

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Wm Groff 2055

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

VOL. 77, No. 12.

BATTLE CREEK, MICH., MARCH 20, 1900.

WHOLE No., 2368.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

### Terms, in Advance,

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

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

REVIEW AND HERALD, Battle Creek, Mich.

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

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### "YET NOT I, BUT CHRIST."

MABEL FALLEY DE VONA.  
(Chicago, Ill.)

I CAME with fingers bruised and torn  
From toiling in the sun.  
Christ whispered, as he healed my hurt,  
"Let me work, little one."

I wrought in agonizing prayer  
To pour my soul away;  
But Jesus stilled my cries, and said,  
"Hush now, and let me pray."

I cried, O blessed Lord, behold  
My new, great love to thee!  
He drew me to his heart, and said,  
"That was my gift to thee."

### YOUNG WORKERS TO BE TAUGHT BY THOSE OF EXPERIENCE.

MRS. E. G. WHITE.

"THIS is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fullness of knowledge. Others, filled with unrest, long for something that they have not.

Christ longed to help and save the perishing, and he expressed his longing in the words, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

The labor for which Christ saw there was so much need was harvesting. Harvesters are

few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted.

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men.

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and young women to fight for him, to consecrate themselves to his work. "I have written unto you, young men," John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. . . . Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

And the apostle Paul wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

God calls upon his aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, "Blessed are the dead which die in the Lord," there should be found in our schools men and women who can take the standard and raise it in new places.

While the aged standard bearers are in the field, let those who have been benefited by their labors care for and respect them. Do

not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha.

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. "O God, thou hast taught me from my youth," he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, "Take my yoke upon you, and learn of me," and giving them the light of truth, is just as willing to teach young men and women to-day as he was to teach them.

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord himself will co-operate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight his battles. He never leaves his work to chance. This work is a great and solemn one, and it is to go forward.

It is not God's will that the fathers in his cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do his work than do the wisest men, however interested they may be. It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have to-day to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate his law.

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus—the sword of the Spirit, which cuts both

ways — was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love.

### A GREAT MISTAKE.

O. E. JONES.

(College View, Neb.)

It is a mistake to attribute to Christ the change of the fourth commandment. Christ has not said, Thou shalt rest upon the first day of the week, and labor upon the last six days. There is no record that Christ ever even mentioned the first day of the week.

In the beginning, when man was upright and holy, before there was any need of a Saviour, the Lord hallowed the seventh day, "because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

Jesus recognized the fact that the Sabbath was made for the whole human family; for he says, in Mark 2:27, "The Sabbath was made for man," — white and black, Jew and Gentile, — all who belong to the family of Adam. And in the next verse he says, "The Son of man is Lord also of the Sabbath."

But the Lord of the Sabbath has foretold that an antichristian power would think to change God's times and law, as recorded in Dan. 7:25, R. V.: "And he shall speak great words against the Most High, and he shall wear out the saints of the Most High: and he shall think to change the times and the law."

When men can see no difference between the Sabbath, the seventh day, and the other days, it is evident that the light of the glory of God is not permitted to shine into the heart in its fullness. When the light of the glory of Jesus Christ shone upon Saul of Tarsus, the sacredness of God's law was revealed to him as never before, and he exclaimed, "By the law is the knowledge of sin." "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." He continues, "I was alive without the law once [before the law had been magnified to him by the glory of Jesus Christ]: but when the commandment came, sin revived, and I died." Rom. 3:20; 7:7, 9.

Saul had been a strict adherent to the law as taught by the blind Pharisees, who had covered the law with the traditions of men. But Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

When the true character of the law had been revealed to Paul, he exclaimed, "Wherefore the law is holy, and the commandment is holy, and just, and good." Rom. 7:12.

Christ, by the apostle James, also magnifies the law as a whole, saying, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [that law, margin] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

Therefore we see that the least deviation from God's law is sin; for "sin is the transgression of the law." 1 John 3:4. James also calls it the law of liberty: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Thus we see that perfect conformity to God's law is perfect liberty — not liberty to sin, but freedom from sin. And this is not a thing

impossible; for we read, in Phil. 4:13, "I can do all things through Christ which strengtheneth me." Do you believe it?

### BE CLEAN.

WM. A. WESTWORTH.

OUTCAST, a wanderer, lone and forsaken,  
Torn from companions, thrust from his home,  
Outside the city's gates, hungry and naked,  
Crying, "unclean!" — a leper to roam.

Hark! in the distance a strange hum of voices.  
See! down the mountain side multitudes stray.  
Why this commotion, and wherefore this surging?  
Listen! "The Saviour is coming this way."

Hope, almost dead, and long since forgotten,  
Wakens, and, changed into faith, cries aloud.  
On toward his Lord the leper now hastens,  
Heedless of threats and rebukes from the crowd.

Breathless and helpless, he reaches the Saviour;  
Falls at his feet in contrition of soul;  
Cries out in his anguish of body and spirit,  
"Lord, if thou wilt, thou canst make me whole."

"I will; be thou clean." The leper is pardoned:  
Sin and disease all are banished away.  
The love of the Master changed pain into gladness,  
Tears to rejoicing, and night into day.

Brother, has sin drawn you far from the Father?  
Doubts and despair made you leprous and lost?  
Has Satan beguiled you? have habits enslaved you?  
And, robbed of its guide, is your bark tempest tossed?

Look! even now your Lord is come near you.  
Healing and love you can find at his feet.  
Let him speak, "Be thou clean," to your soul in its  
sadness,  
And rejoice in his pardoning mercy so sweet.

Oh the joy! oh the rapture! to know he has cleansed  
you;  
To receive from your Saviour new life in the soul;  
To hear from his lips the rebuke to the tempter,  
And know, by his power, that you now are made  
whole.

### STONE.

MRS. EMMA HUMPHREY.  
(Rock Falls, Ill.)

THE word "stone" occurs many times in the Scriptures, in which it is used in both a literal and a figurative sense. It indicates durability and strength. How appropriate, therefore, that God should write his law upon such enduring substance!

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

Shall the "erring hand of man chip away, with the chisel of human reasoning, one single word graven on the enduring tables by the hand of the infinite God?" "The word of the Lord endureth forever." 1 Peter 1:25.

But did not Christ introduce a "new departure" after his resurrection? If he did, then the word of the Lord does not endure forever, and is, therefore, not to be relied upon; but we know that there is no conflict between the Father and the Son. What the Father says the Son reveals. Christ said, "My doctrine is not mine, but his that sent me." John 7:16. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. A more comprehensive

statement of the durability of God's law could not be made. Easier for heaven and earth to pass than for one word, yes, the smallest dot used in forming a word, to pass from the law!

Stone was also used in erecting monuments to commemorate events. "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, . . . and there shalt thou build an altar unto the Lord thy God, an altar of stones. . . . Thou shalt build the altar of the Lord thy God of whole stones." Deut. 27:4, 6. "And Joshua . . . took a great stone, and set it up, . . . and Joshua said unto all the people, Behold, this stone shall be a witness unto us; . . . a witness unto you, lest ye deny your God." Joshua 24:26, 27. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

"And David . . . set masons to hew wrought stones to build the house of God" (1 Chron. 22:2), and prepared "onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance." 1 Chron. 29:2. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." 1 Kings 5:17.

There was to be no inferior work in the house of God. Every stone must be perfect, chosen for its durability, strength, or beauty, a type of the precious stones to be used in the glorious structure of the Christian church. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28:16. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. "Upon this rock I will build my church" (Matt. 16:18), "Jesus Christ himself being the chief corner stone." Eph. 2:20. "If so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:3-5.

What kind of material are we using to build God's house? Is it whole stones, hewn stones, tried stones, precious stones? or have we tried to build with material inferior to stone? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:12, 13. "Let every man take heed how he buildeth thereupon." 1 Cor. 3:10. "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land." Zech. 9:16. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

"We love him, because he first loved us." If for this reason, Christ has some on the earth who love him, then we, if we are his true representatives, will also have some in the world around us who love us. Can they say of us, "We love them because they first loved us"? Those who are first attracted by the love of Christ that is in us will be easily attracted by the love of Christ that is in his word; and being thus attracted, it will be comparatively easy for the Holy Spirit, working thus through the representatives of Christ, to lead these souls to accept the Author of this unselfish, heavenly love.

A. L. HOLLENBECK.



## HEAVEN BEGINS IN THE SOUL.\*

DAVID PAULSON, M. D.  
(Chicago, Ill.)

A GREAT many persons are anxious to get into heaven; but it seems to me that the time has come for us to be more anxious to bring heaven down here where we now are. You and I can have such a large sample of heaven here below that we shall be able to tell from personal experience whether we shall enjoy heaven throughout eternity. If we misuse the share of heaven we secure here, we should misuse heaven's blessings if we were there. Some persons get the impression that because the devil is turned loose here, we can not have any part of heaven here; but the devil was in heaven a long time before God cast him out. So God has actually passed through the experience of maintaining a heaven with a devil in it.

Paul said, "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. Paul had come to the place where, if it had been necessary for him to spend an eternity here, it would still have been heaven to him. "Sweet peace, the gift of God's love," can so flood our minds here that the present will be a foretaste of heaven. It is certainly true that, all through eternity, new revelations of truth will open up before us as fast as we are able to take them in; and in the same manner, God is giving us *all* the heaven here below that we can take in at present. So take heed how you learn now. Many children think that it is no use for them to learn the alphabet, — that they will soon pass on to higher grades; but they will find that they can not advance without mastering the first principles. There are many Christians who are doing the same thing. "Of whom we have many things to say, and hard to be uttered; . . . for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5:11, 12.

Daniel said, "They that be teachers shall shine as the brightness of the firmament." Dan. 12:3, margin. There is not much happiness in life until we get to teaching others. A man who is taking physical exercise, breathing pure air, has a clear skin and bright eyes. So also a man who is passing on to others what God has given to him has a clear and bright Christian experience. He is a man of whom many are saying, "How I love him!"

But we are not to pray to be beautiful and grand merely for admiration; for that is one of the devil's tricks. Suppose the devil should get some of you to look at me: do you suppose he would get you to see some good characteristics that I have been agonizing to secure? — No; he would find some weak point in me, of which I perhaps as yet know nothing, and he would get you to see that, and then, by beholding, you would become changed. Christ said, "Look unto me, and be ye saved, all ye ends of the earth." Isa. 45:22. The moment we are conscious that others are admiring us, we may know that something is wrong; but when they admire the truth we have, then we may be confident that it is God who is working through us.

We are in the time when we must be literally filled with truth, so saturated with it that no one can take it away from us. You may think that I am making that too strong. But the time will soon come when truth will be so mixed with error that the very elect can scarcely distinguish between them. As an illustration: I have been told that in theaters the scenery is often painted so perfectly that, if the spectators' lives depended upon it, they could not tell where the real left off and the artificial began. If men in Chicago can do this, the devil, who has been studying for centuries, can certainly do more wonderful, more miraculous things. Yet there is a taste about truth that if we have once feasted on it, we need not be deceived by the counterfeit. If I should put a piece of onion on your tongue, and then tell you that it was turnip, you would not believe me. But suppose I should bring down fire from heaven to convince you, would it have any effect? — No, indeed; for your taste would still convince you of the deception. Elijah brought down fire from heaven to convince people of a fact, but it was not so wonderful as was the faith displayed when he saw a little cloud, no bigger than a man's hand, and could tell the people, with assurance, that it would rain. There are, no doubt, some in this room to-day who will see men in whom they have had the fullest confidence, men perhaps with whom they have served on committees, who will apparently bring fire down from heaven to prove that they have the truth, and yet it will not be truth. The devil has done many wonderful things to deceive men, and if it were possible, he would deceive the very elect; but they have acquired the taste of truth so thoroughly that they can not be deceived.

We are to keep on taking in truth, and asking God to teach us the things we most need. Do not get the idea that you individually will need the whole Bible. There is something in the Bible for every sinner who ever lived, but all have not needed in every particular the same treatment. Our work at the sanitarium illustrates this point. There we have a great number of treatments, but they are not all given to one patient. Seventy-five thousand persons have been there. We have had some treatment for them all; but we did not give to each one all the treatments that are in the institution. The Spirit is to guide us into all truth. We eat food every day, but we do not eat all that is in the world. You and I are not going to learn, here below, all the truth that there is to be learned; for if we did, we should not have anything to learn through eternity. But if we let the Spirit guide us, we shall learn the things we shall need to use while we are here. Suppose I had spent half a lifetime in learning how to fill teeth, and then never had an occasion to fill a tooth; would not that be a foolish thing? But if I have been studying under God instead of under man, there is not one thing that I have learned in medicine or science or the gospel that I shall not have occasion to use, either here or in eternity. If we will let God guide us day by day, he will lead us into just the things we ought to know. Have you not been much disappointed sometimes by meeting persons who know a great deal about the Bible, and yet when you came

to them, broken-hearted, they could not help you? Again, perhaps you met some one else who does not know so much about the Bible, but yet he was able to bind up the broken heart. There are many things in the Bible which, if practiced, will make our lives so beautiful that every one who meets us will hunger and thirst after the righteousness of Christ as revealed in our lives.

We spend too much time trying to bring men to Christ. We ought to bring *Christ to men*. "And I, if I be lifted up from the earth, will draw all men unto me." If you have a genuine magnet, even if it is somewhat rusty, you can pick up iron fragments whenever you wave it over them. But if you have a false magnet, — even though it is bright and shining, — it will not attract the fragments. So you and I can go out and try to bring men to Christ; but if we have not the real Christ with us, we shall not have the power to draw them.

There are many persons in this world who have lines of care written all over their faces. Sinners wish to meet persons with whom "all things work together for good," — persons who have learned, "in whatsoever state" they are, "therewith to be content." A young woman came to me last night and said: "I am so angry, and I just can't help it; for I know I have been treated wrong. I have been spoken to in the most horrid manner." I told the girl that Christ is no respecter of persons, and that if he could lock the mouths of lions for the good of his servant Daniel, he could have locked the mouth of the woman who had been mistreating her, if it had not been for her own good to have such things said to her. Joseph's brothers tried to make his life miserable; but the more evil they did to him, the more they pushed him toward the throne of Egypt.

If we could only learn the lesson that what hurts us, actually hurts Christ more, then we should not feel so badly over some things. I used to be so sensitive that I would worry when I was mistreated and trampled on; but since I have learned that it is Christ who permits these things, that it is Christ who is trampled on, it has been a wonderful help to me. When anybody hurts you, brethren and sisters, they hurt Christ more than they do you. Christ says that he that touches you, touches the apple of his eye. Zech. 2:8. I told that young woman that no one could say anything to her unless God permitted it. She then said, "I don't wish to talk with you, because you make me think that there must be something in me that needs to be taken out." I told her that that was just it. That there were some things in her that needed to be purified. The tears came to the poor girl's eyes, and she got down on her knees and prayed for the woman who had abused her.

Years ago when I was working in a medical mission in New York, we gathered in children who were so dirty and filthy that I was afraid to have them come near me. I began teaching them, telling them that as a father pities his children, so God pities them; but they knew nothing about a father's love. All that they had ever known of father were cuffs and scoldings, so I could not teach them the love of God in that way. They were absolute strangers to love. I asked myself, "What shall I do to help these children?" The answer came back, "Love them yourself." I asked God to help me in my endeavors to benefit those children, inasmuch as I was doing it unto him. When I left New York, the children had become closely attached to me, and I loved them. Truly God blessed my efforts.

Every time you or I drive some one to tears, we are causing Christ to suffer. As long as there is sorrow on earth, there will be sorrow in heaven. Think you that Christ's sufferings were limited to the cross? — The sufferings of the cross were scarcely a tithe of the other pangs the Saviour has had to suffer. Every

\* Study delivered at the North Side church, Chicago, Dec. 16, 1899.

time a soul is born into the kingdom, Christ has to suffer. Every time we sin and backslide, Christ has to suffer anew. Christ will have to keep suffering over and over again until the last soul is redeemed. Read Col. 1:27. Let us, then, work from this hour for humanity; for only thus can we work for Christ. Let us find our sweetest pleasure in working in our own homes, and then they will be miniatures of the home to which we are going. Let us begin to have heaven here. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

I thank God that I live in the time when the truth is being revealed so clearly. The great work of translation will begin right here below, and you and I shall go over into the next world, and continue, through all the ages, the glorious transformation that was begun here. May God fill our lives with the blessings of this truth.

