

The Advent **REVIEW** AND SABBATH **HERALD**

HOLY BIBLE
Wm. Groff

THE FIELD IS THE WORLD

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

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HE HEARS.

Thy thoughts are good, and thou art kind,
E'en when we think it not;
How many an anxious, faithless mind
Sits grieving o'er its lot,
And frets and pines by day and night,
As God has lost it out of sight,
And all its wants forgot.

Ah, no! God ne'er forgets his own,
His heart is far too true;
He ever seeks their good alone;
His love is daily new;
And though thou deem that things go ill,
Yet he is just and holy still,
And all things he can do.

The Lord is ever close and near
To those who keep his word;
Whene'er they cry to him in fear,
Their prayer is surely heard;
He knoweth well who love him well;
His love shall yet their clouds dispel,
And grant the hope deferred.

— Paul Gerhardt.

"HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH."

MRS. E. G. WHITE.

The Lord has a message for all who are in positions of holy trust. He desires them to do honor to him by cherishing tenderness and sanctified love, by showing confidence in their brethren. In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts; and he has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord's work through his appointed agencies as inferior, or the privilege of carrying things in his own way because he thinks that way superior. This is dangerous for himself and for all who are connected with him.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

All these gifts are to be blended in the work of building a spiritual structure on the foundation of the apostles and prophets. Jesus Christ himself is the chief corner stone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord." "Fitly framed together." Study these words, and seek to understand all they comprehend. "Fitly framed together," each acting his respective part. Thus we grow "unto an holy temple in the Lord." Have a care how you build. Take heed to the admonitions of the Lord. We are to work to one end, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Whence comes our power to work? "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

These words need to be closely studied. To those in charge of his institutions God says, You must change in heart and character. You must show that you have yoked up with Christ, to learn of him his meekness and lowliness; that you have opened the heart to the Saviour's love, so that this love may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ, the light and life of men, may take possession; if there is not a reformation in the soul, a determination to obey the injunctions Christ gave his disciples, you will lose the attributes he came to give.

There is need of far more childlike sympathy. Addressing his disciples as "little children," Christ said to them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." By this manifestation of love "shall all men know that ye are my disciples." This love God now demands his disciples to show for one another. He is greatly dishonored because his professed followers are drawing in selfish lines, closing their hearts to the softening, subduing influence of Christ's Spirit, as if to show love for one another were a species of weakness. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan's attributes.

My brethren, how long will you be satisfied to imperil your souls by remaining unconverted,

unsanctified, unholy? How long are you going to stay as you are? You may have some excellent qualifications; but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes that will give you an entrance into the kingdom of God.

To the church at Ephesus John wrote, by the inspiration of the Holy Spirit: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward one another? Shall we not ascertain for ourselves whether we are destitute of love for one another? The Lord is measuring the temple and the worshipers thereof. Will you not heed his warning? He declares, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Read the whole of the third chapter of Revelation, and seek to understand the work to be done. Those whom Christ warns have some excellent qualifications; but these are neutralized by self-love, and self-deception, self-justification for gross neglect to help their brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions that show that the love of Christ is not an abiding principle in the soul. The Holy Spirit has come with convicting power to God's people; but though some stir has been made, the work of true conversion has not been perfected. Self has not yet been crucified; and until it is, hardness of heart, lack of love for one another, will be seen. You will hold to your own opinion, you will not bend from your self-exaltation to study the necessities that you should relieve. Men's hearts become like flint when they seek to grasp all for themselves, refusing to relieve the necessities of those who are doing a severe and trying work.

God calls upon you to put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-

righteousness is nauseating to the Lord Jesus. He declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Position does not make character. To all who are in positions of trust Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is an application of the great lesson of love which Christ gave the lawyer who came to him with the question, "What shall I do to inherit eternal life?" This lawyer had heard the words that just previously to this Christ had spoken to his disciples. The Saviour had been giving those who kept on his track to criticise, cavil, or condemn, unmistakable evidence that he was the Sent of God. He had healed the sick, and worked other miracles; but still the people did not believe in him, and he denounced them for their resistance of light and knowledge.

The seventy disciples, whom Christ had sent "into every city and place, whither he himself would come," had returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ answered them with the words, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

The lawyer had been deeply convicted by these words; and he came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Willing to justify himself, the lawyer asked, "And who is my neighbor?" In answer Christ told him of a man who had been robbed, and then left by the roadside, wounded and half dead. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Those who should have helped him did not. They looked upon their suffering fellow creature, and then passed by on the other side. Thus it is to-day. How many of those whose hearts should be tender and compassionate refuse to admit Christ into their hearts, and

therefore fail to speak kindly and tenderly to those who are in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had him. They are strangers to his tenderness and love. A stern, cold, forbidding, steel-like spirit controls them; and works of mercy and love are barred out. All such should remember that they do not belong to Christ's family. He does not acknowledge them as his brethren. Selfishness, self-love, is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped on the soul.

"HE CARETH FOR YOU."

L. D. SANTEE.
(Chicago, Ill.)

"Careth for you"! Oh, wondrous, glad assurance,
Reaching down to satisfy your needs!
With what loving trust, what firm endurance,
Should you follow in the way He leads.

"Careth for you"! You ne'er can be forsaken;
Though from joys of earth you're called to part,
All your woes and sorrows can be taken
To the loving Saviour's pitying heart.

"Careth for you," should fill the heart forever,
Though the coming years be dark or fair;
For the Lord asks you to come, and ever
Cast upon him all your anxious care.

"All your care"?—Yes, life is happier, brighter,
For the precious promise that is given;
All the crosses on the way grow lighter,
Till we drop them all for aye in heaven.

AN EXHORTATION.

MRS. M. D. MCKEE.

"The dead praise not the Lord, neither any that go down into silence." "The living, the living, he shall praise thee, as I do this day." "They that go down into the pit can not hope for thy truth." "The father to the children shall make known thy truth." Ps. 115:17; Isa. 38:18, 19. These solemn scriptures express the duty of every Seventh-day Adventist in particular, and of every Christian in general. If these statements of God's word were believed, remembered, and acted upon, how soon would the earth be lightened with the glory of the last message, sinners saved, and our Saviour appear!

There are four propositions in the scripture quoted, which appeal to me in a special sense. I wish to analyze them, as I see them, and hope some souls may be helped, as I have been.

First, "The dead praise not the Lord, neither any that go down into silence." In life and buoyant health, how seldom we think of these words. Our routine of daily duties, the commonplace things that occupy our time, too often unfit us for praising the Lord. Why do we not, while "living," before the "silence" comes upon us, allow our daily lives to praise him?

When we look upon the still forms of loved ones, friends or neighbors, we realize that they have gone down "into silence." While it is true that "their works do follow them," their voices are hushed, their feet no more go on errands of mercy or love, they stand no more to witness for God in testimony, their tongues speak no more helpful words of comfort or of praise to God; the still hands rest upon the lifeless breast, and the warm clasp of sympathy is felt no more. But "the living, the living, he shall praise thee, as I do this day."

Dear brethren and sisters, are you, as among the living, praising God? While the breath of life is yours, how are you living? In view of the recent losses we have sustained, as one by

one our dear laborers have fallen asleep, does it not become us to see to it that our lips speak forth his praises, our eyes smile loving helpfulness on those about us, our ears refuse to listen to reproaches or gossip of our neighbors or friends, liable as we to "go down into silence"? Should not our feet go willingly and more frequently on errands of love and mercy, or bear us to the weekly prayer-meeting, to which many are constant strangers? and should we not there unite with others of like precious faith in testimonies of praise? Should not our hands minister to the poor and needy, pen letters to dear wandering souls who are hurrying on "into silence," or send tracts and papers that lie unused at home? Oh, the many things we might do while life is ours!—things that, if left undone, will burden our last hours with remorse.

"As I do this day." The personal pronoun "I" means every one of us. Are you, "this" day, to-day, using your life to praise God, or will you wait until, conscious of but a few days or hours of life, you sigh and mourn "over years of wasted life"? Can we not learn the lesson now? Surely God is teaching us in the experiences we are passing through, and every person should earnestly inquire, "Lord, what wilt thou have me to do?"

The third proposition brings an answer to the question. "They that go down into the pit can not hope for thy truth." Are any friends or neighbors of yours ignorant of "the truth"? If so, they can only know of it while living. When they die, and go into the pit (grave), they can not learn of God's saving truth.

Then what is our duty to the living who know not our precious message for these days? Who will be held responsible for those who go down without hope? The living, the living,—father, mother, brother, sister, husband, wife, child, relative, neighbor, friend, or stranger,—"shall make known thy truth." Perhaps some one near by is "hoping" for the "truth." What is of more importance than to "make it known" to him? The dying testimony of our beloved Sister Henry sounds out upon the air with a power that should lead every one who knows the truth we profess, to such a humbling of soul and searching of heart as we never knew.

When, when, shall our houses be set in order, our business shaped, our hearts fully surrendered to God and his truth, and we ourselves ready for service? Truly, "the living, the living, he shall praise thee"! Now, while you have your faculties of mind and body, "while it is called To-day," "harden not your hearts." Our duty to God, to ourselves, to one another, and to the world never was so great. Can you believe this? Do you realize it? Will you live as if you realized it?

Let us each ask God to teach us how to pray, and how to live out, the following beautiful prayer:—

"Let me not die before I've done for thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled.
Impress this truth upon me—that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot
To labor in for life, and weary not."

The message to the Laodicean church, in volume one of the Testimonies, will help us to awake from our lethargy, and equip ourselves for service under the direction of the Holy Spirit.

"THERE is but one way in which man can ever help God—that is, by letting God help him; and there is no way in which his name is more guiltily taken in vain than by calling the abandonment of our own work the performance of his."



THE GOSPEL AND CIVIL GOVERNMENT.

R. S. OWEN.
(Hatley, Miss.)

THE gospel is the power of God unto salvation. It is God's plan, and the only plan, by which sinful men can be saved from their sins, converted into good men, and prepared for heaven. It affects not simply the outward actions; but the sinful heart is subdued by its influence, so that the whole man is brought into harmony with God.

The power by which this great change is wrought in the lives and characters of men is the power of love. God is love. He is constantly manifesting his love to men, and thus seeks their love in return. The greatest display of love ever witnessed was the giving of God's Son for the salvation of sinners, and the first and greatest of all God's commands to us is, "Thou shalt love the Lord thy God with all thy heart." Matt. 22:37, 38. The gospel presents to the world this loving Saviour, who died to redeem men from sin and death. By beholding the Lamb of God they are led to love him. Loving him, they delight to obey him. His law is written in the heart, and is manifest in the life.

CIVIL GOVERNMENT.

God has ordained that such governments shall exist among men as shall be needful for their safety. These are to protect the lives, property, and all other rights of the people. The power of a civil government is the combined power of its citizens. They have an important and distinct work in regulating the affairs of the state, between man and man; and in their sphere their authority is to be respected and obeyed. The duties we owe to God, and the manner of discharging them, do not, however, come within the scope of civil government.

THE GOSPEL.

The gospel system is the religion of Jesus Christ. It came from God. It is designed to prepare a people to dwell with God, and he is to be their final judge. Whether men shall obey the gospel is an individual matter. Every one must decide for himself. The gospel invites all, and extends to all the offer of free salvation, but compels none. "Whosoever will" may come, but unwilling service will not be accepted. "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24.

The work of the gospel and the work of civil government are distinct and separate. They should never be confounded. Our Saviour recognized this distinction in the saying, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. The civil ruler is not to take the place of God. In that which pertains to the worship of God, he has no place. In things pertaining to God, Cæsar has no more right to rule his humblest servant than that servant has to rule Cæsar. "Every one of us shall give account of himself to God." Rom. 14:12. As one can not answer for another in the Judgment, so no one should ever try to rule the conscience of another. "Who

art thou that judgest another man's servant? to his own master he standeth or falleth."

GOSPEL MINISTERS NOT TO USE FORCE.

While God has called men to preach the gospel, he has never authorized them to enforce it upon the disobedient. In sending out his disciples, Jesus bade them to be "harmless as doves." Matt. 10:16. Gospel ministers are commanded to "reprove, rebuke, exhort;" but they are to do it with "long-suffering." They are to "feed the flock of God;" not "as being lords over God's heritage, but being ensamples to the flock." 2 Tim. 4:2; 1 Peter 5:2, 3.

Jesus Christ in his life gave a perfect example of what the gospel minister must be. He preached, he prayed, he entreated, he wept, and he died, that sinners might be saved through the gospel; yet he said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. On one occasion, when two of his disciples proposed to bring down fire from heaven to destroy those who rejected Christ, he rebuked them, and said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:55. When Peter drew the sword in defense of his Master, Jesus rebuked him, saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

The gospel warfare requires all the courage of a true soldier; but the weapons are of a different nature. The gospel warrior is to be prepared with the girdle of truth, the "breastplate of righteousness," the "shield of faith," and the "sword of the Spirit, which is the word of God." Thus armed and panoplied, the early Christians went forth in the face of strong opposition from earthly government and state-entrenched systems of error. They told the story of the Saviour's love, of his power to save, and of his death upon the cross. Their lives were an illustration of the gospel of love which they preached; and they won from the ranks of the enemy willing subjects for the Master's kingdom. Their weapons, though not carnal, were mighty through God.

A DEPARTURE FROM THE GOSPEL.

As the first centuries of the Christian era passed away, there came a sad change among the professed followers of Christ. The love of many waxed cold. The spirit of worldliness came in, which resulted in that "falling away" foretold by the apostle. 2 Thess. 2:3. In this evil time the tempter offered to a fallen church the power of the sword, bidding her take it, and conquer the world for Christ.

As the church grasped the carnal weapon, and united with the kingdoms of earth, she separated from the power of God. Religion as defined by ambitious men became established by law. It was permitted neither to teach nor to think otherwise than as the court of Rome directed. All who could not accept the established creed were doomed to banishment, to torture, or to death. The most terrible instruments that men could invent for inflicting pain, were

used for the purpose of subduing the consciences of those who were condemned as heretics.

During those dark ages millions of lives were sacrificed on the altar of their faith. The spirit of liberty was trampled in the dust. The gospel of love, mercy, peace, and good will toward men seemed driven from earth, or found refuge in the caves and dens of the mountains, whither the persecuted ones fled to escape the edge of the sword. It was the darkest period of the world's history. A spirit of religious frenzy seems to have taken possession of those in authority, both in the church and in the state. The woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

The Reformation of the sixteenth century finally dawned upon the world; and the light of God's word then revealed the fact that those heretics, as they had been called, were the faithful followers of Christ. And thus was disclosed the awful truth that the professed church of Christ had been bathing the forbidden sword in the blood of Christians.

A LESSON FOR OUR TIMES.

The sad experience of those ages teaches a lesson that is much needed in the world to-day. The principles of religious liberty as taught by our Saviour, and which were revived during the Reformation, are again threatened. Men professing great zeal for the gospel of Christ are now grasping after the arm of civil power with which to enforce religious observances upon those who otherwise would not follow their teaching.

The Sunday is the one great object of their anxiety. They say it is imperiled; and they ask the civil rulers to come to its rescue. Their church-members are lax in its observance; the ungodly do not keep the day holy; and Christians are divided as to whether Sunday is the Lord's day, some claiming that God would have us keep the seventh-day Sabbath. To remedy this, they would have a law enforced that will bring all to the keeping of Sunday, whether they wish to keep it or not.

