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"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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AFTER.

L. D. SANTEE.

(Chicago, Ill.)

AFTER the sowing comes the glorious reaping,
 After the sadness come harp and song;
 Eternal joy shall banish all our weeping,
 As we mingle with the blood-washed throng.

After the desert comes the land of beauty,
 And Marah's pool's forgot neath Elim's palms;
 After the prayer, the cross, the life of duty,
 Eternity's long, glad thanksgiving psalms.

After time's desert is the land immortal,
 Majestic mountains, smiling valleys green;
 The narrow way leads to the shining portal,
 And life's glad waters with their sparkling sheen.

THE APOSTLE PAUL AND MANUAL LABOR.

MRS. E. G. WHITE.

USEFUL manual labor is a part of the gospel. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should learn a trade. Thus they would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their money foolishly. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must be trained to some craft. This was deemed an indispensable part of their education.

Paul, the great apostle to the Gentiles, learned the trade of tent-making. There were higher and lower branches of tent-making. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tent-making did not bring returns so quickly as some other occupations,

and at times it was only by the strictest economy that Paul could supply his necessities.

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus."

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles.

After the ascension of Christ, the apostles went everywhere preaching the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it.

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila.

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering

brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you,"—because he humbled himself to do mechanical work,—“but being absent am bold toward you. . . . Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed."

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting.

Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God.

By laboring with his hands, Paul was preaching the Word. And he set an example that spoke against the sentiment, then gaining influence, that the work of preaching the gospel excused the minister from mechanical and physical labor. Paul knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands they would become sturdy; their muscles and sinews would become strengthened. Paul recognized physical work as composing a part of the education he was to give. He realized that

his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel.

The apostle states plainly that if a man will not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He who would have every part of the system unclogged by feebleness and disease must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human machinery is to bear its burden.

After leaving Philippi, Paul went to Thessalonica, on the seacoast. The history of his work there is recorded in the first and second chapters of Second Thessalonians. He labored in the gospel, working with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you."

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practices, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, yet he saw that if he was, the influence upon his fellow laborers and those to whom he preached the gospel would not be the best. Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He would not give any an excuse to depreciate the work of the gospel by imputing selfish motives to those who preached the Word. He would not give any an opportunity to hurt the influence of God's servants.

Be glad! Make life a jubilate, not
A dirge. In storm, as in the sunshine, sing!
The clouds hide, in their somber folds, the smile
Of God. Trust, sing, and wait! The mists will turn
To gold; the angry winds be still, and peace
Brood like a gentle spirit o'er thy life.

—Mettie Crane Newton, in *Examiner*.

"Put on thy strength." The church does not know how strong it is. It may have wealth, social prestige, the culture of learning, and the glamour of great names and resplendent traditions, but these are not sources of real strength. If depended upon for support, these will surely fail. The strength of Zion has no earthly source. It is divine. Its strength is Christ; and in proportion as he is adored, exalted, followed, and incarnated in the hearts and lives of men, will the church become strong, aggressive, and able to perform the great mission committed unto it. The strength of the church, therefore, lies in the fidelity of each individual member of it to the Head of the church.—*Christian Advocate*.

• "I AM WITH THEE."

ASA SMITH.
(Battle Creek, Mich.)

Do you sometimes feel aweary
Of the trials of the way?
Do you sometimes look with longing
For the dawning of the day
When the Saviour comes in glory
For his children?

Do you sometimes wish the pathway,
Which you tread with aching feet,
Over stones, 'mong thorns and thistles,
Led through flowers, whose perfume sweet
You might have to cheer you onward
In your journey?

Do the friends in whom you trusted
Spurn you now, and persecute?
Have the ones you love most dearly
Silent grown? Now are they mute,—
Lips that once were ever ready
With their kindness?

Hush, dear soul, thy sad repining;
'T is the way that Jesus leads;
He knows all thy weary longing,
And his heart with pity bleeds
That thou canst not see the blessings
He is giving.

Jesus left a home in glory,
Came unto his own in love;
They refused his gracious offer,
Spurned the Prince of life and love;
And the servant is not greater
Than his Master.

Canst thou not, then, see the blessing
He is giving to thee now?
He knows how to fitly fashion;
To his hand, then, meekly bow,
And he'll make of thee a vessel
Unto honor.

Praise the Lord for trials that drive thee
Closer to the Saviour's side;
Friends and loved ones all may leave thee,
But the blessed Crucified
Says that he will never leave thee
Nor forsake thee.

PEN PICTURES.

WILLIAM P. PEARCE.

"WHAT shall it profit a man, if he shall gain the whole world, and lose his own soul?"
Mark 8 : 36.

Several years ago, in my first pastorate after leaving the theological seminary, I was holding a series of evangelistic services. One evening a tall, elderly, and fairly well-to-do farmer arose as the invitation was given for all who desired to be Christians to rise. He would not commit himself, however, by going to the front, engaging in prayer, or making an acknowledgment as to his lost condition. Last summer the writer visited that same community, preached in that same church, but my farmer friend was not there. He was dead. How did he die?—Ah, he died, like most people, as he lived; and that life was nothing to boast of. From a deacon's wife I learned that when all terrestrial things were receding from his vision, he called his son to his side, and said: "My son, several winters ago, when the little preacher asked all who wished to be Christians to stand up, I stood up. I should have gone further, but I did not, nor have I since. I'm lost! I'm lost!" and with these words breaking from his lips he passed away.

Lost! What an awful word! What scenes are portrayed in our minds when we read of the "Central America" going down into the sea, and all on board perishing; and poor Mungo Park lost in the wilds of Africa; and Sir John Franklin and his men lost in the arctic regions; but can finite minds conceive what

it means for a soul to be lost—lost to God, lost to friends, lost to happiness, lost in hell? lost! lost! lost!

It may be that this incident will be read by one who is a stranger to God. If so, please read the selection of Scripture with which this article begins: "What shall it profit a man, if he gain the whole world, and lose his own soul?" Which means the most, the gain or the loss? Better—

"Take time to be holy, be calm in thy soul;
Each thought and each motive beneath His control—
Thus led by his Spirit to fountains of love,
Thou soon shalt be fitted for service above."

PROFESSION OR POSSESSION—WHICH?

A. L. HOLLENBECK.

To LIVE as if we were under little or no obligation to God, manifesting a greater interest in our own welfare than we do in the welfare of our neighbors, is to break the two great commandments, on which "hang all the law and the prophets,"—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." Matt. 22 : 37-39.

Not to love the Lord with our whole being is to step toward the enemy's ranks; and the slightest movement in that direction marks us as disloyal to the Prince of heaven. And not to love our neighbors as we love ourselves is supremely selfish, and shows that we are servants of the prince of darkness. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6 : 16.

It is hypocrisy to appear to love God supremely and our neighbors as ourselves when we are at heart in rebellion against the government of heaven, and are cherishing feelings of enmity toward our brethren. We may write the letter of the law on the surface of our profession in ever so large a character, yet it is a dead letter, and it will remain so until the spirit of the law goes with it to give it life. It is the religion that comes from the keeping of the spirit of the law that is manifested in the professed follower of Christ when the people can see in him their Redeemer walking among men.

A mere *profession* of the religion of Jesus Christ is far different from the real *possession* of it. One is a bare theory, the other is a real, living experience. The life and character of the nominal professor of Christianity *appears* to many to be what the life and character of the true believer *really is* in the sight of all. The one is false, and bears "nothing but leaves;" the other is genuine, and bears "fruit unto holiness."

Every promise in the Scriptures hangs on the commandments of God. Those who "mind the things of the flesh" are breaking these commandments, and they will lose all; but those who mind "the things of the Spirit" are keeping these precepts, and they will gain all. To the faithful, we would say, in the language of Paul, "God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom. 6 : 17. And to those who are resting on their lees, we would say, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 19, 23. And again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.



IN RUSSIA'S GRASP.

The secret of that "loan" of six million dollars by Russia to Persia is told in the *New York Tribune* of Feb. 11, 1900, by Hon. S. G. W. Benjamin, ex-minister of the United States to Persia. The following paragraphs give the secret; and, as will readily be seen, it is a great one:—

The announcement, which has not been contradicted, that Russia has loaned eleven million rubles to Persia, and secured herself by a mortgage on the customs and a concession to lay railways over that country, seems innocent enough to one who is not familiar with the policy and the intrigues that have led up to this startling measure. Turkey and other countries have hypothecated their customs revenues before this without jeopardizing their political integrity. But the conditions in the present case are altogether different. Russia has been nibbling into the northern and eastern frontiers of Persia for ages, as much by craft, intrigue, and steady pressure as by open war. Nothing has prevented her from making a complete conquest of that country except the jealous watchfulness of England, which was so relaxed when Mr. Gladstone was in power—~~indifferent as he was to England's foreign interests~~—that Russia at that time nearly accomplished her design of changing Persia from a buffer into a frontier state. That Russia has disclosed her hand so unmistakably at this crisis, when England is seriously embarrassed, shows the unsleeping persistence of Muscovite ambition, in spite of her frequent reiterations to the contrary.

It is not likely that the six million dollars and the concession involved in this far-reaching transaction correctly represent the facts. The late Nasr-ed-Deen Shah accumulated large treasures for an Oriental country, and it is unaccountable that they have been squandered in so short a period, and the revenues so reduced by his successor, Muzafar-ed-Deen Shah, who had been for many years accustomed to rule as governor of the great province of Azerbaijan, as to require such sacrifices now. It is more likely that when, as crown prince, he was resident near the Russian frontier, he made a deal with the czar whereby the latter guaranteed the prince possession of the throne against the ambition of the older brother, the Zelee sultan. In return, the prince would agree to hold the scepter as vassal to Russia, said vassalage to be gradually broken to the world as convenient opportunity might occur.

RUSSIA'S OPPORTUNITY.

That opportunity appears to have come now during England's supposed powerlessness to oppose decisive objections and resistance, and the miserable loan of eleven million rubles is thrown out as a blind to Europe. It is probable, also, that when the occasion arrived, some pressure was necessary, and the shah's pride and chagrin were mollified by a quasi loan. That pressure was doubtless aided by such of his counselors and courtiers as were willing to accept Russia's *douceurs* [sweetmeats]. It would not be the first time such corruption

has occurred in Asia, and possibly in Europe, unless history always lies.

Eleven million rubles for Persia, the oldest of existing empires after China,—the land of Cyrus, Darius, Ardashir, Anoorshirvan, Abbass Shah, and Nasr-ed-Deen Shah,—the land of Manee, Firdusi, Omar Khayyam, and Hafiz,—the land that conceived Saracenic architecture, that style which gave birth to the Christian architecture of Europe,—a land which, even in its decadence, includes an area nearly equal to that of Germany and France together,—a land whose possession gives Russia the long-sought key to India! No; this six-million-dollar loan is only a pretext; there is something behind what appears, which is definitely known only to the chief actors in this tremendous national tragi-comedy. . . .

As for Russia, what will she gain in Persia when her dominion becomes fully developed over that country? An acquisition of nearly half a million square miles is of importance even to an empire already holding *more territory than any nation since the foundation of the world*. But this is no mere, ordinary Naboth's vineyard on which she now lays her hands. On the contrary, it is one of the choicest spots of Asia, in the right hands; and, furthermore, it borders on the ocean, where winds and climate are favorable; and that coast has ports, and those ports are almost in hail of India! Verily, the chops of the Russian bear must actually water at the prospect of the morsel which destiny has thrown within his reach while the British lion is fighting for dear life on the African sands. . . .

THE COMING DAY OF RAILROADS.

Of course Russia will cover Persia with a network of railways. They will be good, like most Russian railways. Perhaps American engineers may be employed to lay them, as has already been done in Russia; and such roads will be the making of Persia. . . . As Xenophon's men shouted, "The sea! the sea!" when they reached the long-sought shores of the Euxine, so when at last Russia reaches Mohammerah and Bushire and Bender-Abbas and Bahrein, her legions will shout, "The sea!" and her sailors will give back the glad cry, and Moscow and St. Petersburg will hear and re-echo the song of victory; and it will ring through the halls of Germany and France and Italy, and chiefly England, and even to America across the ocean, and the nations will stop to listen and consider what it means to them, to their arts and trades, to their revenues, their armies, their fleets, their glory, and their future. Well may they pause and consider, for *it will mark an era in the records of time*.

Yes, so intertwined are the interests and destinies of nations in these days that the triumphal march of such a power as the United States, Great Britain, or Russia attracts universal attention; and the hour when Russia builds fleets and gathers armies on the shores of the Indian Ocean *must arouse the apprehension of every power in Christendom*.

RUSSIA'S RESISTLESS MARCH.

Of course, these presumed results of the present turn of affairs in Persia may not follow at once. Naturally, they may take time. If Eng-

land should soon gain the upper hand in South Africa, Russia might temporize, might defer her ultimate triumph. But she would not recede. Russia never does that. She thinks long and carefully; but when she puts her foot down, it only rises to go farther, and the wonder is that the world, and especially the Anglo-Saxons of England and America, have not yet learned to understand these methods of Russia's policy. The Briton and the Yankee have never yet understood the character of the Russian government; have never yet learned that with her, profession and practice rarely go together; that no nation occupies a more isolated position as to Europe, because she is able to do so on account of her geographical position, and since the Crimean War has preferred to do so, and thus, like a man who is unmarried, she can keep all her designs to herself. It is not likely that she takes the French alliance very seriously. It tickles France, and does not hurt Russia.

With the Persian Gulf in her hands, and a littoral reaching almost to India, Russia would bisect the passage between Suez and India. Under altered modern conditions, England has become obliged to depend chiefly on the canal for quick transit to her Eastern possessions, and the real reason why England has seized Egypt—for it amounts to that—is to control Suez, and to have ports south and independently of it, such as Suakim, in order to communicate with India; this reason has also made it of the last importance to her that Russian fleets should not be able to come down from the Black Sea to threaten Suez. She was justified in this policy under the higher law that self-preservation is the right of nations as well as of individuals.

But what comes of this effort to protect Suez if Russia can bisect the road from Suez to Bombay, and send out fleet cruisers to destroy English merchant ships after they have passed Suez safely? To prevent this, England would have to maintain vast fleets along the Russo-Persian coasts, and still would not feel safe; while the railways would bring down armies that could co-operate with the fleets of Russia by approaching India, where the mountain passes are less severe than in the north; and England, between the two, would find herself drawing chronically on her utmost resources. I say chronically because, if occasionally obliged to pause, Russia would busily employ the interval of peace to intrigue with the restless East Indians on her border. . . .

These results, I repeat, will not come at once. Doubtless Russia is busy making the usual explanations to England now. But the greatest step has already been taken, if the statements are correct that Russia is to gridiron Persia with railways, and otherwise control the internal affairs of that country. The rest will follow in due course. England does well to seek the dominion of Africa. On that continent the world's greatest colonizing and civilizing power will make her final stand, and develop there her last colonial efforts for the amelioration of humanity. Then old England can rest from her labors, content that she has accomplished her mighty mission well.

But in proportion as Russia gains in the East Indies, the Christian powers besides England will be forced to look sharply after their own commercial and territorial interests in Asiatic quarters. Nor will the United States, so confiding in the oft-reiterated friendship of Russia, find that friendship of any avail then. It holds good on the part of Russia only so long as American interests do not clash with hers, or so long as we are alert and powerful enough to maintain our rights and demands. That, in a nutshell, is the position of our relations with Russia; and the sooner our exporters and our statesmen in or out of Congress understand it, the less of money, prestige, and blood will it cost us in the end.

"AS GOD."

C. CASTBERG.

THE fourth chapter of Hebrews furnishes, to my mind, one of the strongest arguments in regard to the obligation of Christians to keep the seventh-day Sabbath.

A close perusal of this and the preceding chapter will reveal the fact that Paul speaks of two rests. After reviewing the history of ancient Israel, and showing that their unfaithfulness, their lack of faith, frustrated the plans of God respecting themselves, he says: "For we which have believed do enter into rest." Heb. 4:3.

