

The Adventist Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

Emma E. Craig
2000
box 449

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

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WEIGHED IN THE BALANCE.

MRS. L. D. AVERY-STUTTLE.

METHOUGHT I stood, one well-remembered night,
Beside a being clad in robes of light.
She held a balance in her mighty hand;
I stood astonished at her stern command:
"Thou shalt be weighed with all thy deeds," she cried,
"With justice only on the other side."

Methought I smiled,—a calm, complacent smile,—
Thinking of all my virtuous deeds the while,—
Thinking how high upon the scroll of fame
The church and world had each inscribed my name,—
Thinking, the while, with spirit puffed with pride,
How vast the weight against the justice side!

I stepped upon the balances, and drew,
Close to my side, within the angel's view,
A ponderous weight, and proudly smiled to see
How plain the roll was labeled CHARITY.
"Seest thou, O angel," smilingly I said,
"How oft the poor and needy I have fed?"

Then to my side I gathered, one by one,
The pompous record of good deeds I'd done,—
The gold and silver I had given to sound
Christ's glorious gospel to earth's farthest bound,
The kind words spoken, and the good deeds done.
With growing pride I viewed them one by one.

"Now, angel, I am ready." Quick she raised
The mighty balances; I stood amazed!
Lighter than foam upon the billowy sea,
Light as the vapor, light as vanity,
My boasted record, and of nothing worth
The pompous work that I had wrought on earth.

Livid with fear, in agony I cried:
"O Christ of Calvary! haste to my side!
One drop of precious blood shall far outweigh
My noblest deed: stand by my side, I pray.
A humble worm, I helpless cling to thee;
O Friend of sinners, hear my earnest plea."

I raised my eyes: close standing by my side
I felt the presence of the Crucified;
And in my love and rapturous joy, I heard
The angel with the balance speak the word:
"Justice is satisfied; thy prayer avails;
The mighty cross of Calvary prevails."

THE PARABLE OF THE TWO SONS.

MRS. E. G. WHITE.

THE history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise* but to *do*. Honesty and integrity must bind us up with God to fulfill his word to the letter.

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work to-day in my vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the blood-stained banner of the Prince of life. He is the way, the truth, and the life. While it is called to-day, "if ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin?

By pledging his own life, Christ has made himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world.

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain. By giving himself a sacrifice for sin, Christ has given opportunity to every sinner to repent and be converted, and become a laborer together with God.

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their

hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than have these pretentious ones. He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved.

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"?

The Lord calls upon his people in 1900 to be converted. Great light has come to them, but the principles of the word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifspring of the soul, and true liberality and Christian courtesy can not be exercised. The attributes of the unrenewed heart are cherished. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit.

Only those who eat the flesh and drink the blood of the Son of God, can understand the Word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God, that can not be described.

It is right for us to love the Scriptures. We have for a teacher One who will mold and

fashion our hearts and minds to understand the Word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments.

Christ had educated the Israelites while he was their invisible leader in the wilderness. For forty years he had addressed them as his sons, and had commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression.

The children of Israel made a solemn vow to God that they would be obedient; but they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word. They set the law of God at defiance, and taught for doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them.

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled."

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption.

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they

do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow men. Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

DO YOU BELIEVE IN THE VIRGIN MARY?

W. S. SADLER.

(Chicago, Ill.)

Do you believe in the Virgin Mary? Do you entertain the idea that some one must intercede with Christ for you? Do you fear to come, as it were, directly into the presence of Christ and God?

Many readers of the REVIEW will no doubt be surprised to have such questions asked them. You are sure that you do not believe in the necessity of having the Virgin Mary, some saint, or any other person, to intercede with Christ in your behalf. The great truth of the mediatorship of Christ has been so terribly perverted in these last days that many congratulate themselves on being free from these errors of Catholicism, etc., who are daily bringing to themselves much perplexity and spiritual darkness because of the fact that they are not free from the erroneous principles that cause the Virgin Mary to occupy the place she does in the Catholic mind.

This entire system of "intercession" has its origin in the perverted and distorted ideas that are entertained of God and of Christ. In the average mind, the name of God causes thoughts of a great, stern, arbitrary personage, who is ever watching for an opportunity to accuse man, and get him into trouble, and then punish him for the trouble he has got into. By the average mind, God is not understood to represent all that is good, and merciful, and lovely. He is thought to be an austere ruler. And it is because of these wrong ideas about God that we have come to think of Christ as a mediator to intercede with God in behalf of men.

This is one of Satan's colossal errors and masterly deceptions. *Christ did not die to make God willing to save man.* Read Rom. 3:25, 26. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." This clearly indicates that Christ died to make it right for God to save men, and not to make God willing to exercise his own infinite attribute of love in behalf of the sinner.

Supposing the Son to be like the Father, men have come to look upon Christ in the same way that they have regarded his Father,

—as unsympathetic, exacting, and unapproachable. Consequently, this view of God and Christ necessitated the provision of the Virgin Mary and the various other associated ideas, in order for men to be able to approach Christ, whom the Bible represents as man's mediator with God.

The practical question for each one is this: Do I believe with my whole heart and accept the great truth that *Christ alone stands between me and God?* or do I have something in my theology, or in my experience, which practically and literally stands between me and Christ. Is it *my own good works* that I have come to regard as *my intercessor with Christ?*

Do you feel that you can not come just as you are, when you have sinned, or have discovered iniquity in your heart? Do you feel that you must get rid of your sinful nature, fix it up as it were, and get right with God, before you can come to Christ? Do you not see that depending upon anything but simple faith, makes that thing, whatever it may be, to occupy a place in your religion identical with that which the Virgin Mary occupies in the Catholic religion? Do not allow your good works, so called, to get between you and Christ.

Many regard and depend upon the prayers of righteous persons with the same reverence that Catholics look upon the Virgin Mary. They feel that if Brother or Sister So-and-so could only pray for them, all would be well. They doubt that Christ hears their own plaintive plea, but they are sure that the prayer of another will open the ears of Christ to their need. Oh, no; they don't believe that it is necessary for the Virgin Mary, or some canonized saint who is dead, to intercede in their behalf; but they do believe that some saint who is alive is a real necessity in order to have Christ interest himself in their need or distress.

Dear reader, do you see this? Do you not see that if you recognize not the divine right and privilege of every one of God's creatures to come directly to him at all times, and under all circumstances, you admit the principle of the necessity of man's having an intercessor to intercede with Christ in man's behalf? The infinite mind is eternal—changeless. Of him it is written, "With whom is no variableness, neither shadow of turning." Prayer changes the one who prays, and thus brings him into harmony with the divine mind, making it possible for God to bestow his blessings upon the praying one without compromising his own character or that of his government.

Brother, sister, permit nothing to come between you and Christ. Keep your eyes fixed on Jesus; and when you pray, realize that it is the merits of Jesus, and *Jesus alone*, that make it right for you thus to approach the living God. And always remember that it is not because of God's hatred of you that it is necessary to approach him through Christ. God loves you, although he hates your sin. In Christ we have a sinless representative, who is fully acquainted with every human need, temptation, and trial. Jesus needs not that any one should tell him of man's trials and difficulties. He himself walked upon this earth in the likeness of sinful flesh, and learned obedience by the things which he suffered. Permit nothing, then, for any reason whatever, to come between you and the Son of God, our elder brother. In coming to God we are simply to believe that he is, and that he is a rewarder of them that diligently seek him.

So, do not allow either your supposed good works or the good works of any other person, saint or sinner, to come between you and Christ, who is man's only mediator.

"THERE is none other name under heaven given among men, whereby we must be saved."



THE MEANING OF THE MISSIONARY READING CIRCLE.*

A. T. JONES.

(Concluded.)

THERE is another warning in the book of Daniel, in these lessons that you are studying, — the history of Belshazzar. Belshazzar was the grandson of Nebuchadnezzar. Nebuchadnezzar had longed for God, had found God, had become a true worshiper of God, and was saved by the Lord, as any other saint. Belshazzar knew all this, — all people, indeed, knew it; for it was published over and over. When Daniel made known to Nebuchadnezzar the dream that gave him the knowledge of God, that knowledge went to all people. When Nebuchadnezzar set up his image, and the brethren would not worship it, then that was spread among all the people of all the world at that time; for all the governors, the captains, the princes, and the sheriffs were there to see it all; and when they went back to their provinces, they carried it with them, and the fame of it spread everywhere. When Nebuchadnezzar wrote out his own experience, that was sent in a public decree to all the peoples, nations, and languages: it was read to them by the governors; so the message of God came to all the people again and again.

Now Belshazzar knew all this; but he paid no attention to it. He did not glorify God, though he knew all this. And because of that, because he passed it all by and acted in defiance of it all, he was weighed in the balances then, was found wanting, was set aside, and he, with Babylon, perished.

And it is the truth, and you know it, that there are not only grandchildren, but even children of Seventh-day Adventists who know all this that God did for Nebuchadnezzar, as really as Belshazzar knew it. There are children and grandchildren who have been taught all this from their infancy, and have come up now to the age of young manhood and young womanhood, who, though they know all this as really as did Belshazzar, also despise it all as really as did he. These now do not fear God, nor glorify him in whose hand is their life, and from whom they get their breath every day. Their parents taught them these things when they were small. They understood it then, and they have been under the teaching of it all these years. And now that they have reached the age of young manhood and young womanhood, they despise it as did Belshazzar. And they are the Belshazzars of to-day. And that which came to the Belshazzar of that day will come to the Belshazzars of to-day.

Any one who knows these things that came to Nebuchadnezzar, and acts as did Belshazzar in view of these things that he knows came to Nebuchadnezzar, that person is a Belshazzar; and that which came to the other Belshazzar will come to him. And we are now in the time when these Belshazzars are being weighed in the balances and found wanting. And you know that that is so. Then what is the next thing? — After the weighing of the Belshazzars

and the finding of them wanting, the next thing another kingdom comes in. It was Medo-Persia that took the kingdom then. There is another kingdom to come in now too, thank the Lord; and it is the kingdom of God, — the kingdom which shall stand forever, and shall not be given to other people.

And there is where we are on that phase of the subject. And this is another illustration of the deep and solemn meaning of the Missionary Reading Circle, as it comes to families from week to week. And surely it reveals that we are in a time that calls upon all to awake out of sleep as never before in the history of this people. It is a call from God to this whole people to awake and study these things, read the literature, and then spread it abroad to all people, in these days when everything is going with swiftness, and when, of all things, the work of God requires haste.

There is one other item in this connection, to which I must call your attention; and that is the character that stood through all this, and was ready for each step of God's truth as it came, all the way along. At the beginning of the book of Daniel you find a young man of integrity of principle, who takes his stand upon principle, and stands there. There were three others who stood with him. At the next step in the progress of God's message to the people at that time, you find these four young men faithful, learning from God, and explaining to the king, the king's dream. The next step was the test of the three young men, in the face of a fiery furnace, and they were still found faithful. The next step was Nebuchadnezzar's experience; and Daniel must be called to explain that, and he is equal to the occasion still. He is awake to the time, and can give the message of God upon the hour. The next step is Belshazzar's test. The king's character and his failure are to be revealed, and the nation is to sink into everlasting ruin: and there is that same man; and he is ready on the hour with the message of God for the hour. And he gave the message.

Then there came yet another test after that, when Daniel was tested over and over, we know not how long. He was systematically spied upon. A trap was set for him by a set of schemers, who were ready to take any advantage, or create any advantage, by which they might accomplish their purpose to discredit him and break him down. A large number of them set themselves to spy upon him day by day, to see whether they could not find some fault with him concerning the business of the kingdom. But when they had done everything they could, when they had examined every place, and every particle of business of a mighty world-empire, they were compelled to confess that there was neither error nor fault that could be found — no error in the business, and no fault in the man.

And that is the kind of character that God calls for to-day. Such character alone can stand in this time, in this last Babylon, in this time when God would make known his truth to the nations, in this time of being weighed in the balances and found wanting.

Daniel was weighed in the balances every day. He put himself in the balances before God every day, and held himself before God,

in God's balances every day, and had God's judgment passed upon him every day; so whenever the time came for him or anybody else to be weighed in the balances, he was not afraid to go into the balances. He had put himself into the balances, and against himself and all that he was, and all that he ever could have had, he had put the merit of Jesus Christ; and when that was there, there was no weight of sin or anything else that could overbalance that: he was perfectly secure.

While these men were thus systematically conspiring against Daniel, and continually spying upon him, looking suspiciously into every piece of business, and narrowly and with prejudice examining every record with which Daniel was in any way connected, or for which he was in any way responsible, how do you suppose Daniel took it? Do you suppose that Daniel set on foot any arrangement or any scheme to shut that off, or to oppose it, for fear they would discover some fault, or that they might find something that was wrong? Do you think he did? Was Daniel afraid that they would find something wrong? — No. In all this Daniel did simply as he did aforetime. He was not afraid that they would find something wrong.

This is not to say that Daniel had proudly set himself up, and said, There is nothing wrong in me. I am perfect. I am infallible. Not at all. But Daniel was so thoroughly in earnest, so thoroughly honest, so thoroughly just, that he would have been just as glad of the discovery of an error as any enemy in all the land could be. He was always trying to find just such a thing as that himself: and that is how he escaped them all. So if they had found any error, he would have been glad of it, and would have said, All right, we will correct that instantly. And I thank you for pointing it out.

That was Daniel, and that is the kind of business men God wishes in these last days. He is calling for them now in every institution, everywhere among all Seventh-day Adventists throughout the world. And any one in charge of business who is not of that kind, any one who pretends to be a business man and is not of that sort, is not Daniel's sort, and he is not the kind that God is calling for. If there is any one in charge of business anywhere throughout all the ranks of Seventh-day Adventists, who would not be glad to have anybody in the wide world, even a prejudiced, conspiring enemy, point out a mistake, or detect an error, or discover a fault, in the way that business is conducted — any one, I say, who is not glad to have that done is not fit for that place, and is not a Christian business man at all.

And that is what Daniel's business character is put in that book for. It is drawn out thus, and is set before you and me in all its details, and brought down to us in these last days, in order that in these times when God wishes men whom he can trust anywhere, who will be ready to give the Third Angel's Message at any point that may arise, at any crisis that may come, he may find us ready on the instant to give the message of God, ready on the instant to stand whatever test the enemies or friends, God or man, may put upon us.

That is the kind of character alone that will stand in these days and in these fearful times in which we are: I do not say to which we are coming; but in which we are.

Is it not high time that we were doing missionary work? Is it not high time that we, each one of us, were in that place where Daniel stood before God, — weighed daily in the balances, and not found wanting, because of the merit of Jesus Christ, which is our only hope?

This is simply what the Third Angel's Message is — "the hour of his judgment is come." And when the message says that the hour of his judgment is come, as certainly as I believe that message, I believe that the hour of his judg-

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

ment is come to me. And as certainly as I believe that the hour of his judgment is come to me, so certainly will I enter into that judgment, and put myself into the balances to be weighed. I will put myself into the balances of God, the balances of the sanctuary. I will put myself there in the righteousness and fullness of merit of Jesus Christ, who is the "minister of the sanctuary" himself. He who holds the balances knows all the fullness and richness of the merit of the Lord Jesus. And when Jesus Christ's merit is found there in my behalf, I am not afraid to put myself into the balances; for I know that I shall not be found wanting; for he presents me "faultless before the presence of his glory with exceeding joy;" he presents me "holy and unblamable and unreprouvable" in the sight of God. His merit is able to take away every sin, to make complete atonement, and to save to the uttermost every soul who comes to God by him. Bless his name.

