forsake the nets and follow Jesus if we would "live by faith."

But if we are among those who are so situated that we can not forsake the nets *by faith*, let us *by faith* catch all we can with them, and *by faith* use the catch to help those who have *by faith* forsaken the nets and gone out into the world; and thus we shall all together "live by faith."

And to live by faith means more, much more, to those who are looking for the personal appearing of Jesus Christ the second time than it did to any former generation; for of them it is written: "These all died *in* faith [not *by* faith], not having received the promises." But we, brethren, do not expect to die in faith. We expect to "*live by faith*"—actually, literally LIVE. We do not expect to die at all. But in order to endure the living presence of Jesus Christ when he comes, and to continue to live in his presence after he comes, we must now live every moment *by faith*.

#### FULFILLING PROPHECIES.

E. H. CURTIS.  
(Atwood, Kan.)

SEVERAL weeks ago, in a so-called Protestant church, I listened to a sermon from the text, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The minister said, "For any one to disobey the civil laws in the least is nothing more nor less than anarchy;" also, "If a person disregards the laws of the government, he has no right to the protection of the government." This was spoken with special reference to Sabbath observance, meaning that if a person would not observe the first day of the week as the Sabbath, he should have police protection for his life and property withdrawn. Of course the speaker did not say that the man should have "life and property protection withdrawn," as he would not dare to put it exactly in that light. But if "he has no right to the protection of the government," what else could he have meant than that such police protection should be denied him?

A person does not have to look far into such statements as these to see the principles, which, if carried out, will lead to the fulfillment of the prophecies in "Great Controversy," page 615, which says: "It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated;" also of the statement, on page 625, where it speaks of the decree being issued by the various rulers of Christendom against commandment-keepers, withdrawing the protection of the government, and abandoning them to those who desire their destruction.

Another minister of the same denomination said to me, a few months ago, "A man who will work on Sunday is no better than any other criminal."

Thus we see that the minds of the people are being prepared to fulfill the scripture of Rev. 13:15: "And he had power to give life unto the image of the beast, that the image of the

beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

It is perfectly right to "render unto Cæsar the things which are Cæsar's," but it is just as true that we are to "render unto God the things that are God's," and there are some things that belong entirely and eternally to God. One of these things that are God's is the Sabbath; for he says, "The Son of man is Lord also of the Sabbath," and in Isa. 28:13 he calls the Sabbath "my holy day." Also in the fourth commandment he says, "The seventh day is the Sabbath of the Lord thy God." Therefore as the Sabbath is God's, and not Cæsar's, "we must obey God rather than men," and "render unto God the things that are God's."

The Lord has told us what man would do unto us, and he also tells us not to fear those things. Brethren, is it not better to suffer shame for his name, that we may rejoice with him, than to save our lives here only to lose them eternally?

#### IF I WERE ONLY WORTHY.

J. O. BEARD.

How many honest-hearted souls utter these words! How many feel that they are so weak and insignificant that they can do nothing! Perhaps it is their poverty that makes them feel unworthy to do anything for the Lord, or it may be that they have no education. They would be glad to do anything for the Master, if they felt that they were worthy.

But possibly the Lord does not weigh worth as some of us are apt to weigh it. We are prone to think that the man who can map out the course of the stars in their orbits, or who has studied much about animal and plant life, their habits, manner of growth, etc., is a "great" man. We are apt to say, when we listen to the musical tones of the orator, If I could talk as that man talks, I would be a preacher.

But is it true that the astronomer, the naturalist, the orator, or any other of what the world calls great men, is more worthy to work for the Lord because of his knowledge or ability? In what does their greatness consist? Can one of these great men change the direction of the wind? Can he melt the icy bands of winter, and cause the grass and flowers to grow? When he puts a seed into the ground, can he even make it sprout and send forth its shoots? When the heat of summer smites him, can he bring a cloud between himself and the sun to ward off the heat? Or can he cause it to rain that the drought shall cease, and the grass and corn not be withered and destroyed?

Some of them have thought that they could cause rain to fall; and a few years ago when the drought was severe, they spent many thousands of dollars in trying to do so. They might have known, before they tried, that they would fail. Read Ps. 65:9-13. It is God who does all these things. The clouds are "turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth." Job 37:12; also Ps. 104:13, 14; 147:15-18; Nahum 1:3-5.

If the wisest and mightiest of men can do no more (real, not apparent doing) than the most ignorant, their greatness consists only in knowing a little more about how and why some things happen than the man knows who has not studied. But if they ignore God and deity nature, as most of them do, and say that all these things are controlled by the fixed and unalterable laws of nature, then the most ignorant man, according to the world, who has learned from the Bible that God does these things, and that he does them "that all men

may know his work," has more true wisdom than has the wisest of this world's great men.

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28; Prov. 9:10. This is the measure of true worth, and that worth may be obtained by the poorest just as easily as by the world's great and mighty men. The Lord can make the tongue a learned one. Isa. 50:4. When Moses said he was "slow of speech and of a slow tongue," the Lord assured him that, having made man's mouth, he could put into it the proper words; and he finished with the promise, "I will be with thy mouth, and teach thee what thou shalt say."

God has used many humble instruments in his work. Amos said, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people." Though his occupations were those followed only by the poor, yet God chose him to do an exalted work.

Who has not read with pleasure of the mighty victory of Gideon and his little band of three hundred men? But Gideon was among the poorest of Israel. When God told him to deliver his people from the Midianites, he said, "Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house." Judges 6:15, R. V. That this was a statement of his poverty is shown by the way he answered the chidings of the Ephraimites. He said, "Is not the gleanings of the grapes of Ephraim [what is left after the crop has been gathered] better than the vintage [the entire crop] of Abiezer?"

It was not to one of the rich families, who had plenty of provisions stored up, that the Lord sent the prophet Elijah to be fed, but to a poor widow, who had only enough food for one small meal for herself and her son. 1 Kings 17:9-16.

It was a captive held as a slave, and she only a little girl, who carried a saving knowledge of the true God to the mighty general of the Syrian army. 2 Kings 5:3.

Truly, God has used "the weak things of the world to confound the mighty."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And again, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 57:15; 66:2.

He with whom the King dwells is worthy to associate with any of the King's subjects. And the King's trusted friend is worthy to be the King's messenger to any one to whom the King may choose to send him. It is not for us to ask whether we are worthy or not, nor to measure ourselves by some other man's ability; but to ask if the fear of the Lord is in our hearts, and if by his help we have departed from iniquity. True humility will always be accompanied with living faith.

To regard ourselves as unworthy will not be wrong, if we apply the feeling only to our own merits. But while we feel so concerning our own worth, it will be a sin if we do not also recognize that the presence of Christ our Lord, in our hearts, will make us worthy for any work to which he may call us. Then let us no more say, "If I were only worthy," but let us say instead, "Lord Jesus, abide in me, and help me to humble myself so thou mayest use me when and where it may please thee."

"Judicious labor will accomplish good results."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, E. 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.

STRIVING still for heaven and God,  
 Bowing low beneath the rod,  
 Nothing left but faith and prayer,  
 Casting still on him my care;

Finding still in him a rest  
 When by doubts and fears distressed;  
 Trusting still his guiding hand,  
 Though I may not understand.

—Mrs. Melissa Sollars.

#### SAVED BY FAMILIES.

MRS. S. M. I. HENRY.

JESUS said, "All power is given unto me in heaven and in earth. Go ye therefore." What did I hear?—"All power is given unto me. Go ye therefore." It is true that power belongs to Jesus,—all power in heaven and earth,—but what difference does that make to us? Why should *we* go? Let him who has the power go. We are weak, we have no power.

O heart of little faith! Of course no man ever says, I am very rich, go ye therefore and buy all you need; but have you not heard that His ways are not our ways? When he has something, it means much to all of us. It is like him to say, *Because* all power is given to me, *go ye*; for whatever is mine is thine. We are children of the same family, on equal terms, loyalty and obedience being equal.

"As many as are led by the Spirit of God, they are the sons of God," and "if children, then heirs; heirs of God, and joint heirs with Christ." Jesus could not have a right to one thing the equivalent to which does not belong to you if you and he are joint heirs. This is *law*,—law that would be recognized in any court. If Christ has all power, and you and he are joint heirs, all power also belongs to you.

Just as he, after fulfilling all righteousness, received all power, so shall you, when you have come into right relation to the law that is expressed not only in the decalogue, but in conjugal and parental relations, receive the Holy Ghost, which means power. When you eat and drink according to the light that comes to you, and therefore to the glory of God, then you are ready for that overflowing measure of the Spirit which means perfect health for every part of the being, and strength for delightful service. Then you are ready to go, just as Jesus went, and just as he bade you go when he said, "Go work to-day in my vineyard;" "go . . . preach;" go witness; go make known the things that the world must know; go to those who are in the dark, who are perplexed because they are ignorant. If you know anything, go tell it. Whatever you are that can represent the truth, go *be* it.

"Yes, Lord," answered some soul, "I would go. I long to go in thy name. I will go just as fast and as far as I can go."

Then came Satan's opportunity. He discovered among men and women a disposition to obey this command to go, and he tried to send them so far away, each from his own

heaven-appointed work, that they could never get back to it.

The instinct of activity is strong. Any normally constructed being must work at something somewhere. Consecrated activity makes the faithful laborer with God; unconsecrated, it becomes the instigator of that selfish, restless ambition that runs hither and thither, never satisfied or satisfying, always beginning and never finishing.

It is as important to finish as to begin. But before even a gown can be finished, there comes a time of earnest application and perseverance, such as is not altogether delightful to a selfish soul. It is somewhat of a character test to sit still and put in all the last stitches just as firmly and neatly as the first one; to stay instead of to go when one *feels* like going; to hold one's strength instead of letting it loose.

The "going" faculty must have adjustment. It must sometimes be *stayed* in order to be effective. And for lack of this adjustment we are now, as the world's long day draws to its close, awakening to the fact that there is a great deal that must yet be done before the night comes in which no man can work.

Many who have been most alert are spending valuable time in wondering how it can be that so many laborers leave so much yet to do. They have been trying to do the Lord's work, they have literally obeyed the word to "go," and have gone and gone and gone without any satisfactory result. Everywhere about their feet lies a waste of "unfinished business," and behind them often are tangles, mold, uncleanness, and ruin.

Christian people of every name stand appalled at the condition. Those who are in leading places in every church are wondering what is the trouble; and it is for the interest of each to know just what it means to *go* and to *work*.

S. M. I. H.

#### EXTRACTS FROM CORRESPONDENCE.

KNOWING that you have been a temperance worker, I take the liberty to ask a question, hoping that you can give me a few suggestions that may be of great value to us. What can we do to secure temperance in our village? It is a coal-mining district, and there are about three hundred inhabitants. About two hundred are men of several nationalities, and of these about ninety-five per cent use strong drink. The laws of our State are such that no one is allowed to sell intoxicating liquor here; but it is sold on what the people call the "blind tiger" system. When the law is enforced, the drinkers send and get liquor as private persons. It is used in nearly all the homes of the foreigners; and the larger per cent of the Americans use it. Many of the children of the foreign population are from early childhood taught to drink. Any suggestions you can give us will be greatly appreciated. If we can save one person from a prison and a drunkard's grave, we shall claim the victory.

The question that you ask is a very live and important one, and one which is not confined entirely to your own community. The best method that I know of for securing temperance in any community is to give the people the gospel straight. This is the one only antidote for the drink-habit; and it is the drink-habit that

keeps the saloon alive. The saloon lives on that by which men die. As to whether the antidote shall be applied or not, that must always be left to the free choice of the individual.

Those who will not accept the gospel can not be broken of any bad habit so that it will stay broken. To undertake to apply the civil law to this question is unnecessary, and must always be unsatisfactory; because anything that votes can do, votes can undo. You might secure the closing of the saloons to-day by vote, and find them opened by other votes to-morrow. Everything depends upon the personal demands of the individual man. If he will have whisky, he will have it whether it comes through the open saloon or the "blind tiger." As the liquor traffic is at work in your town on the "blind tiger" system, there is no way open to you except to try to convince the individual man of the evil of his course. This requires earnest, consecrated, personal labor,—gospel temperance work in the most practical, personal application. Organize into a working force all your people who are opposed to the drink traffic and habit; pray over it; get the inspiration of the Spirit of God; and go after these men with earnest determination to convince them of the evil of their course, and lead them to the acceptance of Him who alone is equal to this emergency; and by the same gospel, convince men of the iniquity and danger of voting to license the saloon, according to Isa. 5:22, 23. I know of no other effectual way of closing up a saloon. This will take self-abnegation, self-denial, and such consecration as no other line of teaching and preaching calls for.