This rest is an everyday rest. Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. This does not mean cessation from labor, or idleness; but a restful, peaceful state of mind and body, even if the storms of temptation beat upon us, and the waves of unrest surge around us. The true Christian is never idle: he is a working man. Although the work may be hard, and the results seemingly small, still he rests; he rests in faith; he is stayed on the unmovable rock, the word of God; he has a peace "which passeth all understanding." The difference between him and a worldly man is that he has ceased to work. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

Whatever the Christian does, whether it be manual or spiritual work, as it is "God which worketh" in him, his works are the works of God; they are the works that "were finished from the foundation of the world." Heb. 4:3. Read also Eph. 2:8-10. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4:4. We see this grand truth exemplified in the grass and the plants to-day. The work they perform, the fruit they bear, was finished in these words, spoken before God rested on the seventh day: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." Gen. 1:11.

"Seeing therefore it remaineth that some must enter therein [into the rest], and they [the Jews] to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he [God in David] not afterward have spoken of another day." Heb. 4:6-8, margin.

If Israel had been faithful, there is no doubt that God would have led them from victory to victory until the whole earth would have been filled with "the knowledge of the Lord, as the waters cover the sea." This is plainly revealed in the song of Moses and the children of Israel. Christ, their invisible and invincible leader, would have guided them in his strength unto his holy habitation. See Ex. 15:13, 17. But Israel fell short of the mark. Joshua did not give them rest, and God speaks of another day, — another day of salvation, — probation is prolonged. Read, in this connection, Romans 9-11.

"There remaineth therefore [because he has spoken of another day, because probation is prolonged] a keeping of a Sabbath to the people of God." Heb. 4:9, margin. The Greek word *apoleipo*, rendered "remaineth," does not mean something future, but something that is "left" here with us (the word is thus translated in 2 Tim. 4:13, 20). The day of salvation being prolonged, it follows of necessity ("therefore") that a keeping of a Sabbath is left to the people of God. "For he that is entered into his rest," he has come to Jesus

and has received his rest, "he also rests from his own works, as God from his." Heb. 4:10, Norwegian translation.

The one who has entered into his rest, and whose works are all done in the Lord, rests from his own works, "AS God did from his." But on what day did God rest from his works? — On the seventh day. Verse 4. To rest, then, as God rested, he must rest on the seventh day. No other day can be a rest day; for the only day on which God rested was the seventh day. And only the one who has entered into his rest can really and truly enjoy the Sabbath rest; for his works "are wrought in God." John 3:21.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

"IF I CAN LIVE."

If I can live

To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend

A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,

Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 't will be well

If on that day of days the angels tell
Of me, She did her best for one of Thine.

— Helen Hunt Jackson.

SHE FOUND OUT.

J. F. BALLENGER.

THE following little episode is reported to have taken place in one of our public schools a short time ago. Two little boys, aged about five years, came to our meeting, and heard Elder Simpson speak on the change of the Sabbath. On their way home after meeting, they got into a discussion on the Sabbath question. Next day at school when they were called into the class, the following questions and answers were given: —

Teacher. — What is an argument?

Eddie Smith. — I know. Willie Jones and I had one last night.

T. — Well, what was it?

E. — Willie said that Saturday was Sunday.

Willie. — I did n't say any such thing.

E. — What did you say, then?

W. — I said that Saturday is the Sabbath, and it is, too.

T. — That is a pretty big question for two little boys to get into an argument about. Great and learned men disagree on that subject.

W. — Well, I don't see why they should: the Bible tells us plainly enough which is the right day to keep.

T. — That will do; you may take your seats.

This reminds me of a ministerial convention held in a certain town some time ago. The ministers were having a warm discussion over a theological question that came before the meeting. A learned clergyman arose and said: "Brethren, I believe that in our efforts to make a display of our talents, we often shoot far above the plain simple truth. I sometimes think that if we would submit many of these disputed questions to our children, letting them take the Bible and read it, and decide the question for us in their childlike simplicity, we would be more likely to arrive at the truth than we are with our boasted learning."

That is true, and especially so in regard to the Sabbath question. "And a little child shall lead them."

"BUT IF NOT."

The King's Messenger.

THERE is in the third chapter of the book of Daniel a marvelously beautiful picture of simple faith in God. Its exquisite beauty lies in its wondrous blending of lights and shades, which brings out forcefully the negative, as well as the positive, side of faith.

Three Hebrews are asked to pay homage to a king, whose captives they are, by an act of heathen idol worship. They are men of heart convictions and strong characters; they love God so intensely that they can not conceive of such a thing as duplicity in worship. They are humble-minded men, readily taking any place of service and faithfully executing any work with all due honor to the king, but worship they can give to none but God.

Their refusal is maliciously reported to the king, being construed as disloyalty, and they themselves are brought into his raging and furious presence. They are threatened by the king with matters of earthly gain and loss, as is still the way of human nature seeking selfish ends. Another opportunity will be given, and a "burning fiery furnace" awaits their refusal; "and who is that God," asks the arrogant monarch, "that shall deliver you out of my hands?"

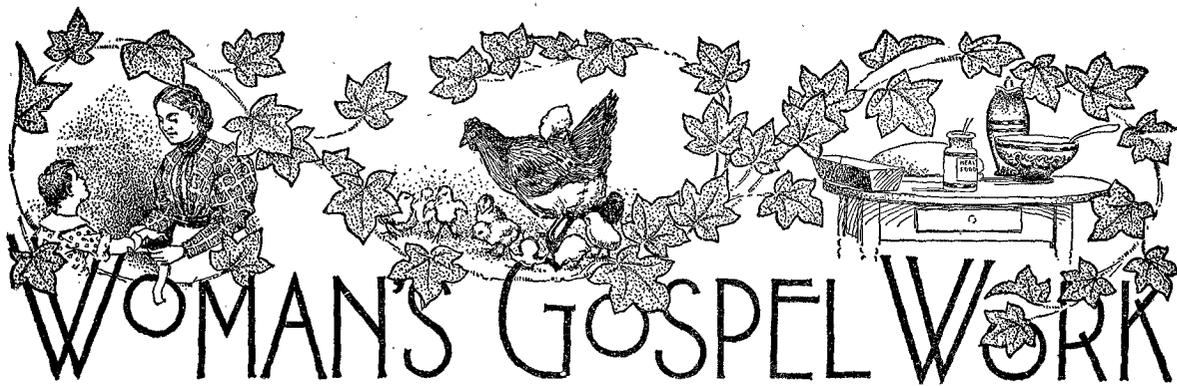
An almost breathless admiration possesses us as we read the reply: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Positive and strong faith that, declared in a spirit of humble daring.

But faith goes further, and is not only strong but beautiful in its personal clinging to God. These men could trust for deliverance; but their faith was broader, and knew something that might be better than deliverance. Spirit-taught were they, for the Holy Spirit, if allowed to keep control, develops a faith that counts deliverance good if God gives it; but finds the better thing in trusting and obeying him if he does not grant deliverance.

It is sweeter and better to true and mature faith to be right with God than to have any deliverance from his hand. So felt the three Hebrews, and the sublime negative of their faith sounded forth in those three small words — "But if not." If deliverance came, that haughty king and his heathen subjects should see their God and his power, and they would rejoice; for they knew he was "able to deliver." "But if not;" if their God did not choose to thus show himself; if he should not count this a wise occasion for a mighty deliverance, then they would still take the path of lesser glory before men, and feel assured of greater glory before him. Spirit-filled and Spirit-taught men are ever so. There is a sublime audacity to the faith which he imparts, and he trains it for occasion.

It is not simply a faith that is willing to lose all, it is a faith that has nothing to lose, and counts everything gain that can possibly come, while it presses unwaveringly and uncompromisingly forward, true in word and act to its conception of God and his will. If they could do the will of God and be delivered from the hand of the king, they would rejoice. They were not absolutely sure of both, though their confidence covered both, but they could and would do the will of God. They knew him, his will was clear; there was nothing else of vast importance.

"THE word of God reveals his character."



"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.

SAVED BY FAMILIES.

As THE time for the camp-meeting approached, the child began to make arrangements to go. Her father, in desperation, told her that he would lock her up before she should go with those people. But the mother, an invalid, interposed. She felt that this would not mend matters, and decided that she would herself go with the child and take care of her. Her husband remonstrated, saying that she was not able; but the mother, sure that she was able to do anything that would save her child from disgrace, insisted that she should go and take care of her, and by this means win her back to her old-time obedience. The father at last consented, stipulating that they should both return on the last Friday morning of the meeting. Delighted at the prospect of her mother's attendance at the meeting, and filled with the hope that she might "see the truth," the child readily agreed to return at the specified time.

I should probably never have known anything about these events but for the fact that on Thursday the girl announced to her mother that she must remain until after Sunday; for she must be baptized. Then there transpired a condition that led one of the brethren to ask me if I would see what I could do for a certain mother and daughter on the grounds, who had consented to come to me for counsel, and abide by the advice given. I, of course consented, and so was brought into the controversy, all unconscious of what was involved in it.

The mother came first alone to my tent. Her salutation was after this manner: "You people believe in keeping the commandments of God and the faith of Jesus, I understand?"

"We do, most certainly," I said.

"Well, then," she demanded, "how can you take a child out of her home and teach her to disobey her parents while pretending to get her to keep the Sabbath?"

"What do you mean?" was my astonished reply.

Then the facts, hard and cold as ice, were rained upon me. I "took them with salt," considering the mother's evident anger, until I had time to investigate. This I did as soon as possible, and found that without question she had the law of God on her side.

The opposition that I encountered in prosecuting this investigation was of a nature that constrained me to go to some of our leading brethren with a question that had arisen before me in ugly proportions.

"I wish to know," I said, "if our people are supposed to be warranted in influencing children to disobey their parents for any cause; for if they are, I am not with them."

Asked to explain, I told all I knew of the circumstances, and was fully reassured. "Go ahead, straighten out this tangle, and we will stand by you," was the comforting word with which I was sent away from the minister's tent.

The only thing for me to do was to open up to that mother and daughter those principles that make for righteousness, and to which both parent and child must answer; and I had the satisfaction of seeing confidence expressed in the face of the mother, and conviction in that of the daughter, who arose with a cry of confession, and threw her arms about her mother's neck.

At this I slipped out, leaving them alone. I did not see them again together, but later, as I was walking across the camp-ground, the girl came running toward me, and expressed her gratitude to God for the light that had come to her, and said, "Mamma sees everything differently, too. She says that she will stay over Sunday if I wish her to; but I think we had better go home to-morrow, just as papa said, unless we can get his permission to stay."

I had not thought to report this, which happened many months ago, but I find that the case is not an isolated one; that there is need of some utterance against such a perversion of the truth as led to this mischief.

For some reason we have a reputation of dividing families, from which we should clear ourselves by letting the light that is in us have an opportunity to shine upon the domestic problem. God has no use for divided families. His plan is to save his people by families; and a child who has been converted to the Sabbath can give no better testimony to its truth than to pay still greater honor to her parents, even if she must live the truth alone and unaided to do so.

The world needs to know just what "the commandments of God and the faith of Jesus" do really mean to us as a people; and we all need to remember that God has so bound himself up in one bundle with the family that no one can touch it anywhere without touching him.

I am reminded again that many will feel like quoting Luke 21:16 and Mark 13:12 at this point; and so I will again say that division has a necessary part in the gospel plan; for every man must be so separated from every other that he shall stand alone with God. But it is the office of *the Word*, which is the sword of the Spirit, to make that separation. Division *by the Word* is the first step toward that quickening which makes the unity of the Spirit possible. It is the beginning of that healing process by which harmony may become possible to a disjointed family life. Division by the word *of men* is like a blow on flesh and bone, which can only bruise and break. When God divides, it is a clean cut, capable of healing. It is our part to give a good, sound, living testimony to *the Word of life*, and leave God to perform whatever of addition, subtraction, multiplication, and division may be necessary in making up his sum total.

S. M. I. H.

"THE followers of Christ have one leading object in view, one great work,—the salvation of their fellow men."

EXTRACTS FROM CORRESPONDENCE.

A YEAR ago my husband, although a member of the church, had little interest in anything religious. I observed the noontide hour of prayer, as he had ceased to care. The children and myself observed it openly the same as morning and evening worship, and now, although there is not entire consecration to the Lord in all things, yet he is more kind to me, and testifies to God's goodness, and reads our papers.

That note in the REVIEW AND HERALD concerning the keeping of a post-office is good. I can testify that one can keep the Sabbath, and the post-office, too. We are in charge of the post-office in this place. My husband is the postmaster, and I am the assistant. No one bothers us on the Sabbath. In the beginning we said that if we could not manage the post-office and be unmolested on the Sabbath, we would not enter the business at all. All respect us, and we are not bothered in the least. We believe this is one way to let our light shine.

The following is quoted from a letter written by a sister in New York:—

There are two classes of women I am looking for. I want a woman to do general housework, a strong Christian girl, who can do hygienic cooking, and whom I could trust with the care of baby when I go out,—one who can live out the truth attractively in a neighborhood where I am alone. She would receive good wages.

I also want a woman or homeless girl who can sew and assist with baby or light housework, or be generally useful, who would be glad of a good home. Is there not some one who would do this for a home? Of course I would keep her in clothes.

If any wish to correspond with this sister concerning these positions, the name and address will be gladly given. Address Office of Woman's Gospel Work, 271 W. Main St., Battle Creek, Mich.

A question is raised in a certain locality by one of our sisters, who had, before she came into the faith with us, been surrounded with all elegance, after the fashion of the world, and had a choice collection of art productions. The question that is raised is concerning the propriety of such things being in the possession of Seventh-day Adventists. In a personal letter she has brought the matter to my notice, asking me to vindicate her position, which is that a love for, and appreciation of, these things is a mark of culture, and should be cultivated. I will not quote from her letter, but from my answer, as I wish to express what I believe to be the only true principle upon which to judge of this question of art, especially the nude, as this is at present, and will become more and more, a live question for our young people especially, to meet.

Nothing in the world but sin should horrify anyone who knows the truth of God. A failure on the part of persons to appreciate art should not produce any such sensations or anxieties in us who know that the Lord is soon coming. The need of the hour is not the cultivation of art, but of character, along the lines which will bring us into harmony with the Spirit of God. Since it is revealed to us in the word of God that, when man sinned, God considered that the human body should no longer be publicly exposed, and himself made a covering for it, I believe that we are to keep the body covered, and to frown upon every attempt to bring the details of the human figure to public notice, even in painting or sculpture. Outlines may be used with perfect propriety when they are for the purpose of necessary instruction; but I believe that anything in art that exposes any part of the distinctively sexual portions of the human figure to public gaze, is calculated to cultivate that which is coarse instead of refining. It is the study of nature instead of art,—the study of God in nature,—and the washing and regenerating of the Holy Spirit, that produces genuine refinement.

A good many years ago the Woman's Christian Temperance Union took a position against the nude in art; and we have had reason to do this. In this organization are some of the most cultivated women of the nation,—those who have, in answer to earnest conviction, put away everything from their homes which was of that nature. Some had homes that were richly decorated with that which the world considers the choicest productions of art; but they sacrificed them on the conviction that these were all of the devil of impurity. I believe more and more that this is so. However it might have been in former ages of the world's history, it is certainly true now that the people of God should take a position squarely against everything of that sort; for we are in a very corrupt age, and the atmosphere is full of vileness. It is like the locust, which can feed upon anything, from bud and blossom in the garden to the posts of the house, or the woodwork of the machinery with which the farm is cultivated.

S. M. I. H.



SPEECH.

TALK happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You can not charm, nor interest, nor please
By harping on that minor chord, disease.
Say you *are* well, or all is well with you;
And God shall hear your words, and make them true.

—Ella Wheeler Wilcox.

THE SUCCESSFUL CULTIVATION OF
DISEASE.

DAVID PAULSON.

LAST year four and one-half times as many persons died of tuberculosis as were carried off by scarlet fever, smallpox, diphtheria, and typhoid fever combined. There are to-day one million two hundred thousand cases of tuberculosis in the United States; and about five hundred persons die from this disease in the United States every twenty-four hours. Tuberculosis claims, in this country, one third of all the deaths between the ages of fifteen and sixty.