And so, in the very nature of things, it is only such a character as Daniel's was, such as Jesus Christ's is, that we must have to-day. That is the only thing that will win; that is the only thing that will carry us through, and make us ready for each crisis as it comes.

Then may such study be given to the Missionary Reading Circle as never was given by Seventh-day Adventists before. And may it be attended with such earnestness and such devotion that the blessing of God may come upon each one; for now is the time when this word must go to every nation, kindred, tongue, and people. We are on the verge of the days when life is to be given to the image of the beast by the very machinery that has been created for this time. May the Lord save his people from the mistakes that Israel made of old. May we awake and give to the world that which God has given to us to give to the world, even while there is yet a little time of quietness and of comparative peace. May we gather from the study of the book of Daniel the principles that will make manifest in us the character of Daniel, so that we shall be ready for every test and every crisis, as was Daniel.

THE BAPTISM BY FIRE.

A. SMITH.
(Grandville, Mich.)

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:11. The baptism with fire is a complete immersion in that element. The term "fire" is here used both in a literal and in a symbolic sense. As a symbol, it is indicative of afflictions and trials, by which all God's people are tested and purified.

God said of Jacob, who was a representative of all Israel, "I have chosen thee in the furnace of affliction." Isa. 48:10. Of Jesus the Father testifies, "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3. The heat of the furnace separates the dross from the pure metal until the silver reflects the image of the refiner.

At a certain brickyard I noticed the burning of the kiln. At first the wood was shoved only a little way into the arches, and it emitted a great deal of smoke; but as the heat became intense, the wood was shoved to the center of the arches, where it burned with a white, clear flame, and emitted no smoke.

When God's people are placed in the furnace of affliction to try them, the smoke of complaints and murmurs often arises until the heart is melted by the intensity of the trial, and the smoke is all consumed. "Beloved, think it not strange concerning the fiery trial

which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

A PRAYER.

ALMIGHTY GOD! with pitying love
Look on us from thy throne above.
Into our hearts thy grace instill;
Teach us, O God, to do thy will.

Infinite God! thy sacred law
From all thy works we still may draw;
Yet help us, Lord, to read aright
That which is seen with fainter light.

All-potent God! we pray for light
To gild the gloom of error's night;
Oh, grant us power to backward roll
Its darkness from the human soul.

O Lord, our God! we thee implore,
Keep us from sin forever more:
Oh, haste the hour when truth's bright ray
Shall usher in undying day.

All-seeing God! whene'er we stray,
Direct our steps in wisdom's way;
And through the night, while wrapped in sleep,
Till morning's dawn our spirits keep.

Eternal God! we humbly bow
With fluttering hope before thee now;
Thy goodness here with joy we trust;
Oh, be thou near, when "dust to dust."

— Geo. W. Dithridge.

LIFE INSURANCE.

O. A. JOHNSON.

I PRESUME nearly every person in this country who has arrived at manhood, has been urged to have his life insured, either for his own benefit or for the benefit of his family. No doubt you have heard some plausible arguments, to say the least, in favor of life insurance. Now it is not my intention to consider these arguments, nor to answer them particularly. But I wish to offer some Bible evidence against the principle of life insurance.

No person would for a moment think of undertaking to insure property that he did not own, nor would any insurance company insure property on any such condition. Now God says, to his children, "What? know ye not that your *body* is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20. Now what right have we to insure our *bodies* when God has bought them, and when they are the temple of the Holy Ghost? They belong to God. Hence we have no right to insure them.

If we are Christians, we shall live the life of Christ, and not our own. Paul says, "I am crucified: . . . nevertheless I live; yet not I, but Christ liveth in me: and the *life* which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Now what right have I to insure the life of another, much less the life of Christ, the Son of God, the Saviour of the world? Can not God take care of his own temple, and can not Christ care and preserve his own life? If so, what right have we to insure our *bodies*—God's temple? or our *lives*, which Christ lives in us if we are truly the children of God? Does it not really seem unreasonable, yes, even wicked, to distrust God's care for his own to that degree that we must go to the world to insure our lives?

Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them, and to be separate. Said the angel, "Christ has purchased you by the sacrifice

of his life. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. For ye are dead, and your life is hid with Christ in God; when Christ who is your life shall appear, then shall ye also appear with him in glory." Here is the only life insurance which Heaven sanctions.

Life insurance is a worldly policy, which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." As a people we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world.

God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which he has intrusted to them to use in his cause to advance his work. But few will realize any returns from life insurance, and without God's blessing even these will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks the means which he has intrusted to them to use in his cause.—"Testimonies for the Church," Vol. I, pages 549, 550.

PEN PICTURES.

WILLIAM P. PEARCE.

"ARE not five sparrows sold for two farthings, and not one of them is forgotten before God? Ye are of more value than many sparrows." Luke 12:6, 7. Last summer, while crossing the lawn that lies between the parsonage and the church of which I am pastor, my attention was attracted by a fluttering sparrow near the top of the church roof. One glance revealed the fact that the little bird was hanging by the neck. Some time before, a knot in the board had fallen out, and the sparrow, prospecting for a new home, or chasing some fly, had thrust its head into this hole, and was unable to draw it out again. My sympathies were quickly aroused. No ladder would reach; the roof was too steep to climb; and no assistance could be given. I called a gardener who was working near by, and we tied several poles together; but the length caused them to bend, and, in utter despair, we were forced to cease our efforts for the sparrow's salvation. My neighbor laughed. "'Tis only a sparrow," said he. "It would be a good thing if all of them could be hung." Would it? Let such an experiment be tried, and how our trees would suffer!

Well, one hour passed, then two, then four, then five, and still at intervals the poor bird fluttered, bringing about it other sparrows who seemed bent on its rescue. At last, after six hours of struggling, with a circle of blood around that hole, it died. That afternoon I had to conduct a child's funeral. This incident was opportune. The lesson of God's attention and love comforted the bereaved; and will it not comfort us?

Think of Father's word, Father's care, Father's disapproval of those who slaughter the innocents—"our little brothers of the air." Is it not a shame that, besides the slaughter of the common birds, twenty-five million of the beautiful kind are sacrificed to supply personal adornment? In God's name, I protest. For their Creator's sake let us all protest, thanking God for the lesson that, in spite of the sparrows' cheapness, and their awful destruction, not one escapeth the eye of His Majesty; and that we, who are worth many sparrows, are not forgotten nor neglected by him. Well can we sing, with Isaac Watts,—

"Within thy circling power I stand;
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God."



"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.

MY PRAYER.

If there be some weaker one,
 Give me strength to help him on;
 If a blinder soul there be,
 Let me guide him nearer Thee.
 Make my mortal dreams come true
 With the work I fain would do;
 Clothe with life the weak intent;
 Let me be the thing I meant.
 Let me find in thy employ
 'Peace that dearer is than joy;
 Out of self to love be led,
 And to heaven acclimated,
 Until all things sweet and good
 Seem my nature's habitude.

—John G. Whittier.

SAVED BY FAMILIES.

A PROPER adjustment of the relation between parent and child is necessary to harmony in home, church, school, and national life.

I am aware that when I speak of national life, most of my readers will think, if not say, "But what have we to do with national life?" to which I answer that we have much every way to do with the cultivation of those habits of thought and action that would make a harmonious national life if they had an opportunity to express themselves, and that will produce such a condition in the new order of things toward which the Israel of God are being led.

The spirit of contention between the child and either parent will be the seed out of which a harvest of war may be reaped as fruitful in death as the range of personal influence can extend.

"Children, obey your parents in the Lord: for this is right;" and, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," are the two arms and hands of the same obligation, which, properly regarded, will make the beauty of the Lord a reality in the most commonplace home, whence, like a pot of mignonette on some humble window-sill, it will breathe out fragrance for every passing breeze to carry far and wide all summer long; or, disregarded, send forth an influence that, like miasma from a slum gutter, may infect a whole city with pestilence.

This commandment to fathers is just as binding as the one which says, "Thou shalt not kill." Killing by engines of war, or by the assassin's knife, is the bitter end of the contentious tempers begun in childhood; and the father who provokes his children to wrath is guilty, upon the same principle as the instigator of a crime is guilty (although he may have been a thousand miles from the scene of depredation), and is personally responsible for whatever of evil in motive or act may result from either.

It is no trifling thing to take a child ruthlessly by the shoulder, and shake and push him all about the room, his fists meanwhile flying like a prize fighter's in his efforts to defend

himself. It is a serious business to slap a child on the head, and send him sprawling; all of which I myself have seen on camp-grounds even this summer, while wave on wave of light and power from the Spirit of God was beating in steady tides against every tent door. These things have been done in the presence of a family of children by parents professing a truth that is especially charged with all gifts and graces, filled with the sweetness of the Spirit, and should, with that law that is love, and the love that is law, bring order and harmony into the home.

As long as such contention can go on in the name of home discipline, without such open reproof as shall vindicate the true principles of government and obedience in the sight of the growing children, and set the relation of parent and child in its true Scriptural light, no one need wonder if insubordination and infidelity come like a scourge upon our youth.

Not only so, but there is a species of interference in the name of the truth, between parents and children of other churches, which reacts to the disadvantage of law and order in our own homes.

It is dangerous to your own home for you to seek to influence any other child to disregard the binding nature of the fifth commandment, even if he should be so unfortunate as to have an unbelieving and irresponsible parent, who opposes him in trying to follow the convictions of the Spirit.

If such a child is thrust out of his home, then a blessing will fall upon any that will open to take him in; but for any reason to seek to break him off from the family tree upon which he grew by the order of heaven, will surely bring a curse.

"Hands off," and "Have faith in God," would be a good watchword in many cases of which I have become cognizant. The commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," is just as binding as the one to "remember the Sabbath day to keep it holy;" and any neighbor, friend, evangelist, or minister who would so teach as to lead or encourage any child to even attend a meeting in defiance of his father's prohibition, takes upon himself the responsibility of the broken law of God. To violate one plain command in the name of another is to "walk in the way of the commandments" like a man with his legs so twisted that he can not help treading on his own feet.

At one of our camp-meetings I met this monstrosity in Christian work. A sixteen-year-old girl had been converted through the labors of some of our tent workers. Her parents were connected with one of the other churches. At first they opposed her, but seeing that she really was conscientious in her efforts to keep the Sabbath, they agreed to leave her free to follow her convictions, making, however, the requirement that she should not go to evening meetings; for they did not think it safe for a girl of her age to go alone,

nor wise to have her out after nightfall with persons about whom they knew nothing.

Then some of our brethren took this girl in hand, and so taught her that she thought she must rebel against this law of her home in order to obey God. She reasoned that since these brethren were right about the Sabbath, they must be right in this other matter; and, led by what she supposed to be a conviction of duty, for the first time in her life she defied her father, and went to the night services, often in company with boys and girls of her own age.

Her parents were not only alarmed, but enraged, as matters went from bad to worse; and yet they felt that they must be careful in every move, since all that was precious in life for them was at stake. So they kept quiet, feeling that for a time they could do nothing but stand and look helplessly on while, as it seemed to them, that little company of Seventh-day Adventists, for some strange reason, persisted in trying to ruin their only child.

S. M. I. H.

(To be continued.)

QUESTION AND ANSWER.

I HAVE a little boy two years and eight months old. He seldom asks me to hold him at home; but when I take him and the baby to church, he will cry and cry for me to hold him. I can not hold him and baby too, and his papa does not come. I can stop his crying only by whipping him. I have whipped him twice. Which is the best way to do,—leave the meeting and take him home, or let him cry and disturb the meeting, or take him beyond the hearing of the people, and make him stop his noise. Some say, Whip him; and others say, Don't whip him. What shall I do?

It is exceedingly difficult for one so far away, who knows nothing about you nor your children, to tell you just what is the best course for you to pursue with your crying boy. There are a few general principles, however, which apply in every case; and if you will earnestly seek for help to apply these principles, you will be able to solve the trouble. You can never break your child of crying as long as you pay any attention to it. Even whipping him will not stop him. Almost any child would rather be whipped than to be left without being noticed. He would not continue to cry if he got nothing for it; but it will take time to break him of the habit. Of course it would not be right to allow him to disturb the congregation; but to take him out and whip him will never accomplish what you wish. It would be better to keep the boy at home until he is older, even if you must stay with him; but if you can leave him with his father or any responsible person, take your baby and go to church.

S. M. I. H.

REQUESTS FOR PRAYER.

PRAY for a mother who is in despair on account of the efforts of her husband and relatives to counteract her influence and bring up her six-year-old son in the darkness of Catholicism, teaching him to frequent saloons, and instilling into him an appetite for intoxicating liquor.

"I send the name of my husband, who is out of the ark of safety, and request for him the prayers of God's people. I realize that there is a power in prayer to convert the sinner, and I, too, feel that I need your prayers, that I may live a Christian life in my home as an example to him."

NOTICE.

In response to inquiries that have been made in regard to obtaining a late photograph of Sister Henry, we here announce that arrangements have been made with the photographer whereby any number may be obtained, and sent, postpaid, for twenty cents. It is a cabinet photograph, and a good likeness. Orders should be sent to the Office of the Woman's Gospel Work, 271 W. Main St., Battle Creek, Mich.



KIND WORDS.

CARRIE BUTCHER.
Red Oak, Tex.

A CRUEL or a thoughtless word
May wound some heart forever.
A hasty tongue, by anger stirred,
Love's strongest ties may sever.

A friend or foe may deal unfair;
Quick to the brain it flashes,
And if we do not have a care,
Our tongue returns the lashes.

Ah! how we need to have our hearts
Abrim with Christly meekness;
For hasty words are fiery darts,
And but betray our weakness.

Like lovely "pictures set in gold"
Are kind words "fitly spoken;"
And we can give to young and old
Their meed of this love token.

THE RELATION OF MOTHER AND DAUGHTER.

MRS. W. C. SISLEY.
(Battle Creek, Mich.)

A WRITER of note has said, "The motherly instinct is, without doubt, the ruling passion in the heart of the true woman." When this sentiment finds expression in tangible form, there exists one of the sweetest and purest relationships earth knows. Surely the relation between mother and child is a close one. What mother does not recall the tender emotions she experienced when the little bundle of velvety flesh of her firstborn pressed her cheek, or when she took the small hand carefully and lovingly in hers? Did not the new sense of responsibility lend dignity to motherhood? Did she not then and there promise God that with his help she would prove faithful to her trust?

The early years are ones of greatest importance. "Train up a child in the way he should go: and when he is old, he will not depart from it." That promise is an inspiration. It is no child's play to comply with the conditions on which this promise is based. It takes time and energy to be a good mother. But the world needs women willing to fill this high office. It has little use for those whose warmest affections flow out toward poodle dogs, whose leisure hours are spent in giving them an airing, or tendering them a reception, as was done recently in one of our large Eastern cities. Neither does the world want indifferent mothers, like one reported, who, on being questioned concerning her children's ages, said, languidly, "Ask Betty." A lack of natural affection, Paul tells us, is one of the characteristic sins of the last days. Mothers, shall any of us be among that unenviable class?—God forbid.