Without stopping to question which of the two days is the Sabbath, or Lord's day, we ask, Has the gospel become so weak that it can not maintain its doctrines or secure the observance of its ordinances without the aid of human power? Must it now lean upon the arm of civil law for support? Jesus stands ready to help in every true gospel work: "Lo, I am with you alway, even unto the end of the world." The angels of God are also at the service of those who are engaged in the work of saving souls. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The word of God is "quick, and powerful, and sharper than any two-edged sword." Heb. 4:12.

What need, then, has the church of Christ to appeal to the civil power for help? Every petition to Congress or to legislature, every resort to the arm of the law, in behalf of Sunday or its observance, is a confession of the lack of the power of God. Armed with his power, the Christian has no need of any other. Do we read of the apostles sending petitions to Rome asking Cæsar to enforce obedience to Christ? Did Jesus bid them apply to Rome, to be endowed with power from Cæsar? What a manifestation of weakness this would have been!

Adopting the language of C. H. Spurgeon, "I am ashamed of some Christians because they have so much dependence on parliament, and on the law of the land. As to getting the law of the land to our religion, we earnestly cry, Hands off; leave us alone. Your Sunday bills and all other forms of act—of parliament religion—seem to me to be all wrong. Give us a fair field and no favor, and our faith has

no cause to fear. Christ wants no help from Cæsar. Let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

(To be concluded.)

GIVING.

ELLA CORNISH.
(College View, Neb.)

"God so loved the world, that he gave," freely, fully gave, all that heaven could bestow — the matchless, priceless gift of his only begotten Son, to be a "sacrifice for sin." Thus the very foundation of Christianity lies in love — a love that gives, not that which costs nothing, but love that gives by sacrifice; for "Christ also hath loved us, and hath given himself for us."

The gift of loving sacrifice has ever been, will ever be, blessed and honored of God. The poor widow's two mites were, in the estimation of him who knows the heart, more than all the gifts of wealth or pride; but he who gives "to be seen of men" receives but the reward of unrighteousness.

If we give ourselves, our love, our sympathy, and our prayers with our gift, the blessing returns to our own hearts in "good measure, pressed down, shaken together, and running over."

Christ performed a notable miracle in feeding the multitude by the Sea of Galilee. The bread came from him, but it was distributed by the disciples; for he "gave to the disciples to set before the multitude." And does he not give to us, his disciples, that we may distribute to the multitude?

If we are his disciples indeed, we can not shirk the responsibility of setting the bread of life before famishing souls, that they may eat and be filled. We may think we have so little that we have none to spare; but I can not imagine Peter, John, and the other disciples each staggering along with a load sufficient to feed a thousand persons. It seems to me that they distributed what was in their hands, and returned to Jesus for more; nor need we fear to give what he has given us, then look to him, who has all the wealth of the universe at his command, to supply our need.

It is not what he withholds, but what he gives us, that we are responsible for. And be our giving little or much, if according to our ability, and given in love for Jesus and the souls for whom he died, God will bless the gift and the giver, and we shall hear at last from the lips of the Saviour, "Ye have done it unto me."

HELPFULNESS.

The King's Messenger.

THE gospel of help is the gospel of Jesus, is the gospel to be practiced as well as preached, is the only, the best, gospel needed to-day.

Help one another — not help to pauperize, but help to develop, help to bless; not only financially, but socially, mentally, physically, and spiritually. The church's lack is helpfulness. This is the cause of the separation between the church and those whom it has come to bless and save.

The church should be the place of the abiding of the Abider, the Comforter. Everyone should be comforted with the comfort of the Holy Ghost, and everyone should be under-comforters. Comforted ourselves, we should comfort others with the comfort wherewith we ourselves are comforted of God. In fact, we should receive the Holy Ghost, not for ourselves, but for the comfort and helpfulness he will make us to others.

Away with all selfishness, and let us put helpfulness in its place. What though we are rebuffed and ill-requited for our pains? what though the world is full of ingratitude, and we are buffeted and ill-treated for our helpfulness, and those we have helped and blessed are our accusers and persecutors? So they did to Jesus; so they have done, and ever will do, to Spirit-filled folks.

What, then? — Keep on helping. Yours to help. If they curse, you bless. When the Master was filled, he blessed, he healed them all. When the big, burly Jew smote him from behind on the cheek, and dropping back into the mocking crowd, tauntingly saying, Prophesy. Who struck thee? and again, when the same people, whom he blessed and desired to save, spit upon him and smote him and gave him vinegar mingled with gall to drink, he prayed, "Father, forgive them; they know not what they do." So Stephen, so Paul. They still continued to help. Helpfulness must be our forte. Help one another.

This is the need of the church in the world to-day — a spirit of helpfulness. "Bear ye one another's burdens, and so fulfill the law of Christ." The Holy Spirit came not to Jesus to make him holy, but to make him helpful. So to us to-day; not holiness, but helpfulness, is to be our seeking — not for self, but for others; not to be blessed, but to bless. This is the cry of the Holy Ghost in us to-day: "Bless me, Lord, and make me a blessing." Nothing selfish in our prayer: not for self, but others. Bless me, not make me happy, nor holy, nor wise, nor successful; but make me a blessing, and thus enable me to help others. This is the true desire of the Holy Ghost in each heart — helpfulness.

SOWING WILD OATS.

E. W. CATLIN.
(Kenyon, Minn.)

"REJOICE, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. With what does the heart "cheer"? — With deceit. How will you be walking if you "walk" in its ways? — In wickedness. Now you may "do all these things," and even "rejoice" in them, "but know thou that for all these things God will bring thee into judgment." "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. To fall is to fail in power. When you "fall into the hands of the living God," at the Judgment, you will fail in power, and must then accept the reward of the deeds done in the body. My young brother, "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

It is a fair question whether some of the falling off of conversions is not to be attributed to a falling off in many minds of an implicit faith in the perfect truthfulness, perfect infallibility, and perfect inspired authority of God's blessed word. A certain style of reckless and irreverent Biblical criticism is working sad havoc in these days. The minister who wastes his week over studies that unsettle him, and on Sunday mounts his pulpit with shaking knees, is not likely to win many converts. Brethren, "preach the Word!" That is the beginning and the end of your high commission. Preach the Word, seasoned with prayer, and God will take care of it, and converts will be multiplied. — I. L. Cuyler.

LIFE ETERNAL, OR NOTHING — WHICH?

W. M. HERD.

SOME time ago many of us were enthusiastic over a message sent by the Lord through the Spirit of Prophecy, telling two important truths. One, as generally expressed, is that the sealing work has begun; the other, that in order to solve the mystery of faith and godliness, we should proclaim, "I know that Christ is my portion forever."

At a meeting held soon after this Testimony was received, where this latter feature was especially dwelt on, there was a prompt, enthusiastic response from nearly all present, who seemed to appreciate the power contained in this message from the heavenly sanctuary. But the last brother who spoke advanced an idea to the effect that the proclamation, "I know that Christ is my portion forever," may truthfully be given by every one, saved or unsaved; for while Christ brings salvation to the righteous, he at the same time destroys the wicked, and thus is the ultimate portion of both classes. This idea seemed to check the enthusiasm previously shown. And wherever this idea is accepted, it can not fail to neutralize the power contained in the proclamation. This is, probably, the reason so little has been heard on this subject since that time, and I can not wonder at it; for it seems like an insult to our Father to class his utterances through the Spirit of Prophecy with the meaningless, ambiguous phrases of the Delphian oracle.

When the Lord instructs us to say, "I know that Christ is my portion forever," there is indeed the power of an endless life in it; for Christ is my portion, all that belongs to him belongs to me; and if he is my portion forever, all that he has is mine forevermore. And how much is included in this? — He says, in John 16:15, "All things that the Father hath are mine." Is death included among the attributes of God? — Nay, verily; it belongs to another being entirely. Heb. 2:14. No; here is what the Saviour says: "As the Father hath life in himself, so hath he given to the Son to have life in himself." Then, Christ being my portion forever, I have life in Christ forever, and all things else that pertain unto life and godliness.

This proclamation can fairly be classed with that of Job: "I know that MY REDEEMER liveth," which shows Job's confidence that the Lord would raise him to immortality.

So also, those who can say, "I know that Christ is my portion forever," can confidently expect in their individual experiences the fulfillment of the promise contained in John 6:54. Indeed there is reason to believe that the promise, in John 8:51, "If a man keep my sayings, he shall never see death," applies with special force at this time.

If this message from the Lord means anything, there is the power of an endless life in it; and I can not conceive it possible that any one who believes the Testimonies could, upon mature reflection, place any confidence in any such construction of a Testimony as that which is here exposed. No; there is no double meaning. There is life, and joy, and peace, and power in the proclamation, if we will take these good words of the Lord, and make them ours; for that is what they were given for. Then the power that is in them will be ours, and thus can be fulfilled that other part of the Testimony, which says, "The time has come when all who work in Christ's lines will have the mark of God, in words, in spirit, in character, in their honor of Immanuel."

"THE Holy Spirit is called both the Comforter and the Spirit of truth, because there is comfort and hope in the truth."



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

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

EXTRACTS FROM CORRESPONDENCE.

In the last eighteen months we have fed, clothed, and housed three persons, and made them comfortable,—a mother and her babe, and a young sister eighteen years old. They were all almost naked when they came to us. We have also adopted two children. It seemed as if we had nothing to give, yet we really have more now than we did when we began to trust the Lord, and share what we did have. We are poor, and always expect to be; for we keep nothing, but give all; yet we have the most comfortable home of any Seventh-day Adventist I know of in these parts.

I send you the name of a sister for correspondence. Give her name to some one who will cheer and comfort her; for her life is a hard one. The reason I say this is because the correspondent that was given to me is very sad and discouraged. I know that the Lord sent her to me for cheer and comfort. At first I thought that I could not do anything for her, but I answered her letter, and she wrote again, saying that my letter did her much good; and I could see by the spirit of her letter that she felt better. I know that the Lord is in this movement, and will bless every effort put forth.

I think that I now understand the work you have in mind, and I wish to do all I can to help the cause I love. I think I understand now that I must be in close touch with the Lord before I can work for any one else, and then I must begin in my own home. I have a husband who is not a Christian. I thought I had done everything I could for him, but I am going to begin all over again. I praise the Lord for giving me sisters who can show me the way. My plan is to show him one of those pledges, and after having a good talk with him, and with the Lord, too, ask him to sign it, and then send the card to you that he may be remembered in prayer by you all. I will also ask you to take my case to the Lord in prayer. My health is very poor, and I do not believe that the Lord would have it so. I am not situated so I can have the instruction in James carried out in my case, but I would like to be remembered by the sisters at the noontide hour of prayer.

There is one thing about which I do not know what to do. Our daughter, twelve years of age, attends school, and so Sabbath and Sunday are the only days she has at home. She has always been taught to keep Sunday, so Saturday has been her day for sewing or play, or whatever she wished to do. Now she is taking more interest in sewing, and wishes to sew on the Sabbath. I have almost decided that it would be best to let her sew if she likes, and still it will make it very hard to teach the younger children that the Sabbath is different from other days if there is some one sewing in the house. This may seem a simple thing, and you may say, Get her interested in other things; but that is easier said than done.

I do not regard this a "simple" thing, but one of the greatest moment to more than one soul. I am interested in that twelve-year-old girl, and in this problem that confronts you as her mother. Read and study Romans 14. Fill yourself with the principles therein taught, together with Eph. 6:1-4. Study this with her also, and remember that it is vastly more important that she should see and come to love the principles of truth than to follow any certain course of conduct; for the love of the principle will control the conduct every time. As the home-maker, you must be responsible concerning which day is observed as the Sabbath in your domestic arrangements, and what shall be regarded as necessary Sabbath work; and if, after you have lived and taught the truth in your home to the best of your ability, your daughter still does not see fit to conform to the established order of family life for that day, then teach her that common politeness, good form, requires that she keep herself and

her work out of the sight of those who would be disturbed by it.

Do not yourself forget that the golden-rule principle applies to both sides of this Sabbath-keeping question, as well as to every other one, even in the home. Do not try to compel any *outside* Sabbath-keeping or religious observance of any sort. The only name for that is hypocrisy. Do not seek for, do not be satisfied with, anything superficial, even in such good works as obedience in your child. The time is at hand when everything like veneer or gilding will be peeled off from every character, and when nothing will remain that can not endure the trial by fire, and when the only beauty will be that which can come through the severest polishing process. Work away by the help of the Spirit and word of God to win the heart of your child to the love of the truth, and trust the rest to Him. In this particular matter about which you have written, I should advise you to give her fully to understand that she can depend on you for help in carrying out her little plans in any way at any time that is consistent with the true keeping of the Sabbath. S. M. I. H.

REPORT OF THE WOMAN'S MEETING HELD IN THE REVIEW OFFICE CHAPEL, FEBRUARY 18, AT 3 P. M.

We are permitted to publish the following report of a recent woman's meeting, which doubtless will be interesting, and perhaps suggestive, to our co-laborers in the Woman's Gospel Work:—

For those who were present at this meeting I am sure it is not necessary to make a report; for the memory of the freedom of expression, and of the spirit of sisterly love and fellowship that pervaded the meeting throughout, has surely lingered with us, and has made us look forward with expectation to this present gathering. But for those who are deprived of a personal recollection of that meeting, I have gathered together a few of the interesting features.

It was the privilege of your secretary to enter the room as the touching words: "Blest be the tie that binds," were being sung; and the atmosphere that seemed to breathe out with the sweet, motherly voices was such as to make the room a hallowed place; and I could but earnestly wish that the sisters from whom letters are constantly coming laden with requests for prayer, and the revelation of such sore need, could step in with me, and know that the hearts of their sisters are beating in love and sympathy for them. But I am sure the cheering report from that meeting will reach them, and be appreciated.

Sister Mc Kee was in charge of the meeting, and conducted it in that pleasantly informal way that made all feel at home. Before the opening season of prayer she read from several

letters, from sisters in different places, containing special requests for prayer, and then all bowed for a few moments in silent prayer, followed by an impressive vocal prayer by Sister Breed, claiming God's promise in behalf of these requests. This was followed by three or four other short, touching prayers, after which the congregation arose and joined in singing another hymn.

Sister Mc Kee then spoke of the advisability of having more system about the time of the woman's meetings, and of appointing a secretary, in harmony with the suggestion in the last letter from Sister Henry. After a few earnest remarks from different ones in regard to the strength received from the meetings, and the determination to go on with work that would make them necessary, it was decided to hold a meeting once in four weeks, and more often if circumstances require. A secretary was also appointed.

The leader made a few remarks, the keynote of which was the necessity of Christian sociability, and of being bound together as sisters by its chain, so that in every experience of life we shall feel its support. In the times of persecution, which we are expecting, the memory of such fellowship will be a great support and strength to any who may be called to suffer and endure hardness.

The meeting was then thrown open for testimony, and the time was well filled. One sister made an earnest appeal that every barrier be broken down, and that we as sisters work together without any reserve. This seemed to bring even more freedom into the meeting.

Another read a very helpful paragraph from the writings of Sister White in regard to sociability. She also said that the last two weeks had been the most blessed of her life; that she had been especially burdened to pray for our laborers, mentioning by name Elder Holser, in Egypt, and Sister Jennie Thayer, in Massachusetts,—two esteemed laborers, whose health is failing. She repeated the command of the Lord to pray for laborers to be sent into the field; and said that she believed that if the Lord would grant that petition, he would certainly hear prayer in behalf of laborers already in the field. She requested that we be more earnest in prayer for all our laborers.