What does that mean? It was not so a few years ago. It is not because the climate has greatly changed; for we have as good a climate as God has given any people. Fifty years ago in Great Britain, in every one hundred and twenty-seven deaths one was due to cancer, and last year, in every twenty-two deaths one was due to cancer. Dr. Williams says that the increase of cancer has exactly kept pace with the increase in the use of meat; and that there is an average of one hundred and thirty-two pounds of meat per capita eaten every year in Great Britain: this is one of the factors that prepare the way for cancer. Dr. Roswell Park, an eminent surgeon in Buffalo, who has the last few years been investigating this subject, says that if cancer were to increase the next ten years as rapidly as it has during the last ten, it would carry away more victims than does tuberculosis.

Now in reference to insanity: In the public insane asylums of New York City there are about twenty thousand insane persons, and probably as many more are cared for in private institutions and at home. Such a state of things could not have been found fifty years ago. During this time the number of these cases in proportion to the population has increased three hundred per cent.

I am aware that there are many doctors who are anxious to close their eyes to this fact. I am also aware that there are many theologians who do not like to accept such statements as these; for they do not harmonize with their theories. But the true physician of to-day—

the man who loves humanity—will not close his eyes to these truths, but will earnestly seek to find out the *cause* of this state of things.

To consider a few of the different ways in which a plant may be killed, will serve to illustrate, in a simple way, the causes of many diseases: one of them is lack of air; another is lack of sunshine. All can recall homes where the parlor window curtains were all pulled down, because the mistress of the house wished to preserve the color of her carpets and upholstered furniture. And as she preserved these, the color left her children's cheeks in consequence of their being deprived of the proper amount of light and sunshine; meanwhile, she was trying to save money to purchase medicines, with the idea of putting some iron into the blood of her children.

This illustrates a principle. People do not appreciate the fact that there is healing power in sunshine; and that the same power that puts color into the grass paints the hue of health on our cheeks. Again, the plant will not prosper without water: it must have air, sunshine, and water. Sometimes a man will say, "I have given up tobacco, but I do not get well: why do I not get well?" Simply because he goes right on violating *other* laws of health, eating between meals, etc.

There is a passage of Scripture that says that if we are guilty of violating one point of the law, then we are guilty of all. If a plant is deprived of water, it will die all the quicker if you give it sunshine. A person sometimes rides a hobby in following up one thing in health reform. For instance, he takes exercises, and neglects everything else. His exercise only deforms him, because he does not obey the other principles of health. We must induce people to comply with all the simple requirements of human need.

Another thing plants need is good soil. If you should scrape up a lot of gravel and put it around a plant, it would not thrive. I am confident that if children knew half as much about what they ought to put into their stomachs as they do about the specific gravity of the Dead Sea, or some other sea, or the height of Pikes Peak, more than one half their diseases would disappear.

There is another way of getting disease, which we can not very well illustrate by the plant, and that is by wearing improper clothing—clothing that cramps and pulls the body out of shape. Instead of the clothes being made to fit the body, the body is made to fit the clothes, so that a person grows up in them, like a cucumber in a bottle. The body takes the shape of the dress, and becomes maimed and deformed.

There are many factors that contribute to the tearing down of the race, but nine tenths of the causes that produce invalids are among some of these things to which attention has here been directed. It is a sad fact that persons who have brain enough to enable them to build up a colossal fortune and erect grand buildings have ruined their health because they do not know what to eat.

These principles ought to be the A B C in every school. In writing a grammar, for instance, in selecting sentences for parsing, instead of such a sentence as, "The day was dark and dreary,"—"day" is the subject, and "was

dark and dreary" is the predicate, etc.—take such sentences as, "The children were sick,"—"children" is the subject, and "were sick" is the predicate. "What made them sick?"—"They ate embalmed beef," etc. Every sentence should teach something in reference to the human body and its needs. The arithmetic ought to be full of such sentences as these: "There are five digestive fluids and five digestive organs,—two times five are ten. And there are five digestive food elements,—three times five are fifteen." This sort of teaching should be woven into the child's education until he sees these truths before him, behind him, and on every side. He would not then grow up not knowing the difference between toasted bread and bread that is not toasted. A woman once told me that it had been worth hundreds of dollars to her merely to learn that difference. It certainly is better to let the cook stove do part of the digestive work, and thus save nervous energy for some other work, than to use it all up in the work of digestion.

Just as disease is cultivated by the continual violation of these principles of living, so health is cultivated by constant adherence to the same. There are only a few ways of becoming sick, and there are just about as many ways of getting well. People have headache and other troubles; but the cause of these troubles is generally found to be because of corruption in the stomach.

AND THEY "WENT AND TOLD JESUS."

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

THOSE sorrowing disciples had the privilege of going and telling Jesus about their grief. Blessed privilege! How is it with you? Have you gone and told Jesus all about that trial which is so grievous to bear? Have you taken it to Jesus, and laid it at his feet?

We are so prone to hug our sorrows to our bosom: we hate to part with them. We forget to go and tell Jesus, who alone can help us in the dark and trying hour. True, the sympathy of an earthly friend is sweet; yet such have been known to betray trust; but Jesus, never. Whatever we tell Jesus, he never reveals. Then fear not to trust him. In our daily life there are many small perplexities that try us sorely. Tell them to Jesus.

Discouraged wife and mother, have you gone and told Jesus all about your discouragements? If not, go at once and tell him. You will find it blessed to go to the Master with every care, every trial; for "Jesus knows how to steal the bitter from life's woes." Learn to cast *all* care upon Jesus. Few learn to do this. We seem afraid to trust our cares with him. We groan beneath our heavy burdens, and fail to accept the blessed invitation to enter into rest. Oh, that we might learn to tell *all* to Jesus! Then there would come a sweet peace into the aching heart; strength to the weary feet; and the tired arms would grow strong in loving service to others. If each one would tell his temptations to Jesus, instead of to some earthly friend, how much better it would be!

"Tell Jesus everything,
To him thy sorrows bring;
He'll take away thy burden,
And make thy heart to sing.
O blessed trust! O blessed song!
Tell Jesus everything:
No love of sin, no love of wrong,
When all to him we bring."

REPORTS of the season's sugar crop in the Hawaiian Islands give the total product as 228,807 tons.

"Now," said an English schoolmaster, as he displayed a bright five-shilling piece between the tips of his finger and thumb, "the first boy or girl that puts a riddle to me which I can not answer will receive this as a gift. Any more?" he asked as soon as silence was restored, and no one had claimed the coin. "Yes, sir," sang out a little fellow from the farther end of the room. "Why am I like the Prince of Wales?"

"The Prince of Wales?" said the master, thoughtfully. "The Prince of Wales?" he repeated to himself. "Really, Johnny, I see no resemblance in you; I'll give it up."

"Because," cried the lad, joyfully, "I'm waiting for the crown."

DURING the month of November, 1899, 26,460 immigrants arrived in New York City.



BEREAN LIBRARY STUDY.

(March 11-17.)

We now enter upon the study of a prophetic chapter, which begins at the time in which Daniel lived, and points out the history of the world straight through to the events that immediately precede the coming of Christ. This prophecy leads up to events that are yet unfulfilled, but which the present generation will see come to pass; and it is of the utmost importance that those who perhaps understand the general import of what is here revealed, should study carefully each detail of the prophecy, that their own faith may be strengthened, and that they may help others to hear and believe. A little patient perseverance will enable each one to trace, step by step, each fulfillment of the prophetic word.

Lesson 15.

Dan. 11:1-13; "Thoughts on Daniel," pages 222-230.

1. Review the circumstances under which the prophecy of Daniel 11 was given.
2. To what events in the history of Persia does verse 2 refer?
3. Cite the historical fulfillment of each expression in verse 3.
4. Fix thoroughly in mind the different divisions of Grecia, and their locations with respect to Palestine. Clearly identify the powers called in the prophecy the king of the north and the king of the south.
5. Notice carefully each detail of the prophecy in verses 5-9, and the corresponding history.
6. How did the sons of the king of the north continue the warfare begun by their father?
7. Describe the further conflict between the king of the north and the king of the south, by tracing the history of Antiochus Magnus, of Syria, and Ptolemy Philopater, of Egypt.

Review Topics.

1. Review the different circumstances attending the giving and the interpreting of each of Daniel's prophecies.
2. What portion of this lesson has been revealed in previous prophecies?
3. Give a brief but connected outline of the fulfillment of the prophecy of the lesson.
4. If possible, have a map drawn of the countries mentioned, and locate each division of territory mentioned.

MARCH STUDY OF THE FIELD: PART II.

"Historical and Political China."

(Text-book, March Magazine.)

THE lesson for the next two weeks will be upon China, but that is so mighty an empire, and so important a missionary field, that we are sure the members of the Missionary Reading Circle will not regret having spent the time required to master a few of the points brought out in Professor Howell's article.

1. Whence came the Chinese, as indicated by their own records and recent research? Give some evidences tending to establish an intimate relationship between the Chaldeans and the Chinese.
2. How does Chinese mythology account for the formation of the world?
3. What did the "Napoleon of China" accomplish, and when did he live?
4. When was the golden age of China, and what missionary people did the emperor receive during that period?
5. What is remarkable about the empire of Kublai Khan?
6. Name the dynasties of modern China. Under what four conditions did the Ming dynasty give place to the present Tartar, or Manchu, rulers?

COLLEGE VIEW, NEB.

MARY I. REEDER.

We had the village canvassed to see that all were provided with the material with which to begin work, and most of our people were interested. The town is divided into seven prayer-meeting districts, and it was recommended that members of each district take up the study of the lesson once a week together, at a time most convenient for them. This would more properly be called a district review of the lesson. It was also recommended that there be no afternoon services on Sabbath, and that the time be devoted to the study of the lesson in the home. Each third Sabbath afternoon is to be given to a general review of all the work done, and this will be held at the church.

January 13 we had our first general review. We met in divisions the same as in Sabbath-school. Great interest was manifested in all departments. I never saw primary children more intensely interested in any subject. The juniors had not given much thought to the lessons, some hardly knowing what was meant by Berean lessons; nevertheless, they were interested, and doubtless another general review will find them much better prepared. We are much encouraged, and believe that no one thing could be so conducive to good results as the Berean Reading Circle.

The study of the field is taken up each Tuesday evening in our missionary society, and the interest is much enhanced thereby.

"UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL BE MUCH REQUIRED."

T. E. BOWEN.

ACCOUNTABILITY attaches to light bestowed. Upon whom God bestows many spiritual blessings, of them he has a right to expect corresponding returns. Most persons are willing to accept the blessings and bounties of heaven. But the difficulty lies in returning to the Giver that true heart-service he has a right to expect. Upon our loved ones in the home we bestow much love and affection, and how quickly we notice any omission in these mutual kindnesses.

Our denominational sin lies at this point—a failure to dispense to the world the light given us. In 1896 were published these words:

"God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. *Here is our great sin. We are years behind.*" Again, in a Special Testimony sent to New York in 1886, we find these words: "God will work for us just in accordance with our faith. At the *slow rate* our people in many States are working, it would take a temporal millennium to warn the world." Our sin is in being behind,—years *behind*,—and in going at a *slow rate*.

But a change has come. We have reached a crisis in our missionary work. Activity is taking the place of inactivity. God is setting in operation simple methods by which all may become efficient laborers. "The very simplest modes of work should be devised, and set in operation among the churches." This is being done. Our Reading Circle work is very simple, and yet, under God, will result in arousing many to "regard their do-nothing position as a sinful neglect to use the talents which God has given them." The blood of souls will be upon our garments in the awful and fast-approaching day of God if we fail now, just now, in doing our individual and Heaven-appointed personal work for souls.

But to engage in this personal work for souls requires heart preparation. Before Isaiah heard the voice of God asking, "Whom shall I send, and who will go for us?" before he said, "Behold me [margin]; send me," a holy seraphim had touched his lips with a live coal from off the altar, taking away his iniquity, and purging his sin. Before we can point sinners to Christ, we must know the power of the Christ-life to take away, and keep from, sin. Before we can rescue those who are drifting with the tide, we must be anchored to the throne of God—to the Rock Christ Jesus. Ponder this searching statement: "There is plenty animal machinery [institutions, methods, and even workers of the kind] at work. Christ in truth is *advocated*, but is not *represented*; and for this reason the truth is dishonored by the very ones who advocate it." Three hundred, with Gideon, rescued Israel from the Midianites; Jonathan and his armor-bearer started another deliverance; Daniel, by standing alone for God, caused kings to tremble before the word of the Lord; whole cities were stirred at the presence of one or two Spirit-filled men during the former rain, and it is for such men as these that God is now looking. Shall he look in vain? Let us cease simply *advocating* truth, and let us *represent* it, by *being it*. "Angels who minister to those who shall be heirs of salvation, are saying, to every true saint, There is work for you to do. 'Go, stand and speak . . . to the people all the words of this life.' If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go."

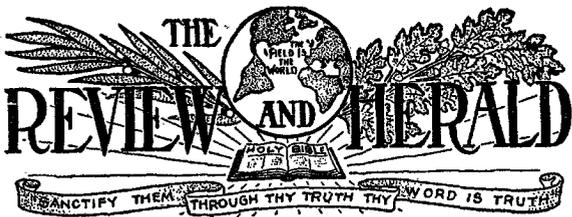
Let us study carefully the message of truth by which the world is to be saved, and the field, white for harvest, to which it is to go, and then commit ourselves, as did Isaiah of old, fully to God to be used until the end shall come. "Behold me; send me."

HOW THEY LIKE IT.

A GENERAL worker writes:—

People here are taking hold of the work of the Reading Circle, and there seems to be a good interest. I feel confident that this will be the means of reviving the spiritual interest in our churches everywhere, and when that interest is once revived, the revival of the missionary spirit is inevitable.

"Life is a great bundle of little things."



BATTLE CREEK, MICH., MARCH 6, 1900.

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THE THIRD ANGEL'S MESSAGE.

What Is It as to Babylon the Daughters?

SO LONG as a person walks in the light of God, loves and accepts the truth of God, however that truth may come to him, so long the presence and the power of God will accompany him, and he will have influence with men. The abiding presence and power of God is the only true source of legitimate power and influence with men. When Jacob knew that he had no strength against Esau, who was coming with four hundred armed men, he earnestly sought God all night, until the break of day; and when the angel exclaimed, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 26-28.

Thus the abiding presence and power of God is the only true source of legitimate power and influence with men. And continuing to walk in advancing light, the receiving of additional truth, is the only true means of having this abiding presence and power of God; because this is the only way of faith: and faith is the only means of God's dwelling with us, or we with him. Therefore, in the nature of things, whenever advance light or additional truth is rejected, the power and presence of God are lost; and, in this, the true source of legitimate power and influence with men is lost. And whenever this is so, whether in the case of an individual or of a church, this loss is discerned by that individual or church: and then resort is invariably had to inventions of their own, to external and worldly means, to secure power and influence with men.

In all the instances in all this course of history, from the apostles' days until now, whenever a church has refused to walk in the advancing light, has refused to receive additional truth, she has separated from the presence and power of God, and then has invariably resorted to inventions of her own, and to external and worldly means of securing power and influence with men. And since 1840-44 it has been, and is, so with this church in the United States. She rejected the message of God; and so separated herself from the presence and power of God, and thus lost power and influence with men.

But power belongs to the church of God. That is settled: it is the power of God. And power she will have: power she must have, or perish. But it is only the power of God that can keep her alive. By any other power, however great it may be, she will surely perish. The power of God, as manifested in the true gospel of Christ, draws men; for it is written: "I, if I be lifted up from the earth, will draw all men unto me." And, in the nature of things, when the church has rejected the drawing power of the everlasting gospel of the crucified Christ, she is compelled to resort to other means of drawing men. And when she resorts to other means to draw men, again, in the nature of things, she draws them not unto Christ, but unto herself: there is a "falling away": she exalts herself, in the place of God, and draws disciples to herself.