As already remarked, the mother's work begins early. What the relation between mother and daughter shall be rests largely with the mother. The better the mother, the better the daughter; hence the significance of Ezekiel's proverb, "As is the mother, so is the daughter."

The first requisite in a mother is common sense, coupled with genuine piety. If she

fully realizes the power of her influence, she will see the necessity of being a woman of much prayer. While one hand holds that of her child, with the other she must grasp the hand of the Infinite One. Thus the mother is fitted to be the spiritual adviser of her child. Then, whatever culture or accomplishments she may possess will make her more truly the ideal mother.

From the beginning, mothers should be companionable, not only in feeling, but in expression. They should let their children know that what interests them interests their mothers.

The subject of health is second to none; for good physical health is the foundation on which sound spiritual health rests. As the daughter approaches the especially critical years, if there has been from infancy the perfect confidence between mother and daughter that there should be, this trying period will be passed with comparative safety. Disease often results from sinful ignorance—yes, *sinful*, when we consider that precious lives are the sacrifice to false modesty. But mothers can not be safe medical counselors without proper research and study. Neither can they afford to be "willingly ignorant" of health principles when so much is involved therein. Indeed, there is comparatively little excuse in these days of abundant literature, lectures, mothers' circles, etc.

Closely allied to the subject of health is that of morals; and if the mother is the best guardian of the health of her daughter, even so is she the best guardian of her virtue. And right here, mothers, we must not lose sight of the fact that *our* daughters are no more precious in the sight of God than other daughters. So while we guard our own with zealous care against any intruding influence, let us have a true motherly interest for others.

Daughters should early be taught to share with mother in her domestic duties. Let there grow with the years a blending of interest. Having shared the tasks, they will be ready to enjoy together the respite from labor. Indeed, it is not enough that the daughters be able to share with the mother the daily round of duties. Every daughter should be so thoroughly instructed in all the details of home-keeping, that, if need be, when of proper age, she can stand in charge, running the domestic machinery without jar or friction.

Again, I say, Be companionable in the sense of being agreeable—a companion of choice, and not of constraint. Forced love is but a poor substitute. If mothers are to hold their own as congenial associates with their children, they will have to keep young in spirit, growing with their children's growth. Thus mothers need food for mental improvement. Perhaps Paul's advice to Timothy would be equally good for mothers: "Give attendance to reading." Usually, when one becomes a mother, her school days are over, but not her opportunities for self-improvement. A mother should never be too old to learn. Even if the school-girl should surpass the mother in book-knowledge, the mother should, if possible, keep a little ahead in general information.

Music, too, has charms, even for the mother. And when she has sung her full quota of lullabys, she need not feel that her harp is to be hung on the willows. Mothers have a part

to act in determining and helping to mold the character of the music in the home. Whether she realizes it or not, music may prove a blessing, or it may prove a snare.

The subject of dress should not be overlooked; for it is one where many mothers fail. Owing to almost numberless cares, she is liable to become careless regarding her personal appearance. Not for a moment would I intimate that a mother should indulge in vanity or foolish extravagance in dress. But mothers should take pains to dress neatly and becomingly. And when they can conform to their dear ones' taste without compromise of feeling or principle, it would seem wisdom so to do. In all things, therefore, should mothers be an example.

While much is said about holding the confidence of children, is it not possible that too great demands may be made upon them? While we love their confidence, and invite it, we should guard against overexactions or prying inquisitiveness; and when our daughters give us their sweet confidence, we should regard it sacredly, and in return give them our confidence.

I would not leave the impression that mothers are the only safe companions for their daughters. By no means. But they should be acquainted with their daughters' friends. They should be one with the young people, so interesting and agreeable that their presence will be sought and enjoyed.

The relation of mother and daughter is indeed one of the sweetest and purest known. I dare not say that it is the closest relationship in nature; for we know that from the beginning there has been one other, taking precedence. However happy the home companionship, it is subject to change. If the home ties are severed, and new ones formed, the daughters are daughters still, and mother is always mother. And what thing earthly is more unchanging than the heart of a true mother? Her children may be far removed, yet not too far for mother's love and prayers to reach them.

A touching incident occurred not long ago in my own experience, illustrating that age becomes no barrier to mother-love. I had been walking quite a distance, and stopped to rest with my dear mother, eighty-six years of age. She saw my weariness, and said, "Come and sit in my lap, and let me hold you." She wished to comfort me, as was her wont in younger days.

Inspiration exalts this tender relation by comparison, saying, "As one whom his mother comforteth, so will I comfort you."

Are we mothers? let us fulfill our mission worthily. Are we daughters? let us be tender and loving daughters, giving comfort and receiving comfort as the years come and go.

POSSIBILITIES IN PASTEBOARD.

ELIZABETH ROSSER.
(Chandler, Ore.)

"WHAT can I do, mamma?" Who has not heard this question, over and over, on many days, when the children can not play outdoors; on snowy days, when it is snug and warm inside; and on hot days, when much exercise is out of the question? And how often have we been puzzled to supply work for the restless little fingers that will be busied at something, either innocent or mischievous!

The much-despised pasteboard boxes may be made an important factor in answering the question. Pieces cut from them and neatly covered, will furnish good foundations for pinballs, pen-wipers, needlebooks and photograph frames.

Cut squares of pasteboard; prick off evenly, in half or quarter inches, with an awl or large

darning needle; draw geometrical designs on them (you will be surprised to see what a variety you can make); give the children blunt needles and colored thread, and they will be delighted to sew the designs.

Pieces can be cut in various shapes and sizes, covered with scraps of pretty cloth, and overhanded together to make little boxes, baskets, and trays.

Mark off a large piece in inches; in each square print a letter, prick the outline, and let the baby follow it with needle and thread. He will learn the alphabet without knowing it.

From an old catalogue or premium list cut a large assortment of familiar articles; mount them on pasteboard; mark the price on the back of each, and start the little folks to "store-keeping."

It will take some time, of course; but what is our time good for if it is not to train up these little ones God has trusted in our care?

O mothers, it is such a joy to have them with us, to know they are not straying off into sin, that it is worth much planning to keep them occupied.

The pleasure of making these articles will be doubled if they are made for gifts to others, and it is a good way to teach benevolence. For though the gifts are small, so are the givers, and their handiwork is beautiful in their eyes.



IF WE WOULD.

In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing,
With a timid, "If we could."
But the God who judgeth all things,
Knows the truth is, If we would.

—Selected.

HOW THEY LIKE IT.

A SISTER writes:—

We have adopted the plan of using "Thoughts on Daniel" in our reading at morning worship. We take the Reading Circle questions and read until we have answered a certain number of them. In this way our reading is connected, and we have a daily study of the lessons. The notes in the *Instructor* are a real help. It does seem in the providence of God that these studies are taken up just at this time. They are needed by us all, but especially by the youth and children. We can realize their need very forcibly when we begin to read with them, and ask them questions on these important subjects.

Encouraging letters have been received from several church school teachers. One is as follows:—

We find the lessons very interesting. We do not think them too long or too short. The attendance at the missionary meetings has nearly doubled since we began using the studies. I think twenty-five persons are taking the work. Some are studying who can not attend the meetings. One person is appointed to conduct the review of the Berean studies, and another to review the field studies.

A letter from an isolated family says:—

We are especially grateful for the Reading Circle lessons. We sat down to study the first one about ten o'clock, and became so interested that we forgot all about dinner until after two o'clock. I believe these lessons will help prepare us to do missionary work, and I pray that we lonely ones may yet be able to point others to the dear Saviour.

CIRCLE MEETINGS.

MRS. L. FLORA PLUMMER.

By the extracts from the Testimonies given in a former article it was shown that the kind of labor of which our churches now stand in need is the training of each member to do missionary work, and the overseers in each church were called upon to counsel together, and to lay plans whereby this training might be accomplished. The suggestion was also made that to the fullest extent possible the Reading Circle meetings should be used as an aid in this work.

Let us consider one kind of opportunity for doing missionary work, which comes often to each person, but is rarely improved as it might be. The following quotation from "Gospel Workers," page 393, will properly set the subject before us:—

When thrown into the society of unbelievers, whether walking, working, riding, trading, or visiting, we should, as we have opportunity, introduce the subject of religion, and speak of the things which concern their eternal interest. We should not do this abruptly, but with tact. This was the way in which our Saviour taught concerning the kingdom of God.

A more simple, natural, easy—yes, effective—method of teaching the gospel can not be suggested; yet does not both observation and experience teach us that as a people we are more ready, willing, and able to talk of temporal than of eternal things? Lips that open without hesitation to discuss the things pertaining to this life are strangely closed in the presence of an opportunity to speak of that which is infinitely more important.

I once attended a meeting of a "Conversational Club." The purpose of the members was to acquire skill in expressing themselves in an ordinary conversational manner. Their training was carried on in this way: At each meeting a subject was announced for discussion at the next meeting. Each member was expected to arise in his place, and talk for five minutes upon the topic, holding himself in readiness to answer any question that his talk might bring to the mind of the hearers. No notes or memoranda of any kind were allowed. The latter half of the meeting was used in a similar manner, only the topic had not been previously announced, and of necessity the speeches were wholly extemporaneous. A young friend told me that she regarded as invaluable the training thus received. Members who could not at first find words to express their thoughts, except in the most awkward and almost unintelligible manner, gradually became able to speak with clearness of thought, and even to answer unexpected questions without embarrassment.

All this is but an illustration of that fact which everybody recognizes as true—"We learn by doing." Now what do we need to learn in order to carry out the instruction given in the foregoing quotation from "Gospel Workers"?—We each need to learn how to so turn an ordinary conversation with a neighbor that some part of the gospel may be spoken. We each need to learn how to introduce to others, in an agreeable manner, the different points of faith that we are now studying. We each need to learn how to answer questions upon points of faith intelligently, and in a way to arouse the further interest of the questioner. We each need to learn how to meet error without arousing opposition, prejudice, or anger needlessly.

The small Circle meetings certainly afford a most favorable occasion for each member to learn by doing all these things. But some will say, as if it were an unanswerable argument, Oh, I never heard of our people having any meetings like that. What of it? Are we so bound about by formality and precedent that we can never try any plans that have not been in vogue for years?

BEREAN LIBRARY STUDY.

(March 4-10.)

THE lesson this week is but the introduction to one of the longest, and richest in detail, of any of the prophecies in the Bible. The account of the interview between Daniel and the angel Gabriel is one of special interest, as it reveals a glimpse of the work of heavenly beings in molding the minds of men, and in controlling events upon the earth. The consideration accorded to the faithful Daniel by the powers of heaven ought to be an encouragement to faithful hearts to-day.

Lesson 14.

(Dan. 10:1-21; "Thoughts on Daniel," pages 213-221.)

1. Fix in mind the years in which the visions of the seventh, eighth, and tenth chapters of Daniel were given, and the length of the interval between the successive visions.

2. For what purpose did Daniel seek the Lord? How was his earnestness made specially manifest?

3. Describe the appearance of the heavenly being whom Daniel saw in vision. What was the effect upon himself and upon those who were with him?

4. By what means was Daniel aroused from his unconscious condition? How may the identity of the heavenly messenger who conversed with Daniel be established?

5. What encouraging words were spoken to Daniel? What precious lessons are taught thereby?

6. Describe the working of the unseen forces set in operation by Daniel's prayer.

7. Who is Michael? Give texts.

8. Repeat the further conversation between Gabriel and Daniel.

Review Topics.

1. Study the following texts for an understanding of the work of the angels: Meaning of the word "angel," Judges 2:1, margin: number of them, Heb. 12:22; Rev. 5:11: their work, Heb. 1:13, 14: illustrations of their work, Gen. 19:15, 16; 2 Kings 19:35; Luke 1:26-37; Acts 12:1-11; 27:23, 24; Matt. 24:30, 31.

2. Give a summary of Dan. 10:1-21.

3. What does this lesson teach on the following points?—

- (a) Means used in answering prayer.
- (b) Traits of character that make a man specially beloved of God.
- (c) Identity of Michael.
- (d) Chain of necessary witnesses in making prophecy known.

MARCH STUDY OF THE FIELD: PART I.

"In the Land of Mexico."

(Text-book, *March Magazine*.)

In the *Magazine* for this month appears the first of the series of articles that Professor Caviness has prepared on Mexico. The field studies are intended to give to our people a thorough and concise knowledge of these countries and their inhabitants.

1. Where is Mexico situated? Give its area, and estimated population, stating among what classes the people are divided.

2. How does the celebrated historian, William H. Prescott, speak of Mexico?

3. What can you say of the climate and products of the east and west coast lands? of the temperate table-lands? of the so-called "cold regions"?

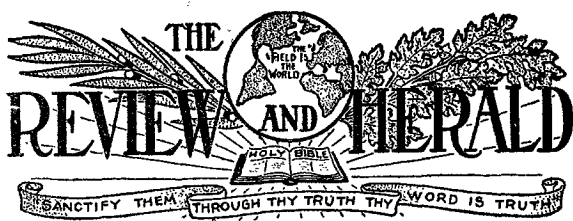
4. Speak briefly of the two seasons found in Mexico.

5. Where are "some of the richest mineral treasures of the world," and what part do they play in the immigration of this country?

6. Name several of Mexico's leading rivers and chief ports.

7. Describe the situation of the city of Mexico. How many inhabitants has it?

8. What is the general condition of the people of this land?



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THE THIRD ANGEL'S MESSAGE.

What Is It as to Babylon the Daughters?

WE have seen that, up to the time of the planting of the American colonies, each denomination that had been developed by the advance steps of the Reformation had become joined to the state; and that the Independents, or Congregationalists, who had not joined themselves to the state in Europe, did so in the *New England colonies*, while the Church of England was the established church in all the Southern colonies. Thus it came to pass that in the "New World," church and state were in every colony united, except in Rhode Island, and the whole influence of the colonial governments was enlisted in sustaining the illicit union of professed Protestantism and the state.

But in Virginia, immediately after the Declaration of Independence, the Presbyterians, the Baptists, and the Quakers took the lead in a movement that became universal and even national on this side of the sea. That movement was the total separation of religion and the state, bringing the churches back to the original "principles on which the gospel was first propagated and the Reformation from popery carried on." After a contest of nearly ten years, this splendid task was accomplished for the State of Virginia, "with the hope that it would endure forever."

The long and universal discussion of this great subject in the State of Virginia, had drawn the attention of all the other colonies to this great principle; and when, immediately upon the triumph of the principle in Virginia, the convention was called to form the Constitution, and frame a government, for the whole nation, this principle of the total separation of church and state was established in the National Charter, and was recognized as a fundamental principle. And from this the influence spread, and caused that "in every other American State oppressive statutes concerning religion fell into disuse, and were gradually repealed."