Other testimonies were borne, several expressing their appreciation of a meeting where mothers and sisters can come for prayer and an exchange of experiences.

Several requests for prayer were made,—one for a young Seventh-day Adventist girl in Chicago, an inmate of one of the lowest theaters in that city, for whom Christian workers are laboring.

I am sure we all feel that these assemblies of mothers are growing better and better, and wish that more of our Battle Creek women could realize what they are missing by staying away. However, the meetings will profit nothing if there is not active work in the meantime, such as will bring each worker in with an experience to tell, and a testimony to give of the leading of God. SECRETARY.

REQUESTS FOR PRAYER.

PRAY for the success of a husband who is addicted to the use of tobacco, but who is trying to get victory over the habit.

A sister requests prayer for her brother, who has never been converted, and for a dear friend, who has tasted of the truth, but who has gone back into the world because of the tobacco-habit, which held him.

A mother writes: "Please solicit the prayers of the sisters for a dear child—a young man eighteen years old, who has drifted into gambling. He was raised in the knowledge of the truth. Nothing else will save him. Don't let go of him."

Many other requests for prayer,—for parents, husbands, brothers, friends, for the sick, and those discouraged,—too numerous to mention personally, are all the time being received. Surely it is time that we "pray everywhere, . . . without wrath and doubting."



THE CARPENTER'S SON.

MRS. ELIZABETH ROSSER.
(Chandler, Ore.)

"My task is so humble, my home is so poor,
My food and my clothing so coarse and so plain,
Discouragements meet me in every attempt
My purposes high to attain."
Oh, let not the thought have an atom of power
Your plan or your purpose to swerve or to wrench;
For Jesus was called "the Carpenter's Son,"
And toiled at a carpenter's bench.

"So common the work — is it worth doing well?
What honor or profit from it shall I get?
Oh, may I not slight it, and hasten along
To the work that may come to me yet?"
In the work that was done in that Nazarene shop,
Was there ever detected a fault or a flaw,
When Jesus was called the Carpenter's Son,
And handled a carpenter's saw?

The shoes to be cobbled; the cloth to be sold;
The bread to be baked, or the stockings to mend;
The farm to be tilled — if 't is done unto him,
His blessing the work will attend.
Remember, though common your toil may appear,
And lowly and hidden your lines may be laid,
That Jesus was called the Carpenter's Son,
And followed the carpenter's trade.

A FEW THOUGHTS ON ECONOMY.

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

THERE is one item of economy that most housekeepers overlook. They may know how to save the dimes and dollars, and may eke out the contents of the flour barrel, sugar tub, potato bin, and wood box. They may turn and overturn the already well-worn garment into a respectable, almost good as new, one. In fact, they can save everything but themselves. They never think of saving their own strength. They never shrink from the taking of many extra steps. Just as long as they can move, they work on, until abused nature can stand it no longer.

I believe in being saving in all domestic arrangements, but a woman has no more right carelessly to waste her physical strength than she has to waste food or money. Every housekeeper ought to be economical of time, and of strength of body.

One may say, "I have just so much to do, just so many steps to take! I see no way to save a step." Perhaps I can help you, dear sister. I will mention one item, that of setting the dinner table; for all do not keep their table spread all the time. I have seen a tired woman walk from pantry to table many times oftener than she needed to. She spread the cloth, then laid the knives and forks, next the plates, then some other article, one at a time, until her table was arranged to her mind; and while doing this she walked fifteen or twenty times from pantry to table. Now, had she put the articles required in a tray or dripping pan, or, if nothing better could be had, into a dish pan, and thus carried them to the table, the whole could have been done much easier, many steps would have been saved, and perhaps sufficient time gained to have rested a little. And while resting, a golden thought could have been gleaned

from the page of a good book, or one of God's precious promises studied, and the meal would have been better enjoyed because of the few moments' rest. This is a small item in economy. Perhaps some one may say, "Yes, I admit the truthfulness of what you say." But try it, and report results.

I could mention other items; such as unnecessary steps taken in going down cellar and back. By watching yourself, you can save many extra steps in the course of a year. And this will all be time gained for reading, writing, or missionary work.

Weak women should save their strength by sitting down when preparing the vegetables, fruits, and much other food, also when wiping dishes. It is a woman's duty to save herself all she can. I know that some women spurn the thought of sparing their physical strength; but unless they take proper care of themselves, they may not always be as strong as they now are.

Some women do outdoor work far beyond their strength, and wonder why they feel so used up. I have nothing to say against women working out of doors: it is beneficial. The trouble lies in working too hard, in working beyond their strength. When we understand the teaching of God's word upon this subject, we shall learn to take better care of our bodies. Read 1 Cor. 6:19, 20. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." In the light of these words have we any right to abuse the body?

I know how it is in a family where there is only one pair of hands and feet to do all that needs doing, and it is for such that I write. In saving unnecessary steps, you save yourself. "By making one hand wash the other," you may frequently save many weary steps.

The lesson our Saviour taught at the feeding of the multitude, "Gather up the fragments," is very applicable, I think, to the busy housekeeper. You will be surprised to see how many fragments of time you can save by just watching your unnecessary steps, and unnecessary work; and all without neglecting the comforts of your family. I wish all would try it for one month, and thus satisfy themselves of its benefits to mind and body.

COCOANUT MILK.

ISADORA SPIES.

MANY of our missionaries are not where they can readily purchase nut mills; but in many parts of the world cocoanuts are to be had, and if the milk is extracted, are as good, perhaps, as other nuts. But as it is not always convenient to take the time to grate a fresh nut, I prepare several at a time, spreading the grated pulp in the sun to dry. When thoroughly dry, I put it into glass jars or tin cans. When needed, I pour boiling water over the quantity required, and press out the milk through a coarse cloth. This milk may be used with grains, or for mixing crackers.

MY KITCHEN SLATE.

* * *

At first my large kitchen slate was regarded as a means of saving one person's steps. Now it regulates the comings and goings of all the family.

I am so fortunate as to have a househelper who is a graduate of a high school. She loves children, is refined, and is altogether pleasant to have in one's family. To enable Beta to see her day's work before her mind's eye, and therefore plan her work to the best advantage for our health and happiness, and her own as well, the slate was hung up by the sunny south window of the kitchen.

When it is needful to make a suggestion about the way this or that shall be done, it is written on the slate. Beta has a bit of a temper, but is reasonable; and never have I seen a frown on her face, and never has she seen me out of temper, — because of the friendly slate. My rule is to write on the slate all about the things that have gone wrong, and then stay out of the kitchen for an hour. Then I go back, and see if Beta has had anything to write on the slate for me to see.

Written words tell considerable, but not so much as the human voice, which, besides the fact in hand, tells of so much impatience, worry, and other things that had better be left untold.

Every househelper might not need to be "spoken to" on a slate; but human nature crops out at unexpected times, and a slate is a safe way for discussion.

The duties of the children, the errands of neighborly love, the time when mamma will be ready for the children to come to her room, and scores of other things may thus be told, besides the daily program.

After all, need so many things be told in a hurry? Many trips through the house will be saved if the family form the habit of looking at the slate whenever in doubt as to what to do next, in order to keep the household machinery running smoothly.

Does this require that the mother of the family spend all her time writing on the slate? — Not at all. I have found that fifteen minutes a day of slate-writing saves me more than an hour that would have to be spent in five-minute errands here and there. Besides, it is good training for all the family brains.

PEANUT BUTTER.

E. B. MELENDY.
(Newport, Ky.)

PEANUT butter, instead of dairy butter, has come to be largely used by many persons; but as commonly made (by roasting the nuts), it is worse than the dairy product. The roasting of peanuts fries them in their own fat, producing butyric acid, which causes rheumatism.

Peanuts and chestnuts have a large percentage of starch, and therefore need to be well boiled or steamed, from six to eight hours being required to cook the starch, because of its mixture with the fat, the peanut being similar to beans and other legumes.

A new and good way to make peanut butter is as follows: Heat nuts very slightly (not enough to brown, but enough to blanch), blanch, and grind. Place the meal in a double boiler without the addition of water in the inner vessel, and cook about eight hours. Then put away to use as occasion requires. This meal keeps much longer than does that prepared with water. Before each meal emulsify as much of the cooked meal as you wish, and boil or cook it during the preparation of the meal. This is the best method for bringing out the

sweetness of the peanuts, the oil being brought out in the last cooking.

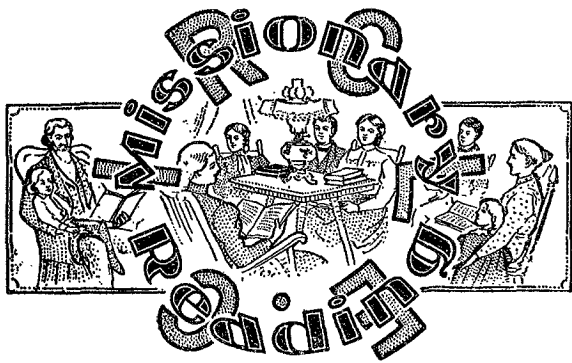
Peanut butter may be made without a mill, by boiling the nuts with just enough water to cover them; and then mashing them, or putting them through a colander. But a mill is convenient, enabling one by the preceding method to prepare the nuts so that they will keep longer than when emulsified.

KITTY'S ANSWER.

SEVEN sheep were standing
By the pasture wall.
"Tell me," said the teacher
To her pupils small,
"One poor sheep was frightened,
Jumped and ran away, —
One from seven, — how many
Woolly sheep would stay?"

Up went Kitty's fingers —
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am —" "Well, then, Kitty,
Tell us if you know."
"Please, if one jumped over,
All the rest would go."

—Selected.



OH, none should deem it wasted time, who stands in a humble spot,
And digs and waters a little space, which the hurrying world heeds not;
For the Lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.

—Susan Coolidge.

A SOLEMN APPEAL.

THE following appeal to Seventh-day Adventist churches should bring a feeling of solemn responsibility to every heart. It had a wide circulation in the form in which it was sent out, yet it is evident that many persons have passed it by unheeded, and certainly there was never any message more in place than is this at this time. How long must the Spirit of God plead with us before we respond to the call? The extract is from "An Appeal for Home Missionary Work," by Mrs. E. G. White, published a little over four years ago: —

WHY ARE THE CHURCHES SO INDOLENT?

As agents for Jesus Christ, men are to be laborers together with God. Why, then, are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help, from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven proclaiming the commandments of God and the faith of Jesus? Christ is saying to these idlers in the market place, "Go work to-day in my vineyard." Angels who minister to those who will be heirs of salvation, are saying to every true saint, There is work for you to do. "Go, stand and speak . . . to the people all the words of this

life." If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go.

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? and how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord; . . . and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ.

Christ's church on earth is to be an agent for him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work he has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God, and of Jesus Christ, whom he has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings.

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God; and as his agent, you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible.

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. *These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect.* They can not take your place nor discharge your duty. Could they do this, they would do it gladly; for they know that your eternal welfare depends upon the use you make of your intrusted talents, your intellect, your reason. They can not do your work, but they stand ready to co-operate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, *How can any one be silent when he knows what the Lord Jesus expects from every human being?* I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you, and rose again.

ON the subject mentioned in this column last week the following word has been received. It was written without any knowledge whatever of what was then said: —

"I almost imagine I am reading the Bible itself when I am perusing 'Great Empires of Prophecy.' It is the best help on the Missionary Reading Circle studies that I have seen; and I am making good use of it. It is worth more than all the other histories combined, that I have had."

This is from a teacher of a church school who took the complete course in history in one of our colleges a few years ago.

BEREAN LIBRARY STUDY.

(April 1-7.)

THE most difficult part of the lesson is that which relates to Dan. 11:31,—the taking away of paganism and the establishment of the papacy. Such changes are always brought about gradually; hence an understanding of the different steps leading up to them is necessary. If each of the divisions under the fourth topic of the lesson outline is studied by itself, and a few statements with reference to each point fixed clearly in the mind, it will simplify the study very much.

Lesson 18.

(Dan. 11:28-31; "Thoughts on Daniel," pages 250-262.)

1. Describe the next great enterprise of the Romans,—the expedition against Judea, and the capture of Jerusalem.

2. What events are referred to in verse 29?

3. What power is meant by Chittim? What naval warfare fulfills the prophecy? How was "indignation against the holy covenant" manifested?

4. In studying the comments on verse 31, review pages 157 and 158 of "Thoughts on Daniel." It will be difficult for all to retain in mind each of the steps that led to the taking away of paganism and the setting up of the papacy, but some of the principal events ought to be clearly understood by each one. The following outline may be a suggestive help in studying this portion of the lesson: —

- (a) Noted successes of the papacy, between A. D. 496 and 508, in Western Rome.
- (b) Flatterers exalt Symmachus, the pope.
- (c) Strong papal party in the East.
- (d) Result of civil war in Constantinople.
- (e) Paganism taken away in A. D. 508.
- (f) Circumstances leading to the letter of Justinian.*
- (g) Provisions of the letter.
- (h) Opposition overcome: Heruli, A. D. 493; Vandals, 534; Ostrogoths, 538.
- (i) Setting up of papacy in A. D. 538.

*The fullest and the best history of this matter of Justinian's letter to the pope, the rooting up of the three kingdoms, and the establishment of the papacy as a temporal power, is given in "The Two Republics," pages 531-554.

Suggestions for Review Meeting.

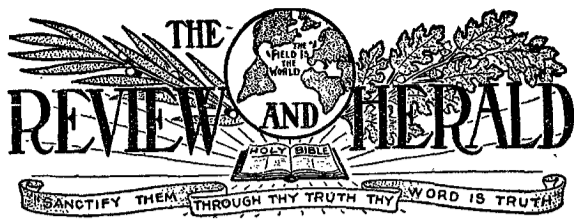
1. Give a brief summary of the lesson.
2. Review the texts in the book of Daniel which refer to the origin of the papacy, or to the work that power should do, connecting them with the present lesson.
3. Assign to some member the work of preparing a short Bible reading by grouping together a few texts that refer to the destruction of the temple or the city of Jerusalem.
4. Use a few minutes in a general drill upon the important dates.

APRIL STUDY OF THE FIELD: PART I.

"Historical and Political China."

(Text-book, April Magazine.)

1. EXPLAIN the relations between the emperor of China and his subjects.
2. What are the duties of the "six boards"?
3. Mention some things about the Chinese government that seem peculiar to that country.
4. State the manner in which officials are selected.
5. Speak of the one "great defect" of the Chinese governmental system.
6. How did the "powers" take advantage of the weakness of China at the close of the late Chinese-Japanese war?
7. Note the "spheres of influence" occupied by the leading governments of Europe.
8. Tell what you can of the probabilities of an "Oriental scramble."
9. How far back do reliable records of Chinese history extend?



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THE THIRD ANGEL'S MESSAGE.

How Shall We Know the Image?

We have seen that the Image of the Beast is the last great and chief instrument that Satan uses in his war against the church of Christ; that this is the chief power used by him in his war against "the remnant" of her seed, "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17; 13:12, 15; 14:9, 12.