#### HOW FAR?

M. E. Dunham, D.D., LL.D., in *Christian Work*.

THE Christian religion was never more prevalent in the world than it is to-day, but the sanctity of the old-fashioned piety is passing away.

The name of Jesus Christ was never more honored by public profession and acknowledged allegiance than at the present, but the spirit of Christ in the deeper channels of self-abnegation and self-sacrifice flows with increasing sluggishness.

The popularity of the church and of membership therein is fairly holding its own, but the significance of the church and of church membership as the home and family of "the saints made perfect" is growing dim to general perception.

"The narrow way" that leads to everlasting life has, in public thought, greatly widened, so that hosts go in thereat, while the "broad way" that leads to death has been proportionately narrowed, and fewer are reckoned as walking therein.

In former times the followers of Christ were known by their separation from the world and the ways of the world; but now, among the more cultured and moral portion of society, the distinction between the Christian and the worldling is ascertainable only by reference to the record book of the church.

Once entrance into the church was based on repentance and faith, a change of heart, and a radical transformation of character into newness of life; but now a professed acceptance of the doctrines of Christ and a fairly moral life suffice.

We have reached the stage of religion made easy, with the way of religious living leveled down to the grade of the world. At the card table, in the dance, through scores of amusements that were once considered sinful,—some of them exceedingly sinful,—the Christian and the worldling join hands in the best of comradeship and with an equally hearty gusto.

These facts are operating as causes, bringing about what we see taking place in the churches at the present time—the casting out of the rigid, stern, severe old to make room for the more profuse, easy-going new. If the causes are valid and justifiable, may not the results be valid and justifiable also? Yet the fact should not be overlooked that reactions and even reactionary modifications are dangerous, lest they be carried to extremes; and may it not be a question worthy of careful consideration as to whether or not this reaction has passed already beyond the danger point? At least, we begin to see a loss of power in the church; the loss of the old-fashioned Holy Ghost power that moved and melted human hearts in the heat of

its fervor; and to this may be added a growing lack of that childlike simplicity, tender humility, lovable sweetness, which are the sanctified outgrowth of hearts that have been plowed by a sense of guilt, harrowed by thorough repentance, and sown with seeds of a new and divine life. Have we received anything that can compensate the church and the world for such loss and lack?

Christianity is the only hope for this world, the one panacea for its ills; woe be to the world if through the spirit of any age it lose its vital grip on the world!

#### PRECIOUS BLESSINGS.

ARRANGED BY S. A. BRETZ.  
(Lutesville, Mo.)

"BLESSED is the man that walketh not in the counsel of the ungodly." Ps. 1:1.

"Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:2.

"Blessed is the man that maketh the Lord his trust." Ps. 40:4.

"Blessed is the man whom thou choosest." Ps. 65:4.

"Blessed is the man whose strength is in thee." Ps. 84:5.

"Blessed is the man whom thou chastenest." Ps. 94:12.

"Blessed is the man that feareth the Lord." Ps. 112:1.

"Blessed is the man that heareth me." Prov. 8:34.

"Blessed is the man that doeth this." Isa. 56:2.

"Blessed is the man that trusteth in the Lord." Jer. 17:7.

"Blessed is the man to whom the Lord will not impute sin." Rom. 4:8.

"Blessed is the man that endureth temptation." James 1:12.

"Blessed" is "this man" "in his deed." Verse 25.

"Blessed is he whose transgression is forgiven." Ps. 32:1.

"Blessed is he that considereth the poor." Ps. 41:1.

Blessed is "he that doeth righteousness at all times." Ps. 106:3.

"Blessed is he that waiteth." Dan. 12:12.

"Blessed is he that cometh in the name of the Lord." Matt. 21:9; 23:39; Ps. 118:26; Mark 11:9; Luke 13:35; 19:38; John 12:13.

"Blessed is he, whosoever shall not be offended in me." Luke 7:23.

"Blessed is he that readeth." Rev. 1:3.

"Blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

"Blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7.

"Blessed are the undefiled in the way." Ps. 119:1.

"Blessed are the poor in spirit." Matt. 5:3; Luke 6:20.

"Blessed are the meek." Matt. 5:5.

"Blessed are the merciful." Verse 7.

"Blessed are the pure in heart." Verse 8.

"Blessed are the peacemakers." Verse 9.

"Blessed are ye, when men shall revile you, and persecute you." Verse 11; Luke 6:22.

"Blessed are the dead which die in the Lord." Rev. 14:13.

"Blessed are all they that put their trust in him." Ps. 2:12.

"Blessed are they that dwell in thy house." Ps. 84:4.

"Blessed are they that keep judgment." Ps. 106:3.

"Blessed are they that keep his testimonies." Ps. 119:2.

"Blessed are they that keep my ways." Prov. 8:32.

"Blessed are all they that wait for him." Isa. 30:18.

"Blessed are they that mourn." Matt. 5:4; Luke 6:21.

"Blessed are they which do hunger and thirst after righteousness." Matt. 5:6; Luke 6:21.

"Blessed are they which are persecuted for righteousness' sake." Matt. 5:10.

"Blessed are they that hear the word of God, and keep it." Luke 11:28.

"Blessed are they whose iniquities are forgiven." Rom. 4:7.

And the most precious of all blessings pronounced upon man by God, for man's obedience to his commands, is the following:—

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city [of God]." Rev. 22:14.

#### PEN PICTURES.

WILLIAM P. PEARCE.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

One morning, several years ago, I received through the mail a letter with a New York stamp-mark upon it. On opening it, I found a brief message, and a check for over one hundred dollars. I read the significant words, again and again: "Pay to the order of William Pearce the sum of," etc. Yes, that was my name, and the money was never more acceptable. It took but a moment to arrange for its investment. But one thing troubled me. Who sent the check? and was it meant for me? After considerable investigation, I found that it was for another William Pearce, who was then a student at the same school that I had left a short time before. The check was sent to its rightful owner, with the request that one of us change his name, and thus the *middle initial* of my name was born.

It is a blessed thing that John 3:16 does not read, "God so loved the world that he gave his only begotten Son, that" William Pearce might be saved; for I know of several such characters, and what a life of anxiety and worry I should have in wondering if that William Pearce meant me. But when it says "whosoever," that takes in all the Pearces, and Smiths, and Browns, and all the sinners of the whole world. "It is," as Baxter said, "the most comforting word of the Bible." It is the battle-ax which knocks to pieces the anxious soul reared in extreme Calvinism. It gives every sinner who will receive it, part and parcel in the great work of salvation, and makes him heir to eternal riches.

"Whosoever"—that means you, the one qualifying *condition* being "belief," the *result* "saved," and the *gift* "everlasting life." Thank God for this gospel in a nutshell, which knows "no difference" in intellect, social standing, nationality, or wealth.

"Whosoever heareth, shout, shout the sound,  
Send the blessed tidings all the world around;  
Spread the joyful news wherever man is found,  
Whosoever will may come."

How to be kept in perfect peace—to be quiet, and fearless, and courageous, and at the same time to be of a sound mind and a sweet disposition—is a secret that comes from Him; for the secret of the Lord is with them that fear him. Fret and worry do no good, but do much harm. Getting excited over anything unfits for the battle. Be still and know!—*King's Messenger*.



"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.

O how many hearts are aching,  
 O how many hearts are breaking,  
 For the loving touch and token,  
 For the word you might have spoken!  
 Say not, in a time of sorrow,  
 I will heal their grief to-morrow.  
 Prove your friendship lest they doubt it:  
 Go at once: be quick about it.

—Josephine Pollard.

#### SAVED BY FAMILIES.

WE are "laborers together with God." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Not in vain: and yet there is many a mother and many a father who is looking about in sorrowful amazement, and saying, "But my labor is in vain. I have labored, but it has come to naught. I have done a great deal, but the very work that is the nearest is not done."

I fully believe that this sense of failure in the home life is at the foundation of more invalidism than any other one thing. Many are looking about, trying to find something to do for the Lord, and are perplexed, and are losing their faith and hold upon God, simply because they can not find the Lord's work, when it is lying all about their feet in the family life.

The staying of your feet at home need not prevent you from going; for there is more than one way of going. The little circuit of the home is large enough for all the going that God requires of a woman with a family of young children; and any going that would for a moment cause her to neglect this work would be equivalent to the *gadding about*, which is denounced in Jer. 2:36.

To "go" is not necessarily to put one foot before another, to take a train and put miles between you and your home. The first going must always be out of self; and one can do that without stirring a foot. By that going out first to the limits of the home by every impulse, thought, and word, by all of Christ that one can know, the home will become a reservoir of holy, health-giving atmosphere, from which all who come within its influence will be refreshed.

Get out to the limits of your home first. Get out to your husband and the children; wife, husband, and children, go out after one another; go out to those in the neighborhood, go out to the grocer's boy who delivers the goods that you have purchased,—go out covered, as it is your privilege, with that luminous spiritual garment woven of the word of God, and all your going will be a continual giving out of Christ.

Out of self, it is not far into the fullness of the Holy Spirit, and *there* is health and vigor and all things that are needed to make Christ visible. You may be, in yourself, both an intake and an outlet of that power which has its depository in him, and for lack of which the

world—maybe that part of it which you call your own family—is dying.

There is one most wonderful assurance in the word of God, folded up within which is hidden every promise that has ever been given: "For the promise [of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

It may be that some have wandered so far from every true principle that they are exposed to every evil influence. These must be brought in; for, as in the time of the Egyptian plagues, so now, "upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." "But against any of the children of Israel shall not a dog move his tongue, . . . that ye may know that the Lord doth put a difference between the Egyptians and Israel." Ex. 9:19; 11:7.

That "all power" is given that you may be able to go out and bring all your children home out of the hail that will soon begin to fall, and protect them from the tongue of any dog. "Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel." Jer. 2:4. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Jer. 30:23, 24. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Jer. 31:1.

S. M. I. H.

THE following is quoted from the department of Woman's Work in the *Union Conference Record*, published in Australia. This department is conducted by Mrs. V. J. Farnsworth, who is carrying on the work with the Australian sisters, with encouraging results:—

One dear sister's experience illustrates the simple, effectual way a godly woman may work for Christ in her own home. She says: "I don't know why God saw fit to let me see this precious truth when so many good people, better than I am, can not see it. From the first, I have felt that my married daughter, and my sister, who is a Catholic, must experience the blessings that have come to me. I have other relatives and friends in whom I feel as much interest, especially my husband and my eldest son, who have not a Christian experience; but for some reason I have been led to pray more earnestly for my daughter Mary and for sister Jennie than for the others. I have formed the habit, though it may seem a foolish one, of talking to God when I am about my daily work. One morning I was washing, and must have been making considerable noise, and I was saying to the Lord, 'O, joy! joy! what joy we shall have when we all are saved! Mary will be there, bringing her sheaves. Jennie will come bringing her sheaves; and I can say, Lord, here am I, and the children thou hast given me.' I forgot everything else in my happiness while thinking about the reward of the righteous, and Mary came in without my seeing her, and heard all I was saying. She asked me who I was talking to, and so I told her all about it. She said very little, and after a time we went out to take a walk. On the street I told her how often I prayed for her and also for her husband. She simply answered, Yes, yes, to it all; but finally she said, 'Mother, I have a confession to make to you now. Fred and I have talked much lately of our duty to obey God, and not long ago he said that he

would do so sometime. I asked him why not now, and, mother, I want you to keep right on praying for us with all your might.' I know God will bring my children to him in his own time, and I shall see his salvation."

#### EXTRACTS FROM CORRESPONDENCE.

I AM trying to learn to discern the Saviour's voice and be obedient to his calls. Last week I felt a burden of prayer for a sick man,—a neighbor, five miles distant,—who, the doctors say has cancer of the stomach, which, having eaten through his spleen and liver, is working toward his heart. His case was given up as incurable. I went to his home early in the morning, so as to be there in time to do the housework for the day. Upon arriving I found that his wife had more help in the kitchen that day than was needed, so it was evident that I was not sent there for that purpose. I waited all day for them to ask me to pray with them, although I never had had prayer at a neighbor's house. I came home with the burden of prayer still on me, and really felt disappointed because they had not asked me to pray.

On my way home I stopped at the post-office to get the mail, and upon looking it over, found some circulars from the Pacific Press. I read: "We are told a death-like slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. All heaven is activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation." I felt that I was one of the human agents whom the angels were waiting for. Our lesson around the family altar that evening was the second chapter of Revelation. Verses 2-5 seemed to be directed to me, especially the words, "will remove thy candlestick out of his place, except thou repent." The burden of my prayer now was that I might be forgiven; that this man's life might be preserved until I could prepare food for another day, so as to leave my family again; and I promised the Lord that I would go and do the work that he bade me do.

Having no one-horse rig, I went on horseback, so there would be only one horse to care for during the night. I was impressed to take with me several articles for the sick, which I put in my satchel. Just before I started, I took some light graham bread from the oven, and something told me to take a loaf of it to them. But I recognized the voice of Satan suggesting, "Oh, it is hot! You can not carry such a load. You will have four wire gates to open on the way, and how will you mount the horse again with two great bundles? You will look like old Mrs. Mc Nally." You see I could not put the hot bread in the satchel, as it would melt the butter. The fact was, I did not know how I could carry the things; but your idea flashed through my mind,—"God will lay no burden upon us without giving strength to perform;" so I answered, "I never started with a load yet that I did not go through with." I had promised the Lord that if I was impressed again to take anything to them, I would do it; so I took the bundles and started. Fortunately, near the first two gates there was convenience for getting on my horse again, and the two last gates on my road had been accidentally (?) left open. When I reached the place, the woman said: "There now is Mrs. —. I will rest tonight. I will go right to bed. When some one comes in that I can trust my husband with, I can rest." In the morning the opportunity came to have prayer, and I did my duty the best I could. They seemed very thankful for what I had done, and I leave the result with the Lord.

S. M. I. H.

#### REQUESTS FOR PRAYER.

PRAY for a son who is being ensnared by the influence of infidelity. He has a Christian mother, who asks the prayerful interest of our sisterhood in his behalf.

"Please request all the faithful to pray for my husband. He has contracted the drink habit, and it seems impossible for him to control himself any more. Temptation lies in his path. He keeps a soda factory, and all his customers are saloon keepers, and of course he has to associate with them at all times. He is a good man, charitable and kindhearted. Pray that our Heavenly Father may open the way for him to sell out his business. I am not discouraged; for my faith looks up to the Lamb of God, which taketh away the sin of the world; but the word of God says that the prayer of the righteous availeth much."

#### NOTICE!

A FEW weeks ago we made mention of a brother who agreed to be one of twenty to give twenty-five cents a week for the support of one of our "shut-ins." A note from the same brother says: "I have heard from the shut-in," and such a sweet letter! In it he gave praise to our Heavenly Father for eight who have responded. Eight out of twenty! Where are the twelve? Let us not forget that our love must not be in word only but in deed. Let twelve more of God's able ones say, "Here am I."



## TO THE GIRLS.

I'LL tell you a story, my girl, to-day,  
And the story I tell is true;  
There is not a power on earth to win  
So strong as the power in you.  
Hold firm to the beautiful things in life,  
Learn both to work and to pray,  
Let holiness have its royal place,  
And the world is yours to sway.

The power of right is more than might:  
The weakest ones are strong  
When they reach above to the hand of love;  
And goodness conquers wrong.  
The ages in passing have garnered their store,  
Have brought things good and true;  
But time's unfolding has left no gift  
Like the gifts he has left for you.

For you, my girl, who, more than queen,  
May hold a royal place  
By the winsome charms of beauty and youth,  
And the power of goodness and grace;  
For hearts are breaking, and souls are sad,  
There are lives to brighten and cheer.  
There's hope in the touch of a kindly hand,  
And a smile may dry a tear.