Thus, in this land, and in this great nation, Protestantism was placed in its original attitude, as in the beginning of the Reformation, and as the first principles of the Reformation required; and also in the original attitude of Christianity as it was preached by Christ and the apostles, and as the fundamental principles of Christianity require. Thus Protestantism—the church, even in its different denominations—became clothed with a power that made her once more, and rightly, the "Gate of God." And the benign influence of this excellent example acted upon all the nations of the Old World, and led them forward in the path of light and liberty, which is the path of true Protestantism, which is the path of true Christianity, which is the path of the total separation of the church from the state: the path in which the church walks only with her true Husband, with her dependence solely upon God.

Then, in 1840-44 there came the time when, "to every nation, and kindred, and tongue, and people," God would send the message of "the everlasting gospel," proclaiming, to all men: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. Thus the church in this great nation, standing in an attitude the purest and the closest to God of any in the world,—in the nature of things,

this church would be the chosen instrument by which God would spread that message of blessing and of warning to "every nation, and kindred, and tongue, and people." Also thus, in the nature of things, this nation would be the place where that message would rise in its power, and from which it would spread to all nations.

Here was a wonderful blessing that God had for his church at that time,—a blessing by which she would have been indeed the "Gate of God" to "every nation, and kindred, and tongue, and people" on the earth. It was a message that opened up to the church the length and breadth and depth and height of the glory of the everlasting gospel as it had never been seen before since the days when the apostles preached it in the fullness of its living power. In this message was "the mystery of God" revealed in all its fullness,—God manifest in the flesh,—Christ in men "the hope of glory." And all this blessing and glory was to be proclaimed to all the world in view of the fact that "the hour of His judgment is come;" and in order that men might be fitted to stand holy and without blame before God, ready in all respects to be translated without seeing death, at the coming of the glorious Lord.

But lo! instead of receiving this wonderful blessing; instead of rejoicing and being glad that God had sent to her a message that would clothe her with such power as would make her the instrument of God's greatest work for the salvation of the nations, she refused the blessing, rejected the message of God, and would not walk in the light that had come to her and to the world.

Then history again repeated itself. By thus rejecting the message of God, there was a "falling away" again from the truth, and she that had been the "Gate of God" became "confusion," and of her it had to be said, "Babylon is fallen, is fallen."

Faith is the strength and salvation of the church, as of the individual. Faith is the breath of life of the church, as of the individual; and, like the breath of life, it must be constantly and momentarily used, in order to live by it; because "the just shall live by faith;" and faith comes by hearing the word of God.

Since, then, faith comes by hearing the word of God, whenever any word of God, any message of the word of God, is rejected, either by the church or by the individual, faith itself is rejected; because it is impossible to retain faith while rejecting that by which alone faith comes. Further: when any advance light or additional truth is rejected by a church or by an individual, that church or individual not only rejects this advance light and truth, but rejects whatever light and truth such church or individual formerly possessed. A person refusing to breathe rejects not only renewed life, but loses the life that he already has.

This is strongly illustrated in the words of Jesus concerning the people of his day on earth, who rejected him: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22. Before Jesus came, these people were walking in the light of faith as they then had it, and Jesus testifies that they were accepted in it. If those folks had died before Jesus came, they would have been saved, because "they had not had sin." But when he came with such light and truth and glory; when he spoke to them such words as had never been spoken to them; when he did among them such works as none ever had done; and they rejected it all and refused him, in so doing they rejected all true faith: not only the present faith in him and his message, but also the faith which they had before he came, and which made them accepted before God in their day before he came. Accordingly, Jesus further said: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Verse 24.

Men can not reject the truth of God, and still retain the truth of God: they can not refuse to walk in the light, and still walk in the light: they can not hate Christ and God, and still be the brethren of Christ and the children of God.

Consequently, when in 1840-44 God's wonderful message of the everlasting gospel of light and bless-

ing and of truth, to every nation, kindred, tongue, and people, bringing to them the presence, the power, the righteousness, of God, which would prepare them to stand in the judgment,—when this was rejected, and when God's messengers whom he sent to give it were hated and persecuted, then she which had been the "Gate of God" in her day, ceased to be the "Gate of God," and became only "confusion."

THE "RETURN OF THE JEWS."

"For there is no difference between the Jew and the Greek."

It will be of interest to notice the scriptures which discuss the great truth that there is no difference between the Jew and the Gentile. Here is one passage of divine argument as to the relative standing, and the true standing, of the Jews and the Gentiles:—

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written."

"For circumcision [being a Jew] verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision [the Gentile] keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision [the Gentile] which is by nature, if it fulfill the law, judge thee [the Jew], who by the letter and circumcision dost transgress the law?"

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:17-29.

Now, how would it be possible more forcibly to show that there is not, and can not be, any sort of difference between Jew and Gentile; for the whole question of the relation of either to God, turns upon character. "There is no respect of persons with God:" there is respect of character. And the sole standard of character is the righteousness of God, which is expressed in his law. And when a Jew disregards the law of God, in character he is a Gentile, and in person he is as a Gentile. And when a Gentile keeps the righteousness of the law, and so fulfills the law, he becomes in character a true Jew, and in person is as a Jew. This because being truly a Jew consists altogether in character, in the true circumcision "of the heart, in the spirit," which is, indeed, "the putting off of the body of the sins of the flesh," and having the love of God shed abroad in the heart, which love is manifested in the keeping of his commandments.

Since, then, when a Jew according to the flesh, wanders from God, and by transgression of the law of God his circumcision is made uncircumcision, and he becomes a Gentile in character, and as a Gentile in person; and when a Gentile comes to God, and his uncircumcision becomes circumcision, and he becomes in character truly a Jew, and in person is as a Jew, what is this but a return—a true return—of the Jew?

And even so says the Scripture, in another place: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

And, "WE, brethren [Galatians—Gentiles], as Isaac was, are the children of promise."

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:28-30. And when the son of the bondwoman shall not be heir with the son of the freewoman, how much less shall he be heir above the son of the freewoman, as the theory of the "Return of the Jews" represents him!

And all this is simply to say again that the only way of return for the Jews is the way of the faith of Jesus Christ, the way of the truth of the one gospel of Christ, the way of return of all sinners alike: even as is demonstrated over and over in the books of Galatians, Romans, and Hebrews especially, as it is also in the other books of the New Testament, as well as in the very essence of the whole plan of the gospel itself.

STUDIES IN GALATIANS.

Gal. 3:19.

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

From the evidences presented in last week's study in Galatians it is perfectly plain that the law of God, the ten commandments, in written form, both on tables of stone and as drawn out in its principles in the statutes and judgments of the "additional directions given to Moses," was spoken, was given, was added, because of the transgressions of men. As men went further into darkness, the Lord followed them with added efforts, and with further details, to bring them to the light. Indeed, they went so far into transgressions and darkness that the Lord actually followed them so far as to give them "statutes that were not good." The whole story is told in the following passage:—

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah.

The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, he made the Sabbath for man. After Adam's sin and fall, nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state.

Adam taught his descendants the law of God, which law was handed down to the faithful through successive generations. The continual transgression of God's law called for a flood of waters upon the earth. The law was preserved by Noah and his family, who for right-doing were saved in the ark by a miracle of God. Noah taught his descendants the ten commandments. The Lord preserved a people for himself from Adam down, in whose hearts was his law. He says of Abraham, He "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

If the descendants of Abraham had kept separate from other nations, they would not have been seduced into idolatry.

There were but a few families that first went down into Egypt. These increased to a great multitude. Some were careful to instruct their children in the law of God; but many of the Israelites had witnessed so much idolatry that they had confused ideas of God's law.

To leave them without excuse, the Lord himself condescended to come down upon Sinai, enshrouded in glory, and surrounded by his angels, and in a most sublime and awful manner made known his law of ten commandments. He did not trust them to be taught by any one, not even his angels, but spoke his law with an audible voice in the hearing of all the people. He did not, even then, trust them to the short memory of a people who were prone to forget his requirements, but wrote them with his own holy finger upon tables of stone. He would remove from them all possibility of mingling with his holy precepts any tradition, or of confusing his requirements with the practices of men.

He then came still closer to his people, who were so readily led astray, and would not leave them with merely the ten precepts of the decalogue. He commanded Moses to write, as he should bid him, judgments and laws, giving minute directions in regard to what he required them to perform, and thereby guarded the ten precepts which he had engraved upon the tables of stone. These specific directions and requirements were given to draw erring man to the obedience of the moral law, which he is so prone to transgress.

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token or pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt; and there would have been no necessity of God's proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses.

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err.

The Lord said of the children of Israel, "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Because of continual disobedience, the Lord annexed penalties to the transgression of his law, which were not good for the transgressor, or whereby he should not live in his rebellion.

By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty.—"Spirit of Prophecy," Vol. I, pages 261-265. See also "Patriarchs and Prophets," chap. 32, pars. 1-4.

It is true that the sacrificial system was also given, added, because of transgressions. This is true as to the sacrifices originally, with Adam and Abraham: it is also true of the Levitical system given to Israel in the wilderness. This is also stated in a passage quoted in previous studies, as follows:—

A system was then ["after the fall"] established requiring the sacrificing of beasts, to keep before fallen man that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die a sacrifice, and thus make a way possible for man to escape the penalty, and yet the honor of God's law be preserved.—"Spirit of Prophecy," Vol. I, page 261.

The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service. After the completion of the tabernacle, he communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings, and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of ten commandments spoken from Sinai had been written by God himself on the tables of stone, and was sacredly preserved in the ark.—"Patriarchs and Prophets," pages 364, 365.

Thus, of either the moral law or the ceremonial law it is true that it was given, added, because of transgressions. The question then is, Which one is the law pre-eminently referred to in this clause in Gal. 3:19? And from the specifications already noticed, as to this law having been "ordained . . . in the hand of a mediator," and the direct association of this text with the speaking of the law of God in Heb. 12:20 and Deut. 5:22, it certainly must be the truth that the law which in this passage is pre-eminently intended, is the law of God, the ten commandments, in written form on tables of stone and in the Bible.

WHAT ARE WE TO DO BY FAITH?

ACCORDING to the Scriptures, everything. One passage says, "We walk by faith;" another says, "Now the just shall live by faith;" and of the ancient worthies it is recorded, "These all died in faith," or, as the margin reads, "According to faith;" and to live, walk, and die covers pretty much all the ground.

"Now," says the apostle, "faith is the substance of things hoped for, the evidence of things not seen." This is the Bible's brief and comprehensive definition of faith; and this has called forth some thoughts on the subject from devout men, which are worthy of consideration. A. Vinet, D. D., and E. M. Goulbourn, D. D., have spoken most instructively on this subject.

Mr. Vinet says: "The first of the gifts of the new covenant is faith. The property of faith is to attach itself before all and above all, to what God has said, be it command, instruction, or promise. To believe is to repose entirely on the infallibility and faithfulness of God. It is to place his testimony above all kinds of certainty or guarantee. It is to regard every word proceeding from his mouth as more substantial and real than the reality itself. It is, in practice, to regard duty, in the form in which God has enjoined it, as the clearest and most imperative of all obligations. It is, consequently, to go forward with unflinching eye, and meet the coming events as we would meet God himself. It is to renounce the tyrannical domination of the senses, and uniformly look to the foundation, the very essence of the truth, instead of looking to the external accidents or signs. It is to prefer the invisible, which is eternal, to the visible, which passes away; and the possession of the sovereign good to the sensible signs of its presence."

Mr. Goulbourn, in his "Pursuit of Holiness," speaking of the supreme reason we have to exercise faith in God, says: "Throw into one great sum total, all that you have ever experienced, or can conceive of, of wisdom and power, the most far-sighted discernment of results, with most absolute control over them, the keenest intuition into character, with every conceivable influence for molding it,—think of a providence not of this earth, which no opposition can surprise, and no device counterplot, calmly and serenely evolving its designs from the perverse agencies of man, and turning the very arm which is raised to defeat it, into a minister of his will,—imagine a being so wonderfully endowed that the whole keyboard of nature, providence, and the human heart, lies under his hand, and, smitten by his mystic fingers, gives forth the harmony which pleases him; and then invest him, in your conception, with an intensity of love which is not discouraged by the deepest moral degradation in its object, and which clings to the person of the sinner, with unchilled devotion, even while it condemns his sin with an abhorrence no less than infinite,—imagine such a being, and imagine him accessible to man, and you imagine one to whom, in their hour of need, all the world, unless, indeed, the spell of some deadly fascination were laid upon them, would be resorting continually for guidance, help, and comfort. But this is no imagination; it is a reality. God is such a Being as we have labored to describe. He not only permits but invites, not only invites but commands, the approach to him of every comer."

The declaration that "the just shall live by faith," is called "the great Pauline watchword;" and as the eleventh of Hebrews is the great mine from which we draw examples of the workings and the results of faith, let us glance briefly at the record, and note the variety and extent of its operations.

To the Hebrews, to whom Paul wrote, these heroes and martyrs to whom the apostle refers, were a pride and glory; and to turn it all to good account, Paul had only to show that their fortitude and heroism were but the outcome of their faith; and as the same conditions exist to the end of time, we can make these same examples an inspiration to ourselves.

Faith, or this firm confidence of which the apostle speaks, makes that which is desired and hoped for, the same as if, in actual substance, it was already present. Out of the midst of the present, faith

reaches over into the future; from the seen over to the unseen; and the unseen becomes so sure, on God's authority, that those things stand out before us, palpable and real, and become as influential upon our affections and movements as are the material objects of our senses. Such faith can not be called fancy; it is self-evidence.

By faith we lay hold of the great facts of creation, and understand that the things which our senses apprehend were not made out of themselves; that is, the world was not made out of matter that had pre-existed from all eternity. But the matter itself was then brought into existence by the fiat of the Almighty. How this thought must elevate and enlarge every one's ideas of the creative power.

By faith we learn how to worship; how to look upon sacrifices, as illustrated in the course of Abel. There is no object nor efficiency in sacrifices, except as they show forth the Mediator, through whom, as slain, we draw nigh to God. This is why Abel's offering was acceptable to God, and Cain's was not. Abel's offering contained blood, without which is no remission, and pointed forward to the Lamb that was in due time to be offered for the sins of the world. Cain's offering could just as well have been made while the world was in a state of innocence. It recognized no guilt, and hence no need of a mediator. It was a daring act of unbelief, and opposition to God, and was doubtless so designed. Abel took God at his word, perceived the awful breach made by sin; and so he brought a sacrifice adapted to make atonement, thus offering, through faith in the unseen Lamb, a more acceptable sacrifice than Cain.

Faith gives a tongue to righteous example for all coming time; and so Paul adds that Abel, though "dead, yet speaketh." Faith has to do with our separation from the world, as in the case of Enoch. It leads us to make preparation for judgments to come, as in the case of Noah. It leads us to forsake, if need be, home and kindred, and go forth, not knowing whither, as in the case of Abraham, who thus became not only the father of the faithful, but the father of the missionary spirit and movements. It teaches us to have no object of affection above God, but to be willing to surrender all to the Lord, as when the patriarch, prefiguring the action of the Father in the gift of his Son, offered up his only son, Isaac. It moves us to transfer our hopes, interests, affections, and treasures to a land that is described as a "better country," where the eye of faith beholds "a city which hath foundations," whose builder and maker is the One whose hand fashioned the world itself.