Everybody knows that the Protestant churches in the United States have followed this very course. Beginning with strawberry festivals in summer, and oyster suppers in winter, they have passed through

the successive stages of "grab-bags," "fish-ponds," "kissing bees," "auction sales," "ring-cakes," "crazy suppers," lotteries, raffles, etc., etc., etc. All this is too notorious to need any sort of proof.

And this bad gradation, from the milder to the more intense sort, is all perfectly logical, because when the churches had resorted to such means of drawing the crowd and "influencing the masses," the milder forms of entertainment soon grew stale. And these having lost their drawing power, other and more novel devices had to be invented. As these, in turn, grew stale and lost their power to draw, still others had to be invented. And at last they were brought to their wits' end for any such resources.

But there was one source of power and influence with men that still had not been touched: that was — the state. And true to the logic of the case, and true to the whole course of history, this power of the state was at last not simply invoked, but under threats of political perdition to legislators, and "bull-dozing their congressional representatives," they actually seized the power of the United States government, and since have boasted that they hold the government of the United States in their hands. And by their own statements and the acknowledgment of the leading statesmen of the nation, the power of the state and the influence of the law are the only power and influence depended upon by the church to control the masses, even of her own membership.

And thus these churches have run the whole course, after the example of Babylon the great, the mother; and, by rejecting truth, separating from their Lord, and joining themselves to the kings of the earth, they have made themselves true daughters of "Babylon the great, the mother of harlots and abominations of the earth."

Thus the rejection of the first of the three angels' messages of Revelation 14, resulted in the "falling away" from the truth, and the formation of Babylon the daughters. And, therefore, the second message became due to the world, and must be given: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

And as the first "falling away," which resulted in Babylon the mother, ended in the formation of "the beast," so this latter falling away, which results in Babylon the daughters, ends in the formation of "the image of the beast." And this necessitates the third of the three angels' messages, — the great and mighty Third Angel's Message, — which follows the first two, "saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14: 9, 10.

Such is the philosophy, and such the course of the things that are the cause of the Third Angel's Message being given in the world. And thus we are brought to the time of the Third Angel's Message, and to the condition of things which demands that that message shall be given. And, therefore, we are brought to the consideration of the Third Angel's Message itself, as it has to do with "the beast and his image."

In a speech in Philadelphia, February 22, the Chinese Minister to the United States gave some wise and timely advice to Americans who think of trading in China. And this advice is just as wise and timely and good for missionaries as it is for traders. Here it is: —

One of the first requisites toward maintaining proper relations with the Orientals, therefore, is to understand their ideas, and to judge them, not by your standard, but by theirs. This is as applicable to commercial and social intercourse as to diplomatic and international affairs. Let me give a common illustration: In China, when a gentleman meets another for the first time, it is usual for both to ask each other's age, and other personal questions. It would be a mistake to regard such conduct as rude and insulting, as would be the case in this country. The asking of such questions shows the interest of the questioner in his new acquaintance, and is done with the best of intentions; therefore, it should be considered no more an insult than an inquiry after one's health. A per-

fectly innocent act can be easily misinterpreted to be a wrongful act. To do justice to an Oriental, you should not judge his action by what you would naturally think of it, but ascertain his motive for the act, and judge him by his own standard.

THE "RETURN OF THE JEWS."

In view of the fact that "there is no difference between the Jew and the Greek;" and that disregard of the law of God turns circumcision into uncircumcision, a Jew into a Gentile; while observance of the law of God turns uncircumcision into circumcision, a Gentile into a true Jew, the Scripture very appropriately asks the questions: "What advantage then hath the Jew? or what profit is there of circumcision?"

And although there is advantage, yet it is in no wise of a sort that calls for any return of the Jews, just because they are Jews — Jews after the flesh. The Scripture answers these questions; but in the answers to the questions, it is nowhere given as one of the advantages which the Jew has that he should return to Palestine.

Though there is much advantage, every way, yet the chief of all the advantages that ever were to the Jews for any cause, is "that unto them were committed the oracles of God." And even these oracles were committed to them, not for their sakes but for the fathers' sakes, that God might fulfill the promise made to the fathers. And the promise made to the fathers was not because of any personal favor that God would show to them; but was altogether because of the character that they had developed through faith in God. And these oracles were committed to them that they, in turn, might convey to all nations of the Gentiles the knowledge of God as revealed in those oracles. And when, instead of doing so, those people abused those oracles, they became even worse than the heathen who had not had the great light that had been given to them.

So, then, neither were the oracles committed to them because they were better than other people, nor did the mere committing of the oracles to them make them better than others; for, in view of the fact of this chief advantage "that unto them were committed the oracles of God," it is written: "What then? are we [the Jews] better than they [the Gentiles]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: 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. . . .

"Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3: 9-30.

Thus again it is demonstrated by the argument of the plain word of God that faith — faith, the faith of Jesus Christ — is the only way for any return of

either Jew or Gentile, and is the one only way for both alike. And this faith is equally within the reach of Jew and Gentile wherever they may be. It can not be had any more certainly in Palestine than in any other country: and for the simple reason that it is not found in a place, but only in a *Person*—the person of Jesus Christ. And through the blessed administration of the eternal Spirit, this Person is now accessible to all people in all places alike.

And through-him both Jew and Gentile have access by the one Spirit unto the Father; all are the children of God by faith in Christ Jesus; and there, "there is neither Jew nor Greek;" for *whosoever* is Christ's is "Abraham's seed," and an heir "according to the promise" made of God to Abraham.

And *this* is the return, and the only true return, of the Jews to their own land; for the land that God swore to Abraham to give to him and to his seed is the only land that truly belongs to the Jews; and this belongs only to true Jews, the true seed of Abraham, who are such only by faith in Christ.

STUDIES IN GALATIANS.

Gal. 3:19.

"WHEREFORE then serveth the law? It was added because of transgressions, . . . and it was ordained by angels in the hand of a mediator."

This statement in Gal. 3:19 is identical in substance with that by Stephen in his last words to the Sanhedrin, as they were about to stone him to death, when he said: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." Acts 7:52, 53.

This expression by Stephen, that the law was received "by the disposition of angels," and the expression in Gal. 3:19, that the law "was ordained by angels," are identical; for Stephen's word translated "disposition," and Paul's word translated "ordained," are the same Greek word precisely, with simply a variation in tense. Stephen's word is *diarayas*, and Paul's word is *diarayels*.

Now, what law could it be which, whatever else might be included, was pre-eminently the law referred to by Stephen when, in connection with the law that they had not kept, he charged them with being murderers? What law is it which pre-eminently is not kept by a murderer?—It is the law of God—the ten commandments, one of which says, "Thou shalt not kill." And when the same identical word is used in Gal. 3:19, in the same identical connection, then what law alone can be referred to as pre-eminently the law there referred to, whatever other laws may be included? To have any other than the same law in both places, would be simply to do positive violence to the plain scripture in its whole connection. And since there can be no possible question as to what law is pre-eminently the one referred to by Stephen, there can likewise be no question as to what law is pre-eminently referred to in Gal. 3:19, when the same identical word is used as was used by Stephen, and in the same connection and in the same sense precisely.

What, then, is the thought expressed in the words "the disposition of angels," "ordained by angels"? The root of the two words used by Stephen and Paul is *diarosso*, which signifies "to arrange, ordain, establish;" "to set in order, and draw up an army" on parade, or "in battle order." Thus, the specific statement in the two passages is that at the giving of the law referred to in the two places, the angels were drawn up in grand array, as a king disposes his army, or a general his troops; and that, in the presence of this grand array of the angels of God, the law in question was given by the hand of a mediator.

As was presented in a former study: Since there is but "one mediator between God and men, the Man Christ Jesus," Christ is unquestionably the Mediator in whose hand this law was ordained. And the scene is touched in Deut. 33:2: "The Lord came from Sinai, and rose up from Seir unto them;

he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." From his right hand went forth this "fiery law" in the *writing* upon the tables of stone, and also in the *work* of making the tables of stone upon which the law was written by that hand of fire. For "the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16.

And when those original tables had been broken by Moses, although Moses hewed out a second two tables like unto the first, he was required to take up these tables into the mount; and there, Moses says, the Lord again "wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:4, 5.

Thus the law of the ten commandments, in the completest sense, was given by the *hand* of the "one mediator between God and men, the Man Christ Jesus;" and *no other law* was so given. Other law was given by word, or by inspiration, to Moses, which *he wrote with his hand*; but no other law than that on the tables of stone was given in, or by the *hand* of the Mediator. From his "*hand*" went forth that "fiery law;" and from that *hand* went forth *no other law*. And when from that "*right hand*" went forth that "fiery law," then thousands of saints were present. These ten thousands of saints (or "holy ones," R. V.) were the grand and glorious array of angels ordained, disposed, set in order, by the heavenly King, to behold and to do honor to this wonderful transaction of that most wonderful occasion.

Even Christian people have never yet truly discerned the majesty and glory of the giving of the law at Sinai; and that majesty and glory are only the true measure of the importance of that event. "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud;" "mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly;" "the voice of the trumpet sounded long, and waxed louder and louder;" "the voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." Ps. 77:18. And from the midst of that glorious and terrible scene, when "the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness" (Deut. 4:11), "the Lord spake, . . . out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice," the ten commandments (Deut. 5:22), "and he added no more." And "all the people that was in the camp trembled," and "entreated that the word should not be spoken [added] to them any more." And then, with his *hand* of fire, "he wrote them in two tables of stone, and delivered them unto" Moses.

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68:17. "The angels, ten thousand times ten thousand, and thousands of thousands, surrounded the people of God as they were assembled around the mountain, and were all above them; thus making a great, living tabernacle, from which every evil angel was excluded, that not one word that was to come from the voice of Jesus should be altered in any mind, nor one suggestion of doubt or evil to a soul be made."

Thus when the law was delivered at Sinai, the glorious Lord and all the people were surrounded with the heavenly host of angels, disposed, ordained, arranged in orderly array. Four-faced and four-winged cherubim, six-winged seraphim, and bright angels in glittering golden chariots—all these by the thousands upon thousands accompanied the Majesty of heaven, the Mediator, as in love there went forth from his hand to sinful men his great fiery law of love. Deut. 33:3. Than at the giving of the law of God, the ten commandments, at Sinai, there certainly has been no more majestic scene since the creation of the world. And that is the only law ever given by the hand of the Mediator.

How can there be any question or doubt that this is the law of Gal. 3:19 that was added because of transgressions, and that was ordained by angels in the hand of a mediator?

GOOD THINGS TO COME.

Good things are what the children of men are incessantly seeking. Drowning men, seeing something near them, it may be but a straw, will eagerly clutch at it, thus betraying their overwhelming desire for something they feel the need of, to help them in their desperate strait.

Just so in spiritual matters. People will grasp at every expression of scripture which the first wild thought may suggest can be manipulated to favor something that they greatly desire to be true. Thus many have expounded, and expanded, the texts treating upon the love of God, till they have persuaded themselves that none of the human family can ever be lost, and so have lost themselves in the soundless, boundless sea of Universalism.

Others, seeing that Universalism can by no possibility be true, according to the Scriptures, have studied out what they conceive to be the next best thing to come, and that is that men who do not see fit to accept the gospel, or do not, as they describe it, have an opportunity to accept it, in this life, are to have another opportunity in a coming age, and then may accept the gospel if they will, and be saved just the same as if they accepted it now.

This idea is immensely pleasing to those who are inclined to say, Go thy way for this time; and when I have a convenient season, I will give attention to these matters. And who would not say this if he were sure there would be another opportunity after this was allowed to pass by? That second opportunity will, of course, be the "convenient season;" for then, they think, they will have had more experience, and consequently will be better prepared to act. So they dismiss the consideration of their soul's eternal interests to the expected more favorable season in the future, and plunge the more recklessly into the vanities and frivolities of this present evil world.

This is one of the most winning enticements presented by the great deceiver. Oh, says the lover of pleasure, if I am to have another opportunity, that is all anyone can ask; I will take this world now, and run my chances for the next. This pleasing fable will doubtless quiet more souls in reference to their present duties and dangers, and lead to their ultimate ruin, than almost any other false beacon that has ever been set up. The idea of a future probation, when the errors of the present time may be corrected, and the poor heathen have an opportunity, as it is called, is most captivating to the careless and pleasure loving. Were it not for this, the easy acceptance of it by the masses would be most astonishing. Its rapid spread and great influence could otherwise hardly be accounted for. But the enemy is working it, as the capitalist would say, for "all there is in it." He is spreading it everywhere. It is one of the dangers and perils of the last days; and even some Seventh-day Adventists are falling into the snare. This seems indeed passing strange; for the Bible is most pointed in its declarations that now is the accepted time, and now is the day of salvation. And it has no promises that, if a man passes one whole life, spending it without accepting the offers of a future immortal existence,—spending it in rejecting all God's invitations, and all his offers of grace,—another life will be granted in which to accept what was freely offered here and willfully rejected,—another period of time, in which all the mistakes made in this state of existence may be corrected—mistakes, too, made in the presence of constant light, and under repeated warnings. God puts no such premium on disobedience in this life.

On this point we find an unquestionable lesson, both in the types of the Old Testament and in the plain utterances of the New, not to deceive ourselves with the hope of a second probation after this life is passed.

Thus, in Heb. 10:1, we read: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sac-

rifices which they offered year by year continually make the comers thereunto perfect." The Levitical system could not present in all its particulars, the mediatorial work of Christ, which it was designed to prefigure; and in no respect could it accomplish its real efficacy; for none of the sacrifices that system had to offer could make men perfect; that is, they could not take away sin. They could take it away only in shadow. The term "year by year" being used, shows that the reference is to the annual services of the day of atonement; and if that atonement had taken away sin, and rendered the people thereafter free from sin, as the real atonement of Christ will do, then there would have been no need of further sacrifice, and then, as verse 2 (margin) says, "they would have ceased to be offered;" for thereafter the persons would have had no sin, and would have felt no consciousness of, nor any condemnation for, sin. But the fact that an atonement was made the next year for the very same persons showed what the apostle was claiming, and trying to prove, that the sacrifices they had to offer were not effectual to cleanse from sin. And the reason for this is given in the two verses that follow: "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

The task that the apostle had to perform with reference to the Jews was to remove from their minds the conception, which had taken deep root therein, that their offerings were effectual to take away sin. This, if true, nullified the claim the apostles or any one might urge of the necessity for Christ to come to take away sin; for they believed that that was already done through the offerings they had presented to the priest. This idea must be removed before they would accept Christ. But they had lost sight of the significance of the ceremonial system, the medium through which they were to show their faith in a Redeemer who was to come. That system was a means, not an end; but they had reversed this order, and made it an end, and not a means. It is necessary to bear this fact continually in mind, if we would understand many things that Paul writes in regard to the relation of the Mosaic to the Christian dispensation.

The argument that he here uses to prove his point, that the repetition of their services showed the need of Christ, would have great weight with the Hebrew mind. It also has an important bearing on the point before us; for the obvious deduction from the whole argument is that when a sacrifice is entirely efficient for the purpose that God had in view, it is *not to be repeated*. The sacrifice of Christ was of such a nature; and as that is the only sacrifice for the world, there is no occasion for its being gone through with again; it will not be repeated. "By one offering he hath perfected forever them that are sanctified." Heb. 10:14. And this day—the gospel day—is the one that he "limiteth" (Heb. 4:7), that is, set apart, for the operation of this offering for the children of men. Those, therefore, who do not secure its benefits while it is in force, will forever lose it. There is no second offering, no second probation for them.

The sacrifices and offerings made by men were never designed by God to be the ultimate means of accomplishing the end in view; namely, the removal of sin and the sanctification of the sinner. It was in this respect that God had no pleasure in them; and when presented in this way, and with such an intention, they were not acceptable to him. The purpose of God was the incarnation of Christ, and his divine sacrifice; for which purpose he came in a human body into this world. "A body hast thou prepared me." And sacrifices and offerings were acceptable to God, only when used in prefiguring that sublime event, the coming of Christ into this world, in the likeness of human flesh, to die for mankind.