And, remember, your right of dower, my girl,  
Is gaining a world from sin,  
Is strengthening manhood's noblest aims,  
Is womanhood's crown to win.  
Then strive, my girl, for all that's pure,  
And seek for all that's true.  
Be thoughtful, and loving, and gentle, and kind;  
For the world has need of you.

— Jennie L. Lyall.

## THE POOR.

D. H. KRESS, M. D.

WHILE delivering lectures recently at Belfast, Ireland, my attention was called to the extreme poverty that exists there. I do not know that I have ever visited a city where more street meetings were held by well-meaning and devoted Christian workers. As I watched their methods of work, and studied the condition and needs of the people, I was fully convinced that these efforts alone will accomplish little good. The results of the work also testify to the fact that little headway is made.

At one time the Saviour was surrounded with a multitude of hungry people, who had been without food for some time. The disciples, no doubt, were in favor of having a good meeting, and of hearing the impressive and wonderful words as they fell from the lips of him of whom it is said, "Never man spake like this man." Christ viewed matters differently. He saw before him a people upon whose faces he could trace evidences of hunger. He knew something of the pangs of hunger himself, and was able to sympathize with the people. He understood the craving of their nerves; he was acquainted with their needs. To his surprised disciples, who had only been thinking of having meetings, he said, "Give ye them to eat."

It was food the people needed, not a discourse; and God supplied their needs by Christ Jesus. Many of the poor of our large cities are in the very condition that these people were in. Eating buns made out of white flour, the little nutriment the flour contained destroyed

by fermentation; drinking tea, etc., has caused an impoverished condition of the whole system, shown by the decayed teeth, etc. In fact, we can not look upon their countenances without observing evidences of poor nutrition. Their hungry nerves are crying out for food, but in their ignorance they stupefy the nerves, or satisfy this craving, by drinking whisky, using tea, tobacco, or opiates of various kinds. There is no doubt in my mind that real hunger is the cause of more drunkenness than any other one thing. The nerves are in this way paralyzed, the craving ceases, and the persons imagine that they are fed. They are spending the little they are able to earn or steal for that which is not bread.

What do these people need? is it street meetings, or wholesome, nourishing food? It seems to me that if Christ were here, he would say to his followers to-day, "Give ye them to eat" — supply their needs. I do not mean to convey the idea that we should in a wholesale manner supply them with food, and thus encourage idleness, which is responsible for all kinds of iniquity. They, at least most of them, are able to pay for their food; for do they not manage to buy whisky and tobacco? But we can plan to supply them with wholesome foods — food that contains the requisite elements to supply the needs of their systems. In this way we may carry out the command, "Deal thy bread [the nourishing and cheap food to which God has called our attention] to the hungry." The promise is, "Then shall thy health spring forth speedily," etc. Small shops could be opened up, where the poor may come to buy foods already prepared from beans, peas, lentils, and the various grains. Many of these persons do not know how to prepare foods, nor do they understand the need of knowing. So they must at first be supplied with foods already prepared, and taught afterward. Equal parts of rice and beans, with the addition of peanut butter, may be baked, or boiled in tin cans under pressure by closing the cans tightly. After opening the cans, this may be cut into thin slices, and sold at a small price. Such food is as wholesome as the more expensive nut products. This is merely suggestive. Innumerable healthful combinations may be made of these wholesome, non-stimulating, and satisfying products of the earth.

Shall we not begin to plan for the poor, and develop means and ways of supplying their needs? When their needs are once supplied, their nerves will cease to cry out for food; and when this craving ceases, the whisky habit, tobacco habit, etc., will not be so difficult to overcome. When clothed and in their right minds, they may be reasoned with, and taught the way of life more perfectly.

"Few persons are aware what an excellent tonic a cold-water bath is for the eyes — not the ordinary sponge-bath, with closed lids, but opening the eyes and holding them open for a minute or more, in clear, cold water. If they are weak, put a pinch of salt in the water. Take a teacupful of water, and hold it to the eye, against the face, and open the eye in it. Open and shut two or three times, to wash out the eye. Then dry with a soft towel. Never rub your eyes."

## THE CITY OF TIENTSIN.

TIENTSIN is situated at the junction of the Huei River, sometimes called the Grand Canal; with the Peiho River in latitude 39° 3' 55" north, and longitude 117° 3' 55" east. It is distant from Peking by road about eighty miles. Formerly, it was a military station only, but toward the end of the seventeenth century it became a city of great importance. To-day it is the home of one million persons, with an annual import and export trade aggregating sixty-five million taels,\* or \$42,250,000. In former years, steamships landed their passengers and cargo at the bund in Tientsin, but for the last three years the Peiho River has been unnavigable, except for boats of very light draft, since which time cargoes have been shifted to lighters at Tangku (mouth of the river), and thence hauled to Tientsin by tugs, a necessity that adds greatly to the cost of transportation.

At one time, the volume of water flowing down the Peiho was vast; but many canals have been constructed, causing the river channel to become so shallow as to create consternation among shippers and property owners, who supplicated the consular body to devise some means for improvement. After many meetings and much consideration, it was determined to raise a fund of 250,000 taels, or \$162,500, to be expended in improving the water course. The viceroy assumed the responsibility of raising 100,000 taels, or \$65,000, and the consular body the further sum of 150,000 taels, or \$97,500, by means of a loan to be repaid out of a bund or landing tax, levied by authority of the French and English municipalities — a scheme approved by the diplomatic body at Peking. The money has been secured, and is now in bank, and the work of improvement will begin immediately, and, it is hoped, will be successful.

The growth of Tientsin within the last few years is most astonishing. The mud holes and swamps of a few years ago have been filled in; one-, two-, three-, and even four-story brick buildings erected; streets macadamized, trees planted, gas works constructed, and now pipes, from New York, for a very elaborate and perfect water system are being laid — all due to foreign enterprise. On the other hand, the Chinese authorities have been seized with the spirit of progress, and to them is due the building and furnishing of the Imperial Military College, the Imperial University, arsenals for the manufacture of guns and ammunition, a mint for the coinage of silver, and last, but not least, three hundred and twenty miles of excellent railway. Machinery has also been purchased for a complete woolen mill, and many other improvements are now under consideration.

## THE COUNTING LESSON.

ABBIE E. COOPER.  
(Birmingham, Ala.)

AUNT PATIENCE had just made a hot fire; for she was in great haste to finish the ironing before dinner.

Johnny wished to go with the other children, but could not. His cries grew louder and louder, as if he desired to make such a loud noise, and so much of it, that those interested would do anything for peace.

At first Aunt Patience was moved forcibly to demand silence, but "a more excellent way" appeared to her. She thought of one who suffered these little ones to come to him. "O Johnny," said she, in an animated tone, "come quick! quick! I want to tell you something."

\*Consul Ragsdale values the haikwan tael at sixty-five cents; the estimate of the United States Director of the Mint, July 1, 1898, is 68.8 cents.

Johnny came slowly. That cry was under too much headway to be checked at once, or to admit of much speed in any other direction.

"I want to tell you about a time when God made a man. His name was Adam. There wasn't any other man, so he was alone — only one man. God was sorry for him."

"Is God sorry for me when I have to play 'lone?" mournfully asked poor Johnny.

"I think he wants me to tell you about him, so you will not miss the other children," said Aunt Patience. "God made a woman to live with Adam. Her name was Eve. How many persons were in that family? There were Adam and Eve."

"Two," said Johnny, as he took a swing on the door knob.

"When one went away, there was only one," said Aunt Patience.

"Only Adam was one, and only Eve was one, too," thoughtfully rejoined Johnny.

"God came and talked with them. Then how many could talk together? Think," said Aunt Patience, holding up her fingers. "God and Adam and Eve. God is one; Adam, two; and Eve —"

"Three," said Johnny.

"God told Adam how he made air, land, and water. What lives in the water?"

"Pollywogs," was the prompt reply.

"Yes, and what did you see in the window at the drug store?"

"Fishes in a 'quarium," said Johnny.

"What do the fishes live in?"

"Water."

"What is that flying down on the barn?"

"That 's nothin' but a pigeon."

"What does Aunt Helen have, to sing for her?"

"Birds," responded the boy, as he picked up his cat.

"Birds fly in the air, fishes swim in the water, and some animals walk on the ground."

"Like kitty!" exclaimed Johnny.

"Let us count how many places for the animals — water, land, and air."

"Three," said Johnny, as he looked at her extended fingers.

"Let's see how many kinds of animals — fishes, birds, beasts."

"Three," said Johnny. And they can do three things."

"God made different kinds of plants — grasses, herbs, and trees."

Johnny put up one finger, saying "grasses," then another finger, as Aunt Patience said "herbs;" and as the third finger was extended, she said "trees." Thus Johnny recognized three distinct kinds.

"God made different lights — sun, moon, and stars. The sun and moon make two great lights."

"Aunt Patience, the stars are little wee bits of lights. And sun, moon, and stars make three kinds of light. The sun is day-light, and the moon and stars is night light," proudly affirmed the child.

"So we have two to shine for us at night, and that leaves just one to shine by day," said Aunt Patience.

"After Adam and Eve lived together for some time, they had a baby boy. Then how many were in that family?"

"Adam and Eve and the baby — three," and Johnny clapped his hands.

At the dinner table Johnny said to his father: "I've got kitty, Will's got Rover, and Mary's goin' to get a bird; then there'll be three animals in our family. There are only two now. God did make the most things — light, and air, and land, and water, and fishes, and plants! He can make so many things, and nobody else knows how!"

"Work only for the glory of God and the good of man."

### BRIGHT EYES.

Ah, those bright and sunny faces,  
How they chase dull care away!  
Lighting up the gloom and sadness,  
Turning all my night to day.

Now and then I catch the smiling,  
As I mingle with the throng,  
Of those happy, heaven-lit faces,  
Turning all my life to song.

Sometimes on a bed of sickness,  
Radiant faces have I seen;  
Oft I marveled at the shining,  
Till I saw the Christ within.

Tune this heart, O Lord, to praises,  
Fill it with thy heavenly grace,  
That my face may be a mirror,  
To reflect thy radiant face.

—Margaretta A. Karr.



### A VALUABLE HELP.

SOME of the Berean readers are saying that they have read "Thoughts on Daniel" so much in years past, and are so familiar with it, that the studies are not so interesting as they wish they were. Well, dear ones, *enlarge the scope of your reading* in the field of the lessons. The "Great Empires of Prophecy" treats of the book of Daniel in a way that exactly meets the needs of all such as are here referred to. If all those who are so familiar with "Thoughts on Daniel" that they find the lessons not sufficiently interesting will study the Berean lessons in connection with "Great Empires of Prophecy," they will find all the lack fully supplied. In proof, read the following experience of one circle:—

"The experience we have had in our home in studying the Berean lessons has led me to think that many others may be battling with the same difficulties. While the text-book has furnished valuable assistance in understanding the prophecies, we have felt the serious need of becoming familiar with the history of the empires in a connected and tangible form. But this we found difficult to do, as those works that are condensed are not complete enough to give the points we especially desire; and to delve into those volumes of Gibbon, Rollin, etc., that would give us what we are after, requires more time than we (mothers at least) can find to give to it, especially as there are constantly so many good things that we must read and study in order to 'redeem the time.' And so we felt that our most earnest efforts were far from satisfactory, until our attention was called to the book entitled, 'The Great Empires of Prophecy,' by A. T. Jones; and in this we have found just the help we need. The contents of this book have been carefully gleaned from the cream of historical works; and they are so compiled as not only to give invaluable information, but also to be intensely interesting and even fascinating. I truly believe it is *the* book for all who wish to get the most possible out of these studies.

"A BEREAN."

The price of "Great Empires of Prophecy" is only two dollars, postpaid. Address Review

and Herald Publishing Company, Battle Creek, Mich., or its branches; or Pacific Press, Oakland, Cal., or its branches.

### BEREAN LIBRARY STUDY.

(March 25-31.)

TRY to learn the essential points so thoroughly that you can lay the text-book aside, and from the Bible alone state the historical event that answers to each statement of the prophecy. Do not be discouraged if you can not do this as readily as you wish, but keep trying. A most profitable and interesting family review may be held by reading a portion of the prophecy, and each member of the family telling all the details that he remembers of the corresponding history.

### Lesson 17.

(Dan. 11:20-27; "Thoughts on Daniel," pages 239-250.)

1. Identify the Roman emperor referred to as a "raiser of taxes," and also his successor, "a vile person."
2. What most important event occurred during the reign of Tiberius? What essential dates may here be established as authentic?
3. What power is referred to in verse 23? To what league is reference made? What were the provisions of that league?
4. Note the peculiar policies of Rome foretold in verse 24.
5. What circumstances led to the conflict between Rome and the king of the south? Describe the battle of Actium.
6. When does the prophetic "time" of verse 24 begin and end? What event marked the close of that period?
7. What was the final result of the war, and the fate of the rulers of Egypt?

### Review Topics.

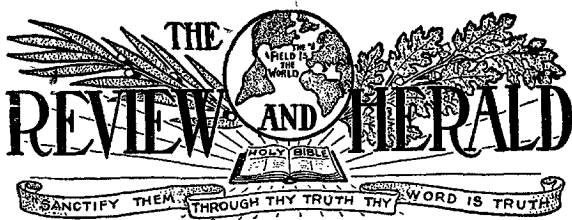
1. Review that portion of Dan. 9:25-27 which is touched upon in this lesson.
2. Give a brief but connected outline of the prophecy of the lesson.
3. Spend a short time in fixing the geography of this and previous lessons in mind, in drilling on the correct pronunciation of the proper names, and in memorizing essential dates.

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

"Among the People of Italy."

(Text-book, March Magazine.)

1. WHERE is Italy? How is it bounded? What is its area? the number of its inhabitants?
2. Speak of the origin and growth of the city of Rome. When did this city attain its greatest size?
3. Name some of its public edifices. What was the use of the Coliseum?
4. What work did Garibaldi accomplish in 1879? How has this change in the government been favorable for the introduction of the gospel?
5. Briefly relate circumstances and experiences which show that there are ways whereby the truth of Christ may have access to hearts in this kingdom.
6. Do we have any representatives in that city? What work have they endeavored to accomplish?
7. Among what class has missionary labor been put forth?
8. Why is Rome an important missionary center?
9. As shown by Elder Westphal's article, what advance step has been taken in the work in Argentine? Having read Brother Kelley's paper on Puerto Rico, what would you say about that island?
10. In view of the work yet to be accomplished, what does God seem to demand of you?



BATTLE CREEK, MICH., MARCH 20, 1900.

ALONZO T. JONES,  
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### THE THIRD ANGEL'S MESSAGE.

#### What Is It, as to the Beast and His Image?

WHAT is the Beast? What is the Image of the Beast? These two powers are described in the thirteenth chapter of Revelation. But since the thirteenth chapter is but the complement of the twelfth, the twelfth must be considered in connection with the thirteenth, in order to obtain the best view of what is the Beast and what his Image.

At the opening of the twelfth chapter there is seen a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, who brings forth "a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." That "man child" is Jesus Christ. Ps. 2:9; Rev. 19:15, 16; Luke 24:50, 51; Mark 16:9; Acts 7:55; Heb. 8:1.

This woman is nothing else than the church of God, in her beauty "fair as the moon," and "clear as the sun." And there stood before the woman a great red dragon "to devour her child as soon as it was born." This dragon, in his own proper person, is declared to be "that old serpent, called the devil, and Satan." But Satan in this world works through instrumentalities. His instrumentalities are men, and, chiefly, combinations of men in world-powers. What power was it, then, which was Satan's instrument in his endeavors to destroy Christ as soon as he was born?—Herod. But who was Herod?—He was more than simply a person: he was king of the Jews and of Judea. And yet he was more than that; for he became king only by a decree of the Roman Senate, upon the special advocacy of Octavius Cæsar and Mark Antony. And he could not have been king for a day in Judea, unless he had been supported by the mighty power of Rome. Thus Herod, in his place of power, was only the creature, the representative, of the Roman power. Therefore the Roman power in the world was the instrumentality that Satan used in his endeavors to destroy Christ as soon as he was born.