In the light of this faith the future absorbs all the expectations of the soul, attracts all the gaze. There faith locates the coveted blessings, as in the case of Jacob blessing the children of Joseph: it enters the domestic circle, and leads to the protection and care of infants, as in the case of Moses; decides our choice between the world and greatness that belongs to the world, on the one hand, and poverty and reproach with the people of God on the other, as in the case of this same Moses when he had come to years, and made his own choice in reference to his future course. It leads men to brave the wrath of the mightiest earthly powers, when those powers stand in the way of God's work, as Moses withstood the power and wrath of Egypt when it said No to the deliverance of the Hebrew people. It leads persons to have a care and regard for the servants of the Lord, as in the case of the woman who sheltered the spies who came from the camp of Israel, and gave them directions that enabled them to evade their enemies. And it fortifies men and women against disaster and defeat, and the pains and sufferings of torture and death, because what it holds out as the ultimate prize is so much greater than all that can be balanced against it that there is no ground for doubt in regard to the choice that should be made.

So, in the smallest as well as in the greatest things of life, faith enters in, and should be given control. Faith is the most useful of all the graces for the welfare of man; for without it, it is impossible to please God. It is the root from which springs all living and lasting obedience. "Faith is higher than sight; for it is sight become creative. It sees in darkness, is certain of impossibilities, grapples

with, and forces, the blank, dark, empty nothingness, into substance, and consistency, and reality, and life. It is the reflection, almost too bright for frail human nature, of the divine power that can create *ex nihilo*."—*Illingworth, Sermons*.

Faith implies an effort, a movement of the will toward God. It is not idle, but active. It asks, "What wilt thou have me to do?" Praise is valueless except it express faith; and in every act of worship and service "whatsoever is not of faith is sin." U. S.



PLAIN LIVING INSURES GOOD HEALTH IN BABYLON.

ALTHOUGH the king of Babylon changed the name of Daniel, and gave him the name of Belteshazzar, according to the name of his god; yet Daniel's character remained unchanged, and he continued loyal to the King of heaven and the principles of that kingdom, as is shown by the record.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king."

It is clear that Daniel understood the gospel of the kingdom, and how eating and drinking are related to it. He did not ask for a change of diet merely because the food provided for him was different from that to which he had been accustomed, nor because he wished something that would please his palate better. He was acting upon principle. He had learned that "the kingdom of God is within you," that he was "the temple of the living God," that "the Spirit [life] of God dwelleth in you," and that "if any man defile the temple of God, him shall God destroy; for the temple of God is holy."

Although he was a captive in the dominion of the king of Babylon, yet he did not forget that God was his king, and that the principles of his kingdom were still to control in his life. The test came upon the question of food and drink. Should he follow the diet prescribed by the king of Babylon, or that prescribed by the King of heaven? The basis upon which he rested his choice reveals the true relationship between food and character, and shows how we may work with God or against him in his plan to restore his image in us, and thus to place us again in dominion over the works of his hands.

God created the body as the dwelling-place for the mind, a living temple, "wonderfully made." The mind was to rule the body, using its members as its servants to do its bidding. Thus was the divine nature revealed in the flesh, and man shared in the dominion with the King of heaven, because he was a member of the royal family, and the royal blood (the life of the King) was in him. He was "crowned with glory and honor," and was invested with the power of a king in the very character that was given to him. A scepter of righteousness was the scepter of his kingdom.

Thus his dominion depended upon his character, and was not an arbitrary gift apart from it. Through the loss of character the dominion was lost; "for all have sinned, and come short of [lack] the glory [character] of God." Rom. 3:23. And therefore "now we see not yet all things put under him;" Heb. 2:8. It is the work of the gospel to restore to man the kingly character, and thus bring him back to his place of dominion. This is accom-

plished by the gift of righteousness, the true scepter of the kingdom, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." But this righteousness is simply the Lord's own life in its purity, just as it was first imparted to man when God "breathed into his nostrils the breath of life."

To accept the gift of God's righteousness by faith is therefore to accept his life, recognizing it as his life and submitting to it, so that it may be "God which worketh in you both to will and to do." Now we may co-operate with God in his purpose by accepting this gift of his life as it comes to us in its full strength and purity, or we may work against this purpose by refusing the life altogether, or by putting various hindrances in the way of its working in us. We can not give life; but we can take it. We can not save ourselves; but we can effectually hinder the Lord from saving us. We can not put ourselves upon the throne again, but we can prevent the Lord from putting us there.

The body, the home of the mind, "the temple of the Holy Ghost," has been placed in our care with full instructions from the Creator as to the treatment that we are to give it. So close is the relationship between the mind and the body that they react upon each other, and the condition of one has a marked effect upon the other. In order, therefore, that the body, and the mind through the body, might be properly nourished, God himself in the beginning prescribed a diet, simple yet varied and satisfying, by means of which his own life might be imparted to man. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. This diet is nourishing, but not stimulating; and although the curse of disease and death is upon all things in the earth, yet its effects upon the fruits and grains are so manifest, when they appear at all, that they may readily be avoided.

Thus the diet prescribed by the King of heaven for those who are to share with him in the dominion is clean and pure, and can be kept so, even under the curse. It does not rouse nor feed the fires of passion, and thus make it harder to keep under the body and bring it into subjection. It does not impart a tainted life, nor load the system with poisons that have been generated in other living organisms filled with disease. It does not defile the temple of the body.

Not so with the diet provided by the king of Babylon. His food is made up of "delicacies," those mysterious and complicated dishes that tempt the appetite to overindulgence, and bring heavy burdens upon the delicate, living machinery. His wine, instead of being the pure blood of the grape, has been transformed into the fiery liquid that "biteth like a serpent, and stingeth like an adder." There is as wide a contrast between the two bills of fare as between the two kingdoms.

Daniel understood all this, and so "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Now comes the practical difficulty. In response to Daniel's request that he might not defile himself, the officer in charge says, "I fear my lord the king, who hath appointed your meat and your drink." The test is a plain one. The two kings and the two kingdoms are brought into direct opposition. The servant of the king of Babylon fears his lord the king, and the servant of the King of heaven fears his Lord the King. Shall the principles of the kingdom of Babylon prevail over the principles of the kingdom of heaven?

Of course the officer, like many a modern advocate of "a liberal diet," thinks that the effects of such a way of living as was chosen by Daniel would be very marked at once in faces that would be "worse liking" than the others; and thus he himself would be brought into trouble: for the temper of the king of Babylon is just what might be expected from the nature of his diet; and when he "loses his head" and becomes "angry and very furious," an offending subordinate is likely to lose his head also.

But the Lord has sent Daniel and his companions to Babylon that they might proclaim the gospel of

the kingdom of God in the court of the king, and thus "in all the world for a witness." They were not arbitrarily chosen for this work. If all the people had been as true to principle as they were, it would not have been necessary to give Jerusalem into the hands of the king of Babylon in order that the gospel of the kingdom might be spread abroad. These young men had the kingdom of God within them, and they knew their King. They believed that the principles of the kingdom were true, and that they would justify themselves whenever they were given an opportunity. They were willing to accept the test suggested by the officer's objection, and to trust God for the result.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse."

The food that this Hebrew captive asked for himself and his companions was practically what is now considered the proper diet for a prisoner when undergoing punishment—bread and water. Right principles were brought into "confusion" by the king of Babylon, and the best diet was provided for his prisoners when in disgrace; while that which was really the poorest, the most death-dealing, was supplied for his own table. Thus are men persuaded to choose death instead of life, and a stigma is placed upon that which is really good.

But God sets his seal to his own principles of right and truth. Life in its simplicity and purity has a greater power to build up than when burdened with a weight of useless or poisonous additions. When the glory of God is had in view in the eating and the drinking, and faith in God and the principles of his kingdom controls the demands of a perverted appetite, then the way is open for the beauty of the Lord to appear upon us, as he works out in form and feature his original idea of a man—"the image of the invisible God."

But of course some will ask if this remarkable change in the appearance of Daniel and his companions was not miraculous rather than the natural result of their diet. But what is a miracle?—It is not the confusion of natural law, but simply the uncovering of natural law, with a more or less evident disregard of the element of time, in order that the working out of God's agencies may be clearly understood. Nature is not simply an impersonal force. Natural laws are only the observed method of God's usual and habitual action in bringing about definite results. When he would emphasize the fact that "power belongeth unto God," and that he in his own person is behind what are called natural laws, then he sometimes draws aside the curtain, puts cause and effect in their true connection, regardless of the usual time limit, and we have what is termed a miraculous result.

So in the experience of Daniel and his companions. The Lord gave the best diet to man in the beginning. The king of Babylon has not improved upon it. When received by faith as the free gift of God's own life, it is designed to make one "fairer and fatter in flesh" than all the children who partake of the Babylonish diet. And thus the gospel of health is preached.

The whole question of the kingdom was brought to a test in this case in the matter of the true principles of eating and drinking. Daniel and his companions were steadfast in their loyalty to their King, and God honored their loyalty, and bore unmistakable testimony to the superiority of his own provision for sustaining the life of man over the perversion of that provision by the king of Babylon.

The truth is eternal. This lesson is a present one. The failure of the first Adam was revealed in his accepting from the enemy as food that which

the Lord had told him would cause death. The children of Israel failed in the same way on their way to the promised land. Christ conquered where man had failed, and thus has assured victory to everyone who will accept it. In these closing days, just before the coming of the King, we are warned against the danger of "surfeiting and drunkenness."

The true gospel of the kingdom is the power of God to give man victory over appetite, to give him self-control, and thus to make him a king indeed, even though he be for a time in the territory of the king of Babylon. The whole experience of Daniel, as recorded in this book that we are studying, grew out of his loyalty to the principles of the kingdom of God, as revealed in this chapter, and is an object lesson for all time. W. W. P.

A TRIP THROUGH THE SOUTHERN FIELD.

DURING the last few weeks it has been our privilege to be in every Conference and mission field in the South. As we passed through the South, and became acquainted with the workers, as we did especially at Graysville, Tenn., where were workers representing the entire Southern field, we were deeply impressed with the thought that God has wrought in a marked manner for them, and that there is yet a great work to be done in this part of his vineyard.

The Southern field includes nine States; namely, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. The western half of Tennessee and Kentucky is formed into the Tennessee River Conference; and Florida is also an organized Conference. Neither of these Conferences is very strong, but both are self-supporting. The remaining territory is under the supervision of, and supported by, the General Conference.

The Spirit of Prophecy has spoken several times during the last few years very pointedly concerning this field. It has been presented as the most difficult of any field in the world; yet it is also stated that "there is no more fruitful field than the South. It is the prejudice of the white against the black race that makes this field hard, very hard." It is such fields that the heart of Christ is drawn out for. Our needs and hopeless condition were what brought him from the courts of heaven to this earth; and those who partake of this spirit most largely are those who are brought into closest fellowship with Christ.

A detailed statistical report of the work in the South would be both interesting and profitable to study; but only a general summary of the work accomplished can be given at this time. For nearly twenty-five years the General Conference has been working in various portions of the South. During the last five years an average annual expenditure of over thirty thousand dollars for the mission fields in the South has been made by the General Conference. This may seem to our brethren to be a large sum to spend each year for the Southern field; but when we consider that the territory of the South is about one eighth of the entire country, and that it is a mission field lying within our own borders; and when we compare it with the labor and advance of our Northern Conferences, we are certain that none would conclude that the expense is great in proportion to the importance of the field. We can not see why this field should be passed by as unimportant compared with even foreign fields.

The tithe received from the South by the General Conference last year amounted to \$9,515.72. The tithe in the two State Conferences was about four thousand dollars. At the close of 1899, in the entire Southern field there were eighteen hundred Sabbath-keepers; fifty-nine churches; thirty-five companies; eighty-two paid laborers; about forty self-supporting workers; thirty-five church schools; and twenty-six church buildings. Of the membership, there are about three hundred and fifteen colored Sabbath-keepers; seven organized colored churches. The average tithe for each member, for the entire Southern district, notwithstanding their poverty, is greater than that of any other district except Australasia and the Pacific Coast; while the tithe

per capita of the Cumberland Mission Field exceeds that of any Conference in America.

The schools in the South, although working with fewer facilities than those in the North, are free from debt. In proportion to the membership, the South leads the rest of America in its number of church schools. In each State there are from one to five church buildings, free from debt, with scarcely an exception. It is thus seen that the work has gained a permanent foothold in every Southern State. Plans were laid at the district meeting held at Graysville, Tenn., at which over one hundred workers were present, to carry forward the work in the South still more vigorously. May the Lord abundantly bless the work and the workers in the South.

Not the least interesting part of our trip through the South was our visit to the mission work being carried on by Elder J. E. White and his co-laborers in the western portion of Mississippi. After the meetings in Graysville, Tenn., and Huntsville, Ala., we came to Yazoo City, Miss., and took up our lodging on the steamer "Morning Star." Here we were in the immediate field of Elder White. His "parish" extends about one hundred miles on both sides of the Yazoo River from above Yazoo City to the Mississippi River; and along the Mississippi River to Port Gibson, thirty miles below Vicksburg. An interest has been created in various places along the route of the boat, and companies are situated at four or five places. Schools are established in Lintonia, Wilsonia, and Vicksburg. The work is soon to be placed on a still more permanent basis in this section of Mississippi, by the erection of several plain but commodious structures for the day-schools now established, and for meeting-houses.

Our company on the steamer consisted of Elder J. E. White, captain of the boat, with his crew and workers, including Elder F. W. Halladay and his wife; and Elders G. A. Irwin, S. H. Lane, and N. W. Allee, Mrs. Haskell, and myself. We had a quiet, peaceful time. Brother White has secured some land by the riverside, where he cuts and stores his wood for the boat. While en route to Vicksburg, we stopped there to take on wood, and this gave each of the party exercise in carrying the large pieces down the steep bank to the boat. It was an enjoyable trip, and we felt loath to part, as duty made it necessary for us to do, when we reached Vicksburg. S. N. H.

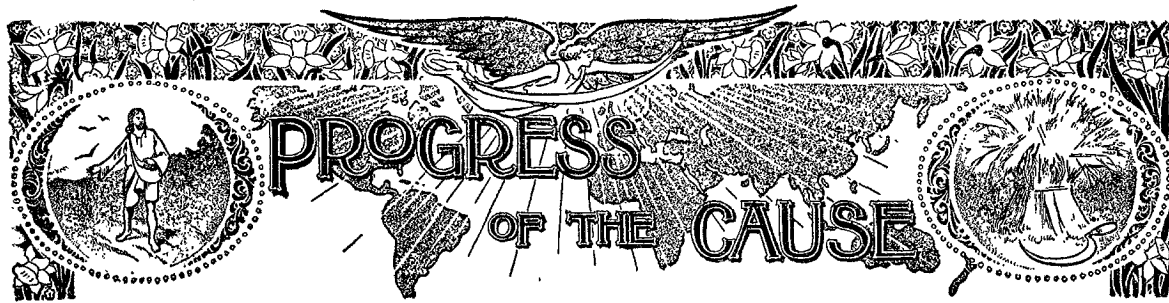
The *Christian Advocate* calls attention to a very important truth in the remark that "in every great mistake by a nation or an ecclesiastical body, there has been a minority who have protested against the mistaken policy, pointed out the consequences, [and] solemnly warned the majority."