In Ps. 40:8 we read: "Yea, thy law is within my heart." Thus Christ came into the world, lived a sinless life, and gave himself a divine sacrifice for sin. He was the antitype of all the offerings and sacrifices that had gone before. This was the advanced stage in the development of the plan of salvation, which the men of Christ's time had been privileged to witness. Under the new covenant we

come to Christ, not through the medium of an earthly sacrifice and a human priesthood, but directly "to Jesus the Mediator of the new covenant." Heb. 12:24. And so the former system of sacrifices and offerings was taken away that the divine sacrifice, the Son of God, might appear as the antitype of all the sacrifices previously offered.

The one offering of Christ suffices for all his ministry; and when that has been offered to all men till all have accepted it who will do so, then there is no more offering to be made for sin. This one is forever. There is no further probation for those who will not accept of this. God accepted the sacrifice of his Son, and placed him at his right hand on his own throne (Rev. 3:21); and there he will remain as priest-king (Zech. 6:12, 13) till his foes are made his footstool. See Ps. 110:1. The Father puts all Christ's foes under him (the Son). Christ occupies that throne to-day, and is waiting for the event that the Father has promised him, that his foes shall be made his footstool. This will be when Christ comes to dash the nations to pieces like a potter's vessel. Ps. 2:8, 9. In Heb. 10:12, 13, Paul plainly applies this situation to the present position of Christ. These foes include all who have ever lived who have not accepted him. He says, "He that is not with me is against me." And there can be no plan consistently devised that will take those who, through one probation, have proved themselves incorrigible rebels, and place them so far back into favor as to set them upon a new probation, with nothing on their part to show that there has been a change in their dispositions which would promise a better result from another trial.

In Heb. 10:16-19 the apostle dwells with great intensity upon the fact that there comes a time when there will be *no more sacrifice* for sins; and that must be when Christ has finished his work with that one sacrifice with which he has entered into the presence of the Father for us. When the ministry with this present sacrifice is finished, no other is provided. "There remaineth no more sacrifice for sins." Then let no one neglect, or reject, the present opportunity; for we have no promise of any other. U. S.

A MISCHIEVOUS SCHEME.

Two years ago Mr. John Barrett was United States Minister to Siam. Since that he has been in the United States about a year. Here he seems to be a sort of general drummer-up of sympathy, and molder of public opinion, in favor of the policy of the United States in the East. February 22 he was the guest of honor at a banquet of the Southern Society of New York City, on which occasion he made a speech on America's policy in the far East. He declared that the "open-door" victory of the United States in China must now *be defended*; and that she must not allow the other powers to "slam the door." In order for the United States to make sure of her position there, he gave the following most dangerous advice:—

There remains, however, one highly strategic and effective move to be made on the chessboard of diplomacy before the United States and the world at large will be convinced that disguised efforts to discriminate against our products will be forever checkmated under those new agreements, and I think the government at Washington has the point well in mind. *We must have a test case, and the sooner the better*,—not a defiant attitude or effort to embroil our country in war, but a firm purpose, prompted by an honest desire to establish our rights by practical trial, like the test of the constitutionality of a new law that has just been enacted. Stated in other and brief terms: *We must have a precedent now to prove that the door is opened and can not be closed*. If an effort is made to shut it in our faces, either by a gradual movement or a slam, despite these new negotiations, our government, supported by the country at large, *must resist such movement, and insist on our rights, with all the forces, moral and material, at our command*.

And in view of all the circumstances, it is practically certain that this mischievous advice will be followed. Indeed, the danger is that the thing is already planned, and that this statement of the necessity is put forth as a feeler, and to pave the way for it. And with what a world of possible danger and calamity the suggestion is laden!



THE TRUE HIGHER EDUCATION STANDS THE TEST IN BABYLON.

DANIEL and his companions are now students in the schools of Babylon, but not by their own choice. In his providence the Lord has brought them to Babylon, that as loyal subjects of his kingdom they may impart the knowledge of him, the only true knowledge, to the heathen world. They have been chosen to be witnesses in their own experiences to the superiority of the kingdom of God over the kingdom of the world.

By the test through which they have passed in the matter of eating and drinking, convincing testimony has been borne that the provision which the King of heaven has made for imparting life and health to his children is better than that which the king of Babylon has substituted for it; and this experience has far-reaching consequences. Following the divine plan in their diet not only results in their appearing "fairer and fatter in flesh" than the others, but also in giving them clearness and power of mind.

When the system is nourished with simple food, and the brain is not beclouded with the poisons that are either introduced into the body or formed within it by a gross diet, then the way is prepared for the life of God to reveal itself unhindered in its own living temple, and thus to make manifest the divine attributes, the glory of God. Thus it was when "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." And as these young men recognized and maintained their standing in the kingdom of heaven although they were captives in the kingdom of Babylon, the King of heaven recognized them, and bestowed upon them the privileges of the kingdom.

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

The divine way of imparting knowledge and wisdom is clearly set forth through the words of Solomon: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest for her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. 2:1-6.

To be in direct communication with the source of all wisdom is not intended to be a substitute for earnest application, but rather an incentive to it. As in the natural world, so it is in the intellectual. "These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them they gather." Ps. 104:27, 28. But the gathering involves the preparation of the soil, the sowing and the care of the growing crop. It is a law of the kingdom that every result must grow out of some definite effort. It is thus that we co-operate with God in receiving that which he gives. There is no room for idlers in the kingdom of God. "My Father worketh hitherto, and I work," said Jesus; and every true son of the King will bear the same testimony.

The knowledge that God gives is the knowledge of the truth, that which is real and enduring, as opposed to that which only appears to be, and soon passes away. In other words, he imparts a knowledge of the laws and principles of the heavenly and eternal kingdom, and makes known the reality, which lies behind all observed facts and phenomena.

This brings man into direct touch with the divine mind, and gives him a clear view of the great King as he administers the affairs of his universal kingdom. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Rom. 1:20, R. V.

It is sin which has cast a shadow over the face of nature, and drawn a veil over the mind of man, so that he does not recognize the Master Workman in and through his works. But "blessed are the pure in heart: for they shall see God." Faith is therefore the key to all true knowledge, since it is through faith that the heart is purified (Acts 15:9), and "through faith we understand." That same faith in God and the principles of his kingdom which was shown by Daniel and his companions in their test over the question of eating and drinking, prepared the way for them to receive the gift of knowledge, and is also the key that unlocks the treasure-house itself.

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

In the experience of these four children the gospel of the kingdom of God was being preached in the courts of Babylon. It was being clearly demonstrated that the principles of the heavenly kingdom are superior to those of the kingdom of the world. First it was the matter of diet: and those who followed God's bill of fare, as given to man in the beginning, gave every evidence of being in better health than those who preferred the Babylonish diet.

Next it was the question of the best education and how to obtain it, and the king of Babylon was himself allowed to be the judge. This really resolved itself into a question between the true and the false religion; between the God of heaven and the gods of the heathen; for the magicians and the astrologers claimed to have communion with "the gods," and thus to have access to a source of wisdom that was not available for ordinary mortals.

These Hebrew captives, being citizens of the heavenly kingdom, and recognizing God as their wisdom, were by his Spirit guided into all truth. Through their faithfulness to the commandments of the true God, they experienced the fulfillment of the words spoken so long before: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Deut. 4:6. This wisdom is that righteousness by faith which enables one to do the right thing in the right way and at the right time. It is a practical wisdom, and applies to the whole conduct of life. And in this case, as always, it was found to be "ten times better" than the wisdom of this world.

Daniel and his fellows are now classed among "the wise men," and stand before the king. The wisdom that comes from above, and the truth that makes free, have brought them to this position, that they may make known to the king the knowledge of the true God. The kingdom of God, which is within them, will reveal itself. It can not be hidden. Through them the gospel of the kingdom will be preached in all the world for a witness.

Men are asking to-day, What is the true higher education? The answer is found in this experience in Babylon. "For the wisdom of this world is foolishness with God." "Therefore let no man glory in men." That is the true higher education which imparts the knowledge of the Most High, and makes one familiar with the principles of the higher, the heavenly, kingdom. Such an education will stand the test of time and eternity. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Happy is the man that findeth wisdom, and the man that getteth understanding." This is the lesson from the experience of Daniel and his companions.

"And Daniel continued even unto the first year of king Cyrus." The significance of this brief

statement is appreciated when we consider the lesson of Daniel's life. One question to be answered by the teaching of this book is, What kingdom will stand? It is answered by the facts of experience here recorded, and not by a theoretical deduction from an abstract statement of principles. Babylon was the outward kingdom, the visible, having universal dominion, and every prospect of enduring for ages. It had apparently triumphed over the kingdom of God; for Jerusalem had been conquered by it, and "part of the vessels of the house of God" had been brought to Babylon, and were displayed in triumph in the house of the god of the heathen king. But *Jerusalem* fell because the *people* had *already* fallen, and the kingdom of God was no longer within them. There were some faithful ones still left, however, and Daniel was among them. Although a captive in Babylon, he was a living representative of the kingdom of God. In his own experience was to be preached the everlasting gospel of the kingdom that "shall stand forever." And so Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency," fell to rise no more; but "Daniel continued."

It will be seen, however, in the sequel, that although Babylon, the outward kingdom, passed away many centuries ago, the real Babylon is still here, and the same questions are pressing for a settlement. Who will yield to the principles of the kingdom of God as opposed to the kingdom of Babylon, acknowledge the kingdom of God to be within him, and so continue not merely "unto the first year of king Cyrus," but to the first, *the eternal*, year of that One greater than Cyrus, and of whom Cyrus was a type. Isa. 44:28; Zech. 6:12, 13; Isa. 45:13; 49:24-26. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." W. W. P.

LESSONS FROM FLOATING LOGS AND TREES.

THE Mississippi River, in 1876, changed its course, cutting a new channel for itself, and leaving the city of Vicksburg two miles inland. As we were lying anchored at the Vicksburg landing, on the Mississippi, I was much interested in watching the floating logs and trees that were rapidly being taken down the stream for the benefit of the poor who live near the river, from Vicksburg to New Orleans. Around Vicksburg, and up the river and some of its tributaries, especially the Yazoo River, the country is heavily timbered; but below Vicksburg the wood becomes more and more scarce until finally poor persons can scarcely obtain sufficient wood for fuel. These logs and trees floating down the stream are fished out by the poor, and are used or sold.

This provision made by the Lord for the poor reminds me of the instruction that God gave to his people: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing." Deut. 24:19-22.

It is evident that the Lord led his people to forget the sheaf in the field, in order that he might provide for the stranger, the fatherless, and the widow. He himself led them to miss now and then olives that were on the boughs of the tree, for the stranger, the fatherless, and the widow. This is also true in occasionally leaving grapes on the vine.

The Lord led them to miss certain clusters, and in this way God provided for the stranger, the fatherless, and the widow. So, in the thousands of logs left upon the river bank below high-water mark when the stream rises, the Lord's providence may be seen to provide for the poor, the widow, and the fatherless, who have been bondmen in time past, and are destitute on account of circumstances under which they are now placed, S. N. H.

THE UNITED STATES IN THE EAST.

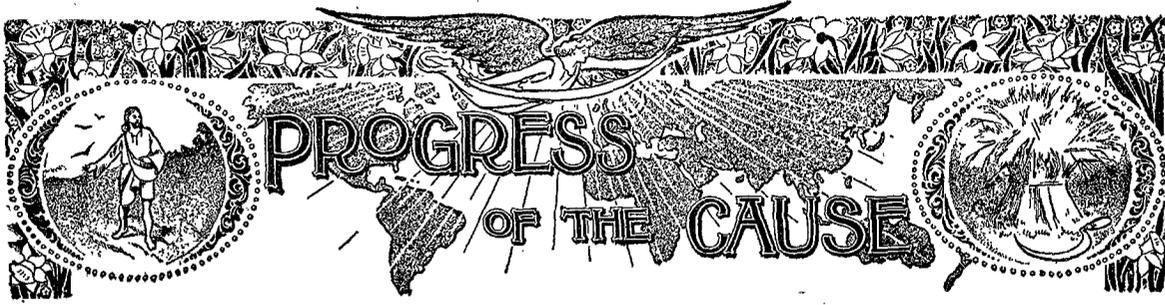
THE minister of China to the United States wishes the Monroe Doctrine extended by the United States to the Continent of Asia. In a speech in Philadelphia, February 22,—Washington's birthday,—he said:—

The United States has now become an important factor in the far East, not only on account of her newly acquired possessions there, but also on account of her steadily increasing commerce with the nations in Asia. It behoves her to adopt a line of policy commensurate with the importance of the situation. Last December I attended one of the numerous exercises in commemoration of the death of Washington. The orator strongly advised the audience to read Washington's farewell address, remarking that he thought that not ten per cent of that audience had ever seen that document. I took the hint; and upon my return from that meeting, availed myself of the first opportunity to peruse the address. It was indeed full of good advice. What struck me most was the foresight and transcendent wisdom exhibited in every line of that address. For a foreign policy what can be grander than these words? "Observe good faith and justice toward all nations. Cultivate peace and harmony with all." These should be written in letters of gold, and serve as a guide to every nation in the world.

It corresponds in effect to what Confucius inculcated when he said, "Let your words be sincere and truthful, and your policy honorable and just." This good counsel of Washington has been a potent factor in shaping the policy of this country, and warding off foreign encroachments. When it became universally known that the policy of this young republic, as foreshadowed by its founder, was that of keeping good faith and cultivating peace and harmony with all nations, a favorable impression was naturally created far and wide. All nations perceived that this country was pursuing a just policy, and did not dare to give the American people any cause of offense. And twenty-seven years afterward, when President Monroe issued his caveat against foreign aggressions on the American continents, it was tacitly acquiesced in by all the foreign powers. Why?—Because it was founded on principles of justice and self-protection. It was not entirely a new doctrine, but a liberal interpretation of the sound principles laid down by Washington. So to secure the recognition of the "open door" in China by the great powers, which has recently been brought about by your government through the able Secretary of State, is not a departure from, but a continuation of, your traditional policy.

The question now arises whether it is not time for this country to extend the Monroe Doctrine to Asia. The Philippine Islands are situated on the outskirts of Asia, and may be said to be at the very door of that continent. If it was necessary for President Monroe to declare any attempt to encroach upon any portion of the American continents, extending over eight thousand miles from Alaska to Patagonia, as dangerous to your peace and safety, what shall you say to this when you find that the mainland of Asia is not more than six hundred miles distant from the Philippines? If it was thought proper not to allow Puerto Rico or any of the islands on this side of the Atlantic to pass into the possession of any foreign power, would it be advisable to look with indifference upon any encroachment on the mainland of Asia, especially the eastern portion, which is nearer to Manila than Puerto Rico is to Florida? I do not apprehend any encroachment will take place. But the Monroe Doctrine being the fixed policy of your government, the natural logic is that it should be applied to that part of the world where this country has possessions. This policy is by no means a selfish one, but, as I have already remarked, is founded on justice and self-protection, and if persistently carried out, it will tend greatly to the preservation of peace wherever it is enforced.

"An upright character is of greater worth than the gold of Ophir."



HONOLULU.

THE week of prayer found me in one of the most blessed meetings it has ever been my privilege to enjoy. The Holy Spirit was present in a marked manner. The meetings were well attended, and the interest was good. Our offering was nearly five times as large as the offering was last year. Our last meeting was followed with baptismal services, two persons going forward in that ordinance.

During the year there has been a steady growth on the part of nearly all. Several have left us for other places, but others have come. We have been blessed with the presence and labors of Elder I. H. Evans, and have had short visits from Elders Irwin, Haskell, Lake, and many others. These have all been seasons of enjoyment and refreshing to us. Most of our members engage in personal missionary work as other duties permit.