S. M. I. H.

My opportunities for doing missionary work have been increasing ever since I responded to the call that Sister Henry made to our sisters. I conduct the Bible Circle readings with a brother's family and some others. Last week I had an unexpected experience. A Methodist woman, a sincere Christian, brought to me a young woman who was seeking the Lord. She asked me to help this young woman find the way, as she felt that she was unable to instruct her and give her needed help.

Several weeks ago I dreamed of seeing one of my unconverted sisters dead; and something seemed to say, You have always intended to write to her, but have waited for a convenient time, for circumstances to change so that it would be easy; but now it is too late. I at once wrote that dear sister the long-intended letter, not waiting to see if she were yet alive. By the Lord's help I was able to write a letter so full of the love and tenderness of God that it touched her heart. I had not thought that I could write such a letter. She wrote me, asking questions about the Bible; and I hope that she will be able to see the way before it really is too late.

#### REQUESTS FOR PRAYER.

A SISTER, who has been in the truth but a few months, requests prayer for her unbelieving husband, that his opposition may cease, so that she can freely unite with the little company of Sabbath-keepers where she is.

Two requests have been received for special prayer for sisters who have become insane. One was convinced of the Sabbath truth, but dared not obey because of opposition that pressed in on her from every side by her relatives. The other began to keep the Sabbath when she saw it was duty, but became confused by the opposition and influence of friends, and yielded to their entreaties, and gave up the truth; and this has been the means of bringing about the present sad state of affairs. She has a large family.

#### NOTICE!

A SISTER who is an invalid, and feels that she is not able to do much work for others, has volunteered to instruct any one who desires instruction in the rudiments of correct Christian correspondence. She herself is assisting in our correspondence work, and feels that she might in this way help others to do good in the same way. If any wish to avail themselves of this opportunity, they should write to the Office of Woman's Gospel Work, 271 W. Main St., Battle Creek, Mich., for name and address.



## SMILES.

CARRIE BUTCHER.

(Red Oak, Tex.)

A SMILE is such a little thing,  
And oh! so easy given;  
And oft-times bears upon its wing  
A love-lit ray from heaven.

Why should we smile on all we meet  
Outside the dear home portal,  
And scatter sunbeams at the feet  
Of every passing mortal,

Until we reach the very place  
Where loving smiles are needed;  
Then let the sunshine leave our face,  
And frowns come out unheeded?

O let us frown, if frown we must,  
On passing stranger faces,  
But hold a fund of smiles in trust  
To wear as sweet home graces.

## ETHEL'S RELIGION.

Ella Wheeler Wilcox.

ETHEL and Edith were twin sisters, but they were quite unlike in appearance and character. Ethel was practical, energetic, and ambitious, thoughtful in small matters, and sunny hearted. Edith was dreamy, romantic, and visionary, and given to melancholy.

Of late Edith had turned her whole attention to religious thoughts, had passed through a "conversion," and was now a member of the church, and a most devout one. Her father and mother were much pleased with her sincere feeling on this subject, and they encouraged her in all her benevolent aims and charitable works among the poor and needy, where she was most active. But Edith was very sad about one thing, and that was her sister's indifference to religious subjects. To be sure, Ethel attended church, and occasionally Sunday-school, but she showed no enthusiasm on the matters dear to her sister's heart, and Edith feared that she was as yet wholly unregenerate.

There were four younger children and an aged and invalid grandaunt in the family, and they kept no servant. This necessitated a great deal of hard work on the part of the mother and the twin girls.

One Sunday morning soon after Edith's conversion she had been pleading with her sister, while they made their toilets, to take a more serious view of religious subjects. Right in the midst of her most eloquent appeal, Ethel said, "Excuse me, dear," and hurried out of the room and down-stairs. She did not return, and Edith sat by the window in a deep reverie when the bell called her down to breakfast half an hour later.

The mother usually prepared the morning meal, and afterward the girls attended to the work of clearing up the dishes and washing them. Ethel was not at the table when Edith took her place, but presently she came in, bearing a plate of hot pancakes, her cheeks flushed and burning.

"You were very thoughtful, dear, to remember that we were to have cakes this morning, and that my headache always comes on if I am much over the hot fire," said Mrs. Gray, with

a smile. "Edith will prepare the next plate after this, and you may sit down."

But Edith was deep in a reverie, and did not hear until she had been twice spoken to.

After service that morning, Edith wished her sister to go with her to visit the poor and sick persons on her list.

"But I can not this morning," Ethel said. "I promised to read to auntie."

"Why, mother is there, and I am sure she will look after auntie."

"Yes, but mother is not feeling very well, and she has the children to entertain Sundays, when they are out of school, and that is work enough for one person to do. Then father likes to have her sit with him awhile on Sunday afternoons, so I feel it my duty to read to auntie. Some other day I will arrange to go to visit the poor with you."

Edith turned away with a sigh, and Ethel hastened home to her duties. It was only a few days later when Ethel made her plans to go with Edith into the poor district on a visit of mercy, and then to finish up the afternoon on a shopping excursion. She was pleased to see how Edith was welcomed in the homes of the poor, and gratified at the words of thanks and blessing that they bestowed upon her.

The sisters took a street-car to go into the shopping portion of the town, and sat down in the only two unoccupied seats in the car. Edith was talking very earnestly to Ethel about the necessity for greater interest in religious matters, and urging her to pray for an awakening of her heart, when she observed her sister rise up and grasp a strap on the opposite side of the car. At first she thought Ethel was annoyed with her conversation, and had taken this way to put an abrupt end to it; but just then she saw a tired old woman, burdened with a large basket of clean laundry-work, drop into the seat her sister had vacated, and she knew that Ethel had risen to give her the place. Ethel was always doing things like that.

When they reached the large dry-goods house where they were to do their shopping, they encountered a great crowd of people. It was nearly time for the store to close, and everybody was in a hurry.

Edith pushed ahead and passed through the great swinging door, when she heard a smothered cry from Ethel. Looking around, she saw her sister catch the heavy door with both hands just in time to save it from slamming full in the face of a woman who was entering behind Edith.

"O Edith!" cried her sister, as she hastened to her side, "you must be more careful about those doors; if I had not caught it just as I did, the lady might have been seriously hurt."

"I was thinking of something else," Edith replied. "You know I am seldom conscious of my surroundings; my mind is so full of other things."

When they had finished their shopping, and were again seated in the car ready to go home, Edith took out her Sabbath-school lesson and began to read it with great attention. She had turned diagonally in the car seat so as to get a better light on her book. The car was filling rapidly; and the people were standing from one end of it to the other, jostling and pushing and treading on one another's toes; Still Edith read on, absorbed. Presently she

whispered to Ethel: "Oh, how I would like to be more like our dear Lord! It is the only wish of my heart, my only ambition!"

An odd smile curled the corners of Ethel's lips, and she whispered, in her sister's ear: "I can tell you how to take one step nearer that goal right now."

"How? What do you mean?" asked Edith, astonished to think of getting spiritual counsel from an unregenerate sister.

"Why, by turning around straight in your seat, and making room for another person to sit down," Ethel replied. "You are selfishly occupying two seats while half a dozen persons stand. Our Lord would never have done a thing like that."

Edith flushed, and turned about in her seat, silent for a moment. A tired-looking woman dropped into the extra space, with a gentle "thank you."

"I was so intent on serious thoughts I did not notice," Edith remarked, after a moment.

"I know of no thoughts more worthy of one's attention than making other people feel a sense of brotherhood by thoughtful, unselfish acts," Ethel replied. "Any religion that does not include such acts is not the right kind. I may not be as devout as you in many ways, but this is *my* way, or I try to make it my way, of showing religion. I doubt if I shall ever be an enthusiast like you, and do so many great things or long for great sacrifices, but in my heart I feel deeply the love-one-another spirit of Christ, and I try to show this in my daily, yes, hourly, actions at home and abroad. Some of us must work in small ways, others in great actions, but it is not for either one to say the other is unregenerate or hard of heart."

Somehow after that afternoon Edith had very little to say about Ethel's lack of religion, and it was noticeable to all that she grew more thoughtful in small things, and looked nearer home for her duty. She showed, too, a spirit of true religious humility by one day thanking Ethel for what she had said to her.

"You made me see life in a new phase," she said, "and myself in a new and unattractive light. After all, it is the small courtesies and small kindnesses that go to make up the sum of life, and I was neglecting these to reach over and find some great duty."

## INTERESTING TESTS OF A HORSELESS WAGON.

The Autobain.

OWING to many inquiries received by the *Autobain* regarding the announcements of the Chicago company, heretofore made on the cover page of the magazine, and which have been renewed from month to month, but not fulfilled, the writer wishes to say that none of these promises are visionary, but that he himself has seen most of them performed. The delivery wagons of this company weigh seventeen hundred pounds, and are capable of carrying twenty-five hundred pounds at any speed desired. The writer himself has seen this vehicle do some apparently impossible things. For instance: A piece of timber, fourteen inches square, was placed directly in front of the hind wheel while the carriage was at rest. The power was then applied, and the wheel, brought up and over the block, dropped gradually, by inches, almost to the opposite side of the block, to within about an inch of the ground, but not touching it. The power was then reversed, and the wheel again mounted to the top of the block and down again to the other side. This was repeated several times.

Then a six-inch pipe was placed in front of the hind wheel, the wagon pulled up to the top of it, balanced there, and then the pipe rolled



by the action of the wheel, much as we have seen acrobats do the same trick on the stage. Then an egg was placed back of this pipe, in such a position that when the wheel dropped, it would rest on the egg. The wagon then dropped from the pipe onto the egg, cracking the shell until the white of the egg began to appear; then the power was again applied by the operator, and the vehicle drawn away without crushing the egg. Grades of fully thirty per cent have been negotiated in our presence, with a full load, and a stop made when half-mounted. The power was then shut off, only to be again applied, and the wagon again started up the incline.

What do these tests indicate? To the writer they indicate three things, the first of which is that the operator of the machine is one of the most expert who ever handled a lever. The next is that the vehicle, in the hands of one who can operate it, is under absolute control; and finally that the vehicle has all the power necessary or desirable. And, incidentally, it might be well to say that an expert is not necessary to its operation; for it really seems to be almost fool-proof. But probably the test given of breaking an egg could be performed only by an expert.

EVER remember, in thy youth,  
That he who firmly tries  
To conquer and to rule himself,  
Is noble, brave, and wise.

— *Bliza Cook.*

#### ANOTHER PLEA FOR THE CHILDREN.

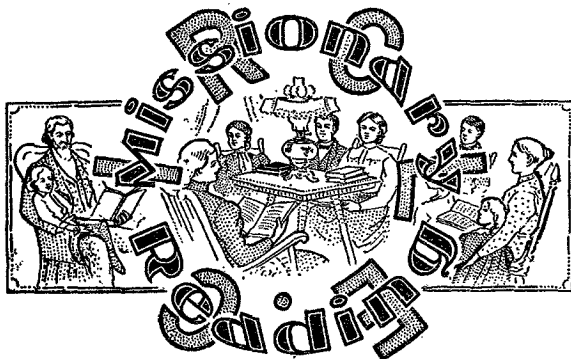
MRS. REBECCA R. STONER.  
(Keene, Tex.)

A PROMISE made to a child should be regarded as sacred. The habit of making promises to children when one does not intend to fulfill those promises is sinful, and has resulted in much harm. I will relate an incident: A little boy, whom we shall call Fred, was in the habit of running to the bell-man at a students' home each time the bell was rung, to inquire the time of day. The young man always answered kindly; but one day, growing tired of such constant questioning, he told the little fellow that he was going to buy him a watch. Fred ran into his mamma's room, and, with sparkling eyes, told her of the new watch he was to have, overjoyed with the thought of possessing such a treasure. His mamma felt pained to hear that the thoughtless young man had made such a promise; for she knew her boy would meet with a sad disappointment, sooner or later. She also felt sad to think of the bad impression that would be left upon his little mind, as, of course, the watch would never be given.