However, that attempt failed. Yet Satan never rested until he had, so far as possible, and so far as himself and this world were concerned, destroyed the Lord Jesus—until he had crucified him upon the cross, and had buried him out of the world, in a tomb sealed with the Roman seal. And it was by the Roman power that he did all this—through Pilate, the Roman governor. But even in this he failed; because from death and the sealed Roman tomb, the man child "was caught up unto God, and to his throne."

Then Satan turned all his endeavors, through his world instrumentality,—the Roman Empire,—against the woman, which is the church, and "persecuted the woman which brought forth the man child." This he did while that Roman power continued. And all the while that that power did continue, it was so identified with Satan, who is pre-eminently the dragon, and so entirely imbued with his spirit, that this power itself is called the dragon. Rev. 12:3, 4. But Rome in that phase, pagan Rome, fell: that power in that form passed away, and it was succeeded by that which, in the book of Revelation, is called "the beast."

Accordingly, it is written: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the

feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:1-8.

Notice that the dragon gave to this beast, which is "the beast," his power, and his seat, and great authority. Now it is true that the power of pagan Rome; and the seat of pagan Rome, which was the city of Rome; and the authority of pagan Rome, passed over to this power, which succeeded pagan Rome. And more than this is true: it is true that the dragon pre-eminently is Satan; and in this it is true that Satan gave to the Beast his power, and his seat, and great authority. Another passage in the book of Revelation, referring to Rome, speaks of it as "where Satan's seat is." Rev. 2:13.

And thus the power, the seat, and the authority of the Beast, are all received from Satan; even as the Beast received the power, and the seat, and the authority that had belonged to the phase of Rome that had passed away.

And this new phase of Rome, in its world-wide power, Satan still used in his persecution of the woman. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. And the Beast, the great world instrument of that old serpent that is the devil and Satan, made "war with the saints," and overcame them, and "power was given him over all kindreds, and tongues, and nations." And this power was given him to continue forty and two months—"a time, and times, and half a time," "a thousand two hundred and threescore days." Rev. 13:7; 12:6, 14.

This period of time began in A. D. 538, and, continuing twelve hundred and sixty years, reached to A. D. 1798. It began in A. D. 538 because in that year was rooted out the last of the three powers that were plucked up by the roots, before the establishment of the papacy, not as a church, but as a world-power; and ended in 1798, when the papacy was led into captivity, by the capture and imprisonment of Pope Pius VI, under order of the French directory.

Then comes in the rise and the description of the Image of the Beast, as it is written: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

And this power which is here called "the image of the beast," speaking as a dragon, and using

all the power of the first beast, is, in its turn and place, used by Satan, "the great dragon," still in persecuting the church; as it is written: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

And this brings us definitely to the Third Angel's Message; because the Image of the Beast compels all to worship the Beast, and to receive his mark. And the Third Angel's Message warns all against worshipping the Beast and his Image, and against receiving his mark. Satan uses these powers in his wrath against the remnant of the church, which particularly stirs his wrath by keeping the commandments of God, and having the testimony of Jesus Christ. And the Third Angel's Message, in saving men from the worship of the Beast and his Image, calls them all to the keeping of the commandments of God and the faith of Jesus. This is all done in the time of the remnant of the church, which is the last of the church. And the Third Angel's Message closes with the coming of the Lord, and the victory over the Beast and his Image by those who have received the Third Angel's Message.

Now, from the description given in the Word, anyone can see that the Beast is the Papacy; and, in the nature of things, the Image of the Beast is the Image of the Papacy. What, then, in a word, is the Papacy?—It is a union of the church and the state, with the church supreme, and using the power of the state for her despotic and persecuting purposes. And the Beast was formed by the union of the fallen church with the mighty world-power of Rome. In the nature of things, therefore, the Image of the Beast would be another great and notable instance of the fallen church uniting with a mighty world-power, and using that power of the state in the likeness of the Papacy.

Where, then, in the world must the Image of the Beast be found? Notice that the Image of the Beast must be "made;" for it was said "to them that dwell on the earth, that they should make an image to the beast." And the only place where such a thing could be made, would have to be in a nation where, at first, there was no such thing. And since the Beast is the union of church and state, and the Image of the Beast must be "made" in a nation where, to begin with, there was no such thing, it is perfectly plain that the Image to the Beast must arise—must be "made"—in a nation where, to begin with, there was no union of church and state. And this order of things out of which comes the Image of the Beast, was seen "coming up" at the end of the twelve hundred and sixty years, at the time when the Beast was led into "captivity."

Where, then, in 1798, could there be found on the earth any nation coming up, in which there was no union of church and state? Indeed, where at any time in the history of the world in the Christian era has there been a nation planted, in which there was no union of church and state?—In the United States, and in this alone, of all places on the earth. In 1789 this nation was fully formed and established, in order, under its Constitution. On March 4, 1797, ended the second administration of the nation's first president, and occurred the inauguration of its second president. Thus, in 1798, this nation could be seen "coming up" to its place among the powers of the earth, since, by that time, it had become firmly established, and was moving quietly, safely, and steadily forward, in a national career.

And it was without a union of church and state. The total separation of religion and the state was one of the fundamental principles in the establishment of the nation, and was the just pride of the nation before the world. And this was the only nation on the earth at that time, or in all history since the book of Revelation was written, that did so begin, and that had no union of church and state.

Accordingly, this nation is the place, and the only one in the world, where it could properly be said "to them that dwell on the earth" that they should "make" a union of church and state—"an Image to the Beast." Consequently, in the United States, in connection with this power as a nation, is the place where the Image of the Beast must be found. This is so certain that in no other nation are the specifications of this scripture met at all, while in this nation they are fully met. For though

this can not be further dwelt upon just now, it is the truth, as will abundantly appear, that the Image of the Beast is already nearly full-formed in this nation.

Thus, the twelfth chapter of Revelation is a sketch of the powers used by Satan against the church of God, from the first advent of Christ unto his second. These powers are three: the Dragon, the Beast, and the Image of the Beast. And these three are pagan Rome, papal Rome, and American Rome.

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

#### STUDIES IN GALATIANS.

Gal. 3:21, 22.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

The law could not possibly be against the promises of God. For when God had given a promise, why should he, and how could he, set up anything against the promise? Why should he desire to weaken or to frustrate his own promise? Therefore his "God forbid" is set against any such suggestion. Instead of the law being against the promises, it is, as we have again and again seen, an aid to men in attaining unto the promises.

The divine reason here given as to why the law is not against the promises is that "if there had been a law given which could have given life," then "verily righteousness should have been by the law." And if righteousness had been by the law, there would have been no need of any promises. Indeed there would then have been no place for any promises. For "to him that worketh [obtains righteousness by the law] is the reward not reckoned of grace, but of debt." Rom. 4:4.

If righteousness could be obtained by working, it would be possessed in the very act of the work performed. And when possessed, there could not possibly be any room for any promise of it. And if righteousness could be obtained by working, then the reward of righteousness would be earned, and so would be a debt due; and any withholding of it from him who had earned it, and to whom it was so due, would be injustice. Thus again, if righteousness were by the law, there would be no room for any promise; for even to promise to a person that which he had already earned, and which was already due, would be a withholding of the thing earned and due, and so would be injustice.

Therefore upon every consideration, if righteousness could be obtained by the law, then the law would be against the promises of God. And for any one to expect righteousness by the law, he in that very thing does set the law against the promises of God. But against all thought of obtaining righteousness by the law the Lord sets his "God forbid" that the law should be against the promises.

Another reason given why righteousness can not be by the law is that the law can not give life—"if there had been a law given which could have given life," THEN "VERILY righteousness should have been by the law." Thus it is certified by the word of God that righteousness and life come from precisely the same source, and in precisely the same way; and that is, as the free gift of God by his creative power as the Author and Prince of life.

But there is no law that can possibly give life to men; because all men have lost their lives by transgression of the highest law in the universe—the law of God. And since all men have transgressed that highest law in the universe, and so have lost their lives, no law subordinate to that can possibly give them life. And even that highest law itself can not give them life; because, having transgressed it, and so forfeited their lives, they, being sinners and under sentence of death, can not possibly observe it, but can only continue to transgress it. So that for men there is no life in any law.

Now it is true that the law was "ordained to life;" but because of transgression it was "found to be unto death." Rom. 7:10. It is true that it is written, "The man that doeth them shall live in them;" but there is none that doeth them. "There is none righteous, no, not one." "There is none that doeth good, no, not one." "They are all gone out of the way, they are together become unprofitable." Rom. 3:10, 12.

But, bless the Lord, "what the law could not do, in that it was weak through the flesh,"—weak through the sinfulness of the flesh,—"God sending his own Son in the likeness of sinful flesh" did. "What the law could not do,"—it could not do even that to which it was ordained, it could not give life,—"God sending his own Son" did. In the likeness of sinful flesh he "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. 8:34. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Therefore "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." And the only way in which anybody can be concluded "under sin" is by the law of God—the law by which alone "is the knowledge of sin." And since the Scripture hath thus concluded all under sin, that—so that, in order that—the promise by faith of Jesus Christ might be given to them that believe, it is perfectly plain that instead of the law being against the promises of God, it is the God-given means of men's attaining to the perfect surety of the promises of God by faith of Jesus Christ.

Therefore that law can no more be done away than the promises of God can be done away, and no more than the faith of Jesus Christ can be done away. And any one who would in argument or in thought do away that law, does in argument and thought do away the promises of God and the faith of Jesus Christ, and so destroys the whole of God's salvation to men. But that can not in truth be destroyed—except in the individual experience of men. And to destroy the way of God's salvation in individual experience, is to work eternal destruction to the soul. Therefore the claim that the law of God—the ten commandments—is done away is the most stupendous and destructive error that could possibly be entertained by anybody anywhere.

The New York Christian Advocate for March 1 contains the following item of interest: "An important movement is to be started in this city. There are sixty parochial schools in Manhattan and the Bronx, attended by more than forty thousand pupils. The schools are maintained by the contributions of Catholics, and they now invite all Christians and Jews to make common cause with them in securing a system of schools that will take in all the children of New York, securing to all secular instruction, yet giving opportunity and time to their religious guides and teachers to do their useful work with them; also so that they may not become clever unbelievers. The Catholics say that they do not wish help from the state in doing their spiritual work, but only such a plan of secular schooling as will not ignore religion. Father McSweeney, of St. Bridget's Roman Catholic church, says that he does not expect much help from Catholic politicians, as when they depart from the Catholic church on Sunday, they seem to leave their Catholicity behind them, safely laid away for the next Sunday—that is, if they go to mass at all, and have any real Catholicity in stock. He charges that many of them have been elected by Catholic votes, three of them even to the high office of mayor; that not one word of recognition, not to talk of praise, did any of them vouchsafe to the Catholic schools. He seems to aim at the establishment of denominational schools to be entitled to a share of the public funds devoted to educational purposes. This scheme needs to be watched. There is no place in which to unite church and state in a republic."

"As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear it."

#### "THOU SHALT STAND IN THY LOT."

THESE were the words spoken to the prophet Daniel after he had received the sublime revelations recorded in his prophecy, and his work was done: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

It was a gracious promise of rest to the aged servant of the Lord, who, it is supposed, had then reached an age between ninety and a hundred years. He was soon to rest in the grave; but he had written, as he had been moved to write, by the Holy Ghost; and the long sweep of prophetic time, which he had unrolled to the student of prophecy, would finally come to an end, and at the end of the days it was promised him that he should stand in his lot.

The "end of the days" must be the end of the prophetic time, which had been the burden of his prophecy; and inasmuch as the great period of twenty-three hundred days was the longest period mentioned by him, and reached down to the latest point of time, it must be the end of that period, which was to mark the time when Daniel should stand in his lot.

This expression has been the subject of no little study; for it has been supposed to involve a point that determined the truthfulness or failure of what the prophet has foretold. It has been taken for granted that the promise that he should stand in his lot could be fulfilled only by his resurrection from the dead; hence that the meaning of the promise was that at the end of the days, Daniel would be raised from the dead, and that all the other events concomitant with the resurrection of the dead would take place. And as the days are the twenty-three hundred days, the conclusion was at once reached that, at the end of the twenty-three hundred days, the Lord would come, and the resurrection of the dead take place.

It was taken as another evidence that the prophetic periods reached to the coming of the Lord, and that a definite day was to be set for that event. This conclusion is what has led so many theological acrobats to feel it incumbent on them to fix a time for the Lord to come. There is one fact which was a heavy drawback to this conclusion; and that is that the word for "lot," in which the prophet was to stand, does not mean a portion, or parcel, of real estate, but something "determined by the decisions of chance or providence," as when, in the selection of Matthias to the place in the apostleship, from which Judas had fallen, the disciples cast "lots" to decide the question. Was there ever any other experience in the history of the church in which the "lot" figured conspicuously, in this sense?—A very notable instance is recorded in Num. 26:52-56.

It was a moment of thrilling interest in the experience of the Israelites, between Egypt and Canaan, when they stood upon the borders of the promised land, and the portion of the inheritance that each tribe was to have was divided unto them by lot. The lot was cast, and each family received the portion that was assigned to it in this manner. This transaction, like other events in the history of that people, was an ensample, and was written for our admonition, upon whom the ends of the world are come. 1 Cor. 10:11. As those who then stood upon the borders of the earthly Canaan received the title to their inheritance by the lot that was cast, so the lot, in the sense of deciding destiny, is to be given forth again, for those who stand upon the borders of the heavenly Canaan, and who are thus to have a place assigned to them in that better land.

When did the days referred to in Daniel's case come to an end?—In 1844; there, on the tenth day of the seventh month, October 22, the twenty-three hundred days ended. The prophet had said, "Then shall the sanctuary be cleansed." And by this we were brought to the beginning of the final work in the sanctuary in heaven,—a work that involves the examination of every one who has been enrolled as belonging to the Israel of God, and includes the decision of every case, whether to enter into, or be shut out of, the heavenly Canaan,—a work that corresponds, most strikingly, to the dividing by lot of the inheritance to ancient Israel as they stood, in anxious expectation, on the boundary line of the

land to which they had been journeying, ready to pass in and possess it. It is in this work of judgment, this decision of character, and determination of destiny, that Daniel stands in his lot, or receives the assurance of a part in the heavenly land; and here also, all they who have been overcomers stand in their lot in the same manner, when their cases shall be reached. They will pass favorably the test, and be established forever as the children of God, while, as David says, "The ungodly shall not stand in the judgment." Ps. 1:5.

What is of intense interest to us now, is that this is the position of the church to-day. We stand upon the borders of the heavenly Canaan; and it should be to us a moment of as much more thrilling interest than was the occasion to ancient Israel referred to, as the inheritance that we are expecting soon to enter upon is greater and more enduring than was theirs. Before them was only an earthly country, with all its imperfections, with danger of drought and flood, with trials and disappointments, disease and death. But before us is the heavenly Canaan, with its freedom from the curse and sin, with its health and beauty, its absence of everything that can destroy or offend, and, in addition to its surpassing physical beauty, an "eternal weight of glory."

And are we so near to that land that we are now standing on its very borders?—So all the evidence goes to confirm. It was a happy day for ancient Israel when they had come so near to the end of their journey that they had only the last particulars to attend to, antecedent to their entering upon their promised inheritance. A happier day for us will it be if we attend faithfully to our interests in this day of the antitypical casting of lots, and counting up the heirs of everlasting life.

For nearly fifty-six years the investigative judgment has been going forward. Soon its decisions will all have been reached, and those who are accepted will find their title clear to a portion in the goodly land. No more forty years of wanderings; no more trials, conflicts, and dangers by the way. The word soon will be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The question for each one now to examine himself upon is, When this work is all done, what is the lot which will be assigned to me? Shall I have an entrance accorded to me into the heavenly fold, or shall I be among those whose lot it will be to see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out?