Sister Laura Morse, from Battle Creek, is employed as government nurse by the board of health of the Hawaiian Islands. In her work she found an aged man who was cared for by a charitable society of Honolulu. This man had been confined to his bed for twenty-two months. His room was small and filthy, and his surroundings otherwise unpleasant. The society was willing to furnish money for his support, but no one wanted the unfortunate man in his home. My wife and I talked the matter over, and made it a subject of prayer. We decided to make a home for him at our house. Just at this point, Brother Burgess offered to take the man to his home. This turned the eyes of the associated charities to Brother Burgess, and at present he has four unfortunate men under his care. These are the poor who are cast out. The world's charity is willing to provide the money for their support, but no one has a home to divide with them. These men often listen with interest to the reading of such books as "The Desire of Ages." We have begun a Sunday afternoon song service at Brother Burgess's house for them.

The breaking out of the plague in our city has given opportunity for some of our workers to step into the most responsible places. Brother and Sister Merrill, who have been connected with the sanitarium here almost from the first, are both nursing at the pest hospital. Brother Scott, who came here in the interests of the book work, is also at the hospital as a nurse. Previously to the appearance of the plague, he had been working with "The Desire of Ages." He did well with the book, and became much interested in it. His experience fully demonstrates the fact that this book is the book for the wealthy, educated classes in our cities. It required much prayer, patience, and perseverance to get the work started, but the Lord opened the way. Under the present pressure, it is, of course, impossible to carry on the canvassing work, and we are thankful that Brother Scott had the required knowledge and experience to fit him for the emergency.

The people taken from the infected districts are held in different camps. Sister Morse is nursing at one of these camps. From one standpoint the outlook might be regarded gloomy, but our courage is good, and our faith is in the God of Israel. The schools and churches are all closed. Our own children, with some of the children of the church, are going on with their studies at our house. We hold no meetings in our chapel, but last Sabbath we held meetings in three different places, and had a good day.

We are having an interesting time teaching a class of four natives to read English. We have three lessons a week, and use only those lessons that will teach Bible truth.

We ask the readers of the REVIEW to remember the cause of God in Honolulu in their prayers.

B. L. HOWE.

COLORADO.

I RECENTLY closed a two-weeks' effort with the church at Salida, assisted by Brethren Wm. Kennedy and H. E. Huffman. As a result, twelve persons were added to the church, making the membership fifty-one. Salida is a good field. After leaving Salida, Brother Kennedy and I spent a few days at Villa Grove, where six meetings were held with

good attendance. We hope soon to hold a series of meetings there. The Lord is blessing in the work at Alamosa, and many openings are before us.

G. W. ANGLEBARGER.

THE COLORADO CONFERENCE.

THIS meeting was held at Canon City, beginning at the appointed time, January 24, with sixty delegates in their seats. From the first it was evident that everyone had come bringing the Spirit with him, as was manifest in the prayers and testimonies borne at the introduction, when the Lord signified his presence also.

In his opening remarks the Chair referred to the recent sad losses the cause had sustained in the death of the laborers in both home and foreign fields, and that God had spared the workers in this Conference, and had blessed their efforts in adding souls to the church, in eighteen months seven churches having been added to the Conference. The tithe was also more than formerly. It was then voted, unanimously, that two thousand dollars be sent to the Foreign Mission Board to be used in the most needy fields. The ring that accompanied the voices in the vote said, "Willingly, and our prayers go with it." The brethren all realized that "it is more blessed to give than to receive," and remembered the words of Jesus, "Freely ye have received, freely give."

Although the Conference is placing more workers in the field, I am glad that it was in their hearts to make so liberal a contribution to more needy fields in "regions beyond." This liberal spirit at the very beginning of the Conference brought with it the blessing of God, which remained with us during the entire meeting. Union prevailed in all the business meetings. Even while business matters were being considered, the blessing and power of God rested upon us, and all realized that it was good to be there. But few changes were made in the officials, those standing at the head being re-elected without a dissenting voice. The office of business agent was created, and filled by placing the duties upon the State canvassing agent. The reports of the secretaries showed that the finances of the various departments are in a prosperous condition, and that a good work has been accomplished. The tithe received for the year ending June 30, 1899, was \$14,526, while that for the six months ending Dec. 31, 1899, was \$9,278. The tract society reported a gain of over \$800.

Resolutions were adopted expressing a deeper interest in the principles of health reform, and recommending a more full co-operation with, and support for, those engaged in this work. The missionary and the city mission work received due attention, as also the canvassing interests.

The success of the meeting caused the delegates to ratify the action taken at the camp-meeting, and it was decided to hold the next camp-meeting at Denver, separated from all business transactions, giving the entire time and attention to the spiritual interests of the people. May the Lord let his blessing rest as richly upon this convocation as he did upon his servants during the sittings of the Conference just closed.

R. M. KILGORE.

THE SCANDINAVIAN WORK IN KANSAS.

SINCE the fifteenth of January, 1899, it has been my privilege to preach the last warning message among the Swedes near Herndon, Kan. Brethren A. E. Johnson and H. Auderson have assisted me occasionally. The Baptist brethren showed their kindness in letting us use their church for a long time. The Lord blessed the precious seed, and as a result we organized a Sabbath-school of over twenty members. At the beginning of the week of prayer, Elder L. Johnson came, and afterward Elder J. W. Westphal also arrived. The Lord blessed our meetings, and December 29 we organized a church of fourteen members. The next Sabbath we celebrated the ordinances of the Lord's house. It was a pleasure to see how the Holy Spirit imparted joy and gladness to the hearts of these brethren, and united

them in one heart and one soul. After making two visits among our Scandinavian brethren, I will, according to an invitation of our leading brethren, go to Chicago to assist Elder G. G. Johnson in the Swedish work there.

S. MORTENSON.

SOUTH LANCASTER ACADEMY.

THE work of the Lord in South Lancaster Academy is onward. A most excellent spirit prevails in this school. Nearly every student has in view the preparation for some branch of the Lord's work. Many who came at the beginning of the year, came with the same purpose in gaining an education that they would have were they to attend a high school or an academy of the world. But these same students have been touched with the love of Christ for humanity, and have seen the great demand for earnest, consecrated workers in the cause of God, and have had their attention turned in this direction, so that their purposes in life have been greatly changed. This, in itself, is a great source of encouragement to the faculty; for this school exists for no other purpose than to prepare workers for the cause of God. The schools of the world can give a better preparation for the work of the world than can we. But the schools of the world can not give a preparation for the work of the Lord, and we wish to keep this work continually in view, and so arrange all the affairs of the school that all its students shall receive only that instruction which will enable them to do effective service in the cause of Christ.

Our school is prospering financially. Plans have been so arranged that the income practically meets the outgo. Of course there is a heavy debt resting upon the school, but when the school shall be so conducted as not to run in debt year by year, the managers are satisfied that there will be no serious difficulty in removing this debt. For years there has not been a better time than the present to remove the debt of our school; for there is prosperity in the country at large. According to the word of God this era of prosperity will be followed by financial troubles, and our school should be in such a condition that its work will not be hindered by any financial disaster that may come upon the country, so that it may continue to do its work as long as the Lord shall deem best. One cause for the large indebtedness is that there has been a shortage of from one to two thousand dollars a year, due to uncollected bills from the students. But this year it has been required that, before students can go on in their classes, their accounts be met or satisfactorily arranged for. As a result, we have scarcely anything due the school from students. It can be readily seen that this amount, which should have been received from the students, has been the cause of a large part of the debt now resting on the school.

The managers are confident that when they shall so arrange the affairs of the school that it shall not run behind in its expenses, its debt can be easily removed. Plans are now in making by which the managers hope to remove the debt from the school. Our people must recognize that it is a difficult thing to run a school from its own income, particularly when the tuition, etc., is as small as in our school. There is probably not one school in a thousand, the country over, that supports itself. Most schools receive at least part of their support from appropriations, bequests, etc. Altogether, when we consider the work of the academy from an educational and financial point of view, we are of good courage. And why should we not be? The hand of the Lord is with us, and we praise his name, and give him all the glory for everything that is being done to make the school like a school of the prophets.

FREDERICK GRIGGS.

LONDON (ONTARIO) MISSION SCHOOL.

I AM thankful that the Lord has touched the hearts of the people here who, claiming the promises of God, have taken a firm stand on the principles of Christian education.

Nearly four months ago, in a small room over the health food factory, twelve pupils began work, and truly the Lord has done much for us in that time. The pupils are young, but a good interest is manifested. The minds of the youth are receptive, and must be filled with principles that will transform their characters into the character of Christ. A night-school has also been started for the benefit of older members of the church, "Healthful Living" and "Early Writings" forming the principal basis for study.

This work is directed by the Lord, and nothing but success will be the result if we lean heavily on his mighty arm.

MARGUERITE ARTRESS.

PENNSYLVANIA.

PHILADELPHIA.—The work of the Lord is prospering, and though it is not going with the loud cry with which we would like to see it go, yet, through the readings given and the church services, precious souls are coming into the fold of safety. On account of many moving into the country to farm for a livelihood, having lost their positions on account of the Sabbath, our numbers are no more than kept up by those who accept the truth.

The church is earnestly striving to be faithful, and its members are seeking to be wholly surrendered to God, that he may use them as he will in the work for souls. The sisters have made a special effort to help poor women and children, not only with the temporal necessities of this life, but with spiritual food; and their reading of the Bible with the people has been greatly appreciated by those who heard, and has proved a blessing to those who labored for the Master.

The Gospel Help Mission continues its work, caring for over two thousand men, and selling about twenty thousand penny dishes during the month. A good class of men come to the mission for help, some of them so well dressed that one is surprised to see them come, yet lack of money and no work compel them to come. They seem benefited by the Christian lives of the workers and the influence of the meetings. Two young men who have been at the mission several weeks, have just got work, one as conductor on the electric trolley lines, and the other with a firm, at seventy-five dollars a month. The mission is always out of debt, as we try to manage carefully; and the money received in the mission, with the contributions sent in, is sufficient to keep it running the year round. February 22, by invitation, Elder A. T. Jones delivered a lecture for the benefit of the mission. His subject was "The Bible and the Ages," and the lecture was much appreciated by a large audience.

Our church now numbers one hundred and two members, and the tithe for the year ending December 31 was \$1,593, an average of \$15.60 for each member.

We rejoice in the Lord for the precious truths he has revealed to his people in these last days, and are thankful that, amid the strife and commotion coming on the earth, he will keep his people in perfect peace, and soon take them to be with himself.

E. A. MERRELL.

ALABAMA.

SINCE our district meeting at Graysville, Tenn., we have spent a few days with the brethren at Fort Payne. January 28 we buried two persons in baptism, and organized a church of ten members. Officers were ordained for their special work. The ordinances were also celebrated. This meeting was a blessed occasion. The Spirit of the Lord was present.

We are spending a few days with the church at Attalla. Our church school at Montgomery has increased till we now have thirty-four pupils. Pray that precious souls may be brought into the fold of Christ.

W. WOODFORD,
A. C. BIRD.

ILLINOIS.

WILLOW HILL.—About twenty-five years ago Elders Shronk and John visited this place, and held a short series of meetings, in which they presented the truths that constitute the faith of Seventh-day Adventists. As in all other places, the majority paid but little or no attention to it; but there were a few honest souls who responded to the truth, and have been faithful.

While laboring in Illinois, a sister from that place wrote, requesting that a minister be sent to preach in a house near her home. When the minister, Elder E. A. Curtis, reached there, the way did not open to hold meetings in the house, so he obtained an empty storeroom, in Willow Hill, improvised seats, and, using a dry-goods box for a pulpit, earnestly presented the truth again. Several persons accepted the faith, and regular Sabbath meetings were established, much to the encouragement of those who had for years stood alone. A church was organized, a lot secured, and a church building erected. The brethren built the house, working on it from time to time as they raised the money. They might have borrowed money, and finished it immediately, but they reasoned that it would be better and easier, which reasoning is correct, to raise the money and build as they raised it. This house was completed recently. Besides the work and material contributed, it cost them about five hundred dollars in money; and they have a house that would cost, under ordinary circumstances, probably twelve hundred

dollars. They have an organ; and everything is neat and plain, and the house is really a credit to the thriving village. At their request, the writer gave the dedicatory sermon, Sunday, February 4. It was a stormy day, yet, notwithstanding that, the house was well filled. It was dedicated free from debt, and all felt not only like giving to the Lord the house, but like dedicating themselves anew to his service. We are glad to see meeting-houses built at all points where we have a constituency. Let our brethren and sisters work to this end, with the sweet assurance that God will bless every effort. The truth is his, and must and will prevail.

S. H. LANE.

MANITOBA.

KILLARNEY.—From January 3-8 I visited Killarney, where Brother Gravelle has been holding meetings for about eight months. On Friday Elder Dirksen came, and we had some good meetings, which were well attended. Sabbath we celebrated the ordinances, and in the evening we organized a church, consisting of fourteen believers. This church is the fruit of the labors of Brother and Sister Gravelle. We enjoyed some good seasons together, and the Lord came near and blessed us greatly.

The outlook here is encouraging. Many calls are coming in for ministerial help, and we are trying to fill them as best we can.

ANDREW NELSON.

WHAT A READER OF FRENCH LITERATURE SAYS.

AMONG the readers of the last two French works issued at our central publishing house, and entitled respectively, "The Prophecies and Proximity of Christ's Return," and "Fifty Reasons Why We Seventh-day Adventists Observe the Sabbath," is a man belonging to "A General Society of Medical Students" in a prominent city of France, who thus shows an appreciation of what he has read:—

"Dear Sir: Your pamphlets addressed to our students have reached us. After thoroughly studying them, I am convinced of the correctness of your arguments; and as a man who is convinced, I have invited all my friends . . . to meet with me this very night in the large hall of our society, that I may try to inculcate in their minds the truths vindicated by your powerful reasoning. I hope the results will be favorable to the attainment of the end I have in view."

The work of tract distribution is carried on vigorously in Montreal, Quebec. I would earnestly beseech our brethren and sisters everywhere to aid us in the work of circulating our tracts and other literature among the French, as well as among those of other tongues.

D. T. BOURDEAU.



—Italy is suffering from a scarcity of coal.

—Two grandsons of Li Hung Chang have entered Vanderbilt University.

—Eighty thousand persons in Berlin, Germany, are suffering from *la grippe*.

—Colorado is experiencing blizzards, which are piling the snow ten feet deep on railroads.

—Great Britain is said to be "massing her coal supply in reserve for an emergency."

—An imperial edict offers 100,000 teals for the capture of the Chinese reformer Kang Yu Wei.

—An American syndicate, with a capital of \$10,000,000, will erect a steel plant in Monterey, Mexico.

—A French factory has received an order for 150,000 artillery shells from the Transvaal government.

—The battleship "Texas" has been ordered to participate in the Mardi gras festivities at New Orleans, La.

—At Battle Creek, Mich., a snowfall of fourteen inches in twenty-four hours occurred February 27, 28.

—The Indian Relief Association of Kansas has sent three car-loads of corn to Bombay, for the famine sufferers.

—It is said that "a British steamer loaded with wheat for South Africa was mysteriously wrecked off Philadelphia, February 21."

—Heavy snowstorms are reported throughout England and Germany.

—The height of Lake Geneva, Switzerland, above the level of the Atlantic, is 1,218.8 feet.

—Company A of the 7th United States infantry, now stationed in Dakota, has been ordered to Alaska.

—A thousand vessels cross the Atlantic Ocean regularly each month. Some of them cross twice a month.

—The Trinity M. E. church in Chicago was destroyed by fire, February 15, at a loss of more than \$100,000.

—A Chinese doctor of Kansas City, Mo., was recently awarded \$8,937 against a railroad because a porter refused him passage on a parlor car.

—It is reported that French troops have given a crushing defeat to the Sudanese, whose losses are reported to be between 2,000 and 3,000 men.

—Thousands of fires were kept burning in Florida, during the latter part of February, to save the orange and other fruit trees from injury by frost.

—The Argentine government has received a shipment of 60,000 projectiles for artillery and Maxim guns, with 39,000 Mauser rifles, all valued at \$6,000,000.

—The one hundred and sixty-eighth anniversary of the birth of George Washington, Feb. 22, 1900, was celebrated generally throughout the United States.

—Bishop Thoburn is on his way to this country. He comes by way of Hong-Kong and the Philippine Islands, and will arrive at Vancouver early in April.