But Fred was doomed to meet with another and more bitter disappointment than the previous one. This time it was caused by one whom he thought almost perfect. His Sabbath-school teacher called on him one day, and, having been told that it was his birthday, promised to bring him a nice birthday present the next time she came to see him. Fred talked every day of the present, and watched daily for her; but when she did come, no mention was made of the promised present. After the door closed behind her, he could endure it no longer; and burying his face in his mamma's lap, he wept as if his heart would break.

Let us be careful that the silken cord of child confidence be not broken, and that we sow not seeds of distrust in the hearts of the children; but rather let us show them that we are trustworthy.

GERMAN capitalists have secured a railroad concession through Palestine and Mesopotamia to Bagdad and the Persian Gulf.



#### THE TRAINING OF WORKERS.

MRS. L. FLORA PLUMMER.

A FORMER article called attention to the use that might be made of Reading Circle meetings, in giving the members a training in conversing upon different points of faith, and in answering questions intelligently and without embarrassment. This week let us consider the plan of holding readings, which is the natural outgrowth of neighborly conversations upon Bible topics. The following quotations from "Gospel Workers," pages 339, 340, set forth the importance of this method of labor:—

The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God.

To all who are working for Christ, I would say, Wherever you can get access to the fireside, urge your way there. Take your Bible and open before the people its great truths. . . . The presentation of Christ, in the family, by the fireside, and in small gatherings in private houses, is often more successful in securing souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.

An extract from "An Appeal for Home Missionary Work," page 18, must have a place here:—

This is the way light is to be communicated, — by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth.

We are also given a suggestion as to the way in which the local members may receive an experience that will be to them a real training in this very work. A paragraph on page 101 of "Gospel Workers," is certainly just as applicable to the leaders in our churches, or to those who have charge of Circle meetings, as to the ministers to whom it is addressed:—

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he should educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers.

These quotations cover the ground quite fully, and we have the facts before us: First, the effectiveness of the Bible-reading plan in bringing souls to Jesus; secondly, that many, both men and women, may be developed into strong workers in this branch; and lastly, the duty of leaders to teach the members of the churches how to do this very kind of work, by arranging for them to do it in their meetings.

Now what better opportunity could possibly be afforded for carrying on just such a course of training for the brethren and sisters in the local churches than is afforded by the Circle meetings? The review of the lesson itself may be conducted as a Bible reading; and many of the lessons have side studies so closely connected with them that a few texts grouped together seem almost necessary. For illustration, take the lesson on the tenth chapter of Daniel. The whole chapter calls for an understanding of the ministration of angels. How appropriate, then, in reviewing that lesson, to have given a short Bible reading on that topic, connecting it with the lesson. Such work

should always be assigned a week in advance, and the review meeting should be held after the week is passed that is indicated for the home study of the lesson. In selecting members for special work of this nature, let the young and inexperienced have a part to act. In some cases it will be best also to name an older and more experienced member to assist in the study and preparation. If it is possible, the Bible reading should be given without notes or helps, using only the Bible. As the readings should always be short, the task of remembering the texts will not be great. The idea should not be to exhaust the subject, but simply to present a few scriptures in a connected way, and in such a manner as would be proper and convincing if presented to any one seeking information on that subject.

#### BEREAN LIBRARY STUDY.

(March 18-24.)

BEFORE beginning this study, review carefully Dan. 11:1-13, citing briefly the historical fulfillment of each point in the prophecy. In studying, do not try to grasp too many ideas at any one time. Take the lesson slowly, one point at a time. Think of it while you are about your work. Endeavor to fix the main points thoroughly in mind, so that you can call them up at will, and converse intelligently upon them.

#### Lesson 16.

(Dan. 11:14-19; "Thoughts on Daniel," pages 230-239.)

1. Describe the efforts made to "stand up against" the infant king of Egypt.
2. By what act is Rome introduced into the prophecy?
3. Trace the historical events foretold in verse 15.
4. When did Rome first become connected with the people of God? When and in what manner did that power complete the conquest of Judea?
5. By what means was Egypt brought under Roman influence?
6. Note the further history of Julius Caesar and his death, in fulfillment of verses 18, 19.

#### Review Topics.

1. Review briefly the history foretold in Dan. 11:1-19.
2. Review the character of Rome as described in Dan. 7:24, 25, and point out some illustrations of the truthfulness of the description, in the events of this lesson.
3. A few minutes might profitably be spent in studying points of interest concerning Egypt, a country made quite prominent in this chapter. See notes on the lesson in the *Instructor* of March 15.

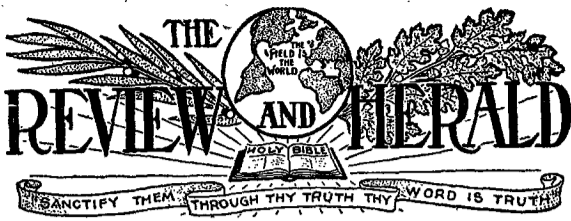
#### MARCH STUDY OF THE FIELD: PART III.

"Historical and Political China."

(Text-book, *March Magazine*.)

1. Give the events that led up to the "opium war." How long did this war last? and what were the terms of the treaty of Nankin?
2. When, and with whom, did the "Taiping" rebellion originate? After one year what change took place in the nature of this movement? Who stamped it out?
3. How was the toleration of Christianity in the Chinese Empire finally secured?
4. What commercial treaties were formed between China and the United States?
5. When was the Chinese Seclusion Act passed by the United States? Why was this step taken? What are our present relations with China?

"If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts."



BATTLE CREEK, MICH., MARCH 13, 1900.

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### THE THIRD ANGEL'S MESSAGE.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Such is the Third Angel's Message in itself. And what an awful thing it must be to "worship the beast and his image," when the doing of it brings such fearful consequences as are heresproken! What a wicked thing it must be for any one to "worship the beast and his image," when the warning against it must be put in such words as are the words of the warning in this message! And yet the worship of the beast and his image will be so widespread that the message of warning against it must be made universal in the words "if any man worship the beast and his image," etc.

The universality of this thing, and of the warning against it, is further shown in the fact that this angel follows the one of the eighth verse, and he follows the one of the sixth verse; and the message of the angel of the sixth verse is "to every nation, and kindred, and tongue, and people." And since the second and the third follow this one, these two as well as the first unmistakably must go "to every nation, and kindred, and tongue, and people." And since this threefold message, culminating in the warning of the third angel against the worship of the beast and his image, goes thus to every nation, and kindred, and tongue, and people, and the warning always and everywhere is against the worship of the beast and his image, this shows that the worship of the beast and his image will be found in every nation, and kindred, and tongue, and people.

This is shown in yet another way. In the record of the beast it is said: "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. If any man have an ear, let him hear." Rev. 13:8, 9. And of the other beast, which gives life unto the image of the beast, it is written that "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast." Rev. 13:12. These scriptures thus testify to the universality of the worship of the beast and his image.

The beast is possessed of power and "great authority," insomuch that "all the world wondered after the beast," and exclaimed, "Who is like unto the beast? who is able to make war with him?" And all this power and great authority are exerted to compel all that dwell upon the earth to worship the beast.

Then, when the other beast rises, which is instrumental in the making, and the giving of life to, the image of the beast, he, likewise, is possessed of great power, even as we have already read: "He exerciseth all the power of the first beast." And all

this power is put forth by this beast to compel all men to worship "the beast and his image."

Thus, each of these terrible powers in the earth, singly and both of them together, exert all their power, singly and unitedly, to compel all to worship the two, both singly and unitedly. And to what extent they go in the exercise of this power is shown in the description of the work of the image of the beast, which is made alive and active by the "other beast," which exercises "all the power of the first beast." On this it is written: "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast SHOULD BE KILLED. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:15-17.

Since, then, all this power, which is indeed all the power of the earth, is so exerted to compel all men to worship these terrible and terribly wicked powers, how appropriate it is that the first voice of the great threefold message should proclaim "to every nation, and kindred, and tongue, and people," "Fear God, and give glory to him," "and worship him that made heaven, and earth, and the sea, and the fountains of waters."

By this outline of the condition of things in the world, which makes essential the loud, warning voice of the Third Angel's Message, it is seen that in the time of this message there is a universal conflict between the powers of evil and the power of God. All the powers of "the beast and his image," actuated by the spirit of the dragon, "which is the devil, and Satan," are put forth to prevent all men everywhere from worshipping the true God. And because of this, and in view of the terrible consequences of such a thing, the Lord sends his great threefold message, warning all mankind against the terrible work of these powers, and calling upon all to worship him, the true God, who made heaven and earth, and the sea and the fountains of waters. From the scriptures relating to the case, it is evident that the contest is a terrible one. On the one hand is all the power and wrath of the beast and his image, persecuting unto death all who will not worship them. On the other hand is "the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," upon all who worship the beast and his image.

And there will be those who will not worship the beast and his image,—those who will worship him that made heaven and earth, the sea and the fountains of waters,—who will not receive the mark of the beast in their foreheads or their hands, but will keep the commandments of God and the faith of Jesus.

And these get "the victory over the beast, and over his image, and over his mark, and over the number of his name," and "stand on the sea of glass" before the great white throne, "having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb," which is the song of their triumph, through the power of God, over all false worship, over all the power of the beast and his image, exercised to enforce false worship.

Next week the study in the message will be, What Is the Beast? and What His Image?

The "higher criticism," which has thoroughly dissected the Old Testament, is now putting the same sort of effort upon the New Testament. In the January *Contemporary Review*, Dr. James Stalker says that "even orthodox German writers do not hesitate to characterize a saying of Christ as unauthentic, if it does not square with their own opinions;" and that "it is more than possible that within the next decade the Gospels may be issued from the press, printed in all the colors of the rainbow to indicate the different documents of which they are composed, as is happening to the books of the Old Testament at the present hour. The materials already exist in abundance for such an effort; and only a bold hand is required to appropriate them." Since faith comes by the word of God,

and since the word of God throughout is thus treated, did not Jesus do well to inquire, "When the Son of man cometh, shall he find faith on the earth?" Preach the Word.

The study on "The Return of the Jews" is crowded out this week.

### STUDIES IN GALATIANS.

Gal. 3:19.

"WHEREFORE then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

By each particular clause of this verse, considered by itself alone, we have found that the law of God—the ten commandments in written form, as given at Sinai, and as in the Bible—is the law that is pre-eminently meant, and is the only one that meets all the requirements of all the specifications so far considered. What now of this one—"till the seed should come to whom the promise was made"?

There are two laws referred to in Galatians. That is settled. They were both added; and they were both added because of transgressions. But which is pre-eminently the law referred to in *this place*, and its connection? That is the question here.

There are also two *comings of the seed*, which is *Christ*; and it is proper and fair to ask, *Which is the coming referred to here?* Why should any one settle and firmly fix *as the coming of this passage*, a coming that requires that a law shall also be settled and fixed *as the law of the passage*, which will not meet the requirements of the passage in its connection? That is what has been done; and it has been the great defect in the usual consideration of this passage of Scripture.

Those who are the enemies of the law of God in *any form*, and who would be glad to have it abolished in *every form*, but who do not know that that law could not by any possibility be abolished, have always wrung this verse in to do service in that terribly mistaken cause. *These* eagerly seize upon and settle it that the coming of the Seed here referred to is *the first coming* of Christ. They never look beyond the single clause: it is not to their interest to do so; because the only use they have for this scripture is that they may support their determination that the law of God is abolished. Thus the enemies of the law of God.

On the other hand, the *friends* of the law of God know that it is true that there was a law abolished at the first coming of Christ. And since here is a law that was added "till the seed should come," these friends of the law of God allow, and even settle upon, the claim of the enemies of the law of God, that *the first coming of Christ* is the coming that is here meant: THEN, and CONSEQUENTLY, *the law that was abolished* is decided to be the law here referred to. But it must be confessed that this is a weak way of getting at the thing. It bears on its face more the aspect of the begging of the question than of a real study and discovery of the truth as it is in the Word, *for the truth's sake*. As a matter of fact, there is nothing in the passage, nor anywhere in its whole connection, that suggests the abolition of any law. The *subject* is, Wherefore serveth the law? What is the purpose, the object, the aim, of the law?