But in national mistakes those who protest are held to be "traitors;" while in ecclesiastical mistakes, those who protest are troublers of Israel: they "endanger the success of the work," and do "damage to the cause."

In both national and ecclesiastical bodies the minority are despised, and their counsel is rejected, because those in places of power regard themselves as the only ones who know; the all-sufficient evidence of which is that they are in the places of power, and are the majority.

And in both national and ecclesiastical bodies the root of the whole "great mistake" is that only selfish policy, instead of sound principle, is considered. Where sound principle is regarded, the counsel of one is treated with as much respect as is that of a million.

The Vienna correspondent of the *Chicago Tribune* says that "the cry for an exit from the Black Sea grows ever stronger and bolder in the Russian press. Rossinja, in an editorial, declares that the present moment, when England's hands are full, is a propitious time for such a move, and says: 'Twenty-five years have passed since the Paris agreement. It is time to forget it, and give our eagles of the Black Sea free exit into the Mediterranean.'" The *Herold* quotes this declaration, and says: "The stream of public opinion flows ever stronger in the direction taken by the belief of those statesmen who maintain that to neglect the present moment would be unpardonable."



GERMANY.

LEAVING Elberfeld, January 2, in company with Brother Conradi, I arrived in Hanover about 1 P. M. We spent two hours at Stuckrath with Brother Schubert and other workers. Then we came to Brunswick; and in the evening I spoke, Brother Conradi interpreting, to about fifty of our people, in a hall near the old castle of the Duke of Brunswick.

January 3, we came to Magdeburg, expecting to stop only a few hours, but as Brother Conradi was detained on business connected with the school farm, I went twenty-five miles, with two of the students, to *Friedenan*, where the German school farm is.

January 4 we arrived in Berlin, about ninety miles east of Magdeburg. Here we met Brother Schubert, of Hamburg, and Brother George Wagner, of Berlin, who is in charge of the work in that city of two million inhabitants. There are two hundred and forty Seventh-day Adventists in Hamburg. Being in different parts of the city, they constitute the membership of four organized churches, and one unorganized company. When I was there in November, 1896, there were only one hundred Sabbath-keepers, with one organized church, and one company unorganized. The tithe paid by our Berlin Sabbath-keepers during 1899 amounted to two thousand dollars.

A hall centrally situated was secured for this general gathering of our people, and nearly every one of them had the benefit of this three-days' meeting. We were told by the proprietor of the hall that ten years ago it was the largest hall in the city. It is now exceeded in size by only three others in that great city. Though the rent of the hall was considerable, it was needful to secure it as a central place for the meeting. The collections, made with true German liberality, met all the expenses during the meeting. The meeting seemed to be one of much encouragement to our people, and will aid in giving permanence to the work in Berlin.

As our readers are aware, Berlin is the capital of united Germany, and the residence of Emperor William. His "guard," consisting of fifty thousand soldiers, is situated at Berlin, and Charlottenburg and Bellevue, in the suburbs. Here are hundreds of acres of land occupied by soldiers' barracks, parade grounds, and vast fields for the exercise of cavalry. All through the day the ear is greeted with military music, and the eye can behold the hundreds of soldiers going through the military drill. The barracks are no mean structures, but are good buildings of three or four stories. If the cleanliness and taste seen on the outside are as apparent inside,—and I am told that that is the case,—the position of these soldiers, "waiting for war," must be much more agreeable than life in the camp or on the battle field. These sights forcibly impress one that we are indeed in the time of which the Lord said, "Let all the men of war draw near."

J. N. LOUGHBOROUGH.

ARGENTINA.

ABOUT a year ago the conviction fastened itself upon me that I ought to give up the office work I was doing in Buenos Ayres, and make an effort to instruct some of our young brethren here for the work of colporteurs. Arrangement was made for Sister Westphal to take the work of secretary in Buenos Ayres, and Jan. 8, 1899, we moved to Las Tunas, in the province of Santa Fé. We secured a commodious house at a cheap rent, and advertised to open our school January 20. We had not then learned of even one who had decided to come; but when the time arrived, four young men were ready to begin their studies. Later two more came; so we had six in all.

We continued the course two months, studying the Bible, the books that these young men expected to sell, and the common branches. As the lessons all had to be given in Spanish, it taxed our knowledge of that tongue, but it was good exercise, and we enjoyed it. At the end of this term the brethren went into the field, and worked until June 20, when we began another course. This course was not only for canvassers, but for any who might wish to

come. During this term the number of boarding students registered was twenty-one, ranging from seven to thirty years of age. There were also eight day students. Professor de Learsy was with us, and we greatly appreciated his help in the teaching. The principal language used was Spanish, but we also had classes in German, English, and French.

At home the chief article of diet of those in attendance had been flesh-meat, but in the school they never saw any animal food on the table; and at the close of their sojourn with us, nearly all were much "fairer and fatter in flesh" than when they came.

As it is difficult to get whole-wheat or graham flour, we bought a hand mill, and made our own flour. The students learned to like the brown bread much better than the white to which they had always been accustomed. We also had a nut mill, and all became fond of nut butter. Grinding wheat and shelling and grinding peanuts was part of the work of the students during work hours. This practical demonstration of the way in which a large family can live and thrive here without the abominable "maté" or animal food, has had quite an influence in favor of healthful living. The elder of the church in Las Tunas has recently discontinued the use of both meat and maté. (For a description of maté see "Home Hand-Book.") Since the school closed, I have received four orders for nut mills.

The canvassers who were in the school returned to their work the last of August, and some of them have been having excellent success. One thing we have observed,—those who were willing to accept the light on healthful living, and who gave up maté and other harmful things, are meeting with success, while some who rejected the light on those points have had to leave the work. I believe this will be the experience of all our workers sooner or later. We must accept all the light as it comes to us, or it is only a question of time when we shall give up the whole truth.

N. Z. TOWN.

HEALTH WORK IN THE SOUTH.

THE last year has been an encouraging one to those who are interested in the spread of the truth through the avenue of health principles. In several cities in the South where the health work has been properly represented, many of the influential and wealthy, as well as many of the poorer classes, have become our friends, and are interested in the truth.

Wherever people are sick, there is a demand for our nurses, and a desire for instruction in health principles; and as sickness increases, this demand increases. The labor of successful nurses and physicians gives a standing to our work everywhere, such as no other labor gives. All confess that we need a better standing in the eyes of people everywhere, and for this reason, if for no other, this work should be pushed. There is no work that results in securing more friends and develops more conscientious Christians than the health work properly coupled with moral truth. When patients come to our sanitariums, they are impressed with the spirit and conscientiousness of the workers, and this influence is conducive to health, and also to a reform in their manner of living. The W. C. T. U. in the South open wide the door of their unions to our health workers, and are anxious to help by living and advocating the principles. A properly educated health worker can find support in a short time in any Southern city, which is another reason for pushing forward this branch of the work at once.

The people of the South do not need the introduction of new foods at great expense so much as they need to have demonstrated to them how best to prepare the bountiful supply and variety of food they now have. Good bread, grains, beans, peas, Irish and sweet potatoes, other vegetables, and a reasonable amount of good fruit are possibilities throughout the South, and are cheap.

At the camp-meetings I attended in Arkansas, Oklahoma, and Texas, the desire of our people to get a knowledge of health principles was manifest. If an expression of the choice of a majority of our people at camp-meetings was obtained, it would cer-

tainly be, "We wish there could be more meetings devoted to these studies." The doctor's time at all our camp-meetings is fully occupied with private questioners, when not engaged in public work; and people repeatedly ask, "When is the next health meeting?"

The testimonies tell us that at our general gatherings, and in our meetings for those not of our faith, the health principles should be made prominent, as they will lessen prejudice, and have an excellent influence. People can easily see the reasonableness of health principles, and our clear and consistent ideas on this subject will increase their confidence in other truths. It seems to me that it is time to carry out this instruction. The openings for small health institutions in the South are many, and people of means could find no better way of doing good than by aiding such enterprises here.

A plan of demonstrating to our own people what good cooking is—a plan that will aid in their conversion to its practice—has occurred to me: In conducting the dining-tent, instead of making preparations to board the ministers and a few who can afford it, have facilities for cooking some dishes each meal in quantity. Cook one or two kinds of grains, and one or two other dishes, each day, so that the campers can be supplied. Several dishes could thus be seen and eaten, a good impression made, and the people be benefited. This would require but little more help, room, or expense, and a price could be put upon the food that would pay the expense. That our people would grasp the opportunity offered has already been demonstrated.

E. H. MATTHEWSON, M. D.

FLORIDA TRACT SOCIETY PROCEEDINGS.

THE sixth annual session of the Florida Tract Society was held in connection with the Conference and camp-meeting at Lakeland, Nov. 8-12, 1899, Elder L. H. Crisler presiding. We greatly appreciated the presence and counsel of Elder Allee.

The financial condition of the society was carefully considered, and plans were suggested and discussed whereby the work might be placed upon a cash basis, which would be much more satisfactory than the present credit system. This means a change of policy concerning the canvassing work; and several resolutions were adopted regulating this, that the relation of the society and the canvassers may be satisfactory. Different branches of missionary work were discussed, and the brethren were encouraged to take up the work committed to them, and to labor earnestly and faithfully. "Every one to the work, each one to do his best." It was voted to reorganize the correspondence class, in order that the blessings that attended this work in its beginning in 1873 may be enjoyed in our Conference. Each week these volunteer laborers will mail the *Signs of the Times* to interested readers, with whom they will maintain correspondence. The Berean Reading Circle work was discussed and approved. The necessity of placing the REVIEW in the hands of all our people was again brought before the representatives of the societies, and we hope to see this accomplished the coming year. The blessedness of giving to the Lord and his work, as well as the privileges of service, was emphasized.

The officers elected were as follows: President, Irving Keck; Secretary and Treasurer, Josephine Grannis.

L. H. CRISLER, Pres.

JOSEPHINE GRANNIS, Sec.

PENNSYLVANIA.

I AM working in western Pennsylvania, near Pittsburg, selling the book, "Thoughts on Daniel and the Revelation." Several persons have told me that this book is just the book they have been wanting. A few days ago, while delivering, a woman said, "There is that book for which we have been waiting so long and patiently."

I find it an excellent way to continue the interest aroused by the book to club with it the *Signs of the Times* for six months. Thus the purchaser receives a fairly good idea of present truth. I also carry a pocketful of tracts upon the signs of the times, etc., for those who will not buy the book. In this way some part of the message goes into nearly every home I visit.

The weather has been cold and rainy lately. In such weather one can not do so well, but one week I took orders amounting to about forty dollars, including one Swedish book and two German. Among these were the orders of two ministers. I am thankful for a part in this grand, closing work of the gospel, and hope to remain faithful unto the end.

C. A. NOWLEN.

MICHIGAN.

GLENWOOD.—I came to this place about Dec. 1, 1899, and held meetings in the church known as the People's church. The attendance was good, and the interest continued to increase, the Sabbath attendance increasing from twenty to forty. Sabbath, January 13, was a wonderful day for us. The blessing of God came upon us, and many praised God for deliverance from sin. Sabbath, January 20, the Lord visited us again, with greater power, and shouts of victory ascended to God from men, women, and children. The evening of January 27, at the house of Brother Kimball, near Leonidas, I had the privilege of again meeting with this company. The blessing of God rested upon the children. I read how in some places the first message was proclaimed by the children, and we know that this message is to go with greater power. The Spirit of God has told us that every man, woman, and child who goes through to the kingdom will be giving the message. We read that he has not chosen the great and mighty men, but out of the mouth of babes will his praises be shouted.

Come, brethren and sisters, is it not time for you who are burying your talents in the earth to cut loose, and begin to sound the message of warning? What is done must be done quickly, and the Lord is calling for workers. "The harvest truly is great, but the laborers are few."

Elder Hebner was with me at this place until January 8; he then went to Paw Paw. The interest is also good at that place.

I am of good courage. To the Lord be all the praise.
B. HAGLE.

MESICK AND FREMONT.—As soon as the church at Mesick were right, and backsliders were reclaimed, the Lord began to pour out his Spirit upon them. Those not of our faith began to attend the meetings. Up to last Friday, thirteen had begun to keep the Sabbath for the first time; four, who had backslidden and given up keeping the Sabbath, gave their hearts anew to God; and several who had not attended meetings for months, are rejoicing again in the truth. As far as I know, those who began to keep the Sabbath, first gave their hearts to God during the meetings. All but two of these are heads of families.

While at this place, I preached about fifty-five times; took thirteen subscriptions for the REVIEW, and six for the *Missionary Magazine*; sold about fifteen dollars' worth of books, and received \$10.35 in collections; also raised about forty dollars toward the seating and the furnishing of their new church. This building will soon be ready for dedication. My heart is full of praise for what God has done for the cause in this place.

I am now at Fremont. The quarterly meeting was postponed so that I could meet with the believers here. This church consists almost entirely of Hollanders, whom I had the privilege, through God's blessing, of bringing to a knowledge of the truth about ten years ago. I was indeed happy to see them making progress so rapidly. We had a most precious and wonderful meeting last Sabbath. Five of the young people gave their hearts to God. On Sunday we had another good meeting, and all hearts were cheered by hearing these new converts take part with us in prayer and social service.

My heart is full of praise to God as I look back upon the labor of the last few weeks.

B. F. STUREMAN.

In company with Brother Fred Butcher I attended the general meeting at Hazleton, Mich., January 25-28. The meeting was well attended. A good spirit prevailed, and many testified to having received a rich blessing during the meeting. On the Sabbath the Holy Spirit touched hearts, and eleven children and youth gave themselves to the Lord. Most of them have been attending the church school, which is taught by Sister Lena Fletcher. The hearts of parents were made to rejoice as they saw their children starting for the kingdom. The needs of the different branches of the cause were presented, and much interest was shown in the church school work. Ten subscriptions were secured for the *Missionary Magazine*.

January 29 I came to Owosso, and held one meeting. At this place nearly all the young people have accepted the Saviour. Thirteen started during the week of prayer. This was largely the result of work done in the church school, which is taught by Brother and Sister Washburn.

January 31 I met with the church in Detroit. This church has been without a regular pastor for some time, but they are endeavoring to hold up the light of truth, and find that they are being blessed individually by so doing.

At Pontiac the attendance at our meetings is increasing, but the work moves rather slowly. This

town is having a boom, and the minds of most persons are absorbed in the world. Some are on the point of decision, and we would ask the prayers of all who love present truth for the work in this place. Sisters Kiep and Tyte have several interested Bible readers.

I am of good courage.

M. C. GUILD.

CADILLAC.—Since the Potterville meeting, five persons have started with us for the kingdom, and two have moved away. The Sabbath-school, consisting of thirty-five members, has bought a kindergarten outfit, and the indications are that they will have to procure another soon.

The workers are of good courage in the Lord.

O. SOULE.

GEORGIA.