—Kimberley has been relieved by General French. This makes good the escape of Cecil Rhodes and Dr. Jameson, whom the Boers wish above all men to capture.

—Senator Clark, of Montana, testifying in his own behalf, denied any attempt at bribery on his part, in his election campaign, though the expenses amounted to \$115,000.

—When the Ottawa battery of the second contingent of Canadian volunteers left for the African war, Mayor Payment, of that city, presented each soldier with \$25 in behalf of the citizens of Ottawa.

—Telephone communication has recently been established between Berlin, Germany, and Copenhagen, Denmark, by a direct line, which is much shorter than the old route by way of Hamburg. The line includes a submarine cable thirty miles long. The cable is made up of four wires, two of which are for the telegraph service, and the other pair for the telephone line.

—Speaking of the proposed purchase of Denmark's West India Islands, the Chicago *Times-Herald*, in an editorial, says: "There are abundant reasons why we should refuse to take them as a gift. If the United States has more money than it knows what to do with, let it invest it in the forts at either end of the Nicaragua Canal route. This is something Uncle Sam needs in his Dr. Monroe business."

—According to the *Scientific American*, "more than \$100,000,000 worth of paper is produced in the United States annually. A third of this is used by the newspapers, and the wrapping paper used amounts to two thirds as much as that consumed by the newspapers. About half as much is used to manufacture books as to print newspapers. Paper boards amount to 300,000 tons a year. Builders use 60,000 tons of paper, and 45,000 tons of wall paper are produced annually."

—It has been stated by the well-known writer, Dr. Goldwin Smith, in an attack made by him upon "the jingo parties that are making it necessary to increase the navies of the European powers," that "it will go on till the tension becomes insufferable and something breaks. Then there will be a general war, and Great Britain will know what it is to have the seas swept by hostile cruisers when it has no provision for the people in the islands (England, Ireland, Scotland, and Wales), and is dependent for its industries on imported raw materials, and has a large portion of its wealth invested in foreign securities."

—At early dawn, February 27, General Piet Cronje surrendered unconditionally to Lord Roberts, at Paardeberg. The number of Boer prisoners approximates 4,000, of which about 1,150 are citizens of the Orange Free State, the remainder being Transvaal citizens. By this stroke the British captured a number of guns. This incident occurred on the anniversary of the British defeat at Majuba Hill, Feb. 27, 1881. The Canadian volunteers led the final and successful attack against Cronje, forcing him to surrender, after his resistance of ten days. The British force outnumbered the captured Boers ten to one, and the latter "were not subjected to any humiliation" by Lord Roberts.

—The siege of Ladysmith was raised March 1, just twenty-four hours after the surrender of General Cronje. Lord Dundonald, with the Natal Carbineers and a composite regiment, entered the town in triumph, as General French had done at Kimberley. The heroic garrison was overjoyed when he appeared with the tidings that six brigades were coming up behind him, and that the country was clear of the Boers. General Buller's previous victory—his carrying the Boers' position near Pieter's Hill, and the disaster to General Cronje, caused the Boers to abandon the siege of Ladysmith altogether, in hasty retreat. The siege of the garrison began Nov. 2, 1899, and the 9,000 besieged men had suffered more heavily from disease than from shell fire and bullets. Lord Dundonald met with no resistance whatever in entering the town, no Boers being in sight.

— Pirates are causing trouble in Chinese waters.
 — Gales are causing severe disasters on the Spanish coast.
 — The English House of Commons has agreed to have the British army increased by 120,000 men.
 — Paris is also suffering from an epidemic of *la grippe*, President Loubet and Mme. Bernhardt being among the noted victims.

— Leander J. McCormick, of the famous harvesting machinery firm, and founder of the Leander McCormick observatory of the University of Virginia, died in Chicago, February 21.

— "The most curious street pavement in the world is that which has recently been put down in Lyons, France. It is of glass, the blocks being about eight inches square, each made up of sixteen smaller blocks. The glass blocks are so tightly fitted together that water can not pass between them. As a pavement, glass is said to have a greater resistance than stone. It is a poor conductor of cold, and ice will not form on it."

— A crusade against swearing has been started in Albany, N. Y. At a large Sunday meeting recently "the members of the various Catholic organizations and the other citizens who were present, pledged themselves to further every effort in the future to stop the use of profanity and indecent language, and to help the city authorities in any and every effort that they might make to prevent cursing and swearing on the streets. The police will be asked to be vigilant and enforce the law prohibiting profanity in public places." Heart regeneration is the only sure antidote for blasphemy.

— Writing on the reports of a coming conscription in Great Britain, Goldwin Smith, a Canadian writer, says: "If Great Britain means to send out great armies, conscription must come. The country is now so denuded of troops for a distant war with a petty state that, if reliance is to be placed on what military authorities have said, the country is not safe against invasion by an enemy willing to sacrifice its fleet. What havoc the presence of an invader, even for a short time, would make in that swarming hive of industry, may be easily conceived. Yet conscription in the case of Great Britain would be fraught with peculiar evils. The German conscript remains in his own country, and, to some extent, under the guardian influences of his home. So, for the most part, does the French conscript, though it may be his fate to be sent to Algeria, where barrack life, according to all accounts, is physically and morally vile. The British conscript would have to be sent to tropical regions, far from home influences, and exposed not only to a baneful climate, but to the temptations that fill the army hospitals of India with disease."



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

AN OPPORTUNITY FOR YOUNG MEN.

The following statement from the Spirit of Prophecy is significant: "Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry." A mistaken idea is prevalent in the world that labor is degrading, but God would have us understand that there is science in work, and the Creator of heaven and earth not only placed his divine approval upon it, but when here in the flesh, learned a trade, and, dressed in the garb of a common laborer, went about his daily work. But "he was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude." We are living in a time when young men of sterling integrity are wanted, men who will go forth into the great harvest field, emulating the life of Paul, and recognizing the needs of the cause everywhere, and will make their work self-supporting, or as nearly so as possible. If this were done, many of our Conferences that have for years been struggling under a heavy debt, would be enabled to lift their heavy load.

In harmony with the statement made at the beginning of this article, Battle Creek College is in a position to offer the following inducements to young men who desire to fit themselves to become self-supporting missionaries: Under a competent instructor, they will be taught the broom trade, so that they will be capable of doing all kinds of work in a first-class broom shop, and, with a small capital, of going into business for themselves. Those who desire to take printing will find a competent instructor in this department, and the facilities are such as to enable them to get a good training in typesetting, job work, and press-feeding. The tailor department is in charge of an experienced workman, and an excellent opportunity is afforded those who desire to engage in this work. Last, but not least, is the opportunity for young men to engage in work on the college farm. By many this has been looked upon as a work of drudgery, but we believe that the time has come for a different sentiment to be encouraged. The Lord has said that "this country needs educated farmers." The time is not far distant when, other trades being cut off, agriculture will be a resource that will prove a great blessing to us.

There is need of educated men in this work — men who know how to secure the treasures contained in the earth, and thus open up a field whereby employment may be given to those who may accept the truth in our cities and towns, and who will, as a consequence, be thrown out of employment.

The opportunities presented to our young men to secure valuable trades, thus enabling them to carry out the lines of work outlined in this article, are worthy of their attention. We shall be glad to correspond with such, and to give them such information as they desire. Address J. W. Collie, Battle Creek College, Battle Creek, Mich.

APPOINTMENT.

NO PROVIDENCE hindering, there will be a union meeting at Chicago, on the South Side, of all the Chicago churches, at the 46th Street meeting-house, Sabbath, March 10, 1900. Elder S. H. Lane expects to be present. A good attendance is desired.

SPRING TERM AT KEENE ACADEMY.

The spring term at Keene Academy opens Wednesday, March 28. The new studies to be taken up and completed during the term are the following: teachings of Christ, teachings of the apostles, proof-reading and writing for the press, nursing and treatment, cooking, school management, civil government, kindergarten Sabbath-school work, cutting and fitting. Besides these, the regular work of the academy is open to any who may wish to review particular subjects. Here is an excellent opportunity for teachers whose winter terms are closed, and who may wish to prepare themselves to do better work, or teach church schools. For further information, address C. C. Lewis, Keene, Tex.

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.

"CHRIST IN SONG."

FOR several weeks the REVIEW has advertised "Christ in Song," and spoken very highly of the work; nevertheless none too highly; for it is a book of real merit. It has in it nearly 750 hymns, with music. There are many pieces entirely new, which, in this book, appear in print for the first time. These pieces of music are not of that type which soon wear out. In some books there are pieces that take well for a time. They are set to a melody that seems so sweet that one is ready to declare that he will never tire hearing it; but in a short time they fall into misuse, and, I may add, into neglect. Then, too, there are others that seemingly improve with age; such as, "Nearer My God to Thee," "Sweet Hour of Prayer," and "Rock of Ages," etc. Some pieces of the new music in this book are worth many times the price of the book, and a large number of the old hymns are of that class which do not wear out.

"Christ in Song" is now used in Battle Creek College, and one of the professors says that it meets with general approval. It can be used to good advantage in all our tent services and Sabbath-schools. The 15-cent edition is especially adapted for tent services. This edition contains 96 pages and 178 hymns; yet the whole edition is preferable, and can be purchased for 35 cents. Both the 15-cent and the 35-cent editions are bound in flexible cloth. They are bound with wire staples, which pass through the entire book, so that the cover will not get loose, nor come off, nor the leaves come out unless they are torn out.

We can commend this book very highly. If something new is desired, it can be found in this book. The great mass of ordinary singers will desire the old-fashioned pieces, and they, too, can be found in this book; so that all classes may be pleased, and being pleased, may be reached, and through being reached, the sermons usually following these hymns of praise will also be effective.

I trust that all the readers of the REVIEW, desiring hymns, will send on their orders for "Christ in Song." Address your tract society, or the Review and Herald, Battle Creek, Mich.

S. H. LANE.

REVIEW AND HERALD STOCKHOLDERS, ATTENTION!

Proxies.

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

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

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

MICHIGAN 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.

NORTH AND SOUTH CAROLINA, NOTICE!

At the October session of the General Conference Committee I was asked to take the directorship of the Carolinas; but I did not return from Trinidad till the first of January. I am now here, brethren, to help you in every way possible. Those who have unpaid pledges to the camp-meeting and tent fund may send their remittances to me at any time. The earlier these pledges can be redeemed, the easier it will be to plan and arrange for our camp-meetings this year.

Asheville, N. C., Box 145.

J. O. JOHNSTON.

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

PUBLICATIONS WANTED.

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

T. B. Adams, Morrilton, Ark.
 D. T. Shireman, Hildebran, N. C.
 Minnie Hough, Pacific Grove, Cal.
 Mrs. E. A. Himebaugh, Verona, Pa.
 B. J. Duval, Gorham, N. Y., REVIEW, *Signs, Sentinel*.
 Mrs. E. A. Mitchell, Glen Rock, Wyo., *Signs, Sentinel*.
 Isaac Gents, Chandler, O. T., REVIEW, *Signs, Sentinel*, tracts.
 Fannie Mass, St. Paul, Ark., *Signs, Good Health, Medical Missionary*, health tracts.

Workingman's Home, 1341 State St., Chicago, Ill., large supply of *Signs, Instructor, Good Health*.

An earnest appeal is made for publications for use in jail work in Indian Territory. The work is practically at a standstill for lack of reading-matter. Will not the brethren respond? Address Mrs. G. E. Prindle, Muscogee, I. T.

NOTICES.

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

WANTED.—Work, by girl of 23. Has taken a short course in Sanitarium cooking school. Address Box 1508, Lakeview, Mich.

WANTED.—Work on farm among S. D. A. (central Illinois preferred) by man of 25, with small family. Address G. W. Riley, Winslow, Ind.

WANTED.—To correspond with reliable S. D. A. dentist. One of the best openings on the Pacific Coast. Address J. A. Reid, 280 1/2 Third St., Portland, Ore.

TO RENT.—Farm, lying five miles south of Hillman, Mich. to S. D. A. family. Will take work as part payment. Address Hannah M. Cohoon, Hillman, Mich.

WANTED.—A good man to work on farm by the year, or to work farm on shares. For further information, address D. Whitmarsh, Box 64, Vanderbilt, Mich.

WANTED.—Boy to work on fruit farm, by year or month. Good wages and church privileges to steady young man. Address, at once, lock box 1323, Coldwater, Mich.

WANTED.—A home among Adventists for a little orphan girl, without friends, aged 12 years. For further information, address Mrs. Leona Brewer, Hotel Benedict, Kingfisher, O. T.

WANTED.—By elderly couple, competent man and woman on farm; object, to rent to help if satisfactory; wages, \$300 a year. No more than one child. Single man might apply, stating wages and qualifications. Give references. Write at once to W. P. Randall, Devos, S. D.

WANTED.—Employment by two well-educated, middle-aged men, once high in business, but through drink, lost all. One was a lawyer of ability; the other, a fine penman and efficient bookkeeper and accountant. Were rescued by Helping Hand Mission, St. Paul, Minn., where they have been three months, giving every evidence of genuine conversion. Are willing to do any work of which capable. Desire situations where they may be surrounded with Christian influences. Address, giving nature of work, salary, etc., W. A. Sweany, 145 E. Third St., St. Paul, Minn.

REVIEW TESTIMONY MEETING.—NO. 6.

Until April 1, 1900, orders for

200 SONGS

I have not been getting my paper regularly. These papers are too valuable to lose. Not only do I study and enjoy the articles myself, but I mail them to my mother in England, who re-mails them to my sister-in-law. E. C. TINLING.

Inclosed please find 50 cents for four months' subscription for the REVIEW, as I wish all the "Studies in Galatians." Begin where you left off before, so I shall get every number. These are excellent articles, and I believe they are destined to do a good work. I hope to see them, or something as good, in tract form soon. ARTHUR C. BEAUCHAMP.

Inclosed find \$1.50, for which send the REVIEW one year. I could not do without the paper. MRS. MARY ROUNDS.

I send you 50 cents, for which please send the REVIEW to the Baptist minister at —, also to —, for two months to each. My heart is with you in the work. O. HALE.

Inclosed is 75 cents, to continue my subscription, which expires the 27th inst. The REVIEW is so interesting that I can not do without it. S. J. LECKLIDER.

You will find inclosed 50 cents, for which please send me the REVIEW for four months, as offered on first page of sample copy. You will oblige me by beginning my subscription with the February 20 number, as I have that for February 13. I had never seen a REVIEW until I sent for a sample copy last week; but the truths in it are so plain, and apply to this time so well, that I feel I must have more of the papers. MRS. ETTA CONVERSE.

Would say that my family and I greatly enjoy the REVIEW. It does seem as if it grew better each week. We hope it will never miss coming to our home until the end. We send away every copy after we read it. May God bless your good work in the future as in the past. A. H. HILL.

You will find inclosed \$1.50 for renewal of my paper. I could not send you new subscriptions, because I am not able to go out in the cold very much. My prayers are that a blessing will be poured out on you, and that this silent messenger will go from home to home where it has not yet been. It is a great comfort to me, as I can not get to church. HARRIET OBERHOLTZER.

Inclosed you will find post-office order for \$1.50 for the REVIEW. I can not do without it. ELIJAH T. FLETCHER.

The REVIEW is much enjoyed, and we appreciate your efforts during the last six months. My parents, though not of the truth, seem to be more interested than usual in the REVIEW. A friend who has been reading it for some time, can not do without it. She no longer takes her church paper; for the REVIEW fills the place it can not. Inclosed please find 75 cents, in money order. MISS JOE HUNT.

Inclosed find post-office money order for 75 cents. I had been waiting in order to send a year's subscription; but I can not get along without the REVIEW another week. It seems as if one of the family were gone. O. A. SAXBY.

The REVIEW has again found its way to our home, for which we are indeed thankful; for we feel lost without it. C. H. LUNNING.

As my subscription expired February 6, I send my renewal to-day. The REVIEW is invaluable to us; we could not do without it. With the inclosed blank you will find post-office order for \$1.50. MAMIE L. BROWN.