But there are two *comings of the Seed*. There is another, the *second coming* of Christ as well as there was the first. Is it impossible that this *second coming* of the Seed should be the coming referred to in this passage? There are other similar expressions in the Scripture.

For instance, Eze. 21:27. Speaking of the removing of the diadem and crown of the king of Judah, it says: "I will overturn, overturn, overturn, it: and it shall be no more, until HE COME whose right it is; and I will give it him." What coming is this? The answer to this question can be given only by a consideration of the facts in the case. He came; but instead of receiving that crown, he received a crown of thorns; instead of being seated upon that throne, he was nailed to the



cross. So we know that that was not the coming referred to in the text, but that it is his second coming — seated upon the throne of his father David, and having on his head many crowns. Then it is that the kingdom of this world becomes "the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11:15, R. V. And that is the coming of him whose right it is, that is referred to in the text; and then it will be given him.

Again: it is written that the seed of the woman should bruise the serpent's head. That Seed CAME, and did not bruise the serpent's head; but himself was bruised instead. Isa. 53:5. And after he had come, and had thus been bruised, even to death; had risen again from the dead; and had ascended to heaven, — even thirty years after these things, — it was written: "The God of peace shall bruise Satan under your feet shortly." Rom. 16:20.

In Daniel 2 it is written: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. We all know that it is generally held by the ministers of the day that this was done at the first coming of Christ; that there the stone was cut out without hands, and is to roll on, and on, and on, until it fills the whole earth. But WE know that when he was here, he said, "My kingdom is not of this world," and "not from hence." John 18:36. And so we know that this scripture is fulfilled at his second coming.

Now, why should it be thought impossible that Gal. 3:19 should refer to his second coming? Look at the situation as it is in the text, with its context: "Till the seed should come to whom the promise was made." What promise? — The promise of the inheritance, unquestionably; as it is written: "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Thus it is fixed by the Word itself that the promise referred to is the promise of the inheritance. And whatever law it is that is here referred to, it is given, added, till He comes to whom the promise of the inheritance was made.

Now, at his first coming did he receive any of the inheritance? — No; no more than did Abraham, to whom, with him, the promise was made. He "had not where to lay his head." And of him it was equally true, as with Abraham, that he received "none inheritance in it, no, not so much as to set his foot on."

Notice, too, particularly, that the clause says, "Till the seed should come to whom," — not concerning whom, but TO whom — "the promise was made." That is, the promise referred to was made to HIM, personally; and not simply to somebody, concerning him. But it is fixed by the text that the promise is the promise of the inheritance. This promise was made to Abraham and to his seed, which is Christ; and this was done when the promise was made to Abraham. But, further, it was also done TO the seed himself in person, which is Christ. Read it in the second psalm: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Verses 7, 8. Here is the promise of the inheritance made direct to the seed, which is Christ.

Now, when is this promise fulfilled? And when something should be done, made, or instituted, "till the seed should come TO whom" that promise was made, then which coming would be the true and the only logical one that could be considered? — Plainly, the coming that would be at the receiving of the inheritance REFERRED TO IN THE PROMISE; and with which alone the promise is concerned.

Therefore, considering what the promise is plainly in the scriptures declared to be, — the promise of the inheritance, — and considering that this promise relates and pertains particularly, and above all, to his second coming, it is evident that the second coming of Christ, rather than his first, is the one referred to in the clause "till the seed should come to whom the promise was made."

And since, by every other clause of the verse, we have found that the law of God, as given on tables of stone at Sinai, and in the Bible, is the one pre-eminently referred to, and the only one that will meet all the specifications of all the clauses; and since the coming referred to in this clause is the coming in connection with the inheritance and the receiving of it, this settles it beyond all possibility of controversy that the law of God, the ten commandments, as given on the tables of stone and in the Bible, must remain in full force and obligation UNTIL THE SECOND COMING OF CHRIST and the end of the world. And we all know that it will not be abolished then.

It is always true that those scriptures that Satan fixes upon and uses most tenaciously to prove the abolition of the law of God are the very ones which, when truly grasped, are seen to most conclusively and most beautifully show its everlasting integrity and obligation.

Look at the subject further. The inheritance is the thing referred to in the promise. But with what is the inheritance connected? — Plainly, and only, with God's covenant with Abraham — the everlasting covenant. Notice in the context that "the covenant [that is, the covenant with Abraham, the everlasting covenant] that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise [the promise of the inheritance of that covenant] of none effect." Gal. 3:17.

As we have seen in a former study, the inheritance is the great thing in the covenant with Abraham, the everlasting covenant. Indeed, the covenant with Abraham was made by God in pledge to Abraham that he should inherit that which God had promised. For after God had promised it to him, Abraham said, "Whereby shall I know that I shall inherit it?" And, in answer, God made with him, and entered into with him, that blood covenant, in which he pledged his life that the promise of the inheritance should never fail. Gen. 15:8, 18.

And as we also found in the former studies, all that ever came in after that covenant was made, was, in blessing to men, to enable them to attain to the fullness of that covenant, and to the inheritance of which that everlasting covenant is the pledge. And this was exactly the object of the giving of the law of God on tables of stone on Mount Sinai, and in the Bible. For if men had kept that covenant, "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." The object of that law, thus written and given to men, bringing transgressions to a head, making sins abound, was and is that men might find the grace of Christ much more abounding, — that through him they might attain to the fullness of that everlasting covenant with Abraham, and so to the inheritance of which that covenant was and is the pledge.

And to allow the coming of the seed to whom the promise of the inheritance was made, to be the second coming of Christ, and not his first, — this gives opportunity for the law of God, in its written form, to fulfill its grand object, which is the bringing of men, through faith in Christ, to the fullness of that everlasting covenant. The fullness of that everlasting covenant is the righteousness of God — the keeping of "the commandments of God, and the faith of Jesus." And men must be brought to the fullness of that everlasting covenant in order that they may receive the inheritance, of which that everlasting covenant is the pledge.

That this view is the correct one, and is the truth of the matter, is emphasized by the fact that the everlasting covenant is not met in its fullness, in believers, until the second coming of Christ; that is, till the seed really comes to whom the promise of the inheritance was made.

One provision of that everlasting covenant is, "I will put my law in their inward parts, and write it in their hearts." And that provision will not be accomplished in its fullness until, by the Third Angel's Message, men are brought to the actual keeping of "the commandments of God, and the faith of Jesus;" so that the Lord, looking down from heaven upon them, can say, in perfect truth: "Here are they that keep the commandments of God, and the faith of Jesus."

Another provision of that covenant is, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:11. Although we are now living in the times of the new covenant as really as was Abraham, yet neither the world nor we have attained to that point where it is not necessary any more for any man to teach his neighbor or his brother, saying, Know the Lord. And this part of the everlasting covenant will not be met in its fullness until, through the blessing and power of God in the Third Angel's Message, the mystery of God shall have been finished. Col. 1:26, 27; Rev. 10:7.

It is not necessary here to take up all the clauses of the new covenant, one by one. These are enough to illustrate the truth that the everlasting covenant, the new covenant, the covenant with Abraham, which is the pledge of the inheritance that is promised to the Seed, is not met in its fullness in those who accept it, till the second coming of Christ.

And if this be not plain enough by the scriptures presented, or is not convincing enough, then read the following sentences from the testimony of Jesus, which is the Spirit of Prophecy: —

It was at midnight that God chose to deliver his people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the Third Angel's Message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law.

The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and the hour of JESUS' COMING, and delivered the EVERLASTING COVENANT to his people, he spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. . . . The wicked could not look upon them [the saints] for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image. — "Early Writings," pp. 145, 146.

The following quotation also, though containing in substance what is in the foregoing quotation, contains statements that make it worth printing in this connection: —

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness. . . . In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, "It is done." That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." . . . Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the faith of the Third Angel's Message come forth from the tomb, glorified, to hear God's covenant of peace with those who have kept his law. . . .

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. . . .

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The peo-

ple of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a *great white cloud*, its base a glory like consuming fire, and above it the *rainbow of the covenant*.—“*Great Controversy*,” pages 635–641.

And when the saints of God have thus attained to the fullness of the everlasting covenant, the covenant with Abraham; when the object of the giving of the law from Sinai, and in the Bible, has thus been accomplished, the law will *not* then be abolished, but will be *kept in mind*, in heart, in soul, just as it was by Adam, Enoch, Noah, and Abraham, when as yet there was “no necessity for it to be proclaimed from Sinai, or written on the tables of stone.” Instead of being then abolished, it will be observed and lived more fully and more perfectly than ever before by men.

And *this* is “Wherefore then serveth the law?” And *this* is why it is that “it was added because of transgressions, till the seed should come to whom the promise [of the inheritance] was made; and it was ordained by [the disposition, the grand array of] angels in the hand of a mediator.”

We are thoroughly convinced that more genuine study, and far more profitable study, can be put upon Galatians 3:19, and the rest of the chapter, and the whole book, by Seventh-day Adventists, than has ever yet been put upon it by us or anybody else.

#### SEE THAT YE REFUSE NOT.

“But ye are come, . . . to the blood of sprinkling, that speaketh better things than that of Abel.” Heb. 12:22–24. This is a part of the language of the apostle to the Hebrews, in which he is setting forth the great superiority of the privileges that Christians enjoy, over even those who were permitted to behold the wonderful display of God’s power at the giving of his law from Sinai.

“That speaketh better things than that of Abel.” Than what of Abel?—The blood of sprinkling. The apostle is speaking of mediation, and of the blood of sprinkling connected therewith. Abel, in his service of faith, had such blood. This can hardly refer to the blood of Abel’s body, poured out by the murderous act of Cain, which cried out of the ground to God for vengeance, as some seem disposed to apply it; whereas, obviously, it applies rather to the sacrifice that Abel offered of the firstlings of his flocks, by which he showed faith in a Redeemer to come, on which account he is said to have offered to God a more excellent sacrifice than Cain, God being well pleased therewith, and granting to him the witness that he was righteous.

What is this blood of sprinkling, so pre-eminent, to which we come?—The precious blood of Christ, sprinkled by him in our behalf before the Father, in the sanctuary in heaven. But if the blood that Abel offered typified the blood of Christ, and was an acceptable evidence of faith in him, why did not Abel, and all the faithful from his time on, have just as good service to offer to God in this respect as we have now?—We have that “better hope” mentioned by the apostle, in Heb. 7:19, in these words: “For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.” The law here spoken of, which made nothing perfect, is the same as the commandment of the previous verse, which he says had verily been disannulled for the weakness and unprofitableness thereof. And it was the ceremonial law that was thus described as weak and unprofitable; that is, it was inefficient, as the meaning of the word is; for it could not accomplish that which was necessary to be done. It made nothing perfect; it did not finish the work; it did not remove sin from the record and the heart; but it was the introduction to, or that which prepared the way for, the bringing in of a better hope; or, as the margin reads, it was the bringing in of a better hope. And by this hope we draw nigh to God.

All this has reference to Christ, by whose ministry and mediation we come directly to God, without the intervening offering of the blood of beasts, or the ministry of an earthly priesthood. The sinner,

to be sure, obtained, under that system, the pardon of his sins; but it was indirectly, through sacrifices, which were the means by which he took hold of the world’s one great Sacrifice that was to come. But the Christian dispensation has advantages over this, some of which the apostle points out in the texts already referred to. “For ye are not come,” he says, “to the mount that might be touched, and that burned with fire,” etc. Then, in Heb. 12:22–24, he says, “But ye are come, . . . to the blood of sprinkling, that speaketh better things than that of Abel.” The blood that Abel had to use has been already described. How is the blood under the new covenant better than that?—It is the blood that really takes away sin; and we are permitted to plead this blood, directly, and in reality, and not as something that was only a figure of this.

But in its blessed purpose, the Levitical law was a figure for the time then present, and an introduction to, and a preparation for, the “better hope,” the bringing in of which was to make something perfect, which all that had gone before could not do. On this interesting point of the bringing of a better hope, A. D. Huntington, D. D., says: “Here stands the anxious conscience; troubled, discouraged, looking up at the blazing standard, the commandment, and then looking back at its disorganized and miserable self; no way of bringing the two together. It needs a reconciler who shall not lower the law, but keep it, honor it, magnify it, and at the same time, lift up, forgive, reinvigorate man, and breathe into him a new life of the Holy Spirit. This is the bringing in of a better hope.”