The Third Angel's Message with "a loud voice" sounds a world-wide warning against the work of the Image of the Beast, and against the worship of the Beast and his Image. And we have seen that this message closes only with the coming of the Lord to reap the harvest of the earth, which is the end of the world. Rev. 14:9-16.

We have seen that the contest between the Beast and his Image on the one side, and the worshipers of God on the other, ends in the triumph of the worshipers of God: and this at the coming of the Lord. Rev. 13:16, 17; 15:1, 2.

We have seen that the Beast and his Image are living, acting powers on the earth when the Lord comes; and that *alive* they are consumed with the brightness of his coming. Dan. 7:11; 2 Thess. 2:8, 9; Rev. 19:11-21.

All these evidences, and many more, make it certain that that which, in the book of Revelation, is called the Image of the Beast is the last of the world-powers to come upon the stage of action; that it arises in the time of the end, and continues unto the very end; and therefore that after it there will be no history. Its time will be comparatively very short. And yet its work is of such a dangerous character to all people, that against it is the warning of the Third Angel's Message—the most terrible warning in all the word of God.

From this it is also evident that there can be no opportunity for persons to wait till they see the actual working of this power in its oppressive and destructive nature in order to understand it and take warning, and escape its deceptions and the worship of it. All this must be understood beforehand, in order to be effectually avoided. And just this need of effectual knowledge *beforehand*, is what is supplied in the Scriptures concerning this power.

What is this power called?—The *Image* of the Beast. What is an image?—It is a copy, a likeness, of something that was before, as a photograph or a statue; and by its character of a likeness constantly suggests and recalls an original.

In this case the original is *the Beast*. And the Beast is the Papacy. The *Image* of the Beast, then, is the *likeness* of the Papacy; and by its *likeness* constantly suggests and recalls the Papacy, of which it is the likeness. How, then, shall anybody be able to know, to recognize at sight, the Image?—Plainly, and only, by studying the original.

And here is the great advantage that is presented to all, and that all may fully possess, and so be effectually guarded against the deceptions of the Image and the worship of it. The Beast, the original of the Image, has had a career of more than fourteen hundred years. In that time the Beast, in each and every feature of it, can be marked and traced, from its earliest inception unto its fullest development. The time of the Beast is so long, and its history is so full, that each particular feature can be studied and traced in all its bearings, from inception to full development. And each particular

feature being thus studied in detail, such a full-rounded knowledge of the Beast can be obtained that every one who will make the study will be prepared to detect the Image, the *likeness*, of the Beast in whatever way or in whatever disguise it may appear.

And this is essential because the time of the Image is comparatively so short, and his rise, formation, and working, all occur in such a complication of affairs, amid such a swift passing, such a very whirl, of events that the time is not sufficient to study and analyze each feature so as to know and avoid its dangerous effects. The time of the Image is comparatively so short, and its motion with events so swift, that a certain phase will appear, and in its dangerous and oppressive working will be fastened upon men before there is opportunity even to make a study of the thing as if it were the original.

Besides all this, it would surely be an incongruous thing to study a *likeness*, in order to obtain a knowledge of *original* characteristics or principles. And how much more incongruous it would be to study the *likeness* in order to obtain a knowledge of *original* characteristics or principles, when the *original itself* is accessible, and can be studied directly in all its details! Inspiration contemplates no such thing, but in every instance directs the attention of all to the study of the Beast as the source of information as to the Image of the Beast. This it does by blending in every instance "the Beast and his Image," "the Beast and his Image."

Therefore by every consideration it is perfectly plain that "to learn what the Image is like, and how it is to be formed, we must study the characteristics of the Beast—the Papacy."

And that it is essential to know what is the Image of the Beast, in order to know what is the force of the Third Angel's Message, is certain from the fact that it is the living Image of the Beast that would compel all to "worship the Beast" and to "receive his mark;" this worship and the receiving of this mark being the very thing against which the warning of the Third Angel is given.

Therefore, in our study of the Third Angel's Message we are now brought to the study of the Beast and his Image in what they actually are. And in order to know what they actually are, we *must* study the Beast, as the great original of the whole subject.

Accordingly, next week we shall *begin* to study the Making of the Beast.

THE "RETURN OF THE JEWS."

"I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Rom. 9:1-5.

Now, a pertinent question is, If the Jews are to return, if they are to be gathered because they are Jews, then why should Paul be willing to wish himself accursed from Christ, if only they might be saved? Under any phase of the claim of the return of the Jews, Paul's heaviness, continual sorrow, and heart's wish, are altogether an empty and groundless thing.

For if the Jews who are alive to-day must be gathered to Palestine, and given such evidences as they can not resist, but must be converted and saved by them, then *all* the Jews from Paul's time until now, who have not believed in Christ and been saved, must likewise be gathered with these of to-day. Otherwise God would be a respecter of persons. And if all the Jews from Paul's day to the end of the world must be gathered again to Palestine, and there be saved by some specially new and wonderful means, then it is perfectly plain that all Paul's anxiety and longing for their salvation are altogether a mistaken thing.

But that is simply not true. What Paul has here written is the truth. He did have great heaviness and continual sorrow in his heart, because his brethren, his kinsmen according to the flesh, would not accept the gospel and be saved; and because they persisted in rejecting the gospel in whatever of the many ways it came to them, and so were confirming themselves in everlasting loss. The love of Christ in Paul's heart caused him, in his longing after them, to be willing, if their salvation could be accomplished by it, to wish himself accursed from Christ, for them. All that is the truth: and it being the truth, it is thereby settled forever that except the Jews believe in Christ, they can not be saved; that whoever will not believe in him is lost; and that, *therefore*, there simply can not possibly be any such thing as this claimed "return of the Jews."

Though it be true that so many of the Jews, Paul's kinsmen according to the flesh, persisted in rejecting the gospel, and so missing salvation, even all this did not make it "as though the word of God hath taken none effect." The word of God abideth faithful, and He abideth faithful, even though they believed not (Rom. 3:3); because "they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." "Even us, whom he hath called, *not* of the Jews only, but also of the Gentiles?" As he saith also in Osee, I will call them *my people*, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.*" Rom. 9:7, 8, 24-26.

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offense: and whosoever believeth on him shall not be ashamed." Verses 30-33.

We have before remarked that, by the scriptures quoted from Romans 3, "it is demonstrated by the argument of the plain word of God that faith—the faith of Jesus Christ—is the only way for any return of either Jew or Gentile, and is the one only way for both alike. And this faith is equally within the reach of Jew and Gentile wherever they may be. It can not be had any more certainly in Palestine than in any other country: and for the simple reason that it is not found in a *place*, but only in a *Person*—the person of Jesus Christ. And through the blessed administration of the eternal Spirit, this Person is now accessible to all people in all places alike." And this is the further thought that is brought out in full in the tenth chapter of Romans. Study carefully the truth as it is there stated.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:1-3.

Again: we may ask, Why should Paul have such particular and great anxiety that Israel after the flesh might be saved, if all that Israel is to be saved anyhow? But since they insist upon "going about to establish their own righteousness," and "have not submitted themselves unto the righteousness of God," they simply can not be saved; for whoever will not submit himself to the righteousness of God, simply can not be saved. For nothing but the righteousness of God can save any soul, Jew, Gentile, or what not; and the righteousness of God *will save every soul who has it*, Jew, Gentile, or what not. "For Christ is the end," the object, the aim,

the purpose, "of the law for righteousness to every one that believeth."

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Rom. 10:5-7. The righteousness of faith speaks to all, to Jew and Gentile alike, saying, Say not in thine heart, Who shall ascend into heaven to bring Christ down from above? because Christ has come down from above; or saying, Who shall descend into the deep to bring up Christ again from the dead?

Since, therefore, Christ has come down from heaven to men; since he became a man among men, even one of us, so that God with him is God with us; since he descended into the deep, through the gates of death, and has come up again from the dead; since he has thus done all that can possibly be done,—and all this *freely* done for all men alike, and the gift of his righteousness free to all men alike,—it is but the simple soberness of divine truth that faith now says to every soul alike: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, *Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.*" Rom. 10:8-13.

And Christ, in what he has done, has brought to every soul in the world the opportunity to call upon the name of the Lord and be saved. Notice carefully the great argument in the following gradation of questions:—

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

"But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Verses 14, 15, 18.

"But they have not all obeyed the gospel." Verse 16. They *have* all heard it. And, having all heard it, God is fully justified, even though none at all should obey. Having all heard, the responsibility is with each one after that.

"But I say, *Did not Israel know?* First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." Verses 19-21.

Thus closes the tenth chapter of Romans. And every word of it is as true to-day, and has been as true every day since it was written first by the hand of Paul, as it was that day. And how would it be possible, even for Inspiration, to make plainer the truth that "there is no difference between the Jew and the Greek,"—the Gentile,—but that all alike are called, and are called all alike, to the full and free salvation of God, which has been accomplished in the gift and work of the Lord Jesus?

Faith in Christ,—the righteousness of God which is by faith of Jesus Christ,—this is the way, and the only way, of salvation, for either Jew or Gentile, now or evermore. And that faith is nigh *now and evermore* to every Jew in the wide world; it is even in his mouth and in his heart; and there is no room, nor any possible need, that the Jews should go "far off" "beyond the sea," in a grand return to Palestine to get it. Accordingly all claim of a return of the Jews to Palestine is vanity and imposture. Read *together* Dent. 30:11-14 and Rom. 10:6-12.

STUDIES IN GALATIANS.

Gal. 3:23.

"BUT before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

This verse repeats, in different words, the particular thought of the two verses immediately preceding. Verse 21 declares that the law is not against the promises of God, and shows that it is a helper unto the fullness of the promises that are in Christ. Verse 22 declares that "the scripture hath concluded all under sin," and this for a purpose. And what is the purpose?—"That [in order that, so that] the promise by faith of Jesus Christ might be given to them that believe."

Now, "by the law is the knowledge of sin;" and it is the law of God, the ten commandments, by which is the knowledge of sin. Then, since "the scripture hath concluded all under *sin*," and "by the law is the knowledge of sin," the scripture hath concluded all under the law. And it has concluded them all under the law so that "the promise by faith of Jesus Christ might be given to them that believe."

Then, that law by which "is the knowledge of sin"—by that law it is that "the scripture hath concluded all under sin." And since it is by that law that all are concluded under sin, in order that the promise by faith of Jesus Christ might be given to them that believe; therefore, as stated in the previous verse, the law is not against the promises of God, but is an aid to all men in their attaining to the promise by faith of Jesus Christ.

Now the same thought is carried forward in the verse at present under consideration; namely, "Before faith came, we were kept *under the law*." Under what law?—Plainly under the law by which alone "the scripture hath concluded all *under sin*." Even as it is said in another place: "Now we know that what things soever the law saith, it saith to them who are *under the law*: that every mouth may be stopped, and *all the world* may become *guilty* before God." This is the condition of every soul upon earth before faith comes to him. But when faith does come to him, when he awakes to the exercise of faith, then "the righteousness of God *without the law* is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:19-22. Thus it is true, and thus it is, that all are concluded under sin and kept under the law, until faith in Jesus Christ delivers them.

However, there is another expression in the verse that is particularly to be noticed; that is, that we were "shut up." We were "under the law," "shut up." We were "kept under the law, *shut up*." It was "before faith came" that "we were kept *under the law, shut up*." And "before faith came, we were kept under the law, shut up *unto the faith* which should afterwards be revealed."

How was it that we were shut up?—"Under the law, shut up." But to be under the law is to be "guilty before God." Rom. 3:19. To be "under the law" is to be under the dominion of sin. Rom. 6:14. And since we were "under the law, shut up," it was the law that shut us up. And what law is this?—It is the same law as that of the previous verse, by which "the scripture hath *concluded* all *under sin*." And the only law by which anybody can possibly be concluded under sin, is that law by which "is the *knowledge* of sin," which is the law of God, the law of ten commandments.

The Greek word thus translated "shut up" is the same word that, in the previous verse, is translated "concluded;" and also that in Rom. 11:32 is translated in the text "concluded," and in the margin "shut up." So that the expressions translated alike in the two verses, would be: verse 22, "The scripture hath *shut up* all *under sin*," that the promise by faith of Jesus Christ might be given to them that believe;" and verse 23, "We were kept *under the law, shut up* unto the faith which should afterwards be revealed."

This makes it certain that the law by which, in verse 22, "we are shut up under sin," is the same law by which, in verse 23, "we were kept under the law, shut up." And by these twin expressions it is plain that to be "under the law" is to be

"under sin;" for to be "shut up under sin" is to be "kept under the law, shut up;" to be "shut up under the law" is to be "shut up under sin." And the only law by which anybody can be shut up under sin, is that law by which alone is the knowledge of sin; and that law is the law of God, the law of ten commandments.

Therefore, since all are shut up under sin, in order that the promise of faith of Jesus Christ might be given to them that believe; and since the law of ten commandments is the only one by which anybody can be shut up under sin, it is certain that that law is not against the promises of God, but is the only certain means of attaining to the true faith, and so to the fullness of the promises in Christ.

IS THE SEVENTH TRUMPET NOW SOUNDING?

TO ANSWER this question in the affirmative, saying, Yes, it is sounding, would be to make a most weighty and solemn announcement; but to answer in the negative, saying, No, it is not sounding, would be to make a statement that should not be made without extreme care and caution, lest we turn away the minds of some, inadvertently, from what the Lord has given to arouse and test his people in the last days.

To ascertain a true answer to the question whether or not the seventh trumpet is now sounding, we must inquire what the seven trumpets are; for what purpose they are given; what they indicate; and what has taken place in the past to show that we have reached the seventh, and last, in this series of symbols.

We refer to this question now, because the view heretofore held by Seventh-day Adventists, that the seventh trumpet began to sound in the autumn of 1844, is called in question. A letter from a brother in a Western State, just received, states, at some length, what no doubt seems to him a sufficient reason to dissent from the view that the seventh trumpet is now sounding, in place of which he claims that we are to look for that sounding somewhere in the indefinite future. We thus seem to be in something the same position the disciples were in, when, after the resurrection of Christ, the eleven went into Galilee, to meet the Lord, as he had appointed them. Of this interview we read, "And when they saw him, they worshiped him: but *some doubted*." From our point of view, that would seem to have been a very poor time to doubt; but nevertheless, some of them doubted. And so it has been all the way along, and perhaps will be to the end of time. "Some doubted."

It is said that winds can be, and are, a proper symbol of war and strife, because wind is the instrument by which the destruction is accomplished. On the same ground it is alleged that trumpets can not be a fit symbol of war, because trumpets are not the instruments with which war is waged, and the strife carried on. But this point seems not to be well taken; for certainly it is not necessary that that which is used to symbolize any particular condition of things should be the instrument used to bring about that condition. Even the winds, which are acknowledged to be proper symbols of war and strife, did not themselves literally work the havoc and damage, but represented the raging passions of men which drove them on to their deeds of violence and destruction. So trumpets are symbols of political commotion and war; not that the trumpets are the weapons used as clubs and bludgeons to carry on the strife. In like manner, the work attributed to symbolic wild beasts is not done by literal beasts themselves; but the beasts in their movements represent the doings of governments, and the devastation of their armies.

The last three trumpets are called "woe trumpets," because, under their sounding, woes are to overshadow the world; and a woe signifies any calamity, judgment, or affliction that may in any shape come upon men. War is not therefore a continuously necessary element in the sounding of a trumpet. What good reason is there, therefore, why we should not hold that the seventh trumpet began to sound in 1844? and is sounding still?