SAVANNAH.—Three prominent ladies residing here, members of the class referred to in my previous report, have begun to observe the Sabbath. I found that those ladies had been taught of God through the Word, independently of man, not only that immortality is conditional upon faith, and not inherent in man, but also the holiness, justice, spirituality, and immutability of the ten commandments. Some in the class of women referred to had taught the abolition of the decalogue, but these three had strenuously contended for the unchangeable obligation of the same. We rejoice to know that in all the dark places throughout the earth God has a people—the remnant—who have not bowed, and will not bow, their knees to Baal. We confidently expect others here soon to join the little band of laborers now forming. We hold Sabbath meetings at the house of one of these sisters. She is a Jewess, but a prominent member of the Episcopal church. Pray for the work here.

A. W. BARTLETT.

COLORADO.

ALAMOSA AND MONTE VISTA.—At both of these places the Lord blessed his people abundantly during the week of prayer. The brethren and sisters are getting a better understanding of their duty to others who know not the truth, and are working to show them the light. At each of these places several persons were deeply interested through our united efforts. For these we have strong hope. The readings for the week of prayer caused the brethren to lay aside selfishness, and to say, "Let the ministers go into new fields. We will not ask them to look after us."

G. W. ANGLEBARGER.

ILLINOIS.

MATTOON.—Special meetings were held during the week of prayer, and the Lord met with us. Surely it was a time of earnest seeking of the Lord, in which none were disappointed; for we found him precious to our souls, and a present helper in time of trouble. As those meetings came to a close, we were all stronger, and more united by those ties that bind God's people together.

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

MRS. D. J. GODDIS.

GALESBURG.—We are a young company here, three years old. The Lord has his eye over us, and cares for us. Praise his name! He has greatly blessed us in the year just passed. Several persons have united with the church; five others are keeping the Sabbath, and expect soon to unite with us; and many others are receiving Bible readings. At our last quarterly meeting, Sister E. Rogers, a Methodist woman eighty-two years of age took her stand with us. We had a good time during the week of prayer. The Lord came near to us. The report of labor during the last year is encouraging.

F. M. CORBALEY.

CHICAGO NORTH SIDE CHURCH SCHOOL.

In October of last year a church school was organized on the north side of the city. At present nine children attend, all of whom are learning to love the "faith of Jesus" more and more. We also have evening classes.

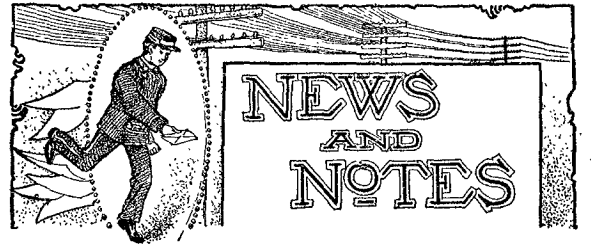
Missionary work in the police prison has been started in connection with the school. A few Sundays ago, after we had sung and spoken, eighteen

of the inmates held up their hands, thereby signifying their determination to step out into a better life, in the power of Jesus' name.

The school has aroused a good interest even from those outside our faith. We daily realize more fully that Christian education will prove a mighty force in attracting attention to the Third Angel's Message, as well as in drawing a line of demarcation among those who profess the truth.

I am of good courage, knowing that the Lord has amply sustained and acknowledged the work as his own.

F. S. DE VONA.



FOR WEEK ENDING FEBRUARY 24, 1900.

—Dr. Leslie E. Keeley, of "gold-cure" fame, died at his home in Los Angeles, Cal., February 21.

—There are said to be 250,000,000 eggs held in cold storage in Chicago, awaiting a rise in the market.

—After much difficulty, the express companies have consented to transport liquid air in small quantities.

—The Paris paper *Leclair* has been excluded from circulation in Alsace-Lorraine, the territory captured from France by the Germans in 1870.

—English agents are reported to be enlisting men in Lamsha, in Russian Poland. One party, it is said, has already gone to England. Each man receives ten shillings (\$2.50) daily.

—A Boer force of 8,000, under General Cronje, is surrounded by 40,000 British, under Lord Kitchener, at Paardeberg, Orange Free State. Reports of Cronje's surrender are unconfirmed by the British war office.

—Paul Neubaus, the globe trotter, in addressing a naval meeting lately, declared that Germany in fifty years had presented other nations with emigrants whose education had cost the empire 900,000,000 marks.

—The United States patent office issued 25,527 patents in the year 1899, including designs and reissues. The number of patents expiring in the year was 18,135. Connecticut took the lead in the number of patents issued—one to every 945 inhabitants.

—Henry Clay Frick, former partner of Andrew Carnegie, has sued the latter for \$10,000,000 damages. It is said that in forcing Mr. Frick out of the company, Mr. Carnegie offers him but \$6,000,000 for his share in the business, whereas it is really worth \$16,238,000.

—Hotel rates in Paris are increasing at a rapid rate. Hotels where room and board formerly cost but three dollars a day, now announce that the price will be nine dollars a day after April 1. Prices of all kinds are likely to be higher during the Exposition than ever known before in that city.

—Two weeks ago Lynn, England, was saved a serious fire, by snowballs. Two officers discovering a blaze in the business district of the city, summoned a dozen others. The pipes were all frozen, and no water was obtainable. The officers bombarded the flames with snowballs, and, after two hours' hard work, extinguished them.

—Practically all the members of the senior class at Yale have signed a petition to the university council asking that the sophomore secret societies be abolished. The petitioners assert that "Yale democracy is at stake by reason of the pernicious influence of the three sophomore societies which run all the way through the course." The petition has caused tremendous commotion.

—Dr. Leyds, European agent for the Transvaal, has protested to the commander of Fiume, Austria, against the transport to South Africa of horses bought in the Austrian monarchy for the British forces. This protest has been successful in that the departure of the steamer "Mount Lebanon," with a quantity of horses on board, from Fiume to Durban, has been "temporarily prohibited."

—The Tripler Liquid Air Company has been organized in New York City, with a capital stock of 1,000,000 shares at ten dollars each. The new company has a factory in operation where liquid air is being manufactured in commercial quantities. The liquid air is being used daily in leading hospitals and for motive power. It is said that the cost of refrigeration in the United States is estimated at over \$150,000,000 annually, and that by the use of liquid air, instead of ice, a saving of over one half is assured. For instance, "in the shipment of fruit from California, fifty-five gallons (500 lbs.) of liquid air per car will do the work of five tons of ice, with dry air instead of moist air, and will save more than \$130 per car in ice and its freight." And further, it is said that "for motive power on land and sea, liquid air will produce as great a percentage of saving for refrigeration, and relatively greater profits." Of course these statements remain yet to be proved.

—The revolutionists in Venezuela have won another battle.

—The pottery interests of this country have now combined.

—Canadian railroads are urging American lines to adopt the twenty-four-hour-clock system.

—The woolen mills of Canada have combined, with a capital of \$5,000,000, and have six-months' orders ahead.

—The Mormons have selected 200,000 acres of land in Wyoming for a colony of 30,000, to leave Utah in March.

—Montreal's minister of public works is opposed to the sending of more men to South Africa to assist the British.

—The glass-fruit-jar men have combined, and the product will hereafter be handled by but one agency, in Muncie, Ind.

—The German direct cable to this country, from Emden, via the Azores, to New York City, will be laid by a London company.

—The Western Union Telegraph Company has purchased all the lines of the Deseret Telegraph Company in Utah, Idaho, and Nevada.

—A steamer from Glasgow, Scotland, recently brought thirty-five Mormon converts, mostly young women, in charge of two elders of that church.

—Michigan owns the islands in Lake Superior, Lake Michigan, and some in Lake Huron, and has the largest number of copper mines in the world.

—Dr. A. S. Ashmead asserts that there are one hundred lepers in New York City, and also that it is useless to report leprosy cases to the board of health.

—It is reported that "France is seriously considering joining Russia, to oust England from Egypt, now that English officers are withdrawing from the Sudan."

—One year ago \$100,000 was stolen from Parr's bank, London, England. Recently that institution has in some mysterious way received back the stolen money.

—President McKinley has appointed Judge William H. Taft, of Cincinnati, Ohio, president of the commission to organize a government for the Philippine Islands.

—There was an increase of 500 farms in the Upper Peninsula of Michigan last year. Evidently there is something to the country besides mining and lumbering.

—Dr. Gatling, inventor of the famous Gatling gun, is in Chicago, arranging for the manufacture of one of his latest inventions, an automobile plow that will do the work of eight men and twelve horses.

—General De Gallifet, French minister of war, speaking in the chamber of deputies in regard to recent improvements in the French army rifle, said that "France in six months will possess the finest rifle in the world."

—The Detroit *Christian Herald* reports that "Battle Creek is becoming noted as the headquarters in the United States for the manufacture of peanut butter. Thirty car-loads of peanuts were contracted for in Virginia, which will be made into butter."

—Electric fire engines are being built in Des Moines, Iowa, thus substituting electricity for steam, stationary boilers, etc. A connection can be made at any street corner with a street-car trolley wire, or an electric-light main wire, and power be secured immediately.

—All the hills on the right of Colenso, on the south side of the Tugela River, including Hlangwane, are said to be occupied by the British troops. Colenso has also been retaken from the Boers, and the British are endeavoring to surround General Cronje's army.

—There are but one or two larger book-and-bond paper machines in the country than the one of the Bryant Paper Company of Kalamazoo, Mich., which was put into operation last month. The mills now turn out 225 tons of paper a week, and employ from 300 to 400 hands.

—The coal crisis in Russia is so serious that "the minister of finance was obliged to ask the permission of the czar to allow all railways to import foreign coal free of duty over all frontiers of the empire up to September 1 next, provided the coal be used exclusively in working the lines." The imperial order to this effect appeared February 9. The deficit in the supply of native Russian coal this year is about 1,000,000 tons.

—Dr. D. V. Lucas, in a recent lecture in the First Methodist Church of Chicago, asserted that "the Transvaal was a republic in name only, and that if it had been modeled after the Constitution of the American Republic, there would have been no war." He also said that "all Britons are indebted to the Fathers of the American Republic for that large measure of liberty they have to-day under the British flag."

—The *Northwestern Christian Advocate* says that "over half of Europe to-day is without sufficient bituminous fuel to supply manufacturers and consumers. No city has suffered more than London, where prices have reached eleven dollars a ton. The poor of London are suffering the most. While the consumers are suffering, the coal-mine owners and large dealers are enjoying prosperity such as has not been known for over twenty years, but many small dealers have had to close their yards through inability to obtain supplies. Good household coal is practically unobtainable."

—Prince Henry, of Prussia, was robbed by bandits while on his way to visit the king of Siam.

—It is said that at present the French press is doing its utmost to instigate England against Germany.

—General Otis will be relieved from duty in the Philippines as soon as the new commission arrives.

—Six Marconi wireless telegraph instruments, intended for the Boers, have been captured at Cape Town.

—Abdullah Hamid, the sultan of Turkey, intends to visit Emperor William, of Germany, on his way to the Paris Exposition.

—The Senate ratified the Hague Peace Treaty and the extradition treaty with the Argentine Republic, without objection or division.

—President Steyn, of the Orange Free State, has ordered that none of the English army medical staff or Red Cross bearers are to be taken prisoners.

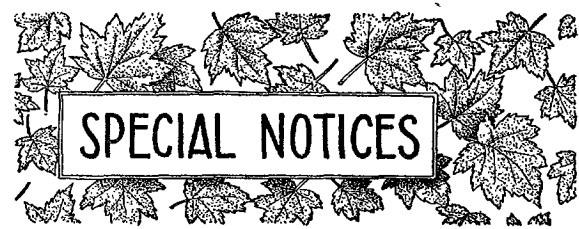
—It appears that "the construction of the Trans-Persian railway is absolutely decided upon by Russia." The railway is to be 1,300 miles long, and will cost 150,000,000 rubles.

—The cable-sounding-ship "Nero" found, between Guam Island and Manila, the greatest ocean depths yet recorded. She found a large area over which the soundings showed 5,260 fathoms (26,300 feet), about 260 fathoms more than had ever been found before. This area was named Nero's Hole.

—It is said that "the pope told Right Rev. Arthur G. Riddell, bishop of Northampton, England, who was received in audience, February 7, that he (the pope) had no opinion to offer as to the rights and wrongs of the Boer war, but that certainly all British Catholics should be loyal to their country." The papacy always votes with and for the winning side.

—The steamer "Empress of China" brings the news that the bubonic plague is gaining much headway at Manila, Philippine Islands. The outbreak is said to be causing great excitement there. The victims are Chinese who came by steamer from Hong-Kong, where the plague is still raging. During 1899 there were 1,486 cases there, and 1,428 deaths.

—The Havana correspondent of the *Chicago Times-Herald* writes that "the man who comes here expecting to find the people demanding the annexation of Cuba to the United States will be very much disappointed. He will be astounded at the strenuous demand for independence, and the strong feeling of resentment, unmistakably manifest, at the continued presence of Americans in control of the island."



MONTANA, NOTICE!

THE second annual session of the Montana Conference of Seventh-day Adventists will convene in Helena, March 12-18, at which time all necessary business for the Conference and for the missionary and Sabbath-school departments will be transacted, and officers elected for the ensuing year. All churches are entitled to delegates on the following ratio: One for each church, and one additional for every ten members. A good attendance from all parts of the State is desired.

W. B. WHITE.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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

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

Directors.

SPECIAL COURSE FOR CHURCH SCHOOL TEACHERS.

A SPECIAL course for those who are preparing for church school work, but need to review some studies, will open March 15. Those who expect to enter church school work next fall, and who can not take a teacher's examination in all the common branches, as well as in bookkeeping, Bible, physiology, Bible hygiene, and nature study, should take the spring term's work. All who can pass the examination, and who are experienced teachers, can receive a preparation during the summer term, which opens June 20. Arrangements must be made before students are received into the training school; so correspond with Prof. E. A. Sutherland, Battle Creek College, Battle Creek, Mich. Send for an announcement.

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1900, will be held in the Sanitarium chapel, in the city of Battle Creek, Mich., Tuesday, the 27th day of March, at ten o'clock A. M., standard time, for the election of trustees and the transaction of any other business which may properly come before the meeting.

By order of the Board of Trustees.

W. H. HALL, Sec.

AN APPEAL FOR TEACHERS.

"In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries."

"There is earnest work to be done for the children. Before the overflowing deluge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your homes; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all true education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. . . . Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. . . . We have a special work to do in educating and training our children, that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. . . .

"The education that is generally given in the schools of the world is not that which can be accepted as the true education. Let us view the case correctly. Children are the heritage of the Lord, and are to be educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? . . . Can we wonder that children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? . . .

"Workers must be educated. Schools which will provide for the education of children must be opened in places where they are so much needed. In the last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of higher education. Then let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God."

"We can not in this day of peril accept teachers because they have been in school two, three, four, or five years."

"No cheap cast of mind should be placed in our church schools. The very best is required for educating and molding the human mind. . . . The teachers for our schools should be selected from the very best class; they should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control."

"Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life."

"We may bring hundreds and thousands of children to Christ if we will work for them."