All this was foreshadowed in the law, to be fulfilled in Christ, whose priesthood God had established by an oath. The Levitical priests, being mortal, could continue only for a limited time as individuals. And when one died, his successor, according to the law of descent, took his place; and thus there was a long succession of them. This is why a complete round of service was performed in the earthly sanctuary every year. It was in order that the same high priest might officiate through it all, and thus be a more fitting type of Christ, the world’s great high priest, who continues through the entire round of the unbroken service of the sanctuary in heaven. So the apostle can give us the comforting assurance that Christ ever lives to make intercession for us, and that he has an unchangeable priesthood, that can not pass to another. His ministration is not therefore broken up into limited periods, but he performs his momentous work of mediation in one continuous service once for all. He does not complete one round of service for one particular period, and for one special class or race of men, and then have another period of service and another probation for another class who did not have an opportunity in the first. No; he offers to all an opportunity now; and he is the judge of the amount of responsibility incurred by each one in regard to it, and to what extent he improves, or needlessly slights, the opportunity that is given him. So comprehensive is his work, and so complete is his power, that “he is also able to save them to the uttermost,” or, as the Greek reads, always, or for all time, “that come unto God by him, seeing he ever liveth to make intercession for them.”

Having thus set forth the wonderful provisions of the gospel, and the gracious invitations sent forth to win men to them, the apostle, very naturally, and in the most tender, earnest, and searching language, throws his whole heart into the following words of entreaty: “See that ye refuse not him that speaketh.” “O,” says the careless, indifferent friend of the world, “I will not refuse him; I will interpose no obstacles in his way; I will offer no hindrance to his work; but I simply do not care to have anything to do with him; I would not actively refuse or reject him.” Ah, friend, that is just what you are doing by the course you propose to follow. To neglect him is to reject him. To lie still on your oars is to go down stream.

“Simple neglect” is called, in verse 25, *turning away from him that speaketh from heaven*. There is no neutral, indifferent ground. Our great Captain himself says, “He that is not with me, is against me.” He that is the friend of the world is the enemy of God. There are but two standards—

that of Prince Immanuel, and that of the Prince of this world. Under the one or the other, we are all marching along and doing our military exercises. Under which are we? Many are wearing the uniform of the one army; but all that they do is in the interest of the other. Mere profession counts for nothing. That does not change character, which is the all-essential thing to be changed; for without holiness no man shall see the Lord. The Lord knoweth them that are his. Many profess themselves to be the friends of Christ, whom he could not recognize. They have not received his words, nor followed his counsel. They have refused “him that speaketh from heaven,” notwithstanding the apostle tells them to be careful to see that they do not do so. They are those spoken of in Matt. 7:23, concerning whom Christ says, though they profess to be his, “Then will I profess unto them, I never knew you.” “See that ye refuse not him that speaketh.” How could words throw us more intently and earnestly upon watchfulness and carefulness in reference to our real attitude to Christ our Saviour? See that you do not refuse him. Let it be your great and first care that you do not refuse him that speaketh from heaven. Study to know how much this includes, and how it can be obeyed.

The apostle then enforces his exhortation by an appeal to the other phase of the subject. The principle of wrath and retribution is the same under the gospel that it was in the ages before Christ. “In the recovery of men to God,” says an eminent writer, “this is one of the things most needed.” “Knowing therefore the terror of the Lord,” says Paul, “we persuade men.” If God should permit the world, for one brief moment, to hear the weeping and wailing of the hosts of the lost, as they meet at last their doom; to hear the universal groan, which Pollok so vividly describes, it would arouse the student from his books, chain to the floor the feet of the dancer at the ball, paralyze the arm of every soldier in the very height of the wild and insane strife of the battle field, rouse a slumbering world from their beds, bend the most stubborn knees, and extort from every lip the earnest cry, Lord, save! or I perish.

Still it is the *love* of God, and not his *terror*, that constitutes his marvelous power. To such as answer his heavenly call, God shows himself only as a loving Father, who would be loved by them, and love them forever. But to them who answer not to it, and, far more, who dare to abuse it, to all such he is still a consuming fire. How “much more shall not we escape, if we turn away from him that speaketh from heaven”? U. S.

**Puerto Rico is a possession of the United States;** and so is subject to the jurisdiction of the United States.

For more than a year the United States, by her officials, has governed the people of Puerto Rico. Those people are therefore subject to the jurisdiction of the United States.

The Constitution of the United States says: “All persons born or naturalized in the United States, and subject to their jurisdiction are citizens of the United States.”

Just now Congress and the national administration are, and for about two weeks have been, earnestly discussing the proposition, and the *House* has already decided, that, though the Puerto Ricans are subject to the jurisdiction of the United States, they are not citizens of the United States, because the *Constitution does not extend to Puerto Rico*.

In order to maintain this proposition, it is held that the term “United States” is restricted to, and is declared to mean, only the *States*; that it does not include the Territories at all; and that, therefore, the people of the Territories and of the island possessions are subject to the exclusive jurisdiction of Congress, and can never have any of the benefits of the Constitution *as of the Constitution*, nor at all unless Congress chooses to extend to them said benefits.

This procedure, if confirmed by the Senate, at once inaugurates, as a principle of the *United States government*, the principle of government *without the Constitution*. It at once sets Congress above the Constitution; and so makes Congress absolute everywhere except in the States.

The President of the United States admits that "if the Constitution of itself extends to every possession over which the flag flies," "it would be necessary to give up the Philippines;" and that "if the Supreme Court [by a decision] compels us to take the archipelago within the Constitution," he "will advocate abandonment of the islands."

Thus it is admitted on the highest authority that the new career entered upon by the United States can not be followed under the Constitution; but must be followed without the Constitution, or not at all.

This is precisely what we have said from the beginning. Every step that has so far been taken in this course, we have called attention to, and shown that it was in principle the abandonment of the Constitution. Now the matter has come to a crisis, and it is not only admitted but declared by the highest possible national authority. The whole country is awake. Congress is all astir. The Senate is now deliberating upon this mighty question in its crisis at the final parting of the ways.

Will the nation now consciously abandon its Constitution for empire and absolutism? With intense interest we await the answer which in a few days will be made by the event of national action. For when this nation shall "repudiate every principle of its Constitution as a Protestant and republican government," this national apostasy means speedy national ruin.



#### THE WISDOM OF BABYLON CAN NOT SAVE FROM DEATH.

We now come to the first of the three experiences in which the God of heaven revealed himself to Nebuchadnezzar, and through him to all the people of his realm. The faithfulness to principle on the part of Daniel and his companions, and their "skill in all learning and wisdom," as set forth in the first chapter, have prepared them to act their part in preaching the gospel of the kingdom in Babylon.

"And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation."

Only a short time after the Hebrew captives had completed their course of training at the court of the king, an opportunity was offered, in the providence of the Lord, to put to a practical test the value of such wisdom as was imparted in the Babylonish system of education as compared with the wisdom that God gives to those who are true to the principles of his kingdom.

"Nebuchadnezzar dreamed dreams." It is evident that he had the same experience more than once,—that the same dream was repeated, so that he was deeply impressed with it,—and then he could dream no more because "his sleep brake from him."

Unable to recall the dream, and yet impressed with the idea that it had a meaning of deep import to him, the king called for his wise men, those who professed to be trained in the methods of finding out secret things that were hidden from others. But their claims were now to be subjected to such a test as they had not had before. The God of heaven was directing affairs in such a way as to bring out clearly the wide contrast between the false and the true system of education, and to make

himself known as the only source of genuine wisdom. The dream, which had been taken from the king, was also hidden from them, and they were compelled to ask that the dream be told them.

"The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof.

"They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

"The king answered and said, I know of a certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof."

These professed wise men had been able to maintain their position as the sole channels of superior knowledge because no one had come forward to seriously question their claims, and no circumstances had arisen that had made the demand upon them for a real revelation of secret things. For the first time in their experience they were really required to make good their profession, and they themselves must now stand or fall with their system. But the wisdom and knowledge that were imparted by the Babylonish system of education would not stand such a test as this. Their wisdom was foolishness, and their system of education a fraud, and their only hope of success in maintaining confidence in their supposed revelations was that there should be no fair opportunity to test them. And so they asked that the king should show them before they show him; that he should furnish them with the key with which to unlock his difficulties. But the king could not help them, even had he desired to do so, and thus they were left to reveal the utter folly of their vaunted wisdom.

(This study concluded next week.)

W. W. P.

#### "WHAT DO THESE THINGS MEAN?"

DUTY is plain: the selling time has come if means is demanded to advance the cause and work of God, and can not be raised without selling your extra land and your extra houses. AWAKE, BRETHREN, TO THE CALL OF DUTY.—E. G. W., in REVIEW AND HERALD, No. 6, 1885.

Everything in the world is hastening to a finish. The world is throwing its whole soul into what it is doing, and it is making things move. Why, then, is it that many of God's institutions and enterprises are standing still or staggering right on the border line of eternity?—Clearly because we are not putting our whole soul into them to make them stand up stiffly for the truth, and move forward with power and life.

It is true that in many instances there has not been the best management. But there is only one thing that can be done about this now. That is to tell the Lord that we have been all wrong, and altogether repent of the evil, and go on and do better. It is no manner of use for us to stand still, and blame those who have had charge of things. We might not have done any better if we had been in their places. "Thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Those who have had the management of things are not the only ones who can be rightly accused of wasting the means entrusted to their care. All of us have been guilty of this to a greater or less extent.

In the Battle Creek College there has been mismanagement. God has reprovved it; and the men who were in it have freely confessed it, and have repented of it. Many of them are doing all that they can to make amends. They are doing this in a real, material way, sacrificing, and giving of their means. Now the Lord has spoken, and has said that

the debt on the college should be raised. This debt aggregates over \$70,000. As there are other colleges and institutions in other districts that also have debts, it is asked that the people of Michigan, Indiana, Illinois, and Wisconsin take upon them the raising of this debt. Come along, brethren and sisters, and let us do it! It will be a bright and joyful day when this debt, which is one of the oldest as well as one of the largest resting upon a Seventh-day Adventist institution, is lifted.

To lift this debt will mean for some persons to sell extra lands and houses. There are those among Seventh-day Adventists in the four States mentioned who do have extra lands and extra houses. Will these now sell these extra lands and houses, and relieve the suffering school? Or will they give these extra lands and houses to the school, so that it can sell them and free itself?

Here are a few paragraphs from "Testimonies for the Church," Vol. I, pages 174, 175:—

He [God] could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments; that as a great sacrifice was made to redeem them, they should act a part in this work of salvation by making a sacrifice for one another, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to James 5:1-3: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. . . . They give a little now and then to ease their conscience, but have not overcome their love for this world. . . . The work is closing; and soon the means of those who have kept their riches, their large farms, their cattle, etc., will not be wanted. I saw the Lord turn to such in anger, in wrath, and repeat these words: "Go to now, ye rich men." He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to now, ye rich men."

I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means, and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, "Go to now, ye rich men." Your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God.

Again, on page 152, are the words, —

Oh, the blighting influence that has been cast by men professing to be waiting for their Lord, and yet possessing large and attractive lands! The farms have preached louder, yes, much louder, than words can, that this world is their home. The evil day is put off. Peace and safety reign. Oh, the withering, blighting influence! "Cut loose, cut loose," were the words of the angel.

Let us all do all we can for the Lord and unto the Lord in this matter. We have before stated what Sister White is doing for the college, in giving all the proceeds from this school district, of a new and most valuable book that is coming out. Those in the school have done a great deal already, and are going to do more. Let all the people in Michigan, Indiana, Illinois, and Wisconsin make generous contributions, March 17, to relieve the college of its slavish burden. All contributions should be sent to P. T. Magan, College, Battle Creek, Mich.

ALONZO T. JONES, Pres. College Board.

A split has taken place in the Christian science body. A portion of the followers of Mrs. Eddy have revolted, under the leadership of the Washington News Letter, "and have established their headquarters at Boston. The chief grievance that they have against Mrs. Eddy seems to be that she claims the exclusive prerogative of educating Christian science teachers (at one dollar a person). The new school claims, of course, that its cures are much more wonderful and numerous than those of the Eddy school. It claims ten thousand members, and has organized about twenty 'churches.'"