And what about the dates of the preceding trumpets, 1299, 1449, and 1840? If the application we

have made of the seventh trumpet is wrong, were they right? One of the most interesting prophecies, and one most remarkable in its fulfillment, was that of the sixth trumpet, or second woe, the period of which expired Aug. 11, 1840. The following declaration of the prophecy then had its application: "The second woe is past; and, behold, the third woe cometh quickly." A little space was to intervene between the time when the second woe ended and the third woe began. This comes in all right, if we allow that, after the ending of the second woe in 1840, the third woe, and the seventh trumpet, began in 1844. Right there in that little space the first message, or the first installment of the great Advent movement of this generation, was fulfilled. The burden of the loud cry of that message was the ending of the twenty-three hundred days, which brought us to the beginning of the work of the cleansing of the sanctuary, which, following the lesson of the type, involved the opening of the temple of God in heaven; and when we come to an examination of the events to take place under the seventh trumpet, lo! that very service receives prominent mention. "The temple of God," it is said, "was opened in heaven."

The prophet does not name the events of the seventh trumpet in their chronological order, but seems to give them priority of notice according to the force with which they struck his mind. He first speaks of the transfer of the kingdom to Christ and the great anthem of the elders, in which, in joyful chorus, they exclaim, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." But this involves the coming of Christ in his kingdom, in power and glory. And after this has come to pass, the other events mentioned in the trumpet can not take place. They must have occurred before this, and hence the events are not arranged chronologically. Then the prophet glances at the anger of the nations, showing the strange attitude of the different governments of the earth toward one another, in the last days; just as it is to-day. Then he speaks of the great judgment work to be accomplished in reference to the wicked, during the thousand years, and finally points to the destruction, at the end of that period, of all those who have been a curse and pollution to the earth. Thus the wicked are all destroyed, and all the débris of man's rebellion—his sin and the curse—is all cleared up, and the long-promised and waited-for reward to the servants of God, the prophets, and all that fear his name, is bestowed upon them.

All this mighty sweep of events, and their blessed results, is covered by the seventh trumpet. There is not lacking, in the sounding of this trumpet, any element of woe to those who are obnoxious thereto. Nor is there anything there, unless it is exceptional, like a little holding of the winds, out of the nature and object of a trumpet. It is the object of a trumpet to arouse and alarm the people in reference to dangers that are impending; and is not this emphatically true of the movements in the scripture under notice?

In 1848, only four years after the beginning of the trumpet in 1844, occurred that great political earthquake in Europe, which toppled nearly every throne to the dust,—just a gust that broke loose from the pent-up whirlwind, which is struggling to sweep down upon the earth and the sea. About twenty years later, in 1870, came the great blow to the papacy, which stripped it of the last vestige of temporal power, which is not, from any human standpoint, likely to be restored again, and which Victor Emmanuel declared never is to be restored again.

Finally another of these associated events catches the eye of the prophet, an event in which the people of God are more directly and personally concerned than in any of the others; and that is the beginning of the final work, in the court of destiny above; and he covers this at once with the declaration: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." He briefly states the accompaniments of this opening, ending with the hail of the seventh

of the seven last plagues. Considering where the opening of the temple is placed in the prophecy, it is the earliest, and, consequently, the first, event to take place under that trumpet. But this can be nothing else but the beginning of the cleansing of the sanctuary; but that was to take place only at the end of the twenty-three hundred days; and the twenty-three hundred days certainly ended in 1844. Right at that point, therefore, the third woe began, and the seventh trumpet began its sounding. With this view, everything fits into its place most harmoniously. It does not do so with any other plan.

One of the most striking features of that system which we call "the present truth," is that it is all linked and dovetailed together in such beautiful adjustment that you can not take out any part without disjoining and weakening the whole. This is no doubt the reason that "Spiritual Gifts," Vol. I, page 121, speaking of the messages, said, more than thirty years ago: "Woe to him who shall move a block or stir a pin of these messages." To every great theme of our well-established faith, we believe the same remark would apply, in a general way. Just notice what the result would be of removing this block that we are now discussing: If we say that the seventh trumpet did not begin to sound in 1844, then the temple of God in heaven was not opened at that time; then the sanctuary did not then begin to be cleansed; then the twenty-three hundred days did not then end; then those days were not reckoned from the right starting point. Then what about the seventy weeks, the revelation of Christ as the Messiah, his baptism, and the beginning of his ministry, in A. D. 27, and his crucifixion, in A. D. 31?—These are all thrown out of their place; and the whole prophecy must then be gone over again, and readjusted.

And the same may be said with reference to the prophecy of the seven last plagues, which, in times past, some were disposed to throw largely into the past, claiming that we are now living under the sixth plague, because Spiritualism is so prominently brought to view under that plague. Rev. 16:12-14. But the very first plague falls upon the men who have received the mark of the beast; but that is something against which the Third Angel's Message warns the world. Therefore if the first plague is in the past, the third message is in the past. But the third message follows the first; and the first is a time message, based on the ending of the twenty-three hundred days. And if that message is in the past, then the twenty-three hundred days ended in the past; and the same difficulties and queries arise in regard to the Messiahship of Christ, the seventy weeks, and all the associated dates, which can not be moved.

No; none of these schemes will work. We enter our emphatic dissent against bringing the "higher criticism" into the realm of present truth. Don't lose your adjustments; don't slip any cogs; don't throw any necessary pinions out of gear. But see that all parts of the system have their proper bearing on one another, and that all work harmoniously together.

But you would not stick to a view simply because it has long been advocated in the past?—Not for that reason alone; but when, in a specially prophetic era, a view gives evidence of having been brought out by the light that the Lord caused to shine upon his word, and by the providence that directed the efforts for its production, we believe it is entitled to respect, and should not be displaced except by something that is clearly and tangibly a better view.

But it is said that since 1844 the winds have been held; and how can we have a trumpet sounding, and the winds being held at the same time? The very fact that the winds have to be held, shows that the spirit of war and woe is abroad in the world, which would comport very well with the sounding of a prophetic trumpet; and the winds are held only temporarily, only till a special work of the Lord is done, which could not otherwise well be completed. This certainly can not militate against the general application of the prophecy.

U. S.

"If we would refresh others, we must ourselves drink of the Fountain that never becomes dry."



A KNOWLEDGE OF THE GOSPEL SECRET MEANS LIFE.

DANIEL and his companions desired mercies of the God of heaven, and their prayers were not in vain. Communion with the God of heaven was not a new thing to them, and they were not driven to it as a last resort through fear of death. As citizens of the heavenly kingdom, loyal to its principles, they had learned to come boldly to the throne of grace, and to ask with confidence. Of some it is said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Not so with these petitioners. The way they lived was the index of the way they prayed. Right living is the true basis of right praying.

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast made known unto us the king's matter."

That which Daniel saw in the night vision was what he had already experienced in his own life, the superiority of the principles of the kingdom of heaven. The Lord now showed him the working out of these principles among the nations of the earth, and their final triumph over all other kingdoms, regardless of their outward glory and power. He sees the long procession of kings who are removed one after the other, and of the kingdoms which succeed one another until "the gospel of the kingdom of God," has accomplished its work, and "until he come whose right it is."

But "the secret" of all this goes deeper than the mere fact of the succession of kingdoms. It makes clear the *means* by which the King of heaven will establish an *everlasting* kingdom, although he has no other source from which to gather his subjects than the very peoples that constitute the earthly kingdoms, which pass away. These are "the deep and secret things" which are beyond the range of human wisdom, and which must be "revealed" if they are ever known by man. The stability of any kingdom depends upon the loyalty of its subjects to the law of the realm; and so it is in the kingdom of heaven. And it is the triumph of the gospel that rebellious, fallen men can be transformed into loyal, obedient subjects of God's kingdom; but this is accomplished only through that mysterious union of the divine with the human through the gift of the Son of God to the human family. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4. "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. Daniel's prayer of thanksgiving shows that

he had been prepared through his personal experience as a child of the heavenly King to appreciate the nature of the revelation that was made to him, and to recognize in it the wider application of principles already familiar to him.

"Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation."

The dream of Nebuchadnezzar, as will appear from the record, dealt with the history of the world, the rise and fall of earthly kingdoms. The true interpretation of the dream will therefore furnish the key to the correct understanding of the whole problem of human history as viewed from the standpoint of the kingdom of God. But the philosophy of human history can be understood only as we study the life and teachings of the Son of God, the Son of man, "the Man Christ Jesus." In his own person is found the interpretation of all history, and he was of the tribe of Judah. So the captain of the king's guard spoke better than he knew when he said, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." Everyone who finds "him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," will know the interpretation of history, which would otherwise be to him but a confused struggle for the supremacy among the nations.

"The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thought came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

The wisdom of this world can not make clear the mystery of the kingdom of God. All the education of the schools will not make one a successful exponent of that mystery. "Canst thou by searching find out God?" The ability to proclaim the gospel of the kingdom grows out of a personal revelation, not simply *to* one, but *in* one. So it was with the great apostle to the Gentiles: "It pleased God . . . to reveal his Son *in* me, that I might preach him among the heathen." Thus had Daniel been prepared for the same work.

The secret of God's power among the nations, and the working of that power to set up his everlasting kingdom in the earth, are revealed in the experience of every man who will yield to it as it works in him, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And this experience, and the knowledge that comes from this experience, are open to all. "God is no respecter of persons." "The secret of the Lord is with them that fear him; and he will show them his covenant." This is the knowledge in which a man may justly glory (Jer. 9:24), and, as in the case of Daniel, the glory is all given to God, who "revealeth the deep and secret things."

Nebuchadnezzar was thinking of "what shall come to pass hereafter." It is evident from what did come to pass later in his own experience that he was thinking of his own kingdom as one likely to endure for an indefinite time, having already a universal dominion, and almost limitless resources for preserving and transmitting its glory unimpaired.

Who can overthrow his kingdom, or prevent it from standing forever? Then God gave him a true view of the future history, that he might know "what shall be in the latter days;" and then God caused it all to be written in this book, with the interpretation, in order that all the world might know the same thing. It is certainly worthy of study by those who live "in the latter days."

The whole course of history is but the preaching of the gospel of the kingdom of God, the revealing of the failure of anything to endure that is not in harmony with the principles of that kingdom. For God to make known future events is simply for him to preach the gospel in advance. And so we read: "And the scripture, foreseeing that God would justify the heathen through faith, *preached before* the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. This is the gospel that was proclaimed in the courts of Babylon by Daniel the Hebrew, the descendant of Abraham. The true God was to be made known to the heathen world, and in such a way as to command their attention. Because the people had departed from God and his truth, Jerusalem had been overcome by Babylon, and the professed people of God were in captivity.

Not recognizing that the God of heaven had

given Jerusalem into his hand, and that for a definite purpose, the king of Babylon was lifted up in pride, and he thought of his kingdom as established forever. But behind the king of Babylon was "the god of this world," seeking to establish a permanent kingdom in opposition to the kingdom of God, with Babylon as its capital. Had he really triumphed, and was Babylon to endure longer than Jerusalem? "The stupid man never regardeth, nor doth the foolish man understand this,—that when the wicked spring up as the herbage, and all the workers of iniquity do flourish; it is that they may be cut down forever! And thou, Jehovah, art forever exalted!" "Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men."

These are the lessons to be taught, not simply to the heathen of Nebuchadnezzar's time, but to the heathen of all time, including the present, and for this purpose the record has been preserved for us. With its help we can look back over the centuries, and read aright their testimony, and are thus prepared to understand the interpretation of the present history. This is the only way by which we may know "what shall be in the latter days."

W. W. P.



ITEMS FROM THE MEDITERRANEAN FIELD.

In my last report I called attention to the vast extent of this field and the scarcity of workers. I now give a few extracts from letters, showing the experience these workers are passing through, and the degree of blessing attending their efforts.

Brother H. A. Henderson writes of the work in Greece:—

"Evangelistic work is being done in Greece. Its leader proved to be the man to whom I had the letter of introduction. The government has done a great deal against him, nevertheless he has a small church in Athens. He has a few colporteurs at work here and in Crete. One of them was a minister in Piræus [the port of Athens]. He received his education in America, and speaks Bulgarian, Greek, French, and English. His wife is a German, a Bible worker, and speaks French, English, and Polish. This gentleman became convinced that he should be baptized, and was immersed, for which he was dismissed from his position. He and his wife then moved to a suburb of Nauplia, and began evangelistic work. When I learned of them, and called on them, they received me kindly, and asked me to assist them in their meetings; however, in the second meeting the police came, and ordered the meetings stopped. This was the work of the high priest, because Brother — would not permit him to sprinkle the house with holy water. . . . The brother and his wife have been studying the Bible considerably with me. . . . At present they are eagerly reading on the Sabbath question. Brother — told me that he wishes to be sure it is right, and then he will take a firm stand. God grant that he may see it!"

I received a letter a few days ago from the independent Baptist missionary in Syra. He said they were reading the tracts and books that I left with them, and urged me to visit them again. "They are with us on the Lord's soon coming and many health principles. . . . Many others are interested. The great question I have to meet is the cross: the people worship it as much as any heathen ever worshiped an idol."

Brother J. H. Krum writes from Jaffa, Palestine, as follows:—

"I have had opportunity to treat three Germans often of late, with the result that one, a young man, a vegetarian, promised to keep next Sabbath. Since Brother Hörner is here, we are gradually gaining friends among the Germans and the Jews. One of the latter, a poor but very promising, quiet, unassuming man, seems to be genuinely converted. . . . I hope soon to see several interested Jews confess Christ openly. As for the Mohammedans,

thus far only five have been baptized. Many believe, but are afraid. A decree has gone forth that every Moslem who visits my house shall be taken as a soldier to serve six years."

One, a sheikle who has been in prison nearly all summer, has been sent to Arabia as a soldier. This means either a return to the Mohammedan faith or death. This is the usual method,—to send converts to Christianity to the interior as soldiers, or on some government errand, and then dispose of them if they do not recant. But the Lord can use this very means to carry the truth to Arabia.

The experience of the laborers abundantly justifies the claim that this great field is white for the harvest. Shall we not, like the disciples of old, pray the Lord to send forth more laborers? As in the days of the Master, may these fields so full of perishing souls soon hear the glad tidings of the gospel that the Lord has committed to us!

H. P. HOLSER.

JAMAICA.

ANOTHER year has passed into eternity; and as we halt a moment to take a brief review of the past, we are stirred with conflicting emotions. First, by the rapidity with which prophecy is becoming history. The United States is repudiating every principle of Protestantism and republicanism. The nations of Europe are fast becoming the kings of the East. The mighty armies that are being raised, and the vast preparations that are being made for war, show how rapidly they are getting ready for the great battle of Armageddon. All these things are the most conclusive evidence that we are in the last trembling moments of probationary time.

Secondly: our hearts have been made sad by the death of some of our prominent laborers, who, it would seem, could not be spared at the present time, yet the Lord knows best. Here in Jamaica, none have been called away, although one came near death's door, so near, indeed, that the friends pronounced him dead, and began preparations for the funeral; but the Lord raised him up, and to-day he is apparently as strong as ever. A few lay members have passed away.