We are assured that all heaven is interested in what is occurring in connection with the Lord's work in the earth to-day; yea, that all heaven is *astir* in expectation of the decisive scenes soon to take place. To what an hour have we then come! The last generation is reached; the last warning pertaining to the issues of eternity is going forth; the work of our Mediator in the sanctuary on high is almost finished; the one and only scene of rebellion that has been permitted in the universe is soon to be brought to an end by the absolute triumph of the Redeemer of the world; the great plan of redemption, which, without this episode would have been unknown and untried, is soon to be consummated, and its final and eternally glorious fruits to appear.

But meanwhile the notes of the Babel of error and confusion are swelling in deafening chorus through all the land. But he who listens with steady nerve, and the ear of faith, can hear above all the surrounding pandemonium the assurance, ringing forth from the Captain of our salvation, "Be of good cheer; I have overcome the world;" and, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He can hear, also, the counsel of the Faithful and True Witness, saying, "Buy of me gold tried in the fire, . . . and white raiment, . . . and eyesalve;" and this counsel is given just as we approach the verdict to be rendered in our cases, that we may not be found poor, and blind, and naked, in the decisive hour. And these graces are not only offered, but *urged upon us*, with a plain statement of the necessity of the case, without money and without price. So, in face of the decisions of eternity, no one need lose heart; for every hope and comfort is

held out before us, and every provision made for the need of every one who is in earnest for everlasting life.

U. S.



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

"THE Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

In their effort to convince the king of the unreasonableness of his demand, these professed wise men really threw up their whole case, and practically acknowledged that their system was a deception. While claiming that their course of training had opened up to them supernatural channels of wisdom, which were not at the command of ordinary people, they were forced to acknowledge that their wisdom consisted merely in speculation on the possible meaning of facts that must be supplied to them by others.

Their utter failure, and their positive declaration that "there is not a man upon earth that can show the king's matter," only served to make the triumph of God's system of education the more complete. They had the first opportunity to demonstrate the value of worldly wisdom, and to win a signal victory for their own system; and in defense of their own failure to meet the demand made upon them, they declared that the ability to do what the king required would be an unmistakable proof of divinity manifested through humanity. But this is just where the heathen religion fails. It deals with "the gods, whose dwelling is not with flesh." It is the vain effort of the flesh to satisfy the hunger of the soul after its Maker, with forms and ceremonies of human invention. It deals with "imaginings" and "reasonings," but has no means of acquiring a knowledge of invisible realities. "Professing themselves to be wise, they became fools."

Thus was the gauntlet again thrown down by the heathen, and the superiority of the kingdom of heaven over the kingdom of Babylon was again to be demonstrated. The way was prepared now for the true God to reveal himself as "the high and lofty One that inhabiteth eternity," and yet as the meek and lowly One whose dwelling is with flesh. It was now to be shown that there is such a thing as genuine communion with the God who gives wisdom to those who seek it, and that such wisdom is life to those who find it. The difference was to be made plain between a philosophy that is merely human and a knowledge that is merely speculative, and a philosophy that is divine and a knowledge that is positive. The one is heathenism, the other is the gospel. The one is the mystery of iniquity, the other is the mystery of godliness.

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain."

Nebuchadnezzar was king of Babylon, but he was not king of himself. His dominion was an outward one, and was maintained by fleshly power. He was a stranger to that kingdom whose scepter is a scepter of righteousness. He had not learned that a man may sit upon a throne, and deck himself with all the outward signs of royalty, and yet not be a king. The circumstances were revealing that the men who occupied the place of wise men were not wise men at all, and that the man who occupied the place of a king was not a king at all.

This was why it was necessary that the gospel of the kingdom should be proclaimed in Babylon, in order that true wisdom and genuine kingship might be revealed. The failure of Nebuchadnezzar to maintain his claim to the outward profession that he made was no less apparent than the failure of the Chaldeans. He is called a king, but the very fact that he "was angry and very furious" shows that he had no real claim to the name. He was really in bondage, a slave to his own passions.

Thus it is in Babylon, and thus has "the god of this world" confused right principles, so that kings are found in hovels, and slaves upon thrones. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."

Anger is unreasoning, and so the command goes forth "to destroy all the wise men." It matters not that "in all matters of wisdom and understanding" the king found Daniel and his companions "ten times better than all the magicians and astrologers." They are now all classed together. The wise men have failed to do what he required, and so they are all to be destroyed. The first intimation that Daniel has of this whole matter is when he is sought to be slain.

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men."

Having learned the cause of the hasty decree, Daniel did not hesitate to assure the king that he would show the interpretation of the dream. He did not ask the king to tell him the dream, but that he would *give him time*; and this time he did not use in gazing at the stars or consulting with evil spirits, but in seeking mercies from the God of heaven. It was a case of life or death. The knowledge of this secret meant life to them. Unless Daniel could fulfill his agreement with the king, they would all perish together.

All the circumstances of this experience make it clear that "this secret" that was to be made known to the king through the interpretation of his dream is the "mystery of the kingdom of God." This is that which is hidden from "the wise and prudent," and revealed unto babes. This is the gospel, whose chief glory is that divinity is joined with humanity, that "Christ liveth in me," and that "the tabernacle of God is with men." God has commissioned his servants "to make all men see what is the fellowship of the mystery," and it was for this purpose that Daniel and his fellows were in Babylon. They were to make known the power of a kingdom greater than the kingdom of Babylon, and to show that this power is revealed in man, in human flesh. They were to reveal in themselves the fact that this power in man, this power of the divine character, determines not simply the destiny of individuals, but also of the nations of the earth, and that the kingdom of God within man is the only enduring kingdom.

It is only a living communion with God that can enable anyone to fulfill such a commission as this; for it is *the life* which is to be manifested, a fellowship with "that eternal life, which was with the Father, and was manifested," and is always to be manifested by every true child of the kingdom. Thus only can the contrast be sharply and distinctly drawn between the professed wisdom of this world and that wisdom which comes from above, between a man upon a throne and a genuine king, between the kingdom of Babylon and the kingdom of God.

W. W. P.

"The life of the soul depends upon habitual communion with God."

## OUR EDUCATIONAL INSTITUTIONS OF THE SOUTH.

THERE are two denominational industrial schools in the South,—one situated at Graysville, Tenn., for the training of white laborers, both men and women; and one at Huntsville, Ala., for the training of colored persons. The one at Graysville is under the charge of Prof. C. W. Irwin; and Brother S. M. Jacobs is at the head of the other.

It is a fact, demonstrated by all foreign mission boards of long experience, that there is no place so well adapted for the education of native workers as is their own country, preserving as far as possible their own customs. Every argument that will apply to foreign countries will apply with equal force to this Southern field, both with the white and with the colored race. The method of Christ's teaching is a divine method, and will apply to all people of all languages and nations and tongues. But the laborers themselves should be trained to mingle with the people, and visit them at their homes, in their own field, without breaking up social customs. It is the grace of Christ received into the heart that does the breaking up.

Young men and women who have given themselves to God as laborers, or who desire to do so, should be the ones to attend these schools at Graysville and Huntsville. Neither were these schools established to reform those who have given themselves to work evil, and so take the place of a State reform school; but they are for the *training of workers in the cause of God*. Each of these schools is doing a good work. At present there are about thirty-five church and small industrial schools in the South, besides the two principal schools already mentioned. This indicates that the church school work in the South has been taken hold of with earnestness, as there are more church schools in this field, in proportion to the membership, than in any Conference in the North.

At Huntsville a new school building has recently been erected by the students. The General Conference Association bore the expense, which was only for one carpenter and for the lumber, etc. This building was dedicated while we were there. Two or three years ago a commodious barn and other buildings were erected by student labor, the timbers being hewed in the woods belonging to the school. The call of Sister Hattie Andre to go to Australia has left a vacancy in the school at Huntsville, which we hope will soon be filled by some other person equally competent, to act as a preceptress as well as a teacher. This need must be supplied at once, to relieve Sister Jacobs of part of the work that now necessarily falls upon her. There is also need of a white woman nurse, to educate the colored girls in the art of nursing. To take them North to educate them is not as well as to train them on their own ground. A great and good work can be accomplished, with some capable person who can teach and instruct in harmony with the other branches of work that are being carried on in Huntsville.

We were glad to become more familiar with these schools in the South. It is certainly in the order of God that they have been established; for the South is the place in which to train workers for that field, in order that prejudice may not be aroused and customs antagonized. To ignore the customs of any people is to close the door of access to their hearts. Even in Australia, which is more like America than any other of the English colonies, there are customs entirely different from those in the United States, which, if ignored, would cause an arrest and fine. In Japan, inland hotels are closed against European travelers because the customs of that people have been ignored. Prejudice is like a corked bottle—will let nothing in or out. To ignore customs creates prejudice. There are, in the South, customs of the white and the colored people which can not be ignored without intensifying prejudice already existing, and closing the doors of successful labor among either of the races. Taking into account not only these things, but the unpopular truth, which Satan hates, it can readily be seen that this is a field of no ordinary character.

The Bible is not silent upon such important questions. If Joseph, in eating, had his servants "set

on for him by himself, and for them [that is, his own brothers] by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an *abomination* unto the Egyptians" (Gen. 43:32), it should teach us a lesson not to ignore altogether the customs of the people for whom we would labor.

Even in the days of Esther the Persian court had a custom acknowledged by Mordecai as a means that might be used by God for the deliverance of God's people, and which God did use for that purpose, which the most enlightened among Seventh-day Adventists would ignore at the present day. This is worthy of careful study. It contains lessons for God's people in these last days. The Lord meets persons where they are, rather than where they ought to be.

The humiliation of Christ, in taking upon himself human nature and learning the trade of a carpenter, was not much in harmony with the customs of the heavenly court, and especially with himself, who was the Creator of the heavens and the earth. To understand how this could be, passes the ken of human wisdom. How he could take upon himself the customs of humanity can never be comprehended, neither in this world nor in the world to come, only on the principle of infinite love.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Heb. 5:8-10. From the eleventh to the fourteenth verses the apostle argues that to explain this would be difficult, seeing that they were dull of hearing, and had not had their senses exercised to discern good and evil. This perfection of Christ, which fitted him to be a High Priest, so that all could come to him boldly, was wrought out and made "perfect through sufferings." Heb. 2:10. By submitting to customs that were in direct opposition to the customs of the court of heaven, Christ accomplished his work while on earth. This is a lesson that many of us have yet to learn.

After going through these fields in the South, and seeing that in the different States the condition of things is different, our conclusion is that those laboring there are better prepared to adapt themselves to existing circumstances as they are led by the Spirit of God, than are others who have never entered this field, to direct. Those in the field know best how to reach the hearts of the people; and having once reached their hearts, the grace of God will regulate the customs after the example of Christ.

S. N. H.



## SOUTHERN GERMANY.

LEAVING Friedenau January 10, in company with Brother Conradi and Dr. Hoenes, I came to Halle. We had a three-hours' meeting with fifty of our people there. Of these, five were from Leipsic, about fifteen miles distant. Brother Conradi, Dr. Hoenes, and I each spoke on this occasion.

The next day we came to Frankfort-on-the-Main. Here we had services in the afternoon and evening. About thirty of our people were gathered there. After the evening meeting, we went fifteen miles to Darmstadt, where we stopped overnight with Brother Obländer, who, with other workers, is opening the work in that place. The word "Darmstadt" means a serpent. The place was so named from a small, crooked stream that runs through the town. Darmstadt was the former residence of the wife of the czar of Russia.

Friday, January 12, we went to Stuttgart, in southern Germany. This beautiful place of one hundred and forty thousand inhabitants, is the capital of the German state of Württemberg, and the royal palace of the king is in the heart of the city. Our meetings here continued for three days. With a few who came in from other places, our congregation consisted of seventy-five adult Sabbath-keepers. The meetings were held in a large hall, in which is a pipe organ, run by steam. Because the man owning the hall is friendly to the truth, he lets our people have the use of the hall and organ for two marks, forty-eight cents, for each meeting. The church furnishes fire and light.

Our meetings were full of intense interest to those new Sabbath-keepers. It was expected that two persons would be baptized; but before the meeting closed, seven united with the church. Six of these were baptized. Sabbath afternoon the ordinances of the Lord's house were celebrated, every person taking part.

Present truth was first proclaimed in Stuttgart in 1894, in May. From there it has spread out to other places. In this southern German field there are now three churches, with one hundred and twenty members, and two ordained ministers, Brethren Obländer and Frauchiger, and two Bible workers.

It was of much interest to me to visit Stuttgart, as this is the place where L. H. Kelber received the light on the termination of the twenty-three hundred days of Dan. 8:14. Here he published his books during the first angel's message.

As I now pass on from Germany to Switzerland, I will speak briefly of the European-German field as a whole. It has sixty churches, with a membership of eighteen hundred, and about fifty scattered

Sabbath-keepers. Of these we have seen about eight hundred on this trip. The tithe paid in the German field during 1899 was \$14,550; the week of prayer offering was \$800. Contributions during the year were as follows: To the ship mission, \$1,000; to the sanitarium, \$750; to the work from the Sabbath-schools, \$1,040; the entire amount furnished to the work being \$18,140. The sale of books delivered by the canvassers was \$20,000; and the other sales of the tract society amounted to \$2,200. The largest church in the German Conference is at Hamburg, and has a membership of 253. Their tithe last year was \$2,200. To the Lord's name be the praise for the success already apparent. May all these persons be living representatives of Christ, and still greater results will be seen.

J. N. LOUGHBOROUGH.

## BALTIMORE SUNDAY CLOSING CRUSADE.

THE Baltimore Sunday closing crusade, which has been in progress for several weeks, is doubtless the most radical of any that has been entered upon in modern times. The chief promoters of the movement were the clergy of the city, which is usually the case, the Methodists taking the lead.

Baltimore's new mayor, being a Methodist, and a strong advocate of the Sunday laws, gave the ministers much encouragement in their efforts for Sunday closing. After besieging the police commissioners, they finally succeeded in getting them to carry out their wishes by enforcing Maryland's Sunday law, which is known as the "Old Sunday Blue Law" of 1723. So, in response to the demand of the ministers, the police department proceeded to enforce the law almost to the letter, Sunday, January 28. There were nine hundred policemen on the force that Sunday, and the result was that nearly four hundred violations of the law were reported. Tobacco stores, confectioneries, and even the drug stores were closed.

They, however, permitted the street cars to run, and the newsboys to sell their papers. It is thought that the law was thus rigidly enforced by the police in order to bring the old obsolete Sunday blue law into as much contempt as possible with the inhabitants of the city; and there is no doubt that this was the effect produced on many. Even the ministers were sorry that the enforcement was made so rigid to start with, when they saw the effect. Following this the press of the city was open to the citizens, and many pleaded for what they called a "sensible Sunday."

The result of all this was the introduction of a bill into the Maryland Legislature by Representative Sanford for the purpose of modifying the old law. The bill was reported favorably by the judiciary committee. This aroused the ministers, and a special hearing was called, which took place in the House, February 27; but previously to this hearing there were mass meetings held in different churches, for the purpose of opposing the bill, and calling for volunteers to attend the hearing. The promoters of the Sanford bill calling for the modification of the law, while believing in the wicked principle of legislating on the Sunday question, the same as do the other side, ask for more liberal provision in harmony with the "spirit of the times." The demand for the modification was prompted by largely the same spirit of selfishness that lies at the foundation of all Sunday laws; hence there was no possibility of our sympathizing with those who were working for the modification of the law, as they were just as far from the true principle as was the other side.

It was simply a dispute over what things should, and what should not, be permitted. One speaker, at a mass meeting that was held for the purpose of opposing the modification bill, spoke in defense of the Sunday "blue law," to the effect that under the influence of that law had come the men who had been the stability of our country. To learn what kind of men that law would produce one needs only to read the history of the times when those laws were in full force.

A man with "Rev." attached to his name, who would like to see innocent women stripped naked "from the middle upward," tied to a cart's tail, and unmercifully whipped through different towns, for their religious faith, is a sample of the kind of men who, we were told, have made our country what it is. How deluded a man must be who has such a conception of the forefathers of our country! I maintain that the men who brought to us the legacy of prosperity and progress are men like Roger Williams, men who *protested against* "blue laws" and the intolerant spirit of the age in which they lived. The arguments to convince the people at these mass meetings were largely the same as are usually advanced on such occasions; namely, "civil sabbath" and the necessity of physical rest one day in seven, etc., etc.