**OUR INTERNATIONAL COLLEGE AT  
CURITYBA, BRAZIL, SOUTH  
AMERICA.**

It will certainly interest the REVIEW family to learn something of our educational interests in Brazil, as represented in the *Collegio International*,

in Brazil. My wife conducts the lower class, and is assisted in her work by our son, who is nearly nineteen years of age. Brother Waldemar Ehlers is the teacher of the middle class, while the teaching of the highest class devolves mostly upon me.

When Brother H. F. Graf opened the school, in June, 1896, it had but eight students. Soon the number increased to forty-four; and by April 1,

Brother W. Ehlers from Hamburg, Germany, to assist us. He is now sharing the work in the school with us. The number of students is steadily increasing. At the beginning of the school year we hope for additional numbers.

The Sabbath-school, which is also conducted in the same schoolrooms, has an average attendance of forty students. The Sabbath-school for the children is separate from the church Sabbath-school, the former being held from 9:30 to 10:30 A. M., and the latter beginning at 11 A. M. It is indeed a joy and a refreshing to be permitted to talk to the dear little lambs, from Sabbath to Sabbath, about the word of God. When the seed shall have grown, it will surely bear fruit to eternal life.

In the picture you will find my wife at my right hand, before the entrance gate. The one to my left is our son. At his side are our two boarders, the larger one having decided to devote himself to the work of teaching. Between these and the school children, is Brother Ehlers. The building belongs to the parents of our boarders, who have rented it



Curityba, Brazil. The photograph from which the accompanying picture was made, was sent by the head teacher of the school, Brother Paul Krämer, who has also furnished a short description of the origin and development of the school. He writes:—

The Lord has provided a commodious house of modern construction. The lower apartments serve as schoolroom, and we use the second floor as dwelling apartments. The attendance at our school is about one hundred and thirty. The pupils are divided into three classes. We have excellent educational materials at our command, perhaps better and more complete than has any public school

1897, the attendance had increased to seventy. A false brother, who was working at the school, caused a severe crisis, which made the further existence of the school doubtful. But the Lord gave us the victory. The world now gives our school a big testimony, and its work is praised everywhere. To the Lord alone be the praise.

Brother Stein, who conducted the school during the first year of its existence, went to Brusque, Sept. 1, 1897, to work as teacher in the church school at that place. I, assisted by my wife, then took hold of the school work in this place [Curityba], where the attendance had fallen away considerably. The Lord helped and blessed, and soon we called

to us at a comparatively low price. Dear brethren and sisters, do not forget to remember our school before the throne of grace.

This ends the description of the school as given by Brother Krämer. But since the photograph and the foregoing report were received, a German paper, *Der Beobachter* (*Independent German Paper for Brazil*), published at Curityba, was received at this Office, containing the following interesting remarks regarding the school:—

The examinations held at the International School were a most brilliant affair. The numerous specta-

tors were full of praise concerning the accomplishments of the school and the progress of the students. "Hats off before such accomplishments," said one of the listening parents. Another spectator asserted that the result of the examinations at other schools was far behind this one. The judgment of a competent critic was that the International School is not equaled by any other in Curityba. It was surprising to see what even the little A-B-C children could do. No questions and answers had been drilled into them beforehand, but there was unveiled a picture of the real ability and accomplishment of the children. With such an examination we are in full harmony. Quick as lightning the hands flew up, and answers followed promptly. Very seldom was it necessary for the teacher to give the students any help.

The exhibition of written work testified to the good discipline of the school. How neat the writing and exercise books looked! and in addition, there were many specimens of beautiful handwriting. The dictation papers, which were carefully examined by the guests, caused exclamations of surprise, owing to their correct orthography.

Connected with the examination was an exhibition of the teaching appliances and apparatus of the institution. Number and reading machines of the latest type and construction; for the study of geography a large number of the best maps; a tellurium, with presentation of the planetary system; a microscope, with many slides; and a number of instruments used in the study of natural philosophy, were admirably displayed. There is hardly another school in Brazil that can show such a complete assortment of apparatus for aid in teaching. . . . Taken altogether, the examination was a true success in every sense of the term.

In another letter, Brother Kramer tells how thankful he is that "God has given grace and strength so that the eyes of the whole city are directed to our school, and that the Lord will do wonders through broken reeds." May God help us all to be broken vessels, such as he can use to his honor and glory.

#### GERMANY.

FRIEDENS AU.—After the forenoon service, First day, January 7, in company with Brother H. Schubert, I left Berlin. We traveled ninety miles by train to Magdeburg. At 7 p. m. I spoke to our people in their meeting-room, which was well filled with attentive hearers. Brother Schubert was interpreter for me.

The next morning we took the train for Burg, fifteen miles East. There we met Brother Conradi, and we all went ten miles, by a narrow-gauge road, to Pabsdorf, a station a short distance from Friedensau. That is the name of the beautiful spot selected for the German school, food factory, and sanitarium. The word "Friedensau," in English, is "meadow of peace." It is a farm of fifty-five acres, mostly meadow land and grain fields. A beautiful stream of pure, soft spring-water runs through the place. There is a mill on the farm, run by water, which has two sets of stones, and one set of rollers for the "roller process" of grinding. A three-story brick food factory has been erected. Already a business has been started in the manufacture and sale of nut foods. On the ground floor of this building is a two-story oven, with a capacity for baking two hundred and twenty three-pound loaves; that is, three barrels of flour at one baking.

About one mile from this place is another tract of land belonging to the school. It consists of thirty-five acres; making, in all, ninety acres of good farming land worked by the students. In the large stone barn on the home place is a stationary thrashing machine. A wire rope band, running from the mill to the barn, supplies power for doing the thrashing. While at Friedensau, I saw the students thrash grain. The first baking of fifty loaves was done in the new oven, and it was my privilege to eat the first bread cut from a loaf of the oven's first batch of bread.

The school opened November 19, with seven students. There are eighteen now—all that can be accommodated at present. They represent seven nationalities—German, Dutch, Russian, Rumanian, Schleswig-Danish, French, and English. There are about fifty applications to attend the school as soon as room can be provided. Brother Lüpke is teacher in the school. During the two days I was there, plans were made for the erection of a large two-story brick structure for a sanitarium. A part of this building will be used for the school until a suitable building can be erected. Material for the sanitarium is being hauled to the grounds, and the work of building is to begin the last of March.

While at Friedensau, I spoke twice to the students and family—a congregation of about thirty. The

Lord's blessing is with the workers and the work there, and his providence is clearly seen in providing money to erect the buildings. May heaven's blessing rest upon this effort so to instruct persons of mature years that they will go forth as laborers to give this present truth to the millions of Europe, who shall through them hear the glad tidings of the soon-coming kingdom.

J. N. LOUGHBOROUGH.

#### LOUISIANA.

THE evening of Dec. 6, 1899, I left Jacksonville, Fla., for Alpharetta, Ga., where, in the spring of 1889, I held a series of meetings, which resulted in several persons accepting the message. In November, 1889, I organized a church with a membership of eighteen. At a subsequent visit I found them all faithful. There was a good interest in the town to hear again the message for this time. There being no suitable place for public meetings, the brethren and friends were called together to consider the advisability of erecting a church. All were agreed that this would be for the best interest of the cause, and over five hundred dollars was subscribed. Dec. 31, 1899, I had the privilege of being present at the dedicatory services of their church. The house and furniture cost nearly eleven hundred dollars, and the building was dedicated free from debt.

January 1, in company with Elder Brunson, I left Alpharetta for Graysville, Tenn., to attend the District Conference. Of all the general meetings I ever attended, this one at Graysville, January 4-14, was the most important, because of the solemn message delivered by the servants of God. The Lord was there in mighty power; and as the grand truths were being presented, light flashed into our hearts and dispelled the darkness.

At the Conference it was recommended that I labor in northern Louisiana. January 14 I left Graysville for my field of labor, arriving at Delhi, La., the fifteenth, where I remained two weeks. By invitation I preached twice in the Presbyterian church, and all listened with marked attention as I tried to set before them the truth as it is in Christ Jesus. I am sure that some good impressions were made.

January 30, in company with Elders S. H. Lane and N. W. Allee, I came to Bastrop. February 3 I began a series of meetings five miles east of Bastrop, in a country schoolhouse. From the first, the attendance and interest have been good; and a few persons have signified their intention to walk in the light of present truth, while others are undecided. Brother and sister Grant Priddy have been doing a good work in that neighborhood, and a few persons were already keeping the Sabbath. I praise the Lord for the privilege he grants me of laboring with him for the salvation of souls for whom he died.

M. G. HUFFMAN.



—It is estimated that Great Britain's war bill will be \$500,000,000.

—Germany has established post-offices in Smyrna, Beyrout, and Jerusalem.

—The ice jam at Niagara Falls is said to be unusually beautiful, extending close to Horseshoe Falls.

—There are 276 post-offices on the Island of Cuba, nineteen of which are in charge of Americans.

—Princess Salm Salm, of Carlsbad, Germany, goes to Chicago to organize a hospital corps for the Boers.

—It appears that the Bank of France and French capitalists have loaned money to England for the Boer war.

—The Molineux trial cost the State of New York a quarter of a million dollars, and cost Molineux's father \$100,000.

—Princess Stephanie, daughter of King Leopold, of Belgium, is disowned because of her marriage to Count Elemer Lonyay, of Hungary.

—The February gold output at the Cripple Creek, Colo., mines was double that of the same month in 1899, and it is believed that the output for the year will be \$40,000,000.

—Jack Chinn, a noted politician of Frankfort, Ky., who was with the late Mr. Goebel when the latter was shot, has sued a woman for \$25,000 for stating that she saw him shoot Goebel.

—Lord Roberts has 60,000 men near Kimberley, 40,000 in Natal, and 50,000 men in Cape Colony. The Boer force is estimated at 50,000.

—In the recent church census of Philadelphia, Pa., the fact was revealed that 25,000 persons had relinquished church attendance.

—March 7, by an explosion of gas in a coal mine at Longacre, W. Va., seventy men were entombed, forty of whom have been taken out dead.

—It is reported that Filipino conspirators paid General Lawton's slayer \$25,000 in cash for having done the deed, and that the entire thing was premeditated.

—On account of Scotch disapproval of his war policy, Lord Rosebery has resigned the presidency of the Scottish Liberal Association, which he has held for twenty years.

—March 6, in deciding a divorce case, Judge Lawton, of Pittsfield, Mass., declared Hawaii to be a part of the United States, and held that the three-months' limit of publication in this country, covered residence in Hawaii.

—The Uganda Railway telegraph line reached the Nile, at Ripon Falls, February 18, and was carried across the river, thus establishing telegraphic communication between London and the sources of the Nile.

—The British and Boer forces in South Africa are lining up for another battle, in the vicinity of Bloemfontein. It is thought that the level nature of the country will permit rapid flank movements by the British. The Boer forces are estimated to be from 40,000 to 60,000.

—Senator Spooner, of Wisconsin, recently introduced in the Senate a resolution for the establishment of schools of training for consular service, and appropriating \$25,000 for the expenses of a committee of seven to be appointed by the President to visit European schools of that character. This government was not founded upon borrowed European principles.

—March 2 President McKinley sent a message to Congress, recommending that \$2,095,455.58 collected as duties upon goods imported from Puerto Rico since the Spanish evacuation of the island, Oct. 18, 1898, be appropriated for the use and benefit of the island. The House accordingly passed a bill, by vote of 162 to 107, appropriating the money to be used as the President may designate.

—It is said that when Mrs. James A. Mount, wife of Indiana's governor, found that her husband, who is seriously ill, was to have addressed a farmers' institute at Greenwood, ten miles from Indianapolis, on the evening of March 2, she boarded an electric car, and arrived in time to make the address herself. Instead of reading the governor's paper, Mrs. Mount delivered an address of her own, on "The Mistakes and Possibilities of Rural Life."

—The first important strike among Puerto Rican laborers began February 26, when 500 men, who had been constructing a military road, quit work, marching into the town of Adjutantias, with waving banners bearing the inscription, "We workmen demand five cents an hour." The present rate of pay is three cents an hour, and the men complain that they have to work from sunrise to sunset for thirty cents. They were quiet and orderly.