Thirdly: we rejoice in the progress of the Third Angel's Message. Here in Jamaica it stands in a new position in the eyes of the people. Until within the last year, the ministers of other denominations have ignored us, or if questioned about us, have said that we would soon leave the island, as some others had done, and our work come to naught. But our work has spread to every parish in the is-

land. We have erected eight chapels, and three more are nearing completion, also five class houses, as they are called here. A class house is a building with a thatched roof, and wattled sides. These ministers begin to think we have come to stay, and have begun a strong opposition, such as we are all well acquainted with. Again: we have not been acknowledged as a Christian denomination in the past, one argument used against us being that the government would not grant our ministers a license to perform marriage ceremonies; but the last year has seen that argument done away.

During this time, too, the Lord has blessed the efforts of our laborers in giving each of them souls for his hire. Two hundred and twenty-nine persons have been baptized, making a total church-membership of seven hundred and thirteen, with about one hundred more keeping the Sabbath. There are nineteen Sabbath-schools, with a membership of eight hundred. Our twenty-two canvassers have sold over ninety-one hundred dollars' worth of books, retail price. We have two church schools in successful operation, with a present enrollment of seventy pupils. The tithe and offerings for the year amount to \$1,470.27. The Sabbath-school offerings to missions was about one hundred and fifty dollars. We give the Lord the praise, and take fresh courage to go forward to the end, which is near at hand.

F. I. RICHARDSON.

THE CONFERENCE SESSION IN DISTRICT 5.

A CONFERENCE and institute for District 5 was held in Kansas City, Mo., February 15-25. Besides a large delegation from the Missouri, Kansas, Colorado, Oklahoma, Texas, and Arkansas Conferences, Elders Irwin, Haskell, and Kilgore, and Sister Haskell were present. Elders Irwin and Haskell, and Sister Haskell imparted much precious instruction, which was heartily appreciated by all present. Elder Irwin read to us many Testimonies recently received; and as our errors were pointed out one by one, there was a general desire to be freed from them, and to redeem the time that we have lost by pursuing wrong methods.

Elder Haskell's discourses on the Third Angel's Message were listened to with much interest; and as the truth was so beautifully presented to us, we could but exclaim, "This is the Lord's doing; it is marvelous in our eyes." His instruction, supplemented by Sister Haskell's, showed that every point of truth that we as a people hold, centers in the sanctuary. In the sanctuary service there is an act intended to illustrate each precious truth that enters into the great system that goes to make up the Third Angel's Message. Thus our hope becomes an anchor, and "entereth into that within the veil; whither the forerunner is for us entered." And this anchor holds.

Sister Haskell's instruction was especially in the Bible work. Her experience of many years in this work especially fits her for giving such instruction. To say that the principles presented were greatly appreciated by all present, regardless of the particular work in which they are engaged, but mildly expresses it. We are sure that, if her instruction is put into practice, greater success will attend the efforts of the workers in this District.

The business sessions were characterized with perfect freedom on the part of all; and while differences of opinion necessarily existed in regard to certain questions that came up, yet the best of feeling prevailed throughout, and all were satisfied with the results.

Elder R. M. Kilgore, the superintendent of the District, was chosen Chairman, and R. W. Parmele, Secretary. The following committees were appointed, and did faithful work: On Plans, Resolutions, Constitution for the District Conference, and Distribution of Labor, Elders J. M. Rees, W. A. Hennig, C. McReynolds, E. T. Russell, and A. E. Field; on Missions, Missionary Work, and Sabbath-schools, Elder J. W. Westphal, Dr. W. W. Hills, S. C. Osborne, L. W. Felter, and Sister Haskell.

The following business was transacted:—

CONSTITUTION FOR THE DISTRICT CONFERENCE.

"Resolved, That we form a District Conference, composed of the Conferences and mission fields of District 5,—Missouri, Kansas, Arkansas, Texas, Oklahoma, and Colorado, and the mission field of Arizona,—and that this Conference meet biennially, alternating with the sessions of the General Conference. Special sessions may be held at the call of two thirds of the Conferences composing the District.

ARTICLE 1.—NAME OF THE ORGANIZATION.

"This Conference shall be known as the Fifth District of the General Conference of Seventh-day Adventists, including Missouri, Kansas, Arkansas, Texas, Oklahoma, Indian Territory, Colorado, New

Mexico, and the mission field of Arizona. The object of this Conference shall be to further the gospel as embraced in the Third Angel's Message, and to transact such business as may come under its supervision.

ARTICLE 2.—OFFICERS.

"The officers of this Conference shall be a President, who shall be the superintendent of this District by appointment of the General Conference, and a Secretary, *pro tem*.

ARTICLE 3.—MEETINGS.

"The sessions of this Conference shall be held biennially, alternating with the sessions of the General Conference. Special sessions may be held at the call of two thirds of the Conferences composing the District.

ARTICLE 4.—MEMBERSHIP.

"In the deliberations of this Conference, the several State Conferences in the District shall be entitled to one delegate, and one additional delegate for each two hundred members. The mission fields of the District shall be represented by their respective directors, and each recognized denominational institution in the District shall be entitled to one delegate.

ARTICLE 5.—AMENDMENTS.

"This Constitution may be amended by a two-thirds vote of all the delegates present at any session of the Conference.

RESOLUTIONS ADOPTED.

"Whereas, The Lord has told us, through the Testimonies, that the spiritual progress of our people will depend upon their activity in the Lord's work, and that simple plans must be devised and definite work laid out for them, therefore,—

"Resolved, That we encourage our people to more earnest personal effort in the work: (1) By laying out work for them, to be done in connection with our camp-meetings; (2) By doing more work in the distribution of our literature, especially the *Signs of the Times*; and (3) That this work be done as systematically as possible, and in a way to call into action personal labor.

"In view of the fact that a recent Testimony says that one hundred persons should be engaged in the canvassing work where there is now one, we accept this reproof, and believe that it calls for humility on our part, and an earnest seeking of God that he will raise up more laborers for this important branch of the cause; and we ask our brethren in this District to pray for the laborers, especially on Monday mornings as they start out to their work.

"Whereas, The Lord has said, 'The work of the canvasser is to bring before the world as fast as possible the light God has given;' and 'persons should be encouraged to take hold of the work to bring before the world the books so essential at this time,' therefore,—

"Resolved, That we encourage our canvassers to handle such books as 'The Desire of Ages,' 'Great Controversy,' 'Patriarchs and Prophets,' and 'Daniel and the Revelation.'

"Resolved, That we recognize in the Colorado Sanitarium an agency for the spread of the truth in this District, and that we will use our endeavors to advertise the institution as a sanitarium for the treatment of all chronic diseases, except consumption, and that we will do all we can to increase the patronage of the sanitarium by urging non-consumptive patients to enter the institution for care and treatment.

"Whereas, the large cities offer an extensive field for missionary labor, therefore we—

"Recommend, That missions be conducted in harmony with the Testimony given on pages 128 and 129 of the *Bulletin* of 1899, and that in order to carry out this recommendation, consecrated men and women be encouraged to enter the Bible and colporteur work, and that they be properly instructed therein.

"Resolved, That we request the Review and Herald Publishing Company to publish 'Daniel and the Revelation' in the Polish and Bohemian languages.

"Inasmuch as our churches, tent workers, missions, and others working in different branches of the work, see the great need of suitable hymn-and tune books to use in their gatherings, and as there is no book that seems to take the place of all other books so well as does our large hymnal, and,—

"Whereas, The prices of the present bindings are above the reach of the majority, therefore,—

"Resolved, That we request the General Conference to print an edition, using common paper, binding in pasteboard covers, that can be sold for 50 or 75 cents a copy, that all may be supplied.

"Whereas, There has been in recent years a falling off in our efforts to educate the people in religious liberty principles, and,—

"Whereas, The *American Sentinel* has been established in the order of the Lord to disseminate a knowledge of these principles, therefore we—

"Recommend, That renewed efforts be put forth in the circulation of the *American Sentinel*, that the world may be educated in the right principles of religious liberty.

"Whereas, We recognize the importance of every Seventh-day Adventist family's having the writings of Sister White, and,—

"Whereas, Many of our people are unable to purchase these books at regular retail prices, therefore we—

"Recommend, That for the period of one year, agents' prices for cash be granted our people on all her writings, except subscription books.

"Whereas, We recognize the Sabbath-school work as one of the branches of the work, and God has said, 'The Sabbath-school work is crippling along behind the message,' and it can be demonstrated that at least thirty per cent of adult Seventh-day Adventists are not members of the Sabbath-school, we would, therefore,—

"Recommend: (1) That an earnest effort be made to bring the people to a sense of their individual responsibility in this work; (2) That plans be devised whereby the ministers may take an active part in the Sabbath-school work; (3) That such time may be allotted to the State Sabbath-school officers as may be necessary for the proper discharge of their duties.

RECOMMENDATIONS MADE.

"The Committee on Distribution of Labor made the following recommendations: That J. Riffel, of the Missouri Conference, connect with the German work in the Texas Conference; that W. L. McNeely, of Texas, connect with the Missouri Conference; that J. W. Norwood, of Arkansas, and D. E. Huffman, of Kansas, exchange fields of labor; that Dr. Sommerville, of Arkansas, connect with the Oklahoma Conference.

"We recommend that, at camp-meetings, at least one service be held each day for the young people and the children, and also that there will be a daily kindergarten."

Probable dates for our camp-meetings were suggested, but not submitted to the consideration of the Conference.

It was the aim of the Conference equally to establish all branches of the work, and they all received due consideration. The meeting closed Sunday night, February 25, when Elder Haskell pointed out to a large congregation the trials awaiting those who will be among the one hundred and forty-four thousand; the special fitting that their experience will give them; and their final glorious exaltation.

We left this gathering feeling that it had been good for us to be there, and with a firm determination to make a straight journey to the city of God.

R. M. KILGORE, *Pres.*

R. W. PARMELE, *Sec.*

GEORGIA.

SAVANNAH.—Four adults, each having families, have accepted present truth at this place. Three of these are prominent women who were members of a class organized for the study of the prophecies. They say that I was sent of the Lord to this class, with his last message of love and warning, and they are earnestly laboring for other members of the class, that they, too, may walk in this glorious light.

Though I rejoice that God has raised up a few light-bearers in this dark place, I rejoice yet more in the blessed experience of self-denying missionary work for the lost, which has opened my eyes to the fact that only as we are engaged directly or indirectly in self-denying labor for the lost and perishing, and not for those who have had the light, can we experience the full measure of the love, faith, and power of Christ. Christ in the fullness of his blessing is to be found only where his lost sheep are in the darkest and most deserted fields. If any are without the consolation of Christ, the comfort of his love, or the fellowship of his Spirit, let them at once engage in self-denying missionary work for the lost nearest their own door, and afterward for those less favored in this "worse than heathen field." I wish that the whole body of Seventh-day Adventists might resolve themselves into one great home and foreign mission board, with every member an active missionary. Then, and only then, may we expect the baptism of the power of the Holy Ghost.

I have taken fourteen subscriptions for the *Signs of the Times*,—four for one year, and the remainder for six months,—and sold about ten dollars' worth of books and tracts.

ARTHUR W. BARTLETT.

WISCONSIN.

MILWAUKEE.—I have begun another series of meetings, in a small chapel which I rented for four dollars a month. The attendance has been fair. Some are deeply interested. I also started a Sunday-school in the same chapel. The first Sunday thirty-two children were present. I will teach the children for their own good and to reach the parents. We are studying "Christ Our Saviour."

Most of the church-members are doing missionary work, selling the *Christlicher Hausfreund* from house to house. Some children from seven to nine years of age have had good success in selling the paper. They received about \$2.60 in a few hours. The children should work. It pleases God well when little children engage in his service.

Yesterday afternoon we had our prayer-meeting for the college. We experienced a most blessed hour. On account of the very cold weather only nine were out. After reading 2 Kings 22:5-7; 10:15, the Spirit of God came into our hearts, and the nine, mostly poor persons, pledged fifty dollars. If our people get hold of the Spirit, they give. The Germans in this city are willing to give.

May the Lord glorify his name and advance his kingdom among the Germans in this country.

J. WOLFGARTEN.

ILLINOIS.

CHICAGO HEIGHTS.—We moved to this place, December 1, and I felt anxious to find some of our people. At last I found one sister who was keeping the Sabbath; and we soon started a Sabbath-school over my husband's store. Only three persons besides us two came the first afternoon the school was held; now, four weeks later, the membership is seventeen, with the promise of more next Sabbath. We take a club of the *Little Friend*, and study the lessons in that. We rely wholly on God for help, and ask the prayers of his people that we may keep self out of sight, and work only to win souls.

DORA R. HILLIS.

HEALING.

I HAVE been a constant reader of the REVIEW for twenty-eight years, and to its faithful teaching I owe my faith in the Third Angel's Message. During these years I have had many precious experiences in the things of God, but the most wonderful of all is the one of which I will now write.

The 20th of October one of my sons, who was a nurse at the sanitarium in Battle Creek, and who had had charge of a serious case of typhoid fever, became infected with the disease, and came home. One week later I was stricken down with the same disease. I took a prolonged Turkish bath, which reduced the fever, but my lungs, liver, kidneys, and spleen were still badly congested. The inflammation from the spleen also extended to the pleural sac of the left lung.

From the first of my illness I had attacks of palpitation of the heart, which continued during the eight weeks I was ill. These attacks grew worse, and I seemed to be nearing death. One morning my heart felt very bad, and I said: "Dear Lord, you made my heart, and you are able to regulate it for me," and immediately it began to grow steady. Those significant words in James 5:14, 15, began to be spoken into my mind, and to be repeated over and over, until I understood that the Holy Spirit was making me sense that my kind Heavenly Father wished to make those words true in my behalf. I spoke to my family about it, and they spoke to Elders Covert and Campbell. Feeling the need of seeking God, they appointed Sabbath morning at half-past nine o'clock as the time for a special season of prayer for me.

To look forward from Wednesday evening to Sabbath morning, in my extreme weakness, was about the hardest trial my faith was ever called upon to endure. I could only pray, "Lord, I am your child, you know how weak I am; so hold me close in your arms until the time comes when I shall be prayed for, and shall have those gracious words in James fulfilled in being raised up from this sickness." I lived on in this way, feeling my Saviour's arms about me. Friday noon, while suffering exceedingly from weakness, I asked to be laid on a cot in the parlor, where I could receive fresh air; but no one had the courage to move me. Finally my husband knelt, and asked that the needed strength be given me; then the cot was brought to the bed, and I was taken out beside the open window.

I had become too weak to use solid food, and was nourished by gruels. My daughters watched by my bed that night, and kept me warm with hot-water bags. Next morning about an hour before the time

set for prayer, a bath was undertaken for me, with much prayer. For several days no bath had been given, on account of my extreme weakness. The Lord gave strength.

At the appointed time the brethren came. Elder Covert anointed my head, after which Elder Campbell offered prayer, followed by Elder Covert, and then by my husband. There seemed to be no change, so this was repeated, with the same result. I knew God wished to raise me up, so I asked Elder Covert if he had faith to take me by the hand, and in the name of the Lord Jesus ask me to sit up. He did so: I rose to a sitting position, and instantly my heart was made strong, a new circulation was given me, I began to tingle in every nerve, and in a few minutes my whole body was warm; for a new life had been imparted.

The doctor told my husband some time before that my "nerve battery" had become exhausted. He came into my room about five minutes after the Lord had done his wonderful work for me, and said that the change in my condition from the day before was marvelous.