#### THE HEARING.

The advocates of the modification of the "blue laws," and the opponents of this measure, who attended the hearing of the Sanford bill at Annapolis, Md., February 27, filled ten cars. Brother D. W. Reavis, who has had much experience in connection with such work, said that it was the most heated hearing that he had ever witnessed. When there was a point scored on either side, it was applauded by the respective adherents with an enthusiasm that would equal a political speech pending a presidential campaign.

To see those who claim to be ministers of the gospel leave him who is Lord of the Sabbath, him in whom is all power in heaven and in earth, and appeal to the puny arm of the state for that which it has no rightful authority to give, is enough to cause one to blush for shame.

The proposed bill was finally laid on the table; but it is thought that there will be another bill introduced, which will be local, applying only to Baltimore, asking for a modification of the old law. It is expected that this will provoke the Baltimore clergy to renew their fight for Sunday legislation.

In addition to this, there is also a bill before the Senate asking for an exemption clause for those who observe another day of the week. This bill was reported unfavorably, but was made the special order for Tuesday, March 6. This agitation has afforded an excellent opportunity to present the principles of religious liberty as it is in Christ.

I have delivered two lectures setting forth the principles of the gospel on the question, and endeavoring to show the inconsistency of the arguments that are advanced in favor of Sunday legislation. Two of the leading dailies published a synopsis of the lectures.

A large amount of literature has been distributed, which was supplied without delay by the International Religious Liberty Association. If there was ever a time when this association should be sustained in its noble work, it is now. This work demands our immediate attention for two reasons: *First*, the great need of instructing the public who are so completely devoid of a knowledge of the real principles that underlie all Sunday legislation; and *secondly*, the dispatch with which this literature must be distributed when an issue is sprung quickly. Brother Reavis has rendered valuable service in getting before our State legislators important reading-matter, and also in visiting lawyers in Baltimore. May the Lord hold in check the enforcement of these oppressive measures until the honest are warned.

K. C. RUSSELL.

#### MORE SUNDAY PERSECUTIONS IN MISSISSIPPI.

BROTHER JOSIAH NASH and I are to be again brought into court for not keeping Sunday. From all that we can learn, the call appears to be for a retrial of the same case for which we were tried and acquitted last July in the justice's court. The cases are to be brought before the circuit court, which will begin March 12. It seems that their zeal has not yet reached its limit.

The leading citizens of our community have placed their signatures to the following statement as an expression of their sentiments. The willingness with which this was done by nearly all to whom this paper has been presented, indicates that they do not favor such persecution:—

#### "TO WHOM IT MAY CONCERN.

"Whereas, An effort is being made by certain persons to bring hardship upon a certain class of conscientious Christians in our community, known as Seventh-day Adventists, by arraigning them before the courts for the most trivial acts in the way of work which they may have done on Sunday, after resting on the seventh day, which they regard as the Sabbath, therefore—

"We, the undersigned, citizens of Monroe County, Miss., do hereby express our disapproval of any such proceedings as would lower the dignity of our State, by thus using it as an instrument of persecution. Adopting the language of George Washington, we believe that "every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

We hope the brethren and sisters will all remember us daily in their prayers.

R. S. OWEN.

#### A WORD TO OUR INSTITUTIONS OF LEARNING.

FOR some time I have been impressed with the thought of writing to the directors and teachers in our various institutions of learning. I have received calendars from some of these. I read with interest their articles in the REVIEW, whether they refer to the needs, the progress, or the decisions of councils; but in none of these do I find reference to the thing that burdens me.

You are aware that to the south of, and adjoining, the United States lies a vast territory more than twice the size of the United States including Alaska. In round numbers, there are eight million square miles, with a population of fifty million. Politically it is divided into fifteen republics and four small dependencies, not including Cuba and Puerto Rico. Nearly all these republics have inefficient, unstable governments. Some of them are seldom free from revolution. These are signs of decay, and must class them with Lord Salisbury's "dying nations."

The political prophecy of Mr. Cecil Rhodes, that "the ultimate work of the United States will be to govern South America," also Mexico and the Central American states, has nothing to do with my burden. Whether the United States, in pursuing her policy of "benevolent assimilation," will think it her "duty to give them a white man's government" or not, does not affect in the least the great commission of our Saviour, "Go ye into all the world, and preach the gospel to every creature." A faithful church must respond to this commission without consulting the forms of government, without waiting for the "open doors." The doors have ever been open since the divine commission was given. The trouble is, not with the door, but with those who hesitate to enter. "Speak unto the children of Israel, that they go forward," and the door will open as did the waters of the Red Sea.

It is a matter of rejoicing to read of the opening of so many schools for the purpose of training Christian workers. There should be one hundred times as many workers in the field as there are at present. This certainly calls for many well-filled training-schools. For what fields are these schools training their pupils?—Certainly some of them ought to be preparing laborers for this great Latin American field, where the Spanish language is spoken. Brazil, of course, is an exception, as the Portuguese is the language of that country. But these languages are so similar that one understanding the Spanish can readily learn the Portuguese.

Probably you will have surmised that my burden is to have the Spanish language taught in not only one, but in many, of our schools. Certainly this great "neglected continent" deserves more attention from her more favored sister of the north.

It is a great mistake to say that a missionary to a foreign field should wait to learn the language on

the ground. He might as well wait to learn the Bible in the pulpit. The conjugations of the verbs, the definition of words, and many other things may be learned in English schools or in private homes. To give stability to our work in this field we *must have foreign leaders*; and they should be in training as regards the language as well as in other things.

The great original Spanish field, with its 17,000,000 persons, is yet untouched by this message, which is to go to every tongue and to every nation of every tongue. Then give us plenty of Spanish tongues, American heads, and Christian hearts, and the work will move with rapidity, and God will be glorified. May the Lord bless you in introducing Spanish into your curriculum.

G. H. BABER.

Valparaiso, Chile.

#### THE BATTLE CREEK CHURCH SCHOOL.

##### Meeting of March 13.

THE parents and teachers connected with the Battle Creek church school will regard the meeting held the evening of March 13 a happy event in having drawn more closely together their common sympathies in the education of the children. Feeling that the members of the Battle Creek church should be given an opportunity more fully to understand the purposes and methods of the school management, and the meaning and results of the peculiar training Seventh-day Adventist children should receive, the college invited both those whose children are in attendance at the church school and those who have children in other schools, to meet with the teachers, Monday evening. A large company assembled.

The meeting having been opened with a few remarks by Professor Sutherland, three of the church school teachers, representing three of the different groups into which the school work is divided, spoke at some length, explaining in detail the principles upon which the work is based, and illustrating these with some of the practical work done by the children.

The primary teacher, in speaking, laid stress upon the manner in which the children are, from the very beginning, taught to look for the authority of God in everything they are directed to do. Emphasis is continually given to the fact that God means just what he says, and gives strength to do that which he tells us to do. The physiology lessons give constant opportunity for inculcating this principle.

The teacher of the second group, which covers the ground of about the third and fourth grades in graded schools, briefly reviewed the work done by her pupils during the last two terms, and showed how this includes not only the work usually done by such grades; but, through correlation, many of the principles of the work carried by students in grammar school and high school. She also gave some examples of the arithmetic work given in correlation with other subjects, and read some of the problems constructed and solved by the pupils themselves, thus illustrating how the children are taught to reason and understand mathematical principles, rather than to work blindly at problems of whose basic principles they have no comprehension.

One of the teachers of the third group spent some time in discussing the place that mathematics occupies in true Christian elementary education. She said that many of our people are afraid the practical and business faculties of the children are neglected on account of a lack of sufficient arithmetic in the church school; but she declared, and most successfully demonstrated, that the children are receiving more actual arithmetic work in their studies in the solution of problems than they would were the common method of text-book drills employed, and infinitely more of logical work in the construction of problems, and of nicety of judgment in the practical application of mathematical principles in all their studies and lives. One of her pupils, a boy of eleven years, had, in the study of the book of Daniel, discovered the faulty proportions of the map of the twenty-three hundred days which was used, and for the benefit of the school had worked out a chart minutely correct in proportion. At this point she called upon the boy to explain the chart, and the events connected with the twenty-three hundred days. This, without having had any previous preparation except his school work, he did before the audience in a most lucid manner. Does the church school educate Seventh-day Adventist children as workers in God's last message?

An exhibit of the children's work in sloyd, sewing, drawing, and the common branches was arranged upon six tables. This exhibit included only what has been their everyday work, there having

been no special preparation; but to the patrons and visitors there was a beautiful display of the training which eye, hand, and mind receive in the education of the whole man as God has outlined. The whole exhibit showed its clear relation to the work of God, the sloyd work having been done to illustrate the Bible and nature lessons, which the children had received orally; the drawing illustrating the lessons of physiology and the symbols and diagrams of Daniel; while the composition books and arithmetic books, in which the children preserve their lessons, all bore upon the truths they were daily imbibing.

Expressions of surprise and praise were continually heard as the brethren and sisters present examined the work, and many who before had doubted and trembled at the experiment they believed they were making in the education of their children, expressed full confidence because of the words they had heard, and the things they had seen. Those who missed this event missed more than mere sight and sound. There lies the weight of eternal things in the decision of every Seventh-day Adventist parent as to the education of his children. The teachers are anxious for the soul of every child. Will not the parents be anxious also? Teachers are glad at any time to have our brethren and sisters visit the school, and inspect the work being done. For the eternal welfare of the little ones and the sake of the cause of God, let us be faithful in following the Lord's command, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them;" for "children are an heritage of the Lord." A. W. SPAULDING.

#### MICHIGAN.

GLENWOOD, MENDON, PAW PAW, WAVERLY. — I came to Glenwood, November 25, and the Lord came near as we met in the home of one of our brethren for Sabbath-school and meeting. Evening after the Sabbath we met at the house of Brother Powers, in Glenwood, and Mr. —, one of the trustees of the People's church, met with us. The Lord gave freedom in presenting his word, and Mr. — felt perfectly free in asking questions.

At the close of the meeting the use of the People's church was secured, and meetings were begun there the next evening. The attendance was good from the first, and God blessed us greatly in presenting his word. Meetings were held each evening till December 14, without any apparent surrender on the part of the non-believers. Yet it was evident to all that the Lord was moving upon the hearts of many.

The evening of December 13 I spoke on the two laws. After the meeting, Mr. — invited me home with him. I gladly accepted the invitation; and before retiring for the night, we had a long talk. He told me that he was ready to give himself to God; but he wished his wife to go with him.

In the morning after breakfast he called his wife and children into the sitting-room. The children were two girls ten and seven years old respectively, and a boy of four. He set six chairs in a half circle. Chester occupied his small rocker, Hazel next, Edna next, his wife next, himself, then myself.

We had not yet taken the seats, when he stepped forward and said to his family, "You have never seen me pray; but God being my helper, hereafter my house shall be a house of prayer." Turning to Chester, he gently and tenderly placed him, kneeling, down by his little rocker, saying, "Remain there." Next he did the same with Hazel, then with Edna; after which he turned to his wife, took her by the hand, and placing an arm about her neck, kissed her, saying, "Let's give ourselves to Christ and be Christians."

Then he asked me to pray, which I did. He followed me in prayer. And I am safe in saying that I never heard a man talk with God as he did. We then arose; he again took his wife by the hand, and embracing her, kissed her. Then turning to me, he took me by the hand and kissed me, saying, "Brother Hebner, the load is rolled off, and I am a free man." It was as still as death, with the exception of sobs from Mrs. —. It was the most impressive scene I ever witnessed.

After taking his girls to school, he was ready to do missionary work; and about ten o'clock we went over to a neighbor's. Mr. — told these friends what he had done, and asked them to go with him to the kingdom of heaven. They said they would. And their three oldest children have since accepted Christ. Brother — is a man highly respected by all the community. After the sermon that night he requested the privilege of saying a few words, and in his remarks he held up the Bible, and said, "This is my foundation; whatever is taught therein I will do, God helping me."

Having other appointments, I was obliged to go to Mendon, but returned two days later, and began meetings again. Sabbath, December 23, I called at the house of Mr. Crane, who was sick with dropsy, being expected to live only a few days. I talked to him about giving himself to God, but he said there was no use to think of it, as he could not be saved unless he was baptized. After a talk of about half an hour he surrendered to Christ, and Christmas I baptized him in a large water tank, which was taken into the kitchen; and a happier man you never saw.

The 31st we expected an opposition sermon on the Sabbath question. But the intensity of the storm hindered. That evening I had an appointment; there were eleven who came, five of whom were Christians. God gave freedom in presenting his word, and all left the house praising God.

I went over to Paw Paw and Waverly to attend their quarterly meetings, and Brother and Sister Hagle carried forward the work at Glenwood. At Paw Paw, God blessed us greatly, and all the members were encouraged; and there were some who found the Lord for the first time. At Waverly God gave freedom in presenting the truth, and one backslider was encouraged to give himself to the Lord anew.

I then returned to Glenwood, and found that during my absence two more had given themselves to God. We held several more cottage meetings among them, and called attention to the need of a church building. All took hold readily. A building committee was elected, and an acre of ground was purchased upon which to build a church, 24x36 ft., with a basement for a church school.

It would be a treat to any person at their Sabbath meetings to see the children, — twenty-two in number, with an average attendance of sixteen or seventeen — arise and present their verses, some by reciting them, and others by reading them.

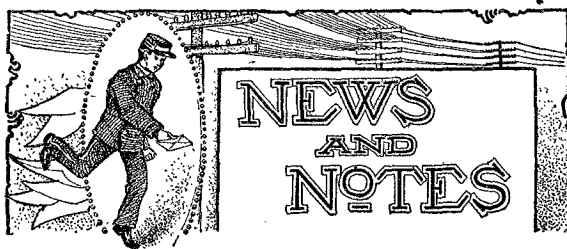
I am of good courage in the Lord, and to him be all the praise. W. C. HEBNER.

#### THE FRENCH TRACT FUND.

It will be cheering to the readers of the REVIEW who are interested in the prosperity of the cause among the French, to learn, as reported in this week's paper, that the French tract fund has received further support. But it should be borne in mind that according to a business statement, which I have just sent out to different persons, including the president of the Seventh-day Adventist Publishing Association, the editors of the REVIEW, and the secretary of the General Conference, the receipts have only met the expenses at this end of the line.

While I am glad to be able to say that my accounts are balanced, I can not refrain from wishing that our beloved central house of publication could report that, in this case, receipts equal expenses, nor from extending a hearty invitation to all who are interested in the prosperity of the French tract work to further contribute in favor of the French tract fund. If this is cheerfully done, the noble work for which that fund was started, and which has already been crowned with encouraging results, may not be hindered, but may be carried on so vigorously and so successfully that our most sanguine expectations with regard to it may be more than met.

D. T. BOURDEAU.



— British troops, under Colonel Plumer, are now within forty miles of Mafeking. It is expected that the town will soon be relieved.

— A National Danish Rat Extermination Society has been organized in Copenhagen, which has built a crematory for the rats it kills, it being found unhealthy to bury them.

— Bloemfontein, capital of the late Orange Free State, surrendered to Lord Roberts, March 14, and the British flag now floats over the capitol building. The British met with no opposition in entering the city. On the contrary, members of the late Orange Free State government, "the mayor, the secretary of the government, the landrost, and other officials," says Lord Roberts in his dispatch, "met me two miles from the town, and presented me with the keys of the public offices. The enemy have withdrawn from the neighborhood, and all seems quiet. The inhabitants of Bloemfontein gave the troops a cordial welcome." Lord Roberts will "establish a temporary military government for the queen's new colony."

— The Creusot French cannon factory, which supplied the Boers with guns, burned, March 2.

— March 12 President Gates, of Iowa College, Grinnell, Iowa, resigned on account of the state of his wife's health.

— March 13, by a vote of 166 to 120, in the House of Representatives, the gold standard in finance was made the law of the land.

— March 8, 1,000 Mexican troops had a hard fight with 300 Maya Indians, and captured all their guns, killing thirty-seven Indians.