Will you send me about three copies of the REVIEW this week, and three next week, for sample copies? I sent one order to our society to-day. The REVIEW was pronounced by a Methodist woman the best religious paper she had ever read. I will be here two weeks yet, and will try to secure a few more names. B. L. DIEFFENBACHER.

My REVIEW has not come yet. I have been to the post-office several times for it, but the postmaster said that it did not come last week. The last copy I received was dated January 23. Please send the others to me; for I am lost without my paper. I wish to keep pace with the message. God bless the REVIEW, and all that are engaged in the glorious work of the Third Angel's Message. WM. FROST.

I do love the dear REVIEW, which a friend has kindly sent us for a long time. How it cheered our lonely hearts in our shut-in life, words can not express. A dear friend used to bring it to me each Friday, so I could have it Sabbath, to read to mother. We have prayed for its editors many times. MRS. NELLIE M. HASKELL.

I inclose a notice of father's death. He had taken the REVIEW for fifteen years, the only copy he failed to read in that time being the one that came the day before he died. Please change the address. U. MATOTT.

Inclosed find a 50-cent money order, for which please send the REVIEW to —, Kan., for four months. Words can not express my love for the truths that are in the REVIEW. MINNIE S. BIEDERMAN.

For a quarter of a century the REVIEW has been a constant and welcome visitor to my home; and we would as soon think of getting along without our daily food as to do without the REVIEW. It gets better all the time. M. C. ISRAEL.

I am making a personal effort to get every Sabbath-keeper in the State to take the REVIEW. Next to the Bible and the Testimonies I regard it the best help to growth in grace. Before I took my stand with this people, I became a subscriber to the REVIEW, and I think I know something of it as a source of life. IRVING KECK.

My subscription runs out in February; and as I have been a reader of the REVIEW for forty-seven years, I should sooner think of going without my daily bread than without that paper. I have one copy, which I read, and then send to my daughter. I need more to lend or give to my neighbors, so this year I want two copies, for which find inclosed \$3. M. M. RAYMOND.

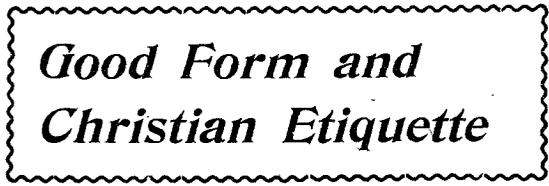
My subscription does not expire until February 20, but, as I have the money now, will renew, as last year I had to do without the paper several weeks. No one knows how much I missed it. I could not get the money; but now, if I really have to do without other things, I must have the paper. I have been a constant reader of the REVIEW since 1868, and last year was the first time that I failed to get the money to renew on time. The paper grows better and better as we near the end. God bless the dear old REVIEW, and may it continue to shed light and comfort on many souls. MRS. R. M. ROBERTS.

GOOD FORM AND CHRISTIAN ETIQUETTE,

BY MRS. S. M. I. HENRY,

Will be filled at the old prices, 15 cents and 25 cents, according to binding. After April 1, the prices will be 25 cents and 50 cents, as advertised below, the book to be sold principally by canvassers from that time on.

15 cents and 25 cents until April 1, 1900. 25 cents and 50 cents thereafter.



MRS. S. M. I. HENRY'S LAST BOOK,

Treats good manners as related to society rules in gospel work. A most helpful book for old or young, laity or clergy, all who are "earnestly looking for the best means of serving God and humanity."

Of this excellent work Mrs. Henry says:—"Let no one suppose that I have been 'laying down a lot of rules.' The most I have attempted to do is to point out some of those regulations which the experience of thoughtful men and women of the world has found necessary to good social order, as well as some of those things that a long experience in work for the unfortunate has discovered as requisite to the prevention of scandals, and consequent ostracism."

FIRST IMPRESSIONS ARE MOST LASTING! HABITS DETERMINE FIRST IMPRESSIONS!

Therefore your habits are worth looking after if souls are worth looking after; for the acceptance or rejection of your message depends largely upon the acceptance or rejection of yourself. The reproach of the gospel is inevitable; but this should not be augmented by reproach for violation of what good society understands to be good manners. Every Christian needs to know how to avoid the appearance of evil, "giving no offense in anything, that the ministry be not blamed."

Whether a Christian or not, you need its helpful hints. One hundred and fifty pages, purple felt paper cover, orange title, 25c; blue flexible cloth, gilt top, 50c postpaid.

REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich. Toronto, Ont. Chicago, Ill. Atlanta, Ga.

WORDS OF COMMENDATION.

I am much pleased with the little booklet "GOOD FORM AND CHRISTIAN ETIQUETTE." Its pages are replete with good advice on subjects of everyday interest. Christian courtesy is one of the most necessary qualifications of the Christian worker, and I feel sure this latest of Mrs. Henry's works will prove a timely help to parents in bringing up their children; to our young people in their associations with others; and in fact to everyone who desires to so equip himself that his bearing shall have the true dignity of Christian refinement. MRS. E. E. KELLOGG, Supt. Child Culture Circles, World's W. C. T. U.

I have examined it with great care and interest. It is certainly a very practical contribution to the literature on etiquette. Most books on this subject are too elaborate and have too much of the fashionable society air, but this one meets the needs of common people, and I am sure they will thank Mrs. Henry for this effort to help them in making life's pathway pleasanter and easier. MARY WOOD-ALLEN, M. D., Supt. Purity Dept. World's W. C. T. U.

Shall be more than glad to use every right endeavor to give "GOOD FORM AND CHRISTIAN ETIQUETTE" as wide a circulation as possible, for association with young people for years has given me opportunity to see something of their needs, and enables me to appreciate, in some degree, at least, how this work of Mrs. Henry's will be of service to them. J. W. LOUGHHEAD, Principal Mt. Vernon (Ohio) Academy.

"GOOD FORM AND CHRISTIAN ETIQUETTE" is certainly a novelty in its line. It is a neat little volume, written in a pleasant, simple, and dignified style, and through its pages are displayed a knowledge of the world and the kindness of a mother's heart. The author is Mrs. S. M. I. Henry. Her aim is to tell boys and girls how to act as becomes gentlemen and ladies. Her aim, however, is not to make them martinet, but to have them practice gentility because of the roundness which it gives to characters which, with an exterior uncouth, have real goodness in their hearts. She does not do this by laying down rules, but by pointing out regulations which the experience of thoughtful women, the world over, has found necessary for social order. The position which she has taken, she believes to be at the foundation of any social life that would keep itself unspotted from the world.—The Oakland (Cal.) Tribune.

We are glad indeed that the sweet Christian influence of the writer may still reach others. This book is a most important one for young people, and can be profitably read by everyone. —Secretary Vermont Tract Society, Burlington.

"GOOD FORM" is just the book for our young people to read to fit them to meet the world.—W. J. Blake, Quebec Tract Society, South Stukely, Que.

Not in any of our books heretofore, will cost you only one fourth of a cent for each song if you buy the 50-cent book, bound in heavy canvas, aluminum title, red edges, wire stapled through cover and contents. The other 500 songs are the cream from all books heretofore issued, as stated last week, and are free of charge on the above basis. The book has been BUILT TO LAST, inside and outside; so get one of the best bindings.

Some More Words of Approval.

I am much pleased indeed with the books, not only for the character of the music, but also the style of the book itself, its binding, etc. I think you have turned out the strongest song book of this character that I have ever seen, and it deserves to be pushed to the utmost. It is a book that will wear, if I can judge rightly. FREDERICK GRIGGS, Principal South Lancaster (Mass.) Academy.

It affords me great satisfaction to say that in my estimation "CHRIST IN SONG" is the best collection of sacred songs ever published by our people. The plan of the book is excellent. From the great variety, hymns can be selected to suit any occasion. The large number of hymns, the strong binding, and the low price, make it a very desirable book, within the reach of all. H. W. DECKER, Pres. N. Pacific Conf. and Missionary Society, Portland, Ore.

I do not hesitate to say that I think this collection more generally meets the need of our people than any other song book ever published by us. It has several points of excellence which entitle it to hold the first place among works of its kind: First of all, it is complete, containing all the old melodies, favorite melodies of real merit from every source, which fits it to fill the demands of both church and Sabbath-school. Then its compact form and convenient classification are in excellent taste, and must recommend it to every lover of systematic methods. But one of its best features is the low price at which it is offered, thus placing it within reach of the humblest in point of means. The work deserves a wide circulation. J. O. CORLISS, Fruitvale, Cal.

The Songs are Classified in four departments:—

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Compiled from the writings of 135 of the best hymnologists and composers.

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

Order of your tract society, or— REVIEW AND HERALD, Battle Creek, Mich. ATLANTA, GA. TORONTO, ONT.

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Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

Table with columns: No., Mail and Express, to Chicago, Leave. Times listed for various routes.

EAST-BOUND FROM BATTLE CREEK.

Table with columns: No., Mail & Exp., to Pt. Huron, East, and Detroit, Leave. Times listed for various routes.

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

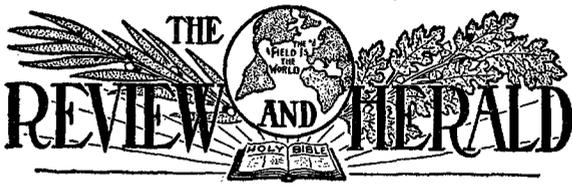
MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

Large table with columns: EAST, WEST, *Night Express, *N.Y. & Bos. Spl., *Mail & Express, *News Express, *West'n Express, *Kalam. Accom., *Pacific Express. Lists times for various routes.

*Daily, †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., MARCH 6, 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.

STRICTLY speaking, the article in the Sermon department this week is not exactly a sermon; yet it so strongly presents an important phase of last-day affairs in the East that it can very fitly pass as a sermon.

DURING the last century there have been published by the Bible societies alone, two hundred and eighty million copies of the Bible. This is an average of seven hundred and seventy-seven for each day of the hundred years.

A GERMAN writer says that "the great question of the twentieth century is to be: Shall there be three world-powers or four? Shall Germany take her place beside England, Russia, and America? or shall she retire into the background, like Scandinavia, like France?"

It will be remembered that about a year ago we noticed the claims of Professor Hyslop, of Columbia University, in behalf of Spiritualism. He now calls for fifty thousand dollars in donations, to enable the society of Psychical Research to publish the report of the results of his "scientific" investigations.

IN the "Questions and Answers" column of the book-review Supplement to the New York Times, February 24, is a question asking, in all soberness, "Where can I find 'not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life'?" And more surprising still, this is one of the only two questions in the column that are unanswered.

SISTER S. M. I. HENRY's last appeal, even her dying appeal, to the National W. C. T. U. in behalf of religious liberty is now printed, and ready for circulation. It is a fifty-two page tract with cover, issued by the Religious Liberty Association. On the first page of the cover is an excellent half-tone likeness of Sister Henry. It is expected to put a copy of this tract into the hands of each member of the W. C. T. U. in the United States. To accomplish this the active co-operation of every Seventh-day Adventist in the United States is essential. The tract contains most valuable matter. Each one of our own people should read it, and then be sure that a copy is put into the hands of all the neighbors, and particularly of all the W. C. T. U. women. Price, single copy, four cents; discount on quantities. Order of Religious Liberty Association, Room 750, Monon Bldg., Chicago, Ill.

THE New York Tribune remarks that "as for the result of a hostile engagement between such navies as the great powers are now constructing and equipping, one hesitates to contemplate it." True enough: but in view of what the powers are doing, how is it possible not to contemplate it? And what in all respects can possibly be the result, other than Armageddon and that "time of trouble, such as never was since there was a nation."

GERMANY proposes to spend two hundred million dollars in strengthening her navy; France, one hundred and fifty million for the same purpose; and "Great Britain is at present at work upon, or has within a few weeks completed, no less than eighteen first-class battle-ships, or *three times* as many as France proposes to build in the coming *seven years*." Such is the *actual* response to the czar's peace call, to which the Peace Congress at The Hague was the theoretical, the academical, response.

NEXT WEEK

the studies on the Third Angel's Message will begin on What Is It as to the *Beast and His Image*? This will bring us to the very sum and substance, and the life and heart, of the Third Angel's Message itself. Every one who has read these studies so far will surely wish to follow them through, and especially through this part, which is the great object and sum of all. Do not let your subscription expire. And are there not yet others whom you can get to invest twenty-five or fifty cents? or in whom you are sufficiently interested to invest that much in their behalf, in order that they may have the benefit of these all-important studies?

A WRITER in the *Century* for March says that "America, Germany, Belgium, Japan, China, Italy, France, Turkey, England, and Russia are to-day building or projecting railroads in Asia;" and that "suddenly, and for the first time, every one of the nine countries first enumerated discovers that at the beginning of 1900 its railway lines at some point touch or encroach upon those of the tenth [Russia]—America at Hankow, Germany at Tientsin, Belgium at Ching-Ting, Japan in Corea, China at various points, Italy at Tai-yuan, France at Wu-chang, Turkey and Germany in Armenia, while England, touching Russian lines at Peking, Niu-chuang, and other points in central China, also is threatened at Herat and Kabul in Afghanistan, and is fearing for her northern boundary of India in the Pamirs." He closes with the observation that "England, Italy, Germany, Japan, and the United States may awaken to the situation soon enough to checkmate Russia by completing their routes. . . . But if these countries continue too long to be apathetic, the great bear will have all Asia in the merciless grasp of his steel-shod claws, and no man can foretell the outcome." The article is accompanied with an excellent map, and presents a most interesting study in the perennial and mighty greater Eastern question.

If you are getting as much good as we are from the articles on "The Gospel of the Kingdom," then you are convinced that these alone, and already, are worth much more than a whole year's subscription to the REVIEW AND HERALD. See, therefore, what a paying investment it will be to make your subscription such that you will be sure to get all of them, and at the same time get the abundance of other good matter that is regularly in the paper. And how easy it is to get it all when you can keep up your subscription, if not for a whole year at once, two months or even *one* month at a time!

SABBATH, March 17, has been set aside in the States of Michigan, Wisconsin, Illinois, and Indiana as a day of prayer and offering for the work and needs of the Battle Creek College. Some say that these *special* days are coming too often; but they do not come nearly as often as they did in ancient Israel, in the days when Israel walked with God. People say, "Things are moving rapidly nowadays." This is true; but are they moving rapidly *with you, in your life*? We all know that events *in the world* are hastening up to the end of all things; but why should not there be just as distinct marks that the end is near, in the lives of Seventh-day Adventists as in the life of the world?

Let this day be a blessed one in your life. Let its object be met in your life. Begin to pray for the College now, so that when the 17th comes, you may be prepared to do all that God would have you do.

PERHAPS it is not generally known that in the Catholic Church there is such a thing as blessing the Bible. Persons can have Bibles "blessed" on application. Now the word of God says, "Without all contradiction the less is blessed of the better." Is, then, a Catholic priest or other functionary better than the Bible? If not, then it is certain that he can not bless the Bible. And everybody who will think, knows that no Catholic priest nor any other man can possibly be better than the Bible. Therefore it is perfectly plain that no man can possibly bless the Bible. Consequently all pretension to blessing the Bible by anybody is only mummery and false pretense.

A few days hence there will be sent to all the subscribers of the REVIEW in Michigan, Wisconsin, Indiana, and Illinois a small tract entitled "The Story of a Five Thousand Dollar Meeting." It is sent with the simple prayer that all who receive it will read it, and that all who read it will be touched by the Spirit of God to make a gift by sacrifice unto the Lord. Any one else who would like a copy can have it by sending a two-cent stamp to P. T. Magan, College, Battle Creek, Mich.

NOTICE!

IN answer to many inquiries, and in order to remove what seems to be a wide-spread misapprehension, the undersigned desires to say that neither himself nor any person connected with the Sanitarium, with the Sanitarium Health Food Company, with the Sanitary Supply Company, or with the Sanitas Nut Food Company, is at the present time, or has been at any time, connected with a firm advertising under the name, "Kellogg Sanitas Company."
J. H. KELLOGG.