Here is definite work that the Lord says should be done. If you have the gift of teaching, do you wish a part in saving the children to whom the hearts of the parents will be turned? If the Lord is calling you, take your training now, and enter this grand work.

Churches ought to be sure that some one is preparing to teach their school next year. If you know of a teacher who could take a training for the work, encourage him to attend. If he has no money, heed the instruction of the Lord by helping him financially. "There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."

Read the notice of the teachers' course in Battle Creek College Training School, found on this page.

E. A. SUTHERLAND.

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 registered.

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

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

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

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

By order of the Board of Trustees. J. M. CRAIG, Sec.

A CALL TO CANVASSERS.

If large inducements for money-making could be made, there would be no difficulty in securing canvassers. A few years ago when times were good and books sold readily, many were in the canvassing field. But the Lord finds it necessary at times to test the workers to see if they are working for him or for the money, by removing some temporal blessing. So, when the test came, and times grew hard, a large number left the canvassing work. Those who are in the work for the material blessing will not long remain after the test is applied. Hard times sift out the selfish, indolent, and non-progressive workers, leaving their places to be filled with consecrated men of brains.

There is a keen pleasure in building up a work that has been neglected because it is hard. God now offers to young people an opportunity to test their mettle by following him into fields of arduous work, which are also rich with spiritual blessing.

In 1893 the Lord sent us word that if the proper effort had been made, by means of canvassing, to place "Great Controversy" before the people, the end would have come before this.

"The canvassing work should never languish. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of the united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work.

"In the past, by many, the health books have not been handled with proper interest. It has been regarded as essential that they should go to the world. But what can be better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed.

"Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon questions of health and temperance. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be put forth to encourage and educate workers to circulate books containing the Third Angel's Message, as is said and done to develop workers for the health books.

"Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love and without selfishness."

During the spring term, beginning March 14, Battle Creek College will give special attention to the training of canvassers to handle both our religious and our medical books. Brother E. P. Boggs and Dr. Froom will look after the instruction, the former spending all his time in the school.

Probably there are among us young persons who would be glad to prepare for this work if they could secure the necessary money. If you are one of these, write to us, sending recommendations assuring us that you are a suitable person to engage in God's work, and we will endeavor to help you in securing money for your expenses.

The time until the opening of the spring term is short. Write at once if you desire to come. E. A. SUTHERLAND.

PUBLICATIONS WANTED.

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

The following persons desire late, clean copies of our publications, postpaid:—

Earnest Budd, Eddy, Minn., Instructor.

A. H. Hill, 400 Pleasant St., Leominster, Mass., 1,000 copies of REVIEW, Signs, Sentinel, and tracts.

Mrs. C. B. Webb, 1203 Tennessee St., Louisiana, Mo., REVIEW, Signs, Sentinel, Instructor, Little Friend, Good Health, Medical Missionary, Apples of Gold Library, Words of Truth Series.

NOTICE.

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

REVIEW TESTIMONY MEETING.—NO. 5.

—, Wis., Dec. 26, 1899.

Inclosed you will find three dollars, for which please send the REVIEW one year to my daughter, and I also wish to renew my own subscription, which expires next month. May the coming year be more prosperous with you than all the past. I would almost as soon go with only one meal a day as to go without the REVIEW.

J. W. BEARDSLEE.

—, Mo., Dec. 28, 1899.

I hope never to let my subscription expire again, as we can not keep pace with the message without the REVIEW. We miss a dear friend on Sabbath without it. Wish you success in sending forth the good REVIEW laden with precious truth.

ALLEN M. BOAZ.

—, CAL., Dec. 18, 1899.

I love the truth which the REVIEW so well represents; and I love the people that the truth is uniting upon the "commandments of God, and the faith of Jesus."

L. A. SCOTT.

—, MICH., Dec. 18, 1899.

I am always glad to renew my subscription to the REVIEW, as it is worth so much to me. I could not get along without it.

MRS. J. B. VEEPLANK.

—, TEX., Dec. 21, 1899.

Inclosed find \$1.50, for renewal of my subscription. The REVIEW comes to my family, and my boys enjoy it very much. I do not wish them to miss a copy.

J. B. BECKNER.

—, O. T., Sept. 10, 1899.

I could not get along without the REVIEW. It seems as if it is getting better all the time, and surely any one who does not take it can not keep up with the message.

IRVIN E. FARNSWORTH.

—, IND., Sept. 17, 1899.

As a subscriber to, and reader of, the REVIEW, I wish to say there is nothing that visits my home that I can take so much delight in as I can in my old friend, the REVIEW.

JAMES V. MOORE.

—, MINN., Sept. 20, 1899.

Inclosed you will find seventy-five cents, for which please renew my subscription to the REVIEW for six months. I am sorry to have waited so long, but money is scarce. However, I must have the paper, and would rather do without almost any other thing.

T. D. JOY.

—, KAN., Sept. 17, 1899.

We hereby renew our subscription to your most valuable paper. We have taken it for a number of years, and it is a welcome weekly visitor at our home. It is filled with so much valuable information both for young and old that we can not do without it. May the Lord bless the editors and the writers of this best of church papers.

J. S. GOODRICH.

—, Wis., Sept. 10, 1899.

I am pleased to say that a friend of mine, isolated from any one of like precious faith, has recently taken a firm stand for the truth, through reading a book sold to him about two years ago, and also the Signs and the REVIEW, which I have sent him from time to time. I inclose money-order for \$1.50 for one year's subscription for the friend whose name I give below. He is showing his love for the truth by giving our literature to his neighbors.

JOHN HANSON.

—, Mo., Sept. 10, 1899.

I have been reading your good paper ever since I became an Adventist, four years ago. I read the good sermons in the REVIEW to our church. They are a real feast to the soul. We live in the northeast part of the State, and have not much preaching, and could not think of doing without your good papers. There is enough gospel truth in each one to save every sinner in the world.

J. T. STITH.

—, IA., Sept. 4, 1899.

I am glad to be able to send in a little for my good old preacher, the REVIEW. I can not live without it.

LUCY SHOWERS.

—, Miss., Sept. 3, 1899.

I inclose a six-months' subscription to the REVIEW, for a brother to whom I have loaned our paper several times. He has grown fond of the paper, and now wishes it sent for six months.

FRANK M. COOK.

—, ALA., Sept. 1, 1899.

It is with a thankful heart that I send you this renewal. Our valuable church paper is a refreshing shower that comes to my friends every week. I would not know how to do without its weekly visits. I hope and pray that the REVIEW will continue to be published as long as probation shall last. I have been trying to get some one to send a new subscription with mine, but I have not yet succeeded.

R. P. HARBIN.

—, IND., Sept. 13, 1899.

We like the REVIEW, and can not do without it. It is pastor, instructor, and teacher, and keeps us up with the message. We think the articles in the REVIEW are timely.

LEWIS YOUNG.

—, CAL., July, —, 1899.

Inclosed find \$1.50, to renew my subscription to the REVIEW, beginning with the number for Aug. 15, 1899. The REVIEW seems more precious every week, and full of messages direct from God to us. May the Holy Spirit continue to guide in the work.

MRS. L. J. ROBERTS.

—, N. Y., July 30, 1899.

I inclose my order for another year's subscription, and I desire to express a word of thankfulness to you for your painstaking efforts to make the REVIEW what it is. I truly appreciate its weekly visits, and my soul is cheered to read of the spread of the blessed gospel of the kingdom.

FLORENCE BOOTH MILLER.

—, MONT., Aug. 1, 1899.

Our publications, and especially the good old REVIEW, are a great help to us.

THOMAS S. EMERY.

—, PA., June 6, 1899.

Inclosed please find \$1.50 for my subscription to the REVIEW. I see that it expires June 27, and I can not possibly do without it, as it is a very welcome visitor at our home.

S. J. BUCK.

—, N. J., Aug. 3, 1899.

Inclosed find check for \$1.50, for renewal of REVIEW subscription. I think the paper gets better every week, and more helpful.

MRS. C. M. CRANE.

DOES THIS MEAN YOU?

Does your subscription expire in March, 1900?

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

John Brown

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

REVIEW AND HERALD.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

	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, and 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.

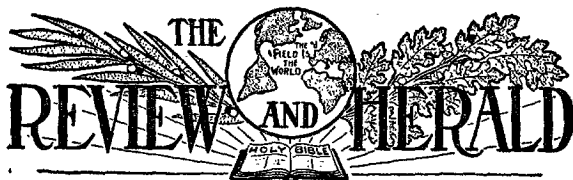
	8	12	6	10	14	20	36
EAST	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.50	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.53	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.35	1.30	3.09	7.51	7.10	5.30
Albion.....	3.50	8.57	1.50	3.30	8.11	7.20	5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.10
Ann Arbor.....	5.55	11.20	3.47	4.58	9.45		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.15	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	6.19		7.40
Boston.....				3.00	9.05		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....							am 12.10
Syracuse.....							pm 12.25
Rochester.....							pm 2.35
Buffalo.....							pm 3.50
Niagara Falls.....							4.32
Falls View.....							5.05
Detroit.....	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	8.15	9.40		2.38	6.45	am 12.30
Battle Creek.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Jackson.....	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		6.05		5.05
Michigan City.....	4.25	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.10

*Daily. †Daily except Sunday.

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

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

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



BATTLE CREEK, MICH., FEBRUARY 27, 1900.

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

If your subscription expires in March, and you did not renew last week, please look for the order-blank that was inclosed in your last week's paper, and send it in with your renewal remittance this week.

OVER two hundred songs and hymns, not in any one, or all, of our books heretofore (so the compiler informs us), are found in "Christ in Song Hymnal." Besides these, the book contains the cream of all other books that our houses have published in the past. Many have asked whether the book is a collection of old or of new music. This is the answer.

SPEAKING of "the good people who attend church and prayer-meeting," the *Outlook* very truly says that "it is largely through their neglect and apathy that social evils flourish." True Christians are "the salt of the earth,"—that which preserves the world socially, as well as every other way; and the power of God, manifested in Christianity, is the only possible means of regenerating society. Had socialism, aided by the ballot, been God's way for mankind to abolish existing social evils, he would not have prescribed for them Christ and Christianity.

THE February number of the *Missionary Review of the World* contains valuable articles on the following interesting subjects: "Dwight L. Moody, the Evangelist," "Chinese Turkestan and Its Inhabitants," "The Educational Problem in Japan," "The Greenland Mission," "What Can Christianity Do for China?" "Somaliland, the Unknown," "German Protestant Foreign Missions," etc. In addition to these will be found, in a separate department, abundant general missionary intelligence from all parts of the world. Price, \$2.50 a year. Funk and Wagnalls Company, New York City.

JUSTICE BREWER, of the United States Supreme Court, in a recent Washington lecture on "The Twentieth Century from Another View," said, among other things: "The present century has been one of denominational rivalry and strife, but the next century will be one of Christian unity. The ancient enemies, Catholicism and Protestantism, are drawing closer together." Soon they will be so close together as to literally fulfill the prediction made by the Spirit of Prophecy over fifteen years ago, that the time would come "when Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power."

MISSIONARIES of real Buddhism are at present establishing missions in this country "for the conversion of Americans to the faith of Buddha," with headquarters in San Francisco. They have already established missions in Hawaii, Malaysia, China, and Corea. In view of all this, the most prominent religious weekly in the country says that "we can not regard Buddhists as merely passive religionists."

UNBELIEF in the Bible, under the names of "higher criticism" and "evolution," is to be seen on every hand, and is a sign of the times easily to be discerned. The following statements by Dr. Josiah Strong, found in the January number of *Social Service*, need no comment: "The old carpenter theory of creation has given place to the theory of evolution. In like manner, these carpenter theories of the reconstruction of society must give place to social evolution."

THE following interesting item was sent to us by Brother T. D. Wallar: Mrs. M. E. Johnson, of the Seventh-day Adventist church of Joplin, Mo., is now in her eightieth year; and is the youngest of eleven children, all of whom are living. Their father, James P. MacAlhanna, is also living, in Aberdeen, Scotland, North Heights, at the age of one hundred and twenty-four years. A short time ago Sister Johnson received a letter from him, in which he told her that he had "done three Scotch miles" the day that he wrote the letter. Sister Johnson has twin sons living who are nearly sixty years old.

EVERY other week we whittle down the REVIEW mailing list to what it ought to be, by cutting off all unrenewed, expired subscriptions. Accordingly, one week we lose, and the next week we gain, subscriptions. However, though February 13 was the regular cutting-off time, we took in three hundred and fifty-eight, and lost only three hundred and forty-six, subscriptions, thus adding twelve to our list. This has happened a few times before during 1899 and 1900. We are glad to say that our mailing list is larger now than it ever was in all the history of the REVIEW. Let each subscriber send us some more new subscriptions.

OF all the innocently verdant journals, the *Independent* certainly takes the lead. It has steadily advocated the cause and sustained the course of imperialism on the part of the government of the United States. It has reproved those who have opposed that course. And now, all at once, while still favoring the thing in principle, the *Independent* exclaims: "If the new meaning of expansion is extension of territory subject to our sovereignty, and contraction of the Constitution and possibilities under it, it would be more properly termed imperialism; and imperialism we do not want, and never supposed we were getting!" But, dear *Independent*, you were told, over and over, that that was what you were getting. Why should you have never supposed that that was what you were getting?

THE *Bay View Magazine* for February is an especially interesting number. Its leading article, "In Russia's Asiatic Empire," is excellently written by one who has passed through Russia. It is beautifully illustrated. Other articles are "Russian Universities," "Russian Girls and Boys at School," "How Russia Amuses Itself," "Rubinstein," "Chopin," etc., etc.

THE London *Daily Chronicle*, speaking in a recent editorial regarding "the Russian designs on the Afghan frontier," says: "Both parties in Parliament have repeatedly asseverated that the very next step—that to Herat—means war. There is no doubt that Russia could take Herat to-morrow if she liked. England would need a month to reach the same objective. The only barrier between Russia and her prey is a moral one."

THE *Interior* observes that "the absence of academic training was a positive advantage to Moody. It shut him up to the study of man and the Bible. He understood the meaning of Scripture because he knew intimately the conditions which it was given to meet, and, conversely, he understood man because he saw him in spiritual light, the penetrating rays of which are not obstructed." Now if only the theological schools would make their academic training to be just this which Moody found, then it would be of some value in the development of Christian workers. The absence of academic training is a positive advantage to any man when it results in shutting him up to the study of man and the Bible, as is here indicated.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900 MARCH 1900						
Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
N. M. 1		F. Q. 8	F. M. 16	L. Q. 24		N. M. 30

SUN SETS

	New Orleans, La. (South)	St. Louis, Mo. (Middle)	Ottawa, Can. (North)
FRIDAY, Mar. 2	6.00	5.54	5.50
SABBATH, " 3	6.00	5.55	5.52
FRIDAY, " 9	6.05	6.01	5.59
SABBATH, " 10	6.05	6.02	6.00
FRIDAY, " 16	6.09	6.08	6.08
SABBATH, " 17	6.10	6.09	6.09
FRIDAY, " 23	6.13	6.15	6.16
SABBATH, " 24	6.14	6.16	6.17
FRIDAY, " 30	6.17	6.21	6.25
SABBATH, " 31	6.18	6.22	6.26