I am improving every day, and am praising God for his wonderful goodness and mercy, and for the new desire he has given me, through this greater knowledge of his tenderness and faithfulness, to live a life of true consecration to his holy will.

"Bless the Lord, O my soul; and all that is within me, bless his holy name." Ps. 103:1.

MRS. E. H. BRAMHALL.

Milwaukee, Wis.



—High water in various parts of Illinois is doing great damage.

—During the last 150 years the land level of Finland has risen nearly five feet.

—Planters, merchants, and manufacturers of Puerto Rico have petitioned the United States government for free trade.

—Floods are causing serious losses in Peru, South America, and the government is petitioned to annul tax payments in consequence.

—The North German Lloyd Steamship Company will adopt wireless telegraphy, to communicate with the land, on each side of the Atlantic.

—Captain Abercrombie and forty-three government engineers have sailed for Alaska, to build bridges and prepare for the government telegraph line.

—Lieutenant Anderton, of the British army, reports ninety-eight Boers killed with the fumes of lyddite, the bodies found in the trench having no wounds.

—General Sir George Stewart White, defender of Ladysmith, is in Cape Town, but is "too ill to permit of a public reception being given in his honor."

—March 14 the city council of Dublin, Ireland, after a stormy debate, decided, by a vote of thirty to twenty-two, officially to welcome Queen Victoria upon her forthcoming visit.

—The text of the German official circular instructing local officers to refuse information to American consuls regarding the impurity of German meats, has just been published by the Berlin paper *Vorwaerts*.

—The Balkan country is again in a state of unrest. The Albanians, who are Mussulmans, have attacked the "Christians," and the Turkish troops sent to preserve order have been unable to check the rioting.

—The czar of Russia gave orders, on the 12th inst., "for the immediate mobilization of the army and navy reserves, and for the Black Sea squadron to hold itself in readiness for service. It is surmised that India or Asia Minor is the objective point."

—Rev. Thomas K. Beecher, aged eighty-four, and Mary Foote Beecher Perkins, aged ninety-four, brother and sister respectively of Henry Ward Beecher and Harriet Beecher Stowe, died March 14. Mrs. Perkins was a grandmother of Charlotte Perkins Stetson, the socialist and poet.

—Paper is made principally from spruce wood pulp, and it is said that "it takes the entire product obtained from twenty-two acres of the best virgin spruce land to make enough pulp to supply two issues of one of the large New York daily papers." This pulp comes largely from Canada, and "it will be readily seen that the supply must very speedily become exhausted, in spite of the immense resources of that vast reserve." The next thing in order now is for some one to discover a new substance out of which to manufacture paper. An inferior grade of paper is at present being manufactured, on a small scale, from sugar cane.

—Cecil Rhodes sailed from Cape Town, for England, the 8th inst.

—German industries are in a critical condition on account of the coal famine.

—Dr. John P. Wood, of Coffeyville, Kan., claims to be the oldest practicing physician in the world. He is ninety-nine years old, and still makes daily visits to his patients.

—The famine expenditures of the Indian government, for 1899-1900, were over \$10,000,000. It is estimated that the famine expenditure for 1900-1901 will be nearly \$17,000,000.

—A dispatch from Calcutta, dated March 21, says that "the bubonic plague is fast increasing. In Bengal 4,725 deaths occurred last week. These included 744 in Calcutta and 2,044 in Patna."

—The Constantinople correspondent of the London *Times* announces that "the sultan has yielded in all essential particulars to the Russian demands respecting railway concessions in Asia Minor."

—Copies of William T. Stead's pamphlet, "Shall I Slay My Brother Boer?" have reached the British soldiers in South Africa. Mr. Stead is the proprietor of the *Review of Reviews*, an English magazine.

—March 19 Lord Kitchener occupied Prieska, Cape Colony, unopposed, some arms and prisoners being captured. Lord Roberts also reports that the Boers are beginning to surrender on the Basuto border.

—According to the London Academy, the income from the sale of John Ruskin's books has averaged \$20,000 a year. Over 247,000 copies of his works have been sold since they were republished in cheap form.

—Secretary of War Root has authorized General Davis, at San Juan, Puerto Rico, "to give employment upon public works to surplus labor in Puerto Rico." The authorization was telegraphed from Havana, Cuba.

—Cardinal Rampolla, the pope's secretary of state, has written to the Duke of Norfolk that "the Vatican does not hold itself responsible for the attitude of the Italian Catholic press, which is hostile to Great Britain."

—It is dispatched that in China "the ascendancy of the anti-foreign party is becoming more pronounced daily. The empress appears unable sufficiently to reward the officials who exhibit marked hostility to everything not Chinese."

—Congress is still at sea in its efforts "to straighten out the tangle over Puerto Rico. It is admitted that the Republicans [in the Senate] do not expect to reach a conclusion till the return of the three senators who are now in Cuba, and that will be some time next week.

—According to some authorities, "the highest mountain on the globe is not, as is generally supposed, Mt. Everest, but Mt. Hercules, on the Island of Papua, New Guinea, discovered by Captain Lawson, in 1881. According to Lawson, this mountain is 32,763 feet in height, or 3,781 feet higher than Mt. Everest.

—The Wellesley (Mass.) College debt is about \$96,000. By efforts of the alumnae during the last two years, more than \$60,000 has been raised or pledged toward the incumbrance. John D. Rockefeller recently promised to give the college \$100,000 as soon as its debt should be raised. An increase in the price of kerosene is now soon to be expected, to enable Mr. Rockefeller to clear just a little more than the amount of his gift.

—The springtide of immigration is now at its height. During the week ending March 10 more than 10,000 immigrants landed at the Barge Office in New York City. Three steamships—the "Bremen," the "Rhein," and the "Werra"—brought in on Thursday, March 8, 3,017 home-seekers. On the three preceding days 7,820 immigrants were admitted. More than half of these are Italians, and a large part are Croats and Poles.

—March 19 John Arende Bingham, famous in the nation's history,—former minister to Japan, former distinguished Ohio Congressman, one of the prosecutors of the assassins of President Lincoln, one of the leaders of the impeachment proceedings against President Johnson, and author of the XIVth amendment to the Constitution of the United States,—breathed his last at Cadiz, Ohio. He was eighty-five years old, having been born in Mercer, Pa., Jan. 21, 1815.

—It is said, upon good authority, that "Tolstoi, in his old age, is modifying his social views. In his last message to the world, 'Self-sacrifice,' he despairingly admits the error of his doctrines, and the futility of the denial that he has practiced. He says that the task of reforming mankind through the medium of self-abnegation is too vast, too stupendous. He also speaks of the ingratitude of the poor, of their whimsical demands, of their utter lack of appreciation, and the absolute impossibility of noticeably lessening want and wretchedness." He should have tried Christianity instead of socialism.

—A Chicago weekly, the *Public*, says that "the American war in the Philippines ended just before Congress met last December—so General Otis reported. At the time, we ventured to doubt, and intimated that, notwithstanding Otis's report, the American people would continue to hear of military casualties. The intimation has been sadly verified, as the following comparative statement of casualties shows: killed to March 8, 1900, 447; killed to Nov. 30, 1899, 348. Killed since close of the war, 99. Wounded to March 8, 1900, 2,029; wounded to Nov. 30, 1899, 1,814. Wounded since close of the war, 215. From this comparison it appears that of the total number of Americans killed in the whole Philippine war, more than twenty per cent have been killed since the war ended!"

—The United States government has ordered 1,000 tons of rice and codfish sent to Puerto Rico, to relieve the famine there.

—The recent discovery of vast deposits of good coal in Alaska, where the price has been \$125 a ton, is regarded as better than the discovery of gold deposits.

—Le Theatre Francais, the historical playhouse of Paris, was burned March 9. A rehearsal was in progress when the fire broke out, and one actress, being unable to escape, perished in the flames.

—The stepdaughter of Mayor Ashbridge, Philadelphia, Pa., was recently married at Grace Temple. About 2,000 invitations were sent out, and presents were given aggregating \$35,000. Among the gifts were four grand and three upright pianos, and nineteen solid silver table services.

—The Ohio Secretary of State has "refused to issue articles of incorporation to the American Clay Manufacturing Company, better known as the sewer-pipe trust, on the ground that the charter of the company conflicts with the provisions of the Ohio anti-trust law."

—August Belmont, head of the syndicate that is backing John D. McDonald, contractor for the New York Rapid Transit tunnel, has placed an insurance policy for \$2,000,000 on Mr. McDonald's life,—"to secure Mr. McDonald's backers in case he should die within five years." The annual premium on this immense policy is \$90,000. McDonald is the most heavily insured man in the United States. It is said that "holders of tremendous life policies are few, the list of the heaviest known so far being as follows: John Wanamaker, Philadelphia, \$1,500,000; George Vanderbilt, New York, \$1,500,000; J. Reed Whipple, Boston, \$800,000; Chauncey M. Depew, New York, \$500,000; four members of the Havemeyer family, New York, \$500,000; Dr. W. Seward Webb, New York, \$250,000; George B. Forman, Buffalo, \$500,000; George Eastman, Rochester, \$500,000; John B. Stetson, Philadelphia, \$700,000; Henry W. Hartman, Pittsburg, \$500,000; James L. Gates, Milwaukee, \$500,000; Henry C. Lytton, Chicago, \$500,000." It is truly astonishing how ready men are to accept and enjoy the life God has given them, and still how fearful they are that he will not be able to take care of that life as he sees fit.



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

NOTICE!

In the vicinity of Rapson, Kinde, and Elkton, Huron County, are openings for those who would like to move onto farms. Under the labors of C. W. Weber and Chaney Wood, about forty persons have accepted the Sabbath during the last year. They are now about to erect a church building; and as they are all new in the faith, is there not some one in Battle Creek upon whom the Lord will place the burden to settle in that field, and feed the young flock, that Elder Weber may go to new fields? The present address of C. W. Weber is Rapson, Huron Co., Mich. J. D. GOWELL.

LITERATURE WANTED.

DEAR BROTHERS AND SISTERS: I wish to tell you of a little worker in the Lord's vineyard. He is a small boy, about nine years old. I never before saw nor heard of such a canvasser as he is. Any of our periodicals that fall into his little, eager hands are at once disposed of. He is never refused when he offers papers for sale. This child is an orphan, and can not buy papers. I have given him some, and he is crying out for "more." I hope those who have papers to spare will become interested in this child, and at once send him some up-to-date literature to be used in this city, where there is but little being done to spread the message. Send papers, postpaid, to Mrs. E. E. Bulla, Glenwood addition, Fort Worth, Tex. Send at once; for he has been waiting more than a month for literature to be sent him by some one. MRS. IDA CARMICHAEL.

AN OPPORTUNITY FOR TEN YOUNG MEN.

TEN young men could easily be admitted into the College Medical Missionary Training Course, which begins its next session May 15, 1900. Several of these could be taken in at once, and be getting a good experience before the opening of the next course. The work in Chicago now reaches all classes of society, and those who enter this work fully consecrated to God will surely be guided and directed by his providence to work for whichever class of humanity they are best prepared.

Several hours daily are devoted to class work, and the remainder is spent largely in actual work for humanity, thus combining theoretical instruction with practical work, which constitutes the highest ideal of educational effort.

There is an equally good opportunity for twenty young women. More detailed information with reference to courses of study, expenses, etc., will be furnished upon application. Address all correspondence to Chicago Medical Missionary Training School, 1926 Wabash Ave., Chicago, Ill.

SANITARIUM CORRESPONDENCE SCHOOL.

THE Sanitarium Correspondence School will receive a new class of students in April. It would be well for those who wish to take this course to send in their names at once. One-year's instruction is given in the following, as well as in other intensely practical subjects:—

Medical missionary principles; Christian Help work; physiology and hygiene; elements of hydrotherapy; accidents and emergencies; physical culture; hygienic cookery; healthful dress; nursing in the home.

This is an excellent opportunity for young persons who desire ultimately to enter one of our sanitarium training-schools, to become acquainted with the principles through this preparatory course. It is also a most practical and helpful drill to older persons who desire to learn the elements of nursing in order to use such knowledge in the home and neighborhood.

Tuition, three dollars a year, which barely covers the cost of sending out the lessons, and carrying on the work. The required books and other helps furnished also at cost.

Address inquiries and all communications to the Sanitarium Correspondence School, Battle Creek, Mich.

MICHIGAN, ATTENTION!

I HAVE been thinking for some time that I would set before you the situation as it appears to me. There is something that is keeping the blessing of God from us as a people, and I have been earnestly seeking to know the cause; and while we all would agree that sin is the cause, we greatly desire to learn the particular sin, or sins, that we may by the help of God put them away.

Time and again we have been warned of God to go into new fields, and labor for the perishing ones; but we have not heeded the admonition. We have in a measure excused ourselves on account of the critical condition of so many of our churches, which are constantly calling for help. Now, dear brethren, let us reason together, and see what should be done. Can you as churches not say to the laborers, Go to the lost sheep, and rescue the perishing ones for whom Christ has died? and so be in harmony with the admonition of the Spirit of God, which says, in Special Testimony No. 4, pages 1-7: "Bear the message of warning to those who are in darkness and error, who know not the truth. Time is passing, the perils of the last days are upon us, and how many will say to us in the last great day, when every man shall receive according to his works, Why did you not warn us? You have not told us these things that we should have known." Christ says, "I came not to call the righteous, but sinners to repentance." "Let our ministers go forth weighted with the solemn message of warning. When men have had every advantage to obtain a knowledge of the truth, why shall plans be laid to keep our laborers from the work of saving souls in the darkness of error? The time is short." "Our ministers should now be working for the saving of the lost." This is no time for the messengers of God to stop to prop up those who know the truth, and who have every advantage." Let every one who loves God consider that now, while it is day, is the time to work—not among the sheep already in the fold, but to go out in search for the lost and perishing ones.

"Early Writings," Supplement, pages 18, 19, says, "I have seen that it is now time for the messengers to move out wherever there is an opening, and that God will go before them and open the hearts of some to hear. New places must be entered and wherever this is done, it would be well, if consistent, to go two and two, so as to hold up each other's hands. . . . I saw that the servants of God should not go over and over the same field of labor, but should be searching out souls in new places. Those who are already established in the truth should not demand so much of their labor; for they ought to be able to stand alone, and strengthen others about them, while the messengers of God visit the dark and lonely places, setting the truth before those who are not now enlightened as to the present truth."

Much more might be quoted, but this is sufficient to show that neglect to walk in the light is one cause of the dearth among our churches. Now, dear brethren, can we not have your prayers, that God will go with us to carry the message to the lost; and can you not bid us Godspeed as we go? Will you not support those who go, even if you do not have a minister with you much of the time? The laborers in our old churches are robbing the church of the privilege of laboring for souls in their vicinity. Let us all work together, and form one solid phalanx against the terrible foe. Our churches in Michigan are old, and well established on all points of the truth; and when the minister does come, their testimony is, We have heard these things over and over again. Now, dear brethren, dig deep into the Scriptures, and you will see many things that will help you. Take an interest in the Reading Circle. Study "Thoughts on Daniel and the Revelation." Buy copies to loan among your neighbors. Tell them, and show them, that Daniel was a prophet for these last days.

I wish to call the attention of our brethren to Rev. 12:17. That work of the enemy is being done now. The dragon has come into the churches, and is making war among the brethren, so that they are constantly calling for the minister to come and settle difficulties; and in many churches the minister himself is the object of the dragon's especial thrusts, after he gets war started among the brethren. How long shall we be deceived by his cunning devices?