— Speaking of the Puerto Rican tariff bill, ex-President Harrison says: "I regard the bill as a most serious departure from right principles."

— The bill passed by the Kentucky Legislature, offering a reward of \$100,000 for the apprehension of the assassin of the late Goebel, became a law the 7th inst., by the approval of Democratic Governor Beckham.

— The recent discovery of Russian and Polish nihilist plots has led the Russian government to renewed police precautions. The routes of the czar's visits are double patrolled by secret police, and the guards about the winter palace are particularly numerous.

— February 28 the Robert Smith Printing Company, of Lansing, was awarded the contract for binding for the State of Michigan, for two years, from July next. The contract for printing was previously given to one of the strikers of the company, who transferred it to a firm of New York printers.

— The Boers of Orange Free State have retreated from Bloemfontein to Winburg, and have removed to the latter place their seat of government, calling Winburg the new capital of the Orange Free State. It lies sixty miles to the north and east of Bloemfontein, and is the birthplace of President Steyn.

— A dispatch from Washington, dated March 13, states that "ten Republican senators are slated to-night as being ready to cast their votes against the Puerto Rican tariff bill. Should they do so, the bill will be defeated. Ten votes against the bill would defeat it by a majority of four, as the combined opposition is a unit against the tariff provision."

— After a recent snowstorm, New York City spent \$90,000 in two days in removing the snow from only a part of the streets in the borough of Manhattan. Commenting upon this, the *Episcopal Recorder* very sensibly remarks: "Accustomed as New York is to large figures, this amount seems considerable in view of the fact that from the changing weather, which is always probable at this season of the year, the gentle hand of nature removed the whole accumulation in the remainder of the city, without cost."

— March 12 President Kruger requested all the foreign consuls at Pretoria to transmit to their respective governments his request for peace. The United States responded, by offering to Great Britain its friendly offices to bring the war to a conclusion. The United States merely transmitted to the British government, at the request of Presidents Kruger and Steyn, "the proposals that they wish to make for a cessation of hostilities." Six other nations made representations to Great Britain, in response to the appeals made by President Kruger to the consuls at Pretoria. Needless to say, the British government declined to listen to any of the proposals.

— The *New Orient*, a Manila newspaper, in a recent issue, declares that the killing of General Lawton was the result of placing a price upon his head by wealthy natives of Manila. Continuing, the same paper says: "When the news of General Lawton's death reached Manila, there was great rejoicing in certain native circles. It was at once proposed to raise a purse to reward the man who slew him, and within twenty-four hours more than \$100,000 had been raised. After consultation it was deemed that this was too large a sum to be given to the slayer of one man, and the reward was fixed at \$25,000. The man who did the deed was a second lieutenant of the *Guardia Civica*, named Garcia."

— Lord Salisbury's reply to Presidents Kruger and Steyn was couched in the following words: "At two-day's notice, after issuing an insulting ultimatum, the South African republics declared war upon Her Majesty. . . . A large portion of Her Majesty's dominions was overrun, with great destruction of property and life. . . . This great calamity has been the penalty Great Britain has suffered for having, of recent years, acquiesced to the existence of the two republics. In view of the uses to which the two republics have put the position which was given them, and the calamities their unprovoked attacks have inflicted on Her Majesty's dominions, Her Majesty's government can only answer your honors' telegram by saying that they are not prepared to assent to the independence either of the South African Republic or of the Orange Free State."

— The following is the text of the letter sent by Presidents Kruger and Steyn, to Premier Salisbury: "This war was undertaken solely as a defensive measure to maintain the threatened independence of the South African republics, and is only continued in order to secure and maintain the incontestable independence of both republics as sovereign international states, and to obtain the assurance that those of Her Majesty's subjects who have taken a part with us in this war shall suffer no harm whatever in person or property. On these conditions, but on these conditions alone, are we now, as in the past, desirous of seeing peace re-established in South Africa; while, if Her Majesty's government is determined to destroy the independence of the republics, there is nothing left to us and to our people but to persevere to the end in the course already begun."

—Indian Territory has a population of fully 500,000.

—A trust, with a capital of \$20,000,000, will develop the iron industry of Nova Scotia.

—Ten thousand miles of railway are in operation, or under construction, in Africa to-day.

—Within a year nineteen free public libraries have been established in the State of Wisconsin.

—The wife of President Steyn, of the Orange Free State, is with relatives in Aberdeen, Scotland.

—The United Fruit Company, of Boston, has purchased 198,000 acres of land on the Bay of Nipe, Cuba.

—Edinburgh University (Scotland) has conferred the degree of doctor of laws on American Ambassador Choate.

—The Order of the Golden Fleece has been bestowed on the German crown prince, by the queen regent of Spain.

—The new suspension bridge over the Niagara River, at Lewiston, is about completed, and electric cars will soon be crossing it.

—Brussels is planning to have a "world's fair" in 1905, to commemorate the seventy-fifth anniversary of Belgian independence.

—Herman Jude, a Berlin, Germany, provision dealer, has been sentenced to four-months' imprisonment for selling condemned American ham.

—The international peace office at Berne, Switzerland, has received a petition of 16,370 Swiss, asking President Mc Kinley to mediate in the Boer war.

—The Salvation Army has taken a hall in Paris, near the Exposition buildings, where services will be conducted daily for the benefit of visitors.

—A seven-per-cent reduction in grain rates between Chicago and New York has been made by the railroads, making the rate sixteen cents for a hundred pounds.

—A Filipino envoy will arrive in Paris this month, going also to Berlin and London, to seek funds for the continuation of the war against American supremacy.

—In Japan there is a Buddhist temple for every 540 of the population, and a Buddhist priest for every 400 Japanese. About \$10,000,000 is spent each year in this idolatry.

—The crown prince of Japan, who is to be married soon, will make a tour of the United States, with his bride, visiting New York, Washington, Philadelphia, and Chicago.

—In Germany, the sale of the French comic paper *Le Rire* has been prohibited for two years. The reason given is its "slandering public institutions and personages in Germany."

—Aubrey Thomas de Vere, the oldest living English poet, recently celebrated, in good health, his eighty-sixth birthday. It is nearly sixty years since his first book of verse, "The Waldenses," appeared.

—The year 1809 is a famous birth year. Among the great names dating from that year are Gladstone, Tennyson, Chopin, Mendelssohn, Darwin, John Stuart Blackie, Lincoln, Edgar Allan Poe, and Oliver Wendell Holmes.

—The German minister to China says he has succeeded in getting a guaranty that Chinese rioters interfering with railway building will be dispersed. Troops are on the border to afford protection to German interests.

—It is announced that Archduke Francis Ferdinand, heir presumptive to the Austrian throne, secretly married Countess Sofia Chotek, and, in consequence, forfeits succession to the throne on the part of his heirs, should there be such.

—Letters from the Philippines support the charge that the United States warship "Charleston" wreck was due to the drunkenness of the officers, who did not know where the ship was. The crew nearly mutinied when asked to sign an exoneration.

—Harry Cooper, said to be the tallest man in the world, has just died. He was born in Cleveland, in Yorkshire, England. He was eight feet eight inches in height, and at one time was a member of Barnum's troupe. He died in British Columbia.

—Count von Buelow, German minister of foreign affairs, has assured the Reichstag that "the government is in perfect harmony with The Hague Peace Conference, so long as nothing is done to jeopardize public safety and the right of Germany to protect her own interests."

—The gross earnings of all the Pennsylvania railroads, east and west of Pittsburgh, for 1899, were \$152,169,106; operating expenses, \$106,506,988; and net earnings, \$45,662,118. Compared with 1898, the gross earnings increased \$16,038,835, and the net earnings, \$4,202,703. The gross earnings of all the lines east of Pittsburgh and Erie, for 1899, were \$72,922,984; operating expenses, \$50,344,633, and net earnings, \$22,578,351.

—A dispatch from Jackson, Miss., says that "an official report made by the Hinds County board of supervisors reveals a frightful condition of affairs on account of smallpox, in the neighborhood of Jonesville. In the course of six weeks the mortality has been nearly 100, and deaths are so numerous that it is impossible to make interments within any reasonable time. Many patients are in a critical condition, and without medical attention."

—The British government has ordered five automobiles in Paris, for use in South Africa.

—Queen Victoria will visit Ireland in April, the journey being undertaken by her to express her appreciation of the bravery of her Irish troops. Her last visit to Dublin was in 1861.



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

#### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported.....	\$188 95
Reported by D. T. B.....	19 50
Total.....	\$208 45

#### MICHIGAN STATE MEETING.

THERE will be a meeting at Greenville, Mich., beginning April 26, and continuing until May 6. All the Michigan Conference laborers are expected to be present at this meeting. We also expect Elders S. N. Haskell, G. A. Irwin, and A. J. Breed.

J. D. GOWELL.

#### AN INTERESTING BOOK.

"THRILLING incidents in the Life and Experience of John F. Bahler (a blind brother), with Poems by His Wife; also Fifty Hints on Health, and Forty Recipes of Great Value," is an interesting, useful, and beneficial work. Ninety-six pages. Price, 25 cents.

We hope our people will send in their orders to J. F. Bahler, Keene, Tex. The profits will go to assist in building a house of worship for the Lord.

E. T. RUSSELL, Pres. Tex. Conf.

#### SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

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

Directors.

#### REVIEW AND HERALD STOCKHOLDERS, ATTENTION!

##### Proxies.

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

It will facilitate the work of the secretary, and save time at the annual meeting, if all those who purpose issuing proxies will kindly do so, and forward them to the secretary, as soon as possible, so that they may be duly filed. The filing of proxies is made obligatory by Section VI of the Statute, which reads as follows: "Stockholders may appear and vote in person, or by proxy duly filed with the secretary."

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

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

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

#### MICHIGAN CHURCHES, NOTICE!

WE have failed to receive reports from a large number of churches for the present quarter. Our list of officers has become quite incomplete, and, although blanks were sent to all according to this list, we presume many have failed to report because no blank was received. We urge every church clerk who has not reported since Jan. 1, 1900, to forward the name and address of the elder, or leader, treasurer, and clerk, by return mail. Please do this whether you have received a blank or not, and attend to it at once. We are ready to send blanks for the next quarterly report, and are anxious for all to have blanks to render a proper report. Report to J. S. Hall, Battle Creek, Mich.

#### WELSH SABBATH-KEEPERS, NOTICE!

THE undersigned, who are themselves of Welsh descent, desire to have the name and address of each Welsh person who believes and practices the truths of the Third Angel's Message. We would also like to have such as are sufficiently educated in both the Welsh and English languages to be able to translate English into the Welsh, to mention the fact when the name is sent.

The object to be attained in this is the enlisting of all the Welsh talent that can be found, in a systematic effort to spread the message among our countrymen. Is it not high time that this was done? Is it not time that the distinctive features of present truth were printed in our native language? Will all who think it is time respond quickly to the foregoing request? We trust that our Heavenly Father will open the way for a great, a good, and a long-neglected work to be done among our fellow countrymen. Address all communications to J. M. Jones, 46 Manchester St., Battle Creek, Mich.

D. A. EVANS,

J. M. JONES.

#### WHAT CONFERENCE WILL RESPOND?

THE Lord has said that the Southern field is a "difficult" field for our missionary efforts, but that it is a "fruitful field." Work in the past here has moved quite slowly. The Tennessee River Conference has a membership of about three hundred and seventy-five persons. A burden of indebtedness is resting upon it at present, but we hope by the blessing of the Lord to see this greatly reduced during the coming year.

We are in pressing need of a consecrated lady Bible worker to enter Memphis, a city of one hundred thousand inhabitants who have scarcely heard a note of the Third Angel's Message, also support for this worker for one year. In Memphis there are only a few sisters, and they are struggling to hold up the light, and are crying for help. There are so many other calls for the laborers now in the field that it is impossible for us to send a worker to this city. In fact, we have no one to send. Work in the cities must be carried on largely through Bible work, from house to house. Memphis is a pleasant city on the Mississippi River, and it is high time we had a good, faithful laborer there.

Now will not one of our strong Conferences hear our plea, and select one of their best Bible workers, who has a burden for this field, and send her here and support her for a year in the work? We know that a blessing will come to the Conference that will do this, and that it will help to increase a missionary spirit among the membership of the Conference, as they watch the results of the labor of the worker thus sent forth, and their prayers follow her. We believe some one will hear our pleadings, and answer the call. Who will it be?

I have been in this Conference only four months, but I can say that the Lord is going before the laborers in a special manner. Many openings for labor are presenting themselves, and new courage is coming to the workers, as many of them testify. For all this I praise the Lord.

I know that there are many, many needy fields in foreign lands, calling for help; but not every one is prepared to go to foreign lands. We can use some one here who is not ready to go to a foreign field, and the experience that may be gained in a year's work in this field, may be just what is needed to fit the worker for some more difficult field.

We shall be glad to hear from any who are interested in the work here, and to give any information desired. If any of our Bible workers who read this feel a special burden for this field, they are requested to indicate it to their Conference committee.

Address W. J. Stone, 415 Woodland St., Nashville, Tenn.

#### ADDRESS.

THE present post-office address of Henry Block is Leduc, Alberta, Canada.

#### NOTICES.

WANTED.—Employment in Sabbath-keeping family by sister with one child of six years. Address Mrs. Emma L. Wild, Thompsonville, Benzie Co., Mich.

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

WANTED.—Information concerning whereabouts of Walter H. Vaughan, a printer, by his brother, E. N. Vaughan, Hilderbran, Burb Co., Tenn. Last heard from Jan. 9, 1898.

WANTED.—Married man, with small family, to work on farm, by month or year. Must understand farm work and care of stock. Permanent job. Address H. W. Miller, Box 1864, Battle Creek, Mich.

FOR SALE.—Stock of groceries, hardware, and general merchandise. Best business location in College View. Also pleasant home in Brownville, Neb. Wish to sell on account of failing health. Address M. L. Hale, College View, Neb.

FOR SALE.—Twenty-two acres of fruit land on Black Oak Ridge, noted for peaches and strawberries. Two miles from Southern Industrial School, Graysville, Tenn. Good house, barn, well, 500 budded peach trees, choice varieties; 50 apple trees; ¼ acre strawberries, all of one year planting. Excellent climate, good school and church privileges. Address N. W. Allee, Graysville, Tenn.

## REVIEW TESTIMONY MEETING.—NO. 7.

THE subscription for which Marcus L. Carpenter had paid expired Feb. 20, 1900. He died March 9, 1899. The inclosed paper found among his papers after his death, will show how he valued the REVIEW:—

—MICH., March 7, 1900.  
When wearied with my daily toil,  
And burdened with the cares of life;  
When sick of this vain world's turmoil,  
So full of sorrow, sin, and strife;  
When longing for some sweet release,  
My drooping courage to renew,  
And bring me gladness, light, and peace,  
With joy I welcome the REVIEW.

“REVIEW AND HERALD, how I love  
Thy weekly visits! They to me  
Seem like a Godsend from above,  
To guide me o'er life's stormy sea;  
Ofttimes they are so opportune,  
To check my worldliness and pride.  
Without thy counsel I might soon  
Be swept along with this world's tide.”  
MRS. M. L. CARPENTER.

I have been an Adventist for more than 20 years, and have never ceased taking our good paper, the REVIEW; could not get along without it.  
O. P. HASKELL.

I should miss you very much if you should fall even once to make your weekly visit. Therefore, please find in this \$1.50 to insure your regular visits for another year.  
MRS. FLORA H. WILLIAMS.

Find inclosed \$1.50 for another year's subscription for the good REVIEW. I think the REVIEW gets better all the time, and I should be sorry indeed if I could not have its weekly visits.  
MRS. ANNIE BARTLETT.

Your paper, the REVIEW, is so full of instruction that I should regard it a great loss to do without it. I hope to secure some new subscriptions. It is a rich blessing in any house.  
MRS. ANNA E. WARNER.

As I renew my order for the REVIEW, I feel like speaking a word of praise and appreciation for the dear old paper. I am a lonely Sabbath-keeper, and seldom have the privilege of hearing a sermon; so you can imagine how I welcome the weekly visits of the REVIEW, but you can never know the many blessings I receive from it until we meet around the throne of glory.  
MRS. J. M. ISENBERG.