—The Puerto Rican Tariff bill, amended so as to reduce the tariff from twenty-five per cent to fifteen per cent, and limiting its life to two years, passed the House of Representatives, February 28, by a vote of 172 to 161. Six Republicans voted with the opposition to the bill, and four Democrats voted with the Republicans for it. Each side made every effort possible to get out a full vote, six members being brought from beds of sickness, to vote.

—The Odessa correspondent of the London Times says that "the news of the relief of Kimberley and information that the Boers are retiring from all parts of the invaded British possessions in South Africa, have absolutely disconcerted the military party in Russia, and seem likely to deal a death-blow to the plans for taking advantage of British reverses in South Africa in order to carry out certain Russian designs concerning Persia and Afghanistan."

—Ali Ferrouh Bey, the Turkish ambassador to the United States, has obtained permission to take his wife to Washington. The Turkish minister to Stockholm, Sherif Pasha, took his wife to Sweden, but she was an Egyptian princess and daughter of Halim Pasha. The prohibition to Turkish diplomatists to take their wives with them caused, some time ago, the suicide of Saadullah Pasha, the Ottoman ambassador to Vienna. For twenty years he was separated from his wife and children, who remained at Constantinople, and, being unable to obtain leave of absence to be present at his daughter's marriage, he committed suicide.

—The two Montreal universities—the Laval and McGill—are attended by French-Canadian and by English students, respectively. Upon hearing the news of the British relief of Ladysmith, the McGill students made great demonstrations, which, in turn, were countered by anti-British demonstrations on the part of the Laval students. The French mob tore down a British flag, and sang "La Marseillaise," and "Les Montagnards." The McGill students came to defend the British flag, and general rioting followed. The Laval university was then visited by an English student mob, which succeeded in temporarily raising the English flag. It was quickly torn down by the Laval students, and substituted by the French tricolor. The Laval students finally repulsed the invading McGill students by turning the city water upon them. Many arrests have been made, and the militia has been called out.



—New York bankers are about to loan the Russian government \$25,000,000.

—Several coast towns of Mexico were recently destroyed by a tidal wave following an earthquake.

—Russia is about to lease a Persian harbor on terms similar to those of the lease of Port Arthur, China.

—Sixty natives were killed and 2,000 houses burned in Burma, to avenge the murder of two British commissioners.

—Inquiries are being made by the British government as to the possibility of securing 1,000,000 tons of bituminous coal in the United States.

—The British forces now occupy Stormberg. Thus General Gatacre has control of the railway westward to Middleburg, and can advance northward toward the Orange River.

—The British government has decided that Lord Pauncefoot shall remain as ambassador at Washington, indefinitely, owing to his "acute knowledge of the matters pending between the two nations."

—General Corbin, U. S. A., has just turned over to Mrs. Lawton, widow of the late Major General Lawton, killed in the Philippines, the fund subscribed by the people of this country. It amounted to \$98,432.07.

—Diphtheria has broken out at Phillips Academy, Andover, Mass., and "while the contagion has not yet reached alarming proportions, there is, nevertheless, cause for fear of a general epidemic among the students."

—A dispatch from Ann Arbor, Mich., says that President Angell, of the University of Michigan, "was suddenly called to New York City by a telegram announcing that his wife had suffered a stroke of apoplexy, and was seriously ill."

—The Puerto Rican tariff bill is still occupying the attention of the American people. Its discussion compels a rehearsing of the arguments in favor, and against, taking the island possessions within the jurisdiction of the Constitution of the United States.

—The new commission for the Philippine Islands is now completed, and consists of the following persons: Judge Taft, of Ohio, president; Dean C. Worcester, of Michigan; Luke Wright, of Tennessee; Henry C. Ide, of Vermont; Bernard Moses, of California.

—Desultory fighting continues in the Philippine Islands. General Bates, with a total force of 2,200 men, "has landed troops on the southeast, northwest, and southern coasts of San Miguel Bay, Cimarines province, to move on Nueva Caceres, in three columns." A number of Filipinos were captured, and also ammunition and thirty rifles.

—The British war budget, providing for the raising of \$300,000,000 war funds, was passed by the House of Commons, March 5. The amount is to be raised partly by borrowing and partly by increased taxation. Among the articles that will be extra-taxed are tea, spirits, beer, and tobacco. The British public will be "spared any approach to taxation on food."

—According to latest dispatches from South Africa, Lord Roberts has succeeded in clearing a path for his march on Bloemfontein. He has flanked the Boer position at Modder River, and forced the burghers into full retreat. His object is to first overrun the Free State, in order to oblige it to sever its relations with the Transvaal; he will then attack the Transvaal.

—On account of "a general report of threatening conditions in Central America," the United States Navy Department has ordered two war-ships, the "Detroit" and the "Marblehead," to proceed to Nicaragua and Costa Rica. It is feared that a "revolutionary expedition" in Nicaraguan territory is being organized, the purpose of which is to overthrow President Iglesias, of Costa Rica.

—As a counter to Mr. Sheldon's demonstration as managing editor of the Topeka (Kan.) *Capital* for one week this month, the Topeka *State Journal* will publish lay sermons during the same week, discussing "the duties of the clergy." Mr. Howe, the writer, will maintain that "the church is not keeping step with the progress of the press, and is losing its hold upon the people." This announcement has resulted in a boom for the *Journal*.

—A dispatch from Berlin, Germany, says that the German naval bill is creating quite a stir, and that its fate is seriously endangered. It appears that "the agrarians make their consent to the naval bill dependent upon conditions which, if accepted, would ruin German commerce and industry, and seriously injure trade relations with the United States." The emperor is thus placed between two fires—wanting the navy, and the attendant evils of the navy bill.

—Firms furnishing materials for building, for the Chicago market, have voted to close their plants until "conditions in the building industry of the city shall have changed for the better sufficiently to warrant them in reopening." The recent labor troubles have compelled them to conduct their business at a great loss since last October, and they can not afford to keep their plants open when there is no demand for their product. Thus 10,000 men employed in the "stone quarries, brickyards, and the plants furnishing lime, cement, rubble stone, coping, crushed stone," etc., are thrown out of employment. These, added to the 30,000 idle in the building industry, the 7,000 striking machinists, and the 3,000 on strike in other trades, make the total number of unemployed men in Chicago alone fully 50,000. These big firms will also close their branch offices in other cities.



### MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Michigan Sanitarium 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, at ten o'clock A. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

By order of the Board of Trustees.  
W. H. HALL, Sec.

### 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.

### TEACHERS' INSTITUTE AND SUMMER SCHOOL.

DEAR SIR: So much money is expended annually in making roads and constructing dikes—how is it that a little is not expended in paying one or two schoolmasters to instruct our poor children? God stands at the door and knocks; blessed are we if we open to him.—*Martin Luther*.

This was addressed to the Germans; it is repeated to Seventh-day Adventists.

Churches, select some competent person from your membership, and send him to Battle Creek College, for the institute and summer school. This term opens June 20, and continues ten weeks. Send for announcement.

E. A. SUTHERLAND.

### 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,  
O. D. RHODES,  
U. SMITH,  
L. MCCOY,  
S. H. LANE,  
J. I. GIBSON, } Directors.

### REVIEW AND HERALD STOCKHOLDERS, ATTENTION!

#### Proxies.

THE directors wish to call the attention of the stockholders to the notice of the annual meeting of the association, which appears on this page. 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 filed. The filing of proxies is made obligatory by Section VI of the Statute, which reads as follows: "Stockholders may appear and vote in person, or by proxy duly filed with the secretary."

There are a large number of old unrevoked proxies on file, made out, several years ago, to persons who formerly resided in Battle Creek, but who have gone elsewhere, and can not attend the next stockholders' meeting.

All such useless proxies should be revoked by the stockholders who issued them, and new proxies made out to some one who purposes being present at the annual meeting on March 26.

Please note that proxies issued by the shareholders of a religious institution are exempt from the war tax of ten cents. JNO. I. GIBSON, Sec.

### SPRING WORK IN THE BATTLE CREEK COLLEGE.

GOD brought us into the world because he has need of us. What is your part in the plan of salvation? Have you found your place? Having decided upon your calling, do you need a preparation?

A New Card System of bookkeeping, which has been developed in the Commercial department, is now practically completed, and will be taught during the spring term. The college is now able to offer better advantages in this line of work than ever before. As many as possible should avail themselves of this opportunity to gain a practical knowledge of this important subject.

Every young person should be a missionary of some character. If you wish to canvass for our denominational works or for *Good Health* publications, now is your opportunity to attend a canvassers' class. E. P. Boggs and Dr. Froom have the work in Battle Creek College for the spring term, beginning March 14.

Special attention will be given to the church school work. "It is the noblest work ever committed to men and women to deal with the human mind." Teachers need special preparation. If teaching is your calling, come now. Correspond with E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

### 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, postpaid:—

Hattie Haywood, Shelton, Wash.

Chas. N. Eastman, Marietta, Tex.

Nettie Winter, Box 471, Joplin, Mo.

Mrs. D. A. Fitch, 1400 Division St. Burlington, Iowa.

George Rice, 178 Alfred Ave., Winnipeg, Manitoba, 1,000 papers weekly.

L. A. Spring, 1023 River St., Canon City, Colo., *Review*, *Signs*, *Sentinel*, *Instructor*, *Little Friend*.

### 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.—Situation on a farm with a Seventh-day Adventist, for eight months. Address E. L. Weeks, Box 42, Simpson, Minn.

WANTED.—A strong boy from 16 to 18 years old for general farm and garden work on or before April 1. Address D. W. Bolter, Enfield, Mass.

WANTED.—To correspond with reliable S. D. A. dentist. One of the best openings on the Pacific Coast. Address J. A. Reid, 200½ Third St., Portland, Ore.

WANTED.—Friends to solicit clothing and bedding for the needy. Send such supplies to Greater New York Medical Mission, 43 Fulton St., Brooklyn, N. Y.

OPENING FOR A YOUNG WOMAN.—There is at present an opening for one of our young sisters, of good health, and adaptation, as well as a burden, to do something for children, to connect with our Life Boat Mission Nursery and Kindergarten in Chicago. Any one interested in this should address, at once, W. S. Sadler, 1926 Wabash Ave., Chicago, Ill.

A GOOD home for some sister with one or more little children can be obtained in a S. D. A. mission school at Occoquan, Va., if she can teach organ or violin music, and the common branches; and especially if she loves to lead little children in the spiritual way. We have a healthful and beautiful country, and lands can be bought for from \$5 down to \$2 per acre. Address W. W. Giles, Occoquan, Va.

## Obituaries.

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

HAYS.—Died near Mt. Pleasant, Tex., Feb. 19, 1900, Brother W. A. Hays. He died in the hope of the first resurrection. JODIE MATTHEWS.

RHOADS.—Died at Birdsboro, Pa., Feb. 13, 1900. Sister Rebecca S. Rhoads, aged 73 years, 11 months, 19 days. She sleeps in Jesus. Funeral text, Isa. 60: 19, 20. S. S. SHROCK.

DOOLITTLE.—Parriss Ellis Doolittle was born in Cattaraugus County, N. Y., Jan. 20, 1836, and died Dec. 14, 1899. He united with the Seventh-day Adventist church in September, 1899. Words of comfort were spoken by the writer, from Prov. 14: 32. N. W. KAUBLE.

MOCK.—Died at Bellville, Ohio, Jan. 28, 1900, of peritonitis, Jeremiah B. Mock, aged 71 years, 8 months, 26 days. He was converted, and, with his wife, united with the Seventh-day Adventist church at Bellville in 1867, and remained in fellowship until his death. Words of comfort were spoken by the writer, from 2 Cor. 1: 3, 4. H. H. BURKHOLDER.

MAVITY.—Died at St. Helena, Cal., Jan. 16, 1900, my daughter, Kate Amelia Mavity, aged 41 years. She was employed at the Pacific Press for several years. Four years ago she came home in poor health. Treatment at the sanitarium partially restored her; but a few months ago she began to fail rapidly. Funeral services were conducted in the Adventist church by Elder St. John. MRS. AMELIA W. MAVITY.



Send in your order at once; for the price will be advanced April 1, 1900.

Good Form and Christian Etiquette

BY MRS. S. M. I. HENRY.