Did not God tell us long ago by his Spirit that "Adventists who had rejected the present truth would be our worst enemies"? We have all the time looked for them to be those who had withdrawn from the church. Oh, no! they are those who, having no regard for the true principles taught by those who hold up the standard, yet pretend to live them out. They stay in the churches, and war against the true people of God, and they do not see that they are actuated by the dragon that is wroth with the church, who keep the commandments of God, and the faith of Jesus. Oh that they could see themselves as God sees them! That was the way with Korah, Dathan, and Abiram, with the two hundred and fifty princes. The people were not able to discern between the people of God and those whom God had left to themselves. Read Numbers 16 carefully, and do not put off the fulfillment of Rev. 12:17 until the image is completed; for that work is being done now by the dragon, in his accusing the brethren, and thus making war with their brethren in the church, who keep the commandments of God in these last days.

Oh, when shall we see eye to eye, and be so filled with the Holy Spirit, which is Christ's representative here on earth, that we shall be able to discern between him who serveth God, and him who serveth him not? Then we will all say to the

laborers, Go to the lost sheep, and our prayers go with you. We will do what we can to hold the fort at home, and by the help of God keep the dragon from our midst. Then the blessings of God will come to our churches and our laborers, as we fall in line with the directions of the Spirit of God in all things.

My prayer to God is that Israel may be saved, and that the reproach may be wiped away, that God's blessing may rest upon his people, that the work may be speedily accomplished, and the glorious day ushered in for which we have long been looking and praying.

J. D. GOWELL.
Hesperia, Mich.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complains 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:—

Alle Seat Trinity, Mills, Tex.

V. O. Cole, 230 Cedar St., Jackson, Tenn., Signs, Instructor, tracts.

E. G. Maxwell, Shawnee, O. T., REVIEW, Signs, Sentinel, religious liberty tracts, and health publications.

O. Glass, Eulogy, Tex., publications, including tracts, pamphlets, or any old books pertaining to message.

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.—Good, strong man to do work on farm. Address C. M. Thompson, Allen, Mich.

WANTED.—Work on farm by experienced hand in farming both in East and West. Address I. E. Foggins, Walker, W. Va.

WANTED.—Good, intelligent boy of 14 or 15 to help on small fruit farm for board, clothes, and school eight months of the year. Good home privileges. Address, at once, Mrs. Sallie Herzer, Quinn City, Mo.

WANTED.—Permanent home among Sabbath-keepers by a boy of 13, reared a S. D. A. Is handy in house as well as outdoors; has good health; is obedient and trustworthy. Also a reliable man who is a good farmer desires place to work by the month. Address E. H. Crandall, Bunker Hill, Ill.

Obituaries.

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

BLOUSFIELD.—Died at Concordia, Kan., Feb. 28, 1900, Albert Blousfield, aged 79 years. Words of comfort were spoken by the writer, assisted by A. E. Johnson. T. GODFREY.

FOLGER.—Departed this life at Allen, Mich., Dec. 15, 1899, Sister Lydia L. Folger, in the seventy-fifth year of her age. Funeral services were conducted by the writer, December 17. She sleeps in Jesus. R. C. HOWRON.

WHITE.—Born Aug. 6, 1882, and died at Toledo, Ohio, Feb. 8, 1900, of intestinal tuberculosis, Morris R. White, eldest child of Harry B. and Martha C. White. Funeral service was largely attended at the family residence. Choice floral offerings by his recent companions touched all hearts tenderly. M. S. BABCOCK.

LIEB.—Died at Casey, Ill., Feb. 17, 1900, of tuberculosis, Sister Alice G. Lieb, daughter of A. J. and Ella Porter, aged 21 years, 4 months. Funeral services were conducted by the writer, assisted by Elder Long (United Brethren). With sorrowful hearts we laid her away, yet strengthened and cheered by the blessed hope. S. H. LANE.

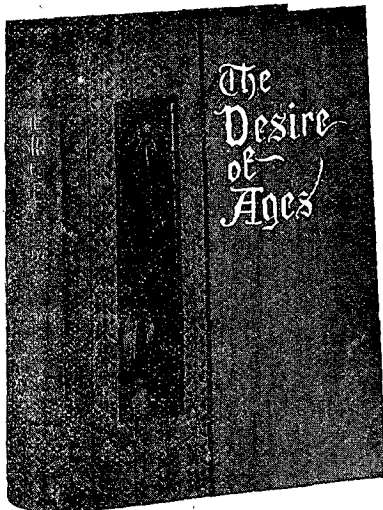
WALKER.—Died at Elba, Mich., Feb. 22, 1900, of congestion of the lungs, Brother Allen Walker, aged 79 years. He accepted the Third Angel's Message in 1862, of which his life has ever been a faithful exponent. Words of comfort on the funeral occasion were spoken by M. L. Bove (Free Methodist), assisted by the writer. LUCIUS SANBORN.

BROWN.—Died at Karmatar, Bengal, India, Dec. 21, 1899, of malignant smallpox, Elder F. W. Brown, aged 39 years. He was the son of Rev. Winsor Brown, of Borodino, N. Y., and came to India first in 1884 as a missionary. Returning to America after a term of service, he accepted present truth at Ottawa Lake, Mich., in 1898. Early in 1899 he came with his family to India. He rejoiced in the hope of the soon coming of Christ; and though his death was sudden, he realized the power of the Lord's salvation in his last hours. He leaves his wife and two little ones, who, in their sadness, are made glad by the blessed hope. W. A. SPICER.

ROBINSON.—Died at Karmatar, Bengal, India, Dec. 20, 1899, of malignant smallpox, Elder D. A. Robinson, aged 52 years, lacking five days. He accepted the truth in Maine, in 1867, under the labors of Elders Goodrich, Howard, and Canright; went to Battle Creek in 1872, attending the school till 1874, when he began preaching in New England. Ordained in 1876, he labored in that Conference till 1887, when he went to South Africa. From 1888 to 1895 he labored in Great Britain, then coming to India. Brother Robinson was well aware of the serious nature of his illness, and made all possible arrangement about his affairs. While trusting his case with the Lord for life and service, he was at peace with God, and ready to rest if his work were done. Sister Robinson is thus left alone for the "little while," with their two adopted girls. W. A. SPICER.

Agents Wanted

...FOR...



BY MRS. E. G. WHITE.

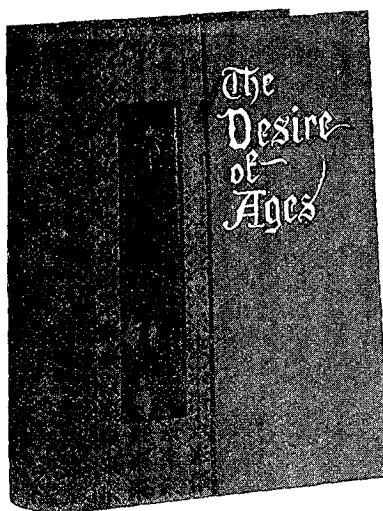
It is the purpose of the author of this book to set forth Jesus Christ as the one in whom every longing of the soul may be satisfied.

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The world "is ripe" for a timely written book on the Life of Christ, and "The Desire of Ages" contains a wealth of information on the Prophecies relating to the Saviour's First Advent, His Birth in the City of David, The Dedication, Visit of Angels to the Shepherds, Visit of Wise Men, Christ as a Child, His Mother His First Human Teacher, The Baptism, The Temptation in the Wilderness, At the Marriage Feast, Imprisonment and Death of John, The Call of the Disciples, Mount of Transfiguration, At the Feast of Tabernacles, The Good Samaritan, Blessing the Children, Zaccheus, The Temple Cleansed, Gethsemane, Judas, Calvary, In Joseph's New Tomb, The Walk to Emmaus, To My Father and Your Father.

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

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In this little volume is expressed the ripened thought of the author's many years of experience in Christian work, testing the grand principles in Good Form and Christian Etiquette.

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, in the countingroom or in the business office, on the street or on the railway train, is a question that concerns every person, regardless of station in life, be he old or young, rich or poor.

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"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

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BATTLE CREEK, MICH.

STILL THEY COME

WORDS LIKE THESE.

I have finished a careful examination of "Christ in Song," and am delighted with it. It is the best collection of songs for church, school, and home I have ever seen. It is well arranged, firmly bound, and its cheapness ought to put it into the home of every Seventh-day Adventist, and many others. We shall adopt it at once for Union College, and in a few days send in a large order.

W. T. BLAND, Pres. Union College, College View, Neb.

I am pleased to acknowledge the receipt of a beautifully bound copy of your new book, entitled "Christ in Song." Have had time to give it only a hasty examination, but enough to convince me that in this book you have brought together one of the most valuable collections of hymns and tunes that I have ever seen. The standard songs are worth the price of the book, to say nothing of the new pieces. The arrangement is also excellent, and the book is deserving of a wide circulation, which we trust it will have.

C. H. JONES,

Pres. and Manager Pacific Press Pub. Co., Oakland, Cal.

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

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Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with columns for train numbers, destinations, and departure times. Includes routes to Chicago, Saginaw, and Detroit.

EAST-BOUND FROM BATTLE CREEK.

Table with columns for train numbers, destinations, and departure times. Includes routes to Pt. Huron, East, and Detroit.

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

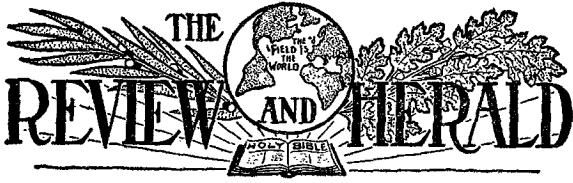
MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

Large table showing train schedules for Michigan Central, including routes to Detroit, Buffalo, and Niagara Falls.

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 27, 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.

PLEASE do not forget that Sabbath, April 7, is the day for the next semiannual collection for the Old People's Home and the orphans of the Haskell Home.

The *American Sentinel* of March 22 reports special activity in Sunday enforcement in four leading cities in the United States, as well as in several States as such and in Canada.

THERE was a decrease in the number of members of the M. E. Church last year; and because of it the Board of Bishops has appointed a week of fasting and prayer, beginning March 25.

By the especial machination of the American Sunday Union the President of the United States has ordered the closing of the American exhibit at the Paris Exposition, with "extra caution concerning the opening day—Easter Sunday."

ASSURANCE has been given by an official connected with the Paris World's Fair that "every facility will be granted for carrying out the wish of President McKinley that Sunday be observed as far as the American section of the exhibition is concerned."

A DISTRIBUTION of the profits of the Standard Oil Company in "the regular quarterly dividend," and an "extra cash dividend," to its stockholders, February 6, amounted to twenty million dollars. The price of kerosene has been raised nearly thirty per cent during the last year.

THE Springfield *Republican* of March 11 puts a great store of wisdom in the single sentence, saying, "When a man has the colossal egotism to make himself Christ's mouthpiece on subjects concerning which Christ was silent, there is no limit to the absurdities involved." And Sunday observance, Sunday laws, and "what Jesus would do in politics," are excellent illustrations of the principle.

In 1887 effort was begun to introduce among the people of Europe corn meal as a food. Agents were employed to teach the people how to cook it in many palatable ways. At that time the sale of corn abroad was only twenty-four million bushels a year. The effort has been so successful that last year the sales were two hundred and nine million bushels. And the sales so far during the present fiscal year indicate that the total for the year will be two hundred and fifty million bushels.

NEXT WEEK

the studies on the "Third Angel's Message" will begin on the Making of the Beast. Whoever understands the Making of the Beast can recognize the Making of the Image of the Beast wherever he may see it. If a person does not know the Beast, how can he know the Image? "If any man worship the Beast and his Image, . . . he shall drink of the wine of the wrath of God," says the Third Angel's Message. Then every man must be told what is the Beast and what is the Image. And next week in the REVIEW we are going to begin to tell it, and make it plain. Therefore, of all times in your life, now is the time when you can not afford to let your subscription expire, or to be without the REVIEW. And when we publish in the paper this matter, which is the very object of the warning of the Third Angel's Message, and which is for every man, will you not do what you can to see that it shall reach every man within your reach? Get your neighbor to subscribe for two, four, or six months, or for a year; or invest twenty-five, fifty, or seventy-five cents, or a dollar, or a dollar and a half, that this truth may reach him.

CHRISTIAN PATRIOTISM

is a phrase much used nowadays among Christian Endeavorers, and thousands of other persons throughout the whole United States. Great favor to the National Reform combination in all its phases is asked because of its "Christian patriotism." In this time, therefore, it is important that all should know just what Christian patriotism really is. To meet this universal need, the Pacific Press has issued, in the *Bible Students' Library*, a pamphlet entitled "Christian Patriotism," which, in a simple and easy manner, makes perfectly plain the principles of the whole subject. It is present truth for this present time; and every Christian should read it, and pass in on to his neighbor. It has sixteen chapters, 104 nicely printed pages, and the price, single copy, is only 15 cents. This, you see, is less than a cent a chapter, while there is not a chapter in the pamphlet that will not be worth more than the whole fifteen cents to every one who reads it. It is No. 159 of the *Bible Students' Library*. Order of Pacific Press, Oakland, Cal., or of the Review and Herald, Battle Creek, Mich.

In times past the room of the White House at the national capital, in which the President and his cabinet and their wives hold public receptions, has always been called the "Blue Room," because of the color of its furnishings and decoration. Now, however, during the present administration, and only lately, that room has been designated the "Court Chamber"! The authority for this is thoroughly reliable: it is *Success* for March, 1900. Its leading article, thoroughly sympathetic, is

entitled, "The Ladies of the American Court;" and the first paragraph contains the following sentences, which state the fact:—

A court chamber is seemingly a misnomer in the home of the President of the United States. The historic Blue Room, where the President and his lady and the cabinet officers and their wives welcome the public, has, however, lately received this ambitious designation. . . . Some sigh that we are far from the days of Jefferson and Jackson; but the American court is a popular institution at the American capital.

This is another stride in the steady march that this nation is making toward monarchy. And how rapidly these strides are being taken! It was only last October that we noted in the REVIEW the fact that, with the distinct approval of the Secretary of State, court dress was adopted by the diplomatic officials at Washington in their attendance on state functions. And with "court dress" and a "court chamber," the other appurtenances of royalty, which alone holds court, will come, of course.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900		APRIL					1900
Su	Mo	Tu	We	Th	Fr	Sa	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30		☾	☽	☾	☽	
			F. Q. 6	F. M. 14	L. Q. 22	N. M. 29	

SUN SETS

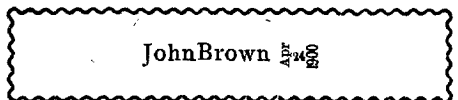
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FRIDAY, APR. 6, SABBATH,	Apr. 6.....6.22	6.29	6.33
	" 7.....6.22	6.30	6.34
FRIDAY, SABBATH,	" 13.....6.26	6.36	6.41
	" 14.....6.26	6.37	6.42
FRIDAY, SABBATH,	" 20.....6.30	6.42	6.50
	" 21.....6.31	6.43	6.51
FRIDAY, SABBATH,	" 27.....6.34	6.49	6.58
	" 28.....6.35	6.50	6.59

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REVIEW AND HERALD.