Please find inclosed postal order for \$2, the extra 50 cents to pay for the paper four months to Mrs. —. Your labor of love is appreciated by me. I am thankful to the Lord for the agents he has sent to make plain the messages of truth for these last times.  
C. E. EDDY.

I wish to thank the kind friend who has been sending my son the REVIEW. It is the best religious paper I ever read. I send 25 cents for two-months' subscription, hoping to renew again when the time expires.  
MRS. OCTAVIA BOWMAN.

We are glad to renew our subscription to the REVIEW. It is such a comfort to us, as we are the only Sabbath-keepers in this county so far as we know. We are always glad to get it.  
M. M. ADAMS.

Inclosed I send a report for the REVIEW. As soon as I gain more strength, I hope to do more for the REVIEW. Our workers in foreign fields, not able to take a newspaper, greatly appreciate the News and Notes department of the REVIEW. It saves me much reading, as it gives about as good an idea of the news as a daily, and avoids the rubbish.  
H. P. HOLSER.

I send my renewal in this letter, although my time is not out. It has been a great loss to us lately not to get the REVIEW regularly, on account of moving. So many interesting things have been missed. The REVIEW has been our comfort and help for about fourteen years; and the longer we take it, the harder it is for us to do without it. May the Lord bless it more and more, and bless all who help to make it so good.  
MRS. J. B. NEAL.

Inclosed please find \$1.50, renewal for REVIEW. I don't wish to miss any copies. I love its weekly visits. It is improving right along.  
ROBERT CARR.

The REVIEW is too important a paper for us to lose any number. I prize it as highly as any letter. I can not see how any one who takes it can miss reading any part of it. I read it from beginning to end, although I can not subscribe for it a full year at a time.  
MRS. MAY DRAUN.

Inclosed please find \$1.50 to renew my subscription to the REVIEW. May God bless you for publishing so great a paper.  
H. H. BROWN.

It is with thankful heart that I send my renewal for the REVIEW. It is a refreshing shower that comes to us every week, and I would not know how to do without it. Have read it ever since I became an Adventist,—about thirty-six years ago,—and it seems to grow better each week.  
W. N. PARKER.

I have taken the REVIEW for two years, and I feel that I can not be without it. The Lord is enlightening my family through its silent ministry, for which I am praising God.  
MRS. FRED MOODY.

Please send the REVIEW to me for the next three months. I can not get along without it.  
R. K. PAST.

Please find inclosed subscription for REVIEW, as I can not do without it.  
MRS. L. S. BRIGGS.

I send you to-day \$1.50 for the REVIEW. Our crops were badly damaged with hail, and we were afraid we would have to drop the paper; but we must have it, if we have to go without something else. We have taken it ever since we were Sabbath-keepers, and can not afford to do without it.  
M. E. GRIDLEY.

We have been giving our neighbors some reading-matter, and they are very much interested in the REVIEW. One woman says it is the best reading-matter she ever saw. We take the REVIEW, Signs, and Instructor, and do not think we could do without them very well. We distribute them all.  
MRS. E. A. PARKER.

I write to renew my REVIEW subscription. It is all the preaching I have. I have not heard a preacher for three years, and I do not see how I could do without the paper. There is no Seventh-day Adventist in this part of the country.  
W. J. HASTY.

I am thankful to be able to renew my subscription for the REVIEW. I feel that I can not do without it. I think the REVIEW is the best paper that I have ever taken, and I wish to be a subscriber to it as long as I live.  
LORINDA P. STEERE.

Don't wonder at my not taking the REVIEW for the last four months; for I had “Thoughts on Daniel and the Revelation,” “Marvel of Nations,” and “Bible Readings,” which I had not studied for years. I could not read all and do my work. Now I will sign for the good old weekly visitor, the REVIEW. It is the best paper that is published.  
O. D. NICHOLS.

Excuse me for not sending my subscription money when the time expired, but my parents were staying with me, and we did not need two REVIEWS; but now they have gone to California, so I am in great need of your excellent paper. I am sorry I have not the fifty cents to add to the one dollar, so as to pay for one year.  
MRS. L. E. ALLEN.

I have learned, by happy experience, from your regular visits for the last eighteen or twenty years that you always come with a “feast of fat things.” I wish all the world could have the benefit of your visits. Our church here, I believe, has but one member that does not take the REVIEW; and last year I paid for it, and sent it to her.  
W. G. BUCKNER.

I like the paper so well that I can not afford to do without it.  
MRS. LENA STORMER.

DEAR OLD FRIEND: Hearing your knock, I hasten to open the door, and explain why you have not found us “at home” in your weekly rounds. We have been going from one place to another ever since last winter, and so left you to call at our daughter's house, instead of following us in our wanderings. When you called at other places and on other people, we read your cheering words. You are a welcome guest; and when from any cause your chair is vacant, you are greatly missed.  
WM. SANDERS.

I assure you the REVIEW is highly appreciated by me; and it gets better all the time. But this should be expected, in harmony with the progressive times as we near the end.  
VICTOR THOMPSON.

Please find inclosed \$1.50, for which send the REVIEW for one year. I can not think of doing without the paper, as for many months at a time, we do not have the privilege of hearing a minister. The REVIEW is as a living minister to us every week.  
MRS. M. M. BRUNSON.

Please send the REVIEW. I don't think we have missed a paper since we first subscribed, and that was many years ago; and we can't afford to miss it now.  
A. S. DEVINNEY.

I doubt if any subscriber has appreciated the REVIEW for the last two years any more than I, or if any have been more seriously impressed with the valuable matter that it contains.  
G. B. JONES.

I congratulate you on the excellent paper you are publishing. I think it ought to have a large circulation outside of our own denomination. I have often wished that many of its articles might be read by every one in the country.  
GEO. B. WHEELER.

## AN IMPORTANT NOTICE

To the Churches, Sabbath-schools and Isolated Sabbath-keepers.

THE *International Sabbath-School Quarterly* containing the Sabbath-school lessons on the life of Christ for the second quarter of 1900 is now ready. Price, five cents. Send your orders to your tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

## THE EDUCATIONAL NUMBER

of the *Signs of the Times* presents the neatest appearance of any of the special issues of that paper. The educational theme is a subject that is of interest to all classes of readers; and when considered from a Bible standpoint, it is doubly impressive. That this is true has been clearly demonstrated by the Battle Creek College canvassing class; for when the Educational Number was received, the students, in less than two-hours' time, sold one hundred copies in this city. The articles are so arranged as to enable the canvasser to give a live and interesting canvass to the people, with little difficulty. The educational symposium on page 8 is a great selling feature of the paper. Hundreds of thousands of copies of this issue should be scattered by our people.

## “THE REST DAY.”

A GREAT educator has said that “admissions in favor of the truth from the ranks of its enemies constitute the *highest* kind of evidence.” This new tract, by C. H. Edwards, is brimful of just such “admissions,” regarding the Sabbath, from the world's greatest Catholic and Protestant authorities—from bishops, theologians, encyclopædias, the leading religious papers of the land, etc. Though it contains but forty pages, it is a complete catechism of all necessary information relating to the question of Sabbath observance. The 118 quotations from various theological authorities, are grouped under the following titles: Protestant Pledge, Loyal to the Bible, Loyal to the Law, Protestant Confessions, Roman Catholic Confessions, Opinions of the Fathers, Origin of Sunday Observance, Papal Witnesses, Rise of the papacy, A Child

of Tradition. *Words of Truth Series*, No. 23. Envelope size, Price, 2½ cents each. Address your tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

## The Peril of the Republic

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

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## CHICAGO &amp; GRAND TRUNK R.Y.

Trains arrive and leave Battle Creek.

## WEST-BOUND FROM BATTLE CREEK.

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

## EAST-BOUND FROM BATTLE CREEK.

No.	Train	Leave
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East	8.27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2.25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	6.50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols)	7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.		

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

## MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson A. C. n. n.	*All-Atlantic Express.
Chicago	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City	11.25		8.45	pm 12.08	4.40		am 1.20
Niles	am 12.10		10.15	1.00	5.37		2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek	3.00	8.10	1.00	2.42	7.28	6.45	5.05
Marshall		8.36	1.30	9.09	7.51	7.10	5.90
Albion	3.50	8.57	1.50	3.30	8.11	7.30	5.52
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.10
Ann Arbor	5.55	11.10	3.47	4.58	9.43		7.48
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					6.17		4.14
Susp. Bridge					6.30		4.30
Niagara Falls					6.45		4.40
Buffalo				am 12.20	6.14		4.40
Rochester				8.13	9.50		8.40
Syracuse				8.15	11.50		10.45
Albany				9.05	pm 4.15		am 2.50
New York				pm 1.30	8.15		7.00
Springfield				12.16	6.19		7.40
Boston				3.00	9.05		10.34
WEST	7	15	3	8	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston							
New York		am 10.30			pm 3.00		pm 6.00
Syracuse		pm 1.00			6.00		am 12.10
Rochester		8.10			am 2.00		pm 12.25
Buffalo		10.00			4.08		pm 2.25
Niagara Falls		am 12.05			5.20		pm 3.30
Falls View					6.34		4.32
Detroit	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor	9.48	8.18	9.40		1.38	6.48	am 12.30
Jackson	11.15	9.20	11.05	am 3.30	2.40	7.30	4.15
Battle Creek	am 12.40	10.30	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo	1.40	11.05	1.20	5.15	4.28	10.00	3.35
Niles	3.15	pm 12.22	2.55		6.06		6.05
Michigan City	4.25	1.20	4.10		7.05		6.01
Chicago	6.30	3.00	6.05		8.56		7.50

\*Daily. †Daily except Sunday.

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

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

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



BATTLE CREEK, MICH., MARCH 20, 1900.

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

ON account of Russia's late dealing with them, the Finns are preparing to migrate to the United States. One steamship line alone has arranged to bring fifty-five thousand of them across the seas.

THE Michigan State Prohibition Conference and convention will be held in Grand Rapids, March 29, 30. All railroads in the Michigan Passenger Association will sell round-trip tickets at one fare.

THE ancient Egyptian Isis worship has been revived in Paris by "a Scotch gentleman of fortune and his wife." It is said that at the celebration of an Isis mass "the ceremony was artistic in the extreme."

A PROMINENT Frenchman who is a recent "convert" to Roman Catholicism "asserts the triumph of faith,—the unification of all churches, with the Roman Church as chief, and the city of Rome as its seat."

THE *Christian Advocate* says: "We regard a heresy trial in the same light that we do a surgical operation. If there is no occasion for it, it's butchery. If there is, and it is successful, it is the happiest combination of science and art known to man." That certainly is a very high estimate of a successful heresy trial.

In a private letter, dated Helonan, Egypt, Feb. 5, 1900, Brother Holser says: "We are now enjoying delightful weather—almost continual sunshine. Temperature night and day varies from 58° to 65°-70°. The climate is doing me good." We know that all the REVIEW family will be glad to read that word.

If anybody should be under the impression that the Sunday enforcement issue is in any wise past, just let him read the *American Sentinel* of March 15, 1900. In that one issue it is seen that Sunday enforcement and opposition to the Sabbath is a live matter in no less than eight States, east and west, north and south. It is high time to awake out of sleep.

A CHINESE imperial edict directs the imprisonment for life of Wu Shih Chiu, for assisting the Peking syndicate to get the Ho-Nan railway concession. The British minister, Sir Claude Mc Donald, has sought in vain to mitigate the sentence. The case is regarded as "calling for energetic action, because it is bound to produce a bad effect upon all business between Chinese and foreigners."

WASHINGTON correspondence of the New York *Tribune* of February 27, reporting from "a high authority of the State Department," says: "By the Treaty of Paris we came into possession of the Philippine Islands; and, from having purely commercial interests in the far East, we became an Eastern power, and an active participant in Asiatic politics."

THE New York *Tribune* gathers from an Egyptian paper that "first-class, up-to-date modern dining-cars" are to be run this season between Cairo and Luxor, and that "an American dentist has started in business at Assuan, which is on the edge of the Sudan." A "palace hotel" at Khartum for the special accommodation of tourists will also be completed and opened for business in about three months.

ON account of French bitterness against Britain, and even against herself, Queen Victoria could not make her annual sojourn in the south of France; and contemplated making it in Italy. But the government of Italy was obliged to inform her that on account of the prevalence of the anarchists the government could not with certainty guarantee her safety. It will be remembered that the empress of Austria was murdered by an Italian anarchist at Geneva, Switzerland, Sept. 10, 1898.

At the beginning of the present war it was confessed that for Britain to fail would mean the going to pieces of the British Empire; and it was feared that there would be such interference as to cause Britain to fail. But the greatest and most interested powers and nearly all others now agree that the fall of the British Empire would be a greater calamity to the world than the surrender of the Boers could possibly be—a calamity for which the world is not ready; therefore they all maintain strict neutrality as between the combatants, and refrain from harassing Britain or taking advantage of her in other places. For it is altogether questionable whether all that Russia is doing would not be done even if Britain were not engaged at all.

THE emir of Afghanistan has authorized his agent in London to publish a statement of the policy of Afghanistan toward Great Britain and Russia. Speaking of his anxiety regarding "the possibility of Russia's taking advantage of the Transvaal war to advance through Afghanistan on India," the emir says: "I have come to the conclusion that Russia feared Afghanistan, as a war with the Afghans would mean a general rising of all Islam, which would spread through Russia in Asia. Russia has not troops enough to combat such a rising. Her hold on the Mussulman countries she has conquered is insecure. They hate her; and with ten times her power, Russia could not fight Afghanistan and India successfully. The Afghans prefer death to slavery and their women and children being taken by the Russians." After saying that he is willing to send numerous troops to help Great Britain in the Transvaal, but adding that the Afghans are unaccustomed to the sea, the emir again adds: "But England's troubles are always my troubles, her strength is my strength, and her weakness is my weakness. England must remember that I am always ready to fight for her on land—here or in India."

RUSSIA "loaned" to Persia, a few weeks ago, six million dollars. She is just now arranging a "loan" to Corea of between six and seven million dollars. And she borrows just now also twenty-five million dollars in the United States. Now it is not true financial principle to borrow money to loan, except upon the practical certainty of very large profits. And if anybody thinks that in these deals Russia is not acting in view of the practical certainty of very large profits, then he must be very blind.

#### THE WORLD'S HARVEST SIGNS.

Its influence for good is being felt. A sister in California reports two families won to the truth of Christ through the Harvest Number of the *Signs of the Times*.

Agents are still having good success in selling it. February 4 one brother in Iowa writes: "Inclosed you will find a subscription I secured the other day while selling the Harvest Number of the *Signs*. I have sold four hundred and thirty-seven copies this winter, and expect to sell at least two hundred more."

Writing again, under date of March 2, the same brother says: "I sold my last copy of the *World's Harvest Signs* yesterday. Have sold six hundred and thirty-five copies in all. I shall return to Michigan next week, and canvass a few weeks for subscriptions."

Another, February 18, wrote: "I have been working with the Harvest Number. When I first received the paper, the city had an epidemic of smallpox, and I did not work much till after the holidays, and then had to go six miles. The Lord wonderfully blessed me. I realized that the angels had indeed gone before. I went where I had placed the Centennial Number, and the people wished this number. The Lord blesses me much in my work with the paper."

The demand for the paper still continues. Orders for it are received daily. To supply the demand a new edition was finished up a few days ago.

There is no time like the present in which to work. Does the Lord impress your mind that you ought to do something for him? Then undertake it in the name and strength of him who said, "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you alway." Write for helps in the way of canvassing outfit, terms, etc., to *Signs of the Times*, Oakland, Cal.

#### DOES THIS MEAN YOU?

Does your subscription expire in April, 1900?

If the yellow address label on the first page of this REVIEW, or on the wrapper, reads, "April, 1900," like this,—

John Brown 聖徒

it indicates that the "Subscription Order" blank found inclosed in this week's paper should be filled out by you NOW, and mailed to us, AT ONCE.

REVIEW AND HERALD.