In this volume is expressed the ripened thought of the author's many years of experience in Christian work, testing the grand principles of Good Form and Christian Etiquette that were woven into her life and labors...

How to acquire good form and be yourself perfectly natural and at ease in your own home or the home of your friend, at your own table or the table of your friends, at church or the social gathering, public or private...

The "Good Form" of the business or professional man of the world must be as faultless as his full evening dress. Christians can not afford to be less careful socially than worldly people.

"Good Form" is not a book of rules to be committed for any special occasion, but contains principles to be woven into your character for eternity.

After April 1, the price of the 15-cent book will be 25 cents, and the 25-cent book will cost 50 cents. These prices will be subject to subscription book discounts, as the book will be sold largely by our canvassers.

The work contains 150 pages; purple felt cover, orange title; price, 15 cents. Blue, flexible cloth, gilt top, 25 cents, postpaid. Remember that after April 1 the prices will be 25 and 50 cents respectively.

Send your order to your tract society, or to the REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH.

WORDS OF COMMENDATION.

I am much pleased with the little booklet "GOOD FORM AND CHRISTIAN ETIQUETTE." Its pages are replete with good advice on subjects of everyday interest.

MRS. E. E. KELLOGG, Supt. Child Culture Circles, World's W. C. T. U.

I have examined it with great care and interest. It is certainly a very practical contribution to the literature on etiquette.

MARY WOOD-ALLEN, M. D., Supt. Fidelity Dept. World's W. C. T. U.

Shall be more than glad to use every right endeavor to give "GOOD FORM AND CHRISTIAN ETIQUETTE" as wide a circulation as possible...

J. W. LOUGHHEAD, Principal Mt. Vernon (Ohio) Academy.

"GOOD FORM AND CHRISTIAN ETIQUETTE" is certainly a novelty in its line. It is a neat little volume, written in a pleasant, simple, and dignified style...

OUR FIRST CIRCULATING LIBRARY.

BROTHER W. G. NETHERY and his brother, who reside in Buffalo County, Neb., on a large fine-blooded stock farm, have been much concerned in regard to the importance of the circulation of our literature...

But owing to the fact that their farm and business demanded their personal attention, it was impossible for them to engage in house-to-house canvassing, thus carrying our good books to the people...

Their plan will be to loan these books to their neighbors and friends for three months, perhaps charging a small rent for their use, sufficient to cover the wear.

This is the first Circulating Library of our literature that has ever been started by our people, so far as we know. However, many of our brethren who are situated very similarly to the Brothers Nethery...

A letter addressed to the Missionary Department of the Review and Herald Publishing Company, Battle Creek, Mich., will bring you an outline of the plan for the distribution and the collection of the books...

NEWS OF RAILWAYS.

THE Grand Trunk Railway shops at Point St. Charles have been one of the busiest parts of this great railway system during the year 1899. Full time has been the rule, and a large number of engines and cars have been turned out...

Several first-class modern coaches of the 800 series were built, and are running over different parts of the system. These coaches have been praised by all who have seen or traveled in them...

Other cars turned out of the Montreal shops were 230 box, 200 flat, 153 coal, all of a capacity of 30,000 tons, and 50 cinder cars.

On the middle division two of the latest and most approved dining cars replaced those of a more ancient pattern, and these cars are the admiration of the most fastidious.

Among the repairs that have been done in the Point St. Charles shops the following are of interest: 916 passenger cars and 4,572 freight cars; 3,240 freight cars were equipped with M. C. B. automatic couplers and Westinghouse air brakes.

From the motive power shops situated at Point St. Charles, the following engines were built and placed in service: six ten-wheel large passenger locomotives, six eight-wheel large mogul locomotives for hauling freight, and ten locomotives of smaller type.

At the present time the motive power shops are in the throes of a busy season, and hundreds of men are to be seen working on the 24 large mogul locomotives, which are now in course of construction.

The Grand Trunk Railway of Canada has adapted the new Mine cushion truck brake, for use on its passenger rolling stock. The improved appliance will be attached to through trains service stock at once.

The Peril of the Republic

IT IS

A Review and Herald Book

It Reviews great events now passing. It Heralds momentous events about to occur.

You can not get this history anywhere else, You must not miss it, for it is in the Third Angel's Message for to-day.

If you wish a live book that will interest the people of the world, get a copy of the "Peril of the Republic." Read it, and lend it to your friends.

It contains 11 chapters, 196 pages, beautiful cover design, substantially bound in cloth.

PRICE, \$1.00, POSTPAID.

Send your order to your tract society, or to the REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

Table with columns for WEST-BOUND FROM BATTLE CREEK and EAST-BOUND FROM BATTLE CREEK, listing train numbers, destinations, and departure times.

MICHIGAN CENTRAL

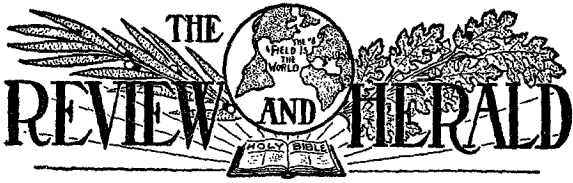
"The Niagara Falls Route."

Corrected Nov. 19, 1899.

Large table with columns for EAST and WEST, listing train numbers, destinations, and departure times for various stations.

Daily. Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

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



BATTLE CREEK, MICH., MARCH 13, 1900.

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

THE *World's Crisis* has changed its name to the *Advent Christian Messenger*. It has also changed the style of its make-up; and much for the better.

THE Cubans of Havana vigorously protest against the appointment over them of that Monsignor Sbarretti who was taken from a position in the Apostolic Delegation at Washington, and appointed to the bishopric of Havana because of his exceptional "knowledge of the American Constitution." The Cubans wish a Cuban bishop. But that would not suit Rome now: a Cuban bishop might sympathize with the Cubans' aspirations to liberty; and she can hold her power better by a bishop altogether her own — and especially one who is such a good interpreter of the United States Constitution as this Italian is advertised to be, and whose interpretations can be backed up by the United States government.

THE Chinese minister to the United States says that "in all the ports and important centers of the East the English language seems to hold a position in the school and in the countinghouse such as no other language can claim. It is spoken in the streets of Shanghai, as well as in those of Hong-Kong. It is taught in the schools of Yokohama, as well as in those of Singapore. Chinese, Japanese, Germans, Russians, and Frenchmen alike make use of it in their business offices, in their clubs, and in their family circles. In short, it may be called the commercial language of the Orient. Signs are not wanting that point to its ultimate adoption as an international language." And what is all this, but an excellent open bid for the Third Angel's Message to be carried speedily to China? Who is ready to go? Who is getting ready to go?

Do you wish to help on the religious liberty work? You can do so at small cost. If you are a member of the Religious Liberty Association, send twenty-five cents for the *Religious Liberty Library* for one year. If you are not a member, send \$1.25 and become a member, and receive the *Library* for one year. If you are not a member, and do not wish to become so, send the regular subscription price, 50 cents. By becoming subscribers to the *Religious Liberty Library* you aid the association in sending out at pound rates to those not acquainted with these principles just as many more copies as there are subscribers. Send at once to the Religious Liberty Association, 750 Monon Bldg., Chicago, Ill. Send two-cent stamps, or postal order.

#### PROF. E. B. MILLER

died of consumption, at Battle Creek, Mich., March 1, 1900. He was born in Carroll County, Ohio, Dec. 15, 1855, and removed with the family to Burlington, Mich., in 1862. He was baptized by Elder John Byington in 1869. He entered Battle Creek College on his eighteenth birthday; from which he was graduated in 1879, receiving the first degree ever granted by the college. He then taught in Battle Creek College until 1892. In the early part of 1893 he went to South Africa, and had charge of the college at Claremont until 1895, when he returned to America. He then taught in Walla Walla College until April, 1896; then went to Union College, College View, Neb., and was president of that institution until the close of the school year, 1897. On account of failing health, he then went to Colorado, and remained a year, when he returned to Union College, to teach; but on account of failing health, he was, in two weeks, obliged to cease work. He then went to Asheville, N. C., where his health seemed considerably to improve; and in June, 1899, he went to Boulder, Colo., with the expectation of being able to conduct a school for poor children unable to pay school rates; but, on account of still failing health, was obliged to surrender this design. The Monday preceding his death he returned to Battle Creek, where he died, as stated, Thursday, March 1. Sabbath, March 3, at 3 P. M., a large congregation of friends, in both college and church of Battle Creek, assembled in the Tabernacle, to attend the funeral services, which were conducted by Elder E. J. Hibbard.

#### NEXT WEEK

the study on the Third Angel's Message will be, What Is the Beast, and What His Image? Everybody should know this, so do not let your subscription expire, and you miss this important study. And are there not friends and neighbors whom you would like to have know it? Please see that they have an opportunity.

WE are sure that all the REVIEW family will be glad to read the news conveyed in the following words of Dr. D. H. Kress, taken from a private letter dated Nice, France, Feb. 20, 1900:—

"I understand that the report has gone forth: 'An evil disease . . . cleaveth fast to him: and now that he lieth he shall rise no more.' I am glad to inform you that although death seemed to stare me in the face, God in mercy has granted me a new lease of life. I can see sufficient cause for all my sickness. . . I have learned many valuable lessons the last two months. I have been compelled to take time to think. . . The burden of my prayer has never been merely for health; but for a Christlike character, that I might be able to carry forward the work in the right spirit. Otherwise death was preferable. The fact that God is giving me health, gives me the assurance that he has heard my cry after waiting patiently for him."

#### ANOTHER STANDARD BEARER FALLEN.

DR. HORATIO S. LAY died in Battle Creek, Mich., at the home of his grandson, Roy L. Pierce, Feb. 25, 1900. Another faithful and tried servant of the Lord, a firm believer and worker in the Third Angel's Message, has been laid away to rest till the Life-giver comes.

Dr. Lay was born July 18, 1828, in Cambria, N. Y. At the age of ten years he, with his father's family, moved to Erie, Pa. Having a strong desire for an education, he improved the first opportunity, by invitation of a physician to enter his office, where he advanced rapidly in the study of medicine. In time he entered the Western Reserve College at Cleveland, Ohio, where he was graduated with high honors. Following this he was graduated at the Detroit Medical College. He came into western Michigan, and settled at Allegan, where he began the practice of medicine.

Dr. Lay was married to Miss Julia M. Barber, Dec. 18, 1852. He was successful in his profession; but after ten years, on account of his wife's poor health, he took her to the "Home on the Hillside," at Dansville, N. Y., where she could have the treatment of that institution, conducted by Dr. Jackson. She was benefited; and he gained a knowledge of the value of water treatment, diet, and other means of helping the sick, and of maintaining good health. After three-years' stay in that institution, he returned to Allegan, Mich., but was soon called to open and superintend the Health Reform Institute at Battle Creek, Mich., now grown to the world-renowned sanitarium. The *Health Reformer* began to be published, of which Dr. Lay was chosen editor, the first number being issued in August, 1866. He remained here four years, and then returned to Allegan, and resumed the practice of medicine. In 1880 he moved to northern Michigan, and settled in Petoskey, the famous Michigan resort.

About 1856 Dr. Lay, under the labors of Elder M. E. Cornell, heard and accepted the doctrines of the Bible as taught by the Seventh-day Adventist Church. In 1884 he laid down the practice of medicine, and entered the ministry, becoming an efficient laborer in the Michigan Conference. Kind hearted, humble, and retiring in disposition, he found many friends, some of whom accepted Christ and his truth. In this work he was faithful in duty, at times even going beyond his strength.

The loss of his faithful wife, in 1893, the breaking up of his home, and failing health, were some of the trials he had to meet. A little more than two years ago, through a severe attack of *la grippe*, consumption fastened upon him. As a result of his temperate habits of life, he was enabled to keep up and do some work till this winter set in. He gradually failed, yet was hopeful, having a cheerful trust in God. He peacefully fell asleep in Jesus at 10 A. M., Sunday, Feb. 25, 1900, at the age of 71 years, 7 months, and 7 days.

He leaves four daughters to mourn their loss, but they sorrow not as those without hope. The funeral was held Monday, at 1 P. M., at the home where he died. The remains were accompanied by relatives to Petoskey, where he was buried by the side of his wife.

I. D. VAN HORN.