

Emma E. Craig
box 449

HOLY BIBLE

THE FIELD IS THE WORLD

The Review and Herald

"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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BEHOLD THE MAN!

MRS. L. D. AVERY-STUTTLE.

He sat upon the judgment seat,
Proud Pilate, at whose royal feet
The howling, scowling rabble surged,
And their unjust petition urged.
They rent the heavens with their cry:
"Away with Jesus! Crucify!"

Before him stands, with humble mien,
A Man — the lowly Nazarene.
A crown of thorns is on his brow,
As purple robe he weareth now;
His look is godlike, while around
His sacred hands a cord is bound.

But pray, what evil hath he done?
Day after day, from sun to sun,
They say these hands have blest mankind;
Have healed the sick, the lame, the blind;
Have fed the hungering multitude,
And satisfied the poor with food.

Behold the Man! What hath he done?
The harmless, sinless, spotless One!
No man can lift his hand, I ween,
Against the mighty Nazarene, —
Mighty, for ah, the shades of death
Are driven backward by his breath.

Behold the Man! behold him die!
High stretched between the earth and sky.
The very sun grows black with dread,
As the meek Sufferer bows his head;
The veil within the temple grand
Is rent as by a bloodless hand.

Behold the Man! death can not hold
With cruel grasp and fingers cold
The mighty Prince of David, him
Before whom angels bow the knee;
Two seraphs cleave the shining skies,
And bid the mighty One arise.

And he will come once more, — the same
Who once in love and pity came.
O glorious hope! he'll come again!
Take heart, ye weary sons of men;
His blessed, longed-for advent nears, —
Then joy and everlasting years.

"COME OUT FROM AMONG THEM, AND BE YE SEPARATE."

MRS. E. G. WHITE.

PROVISION has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in abundance. The light of the knowledge of the glory of God which shines in the face of Jesus Christ may

shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgment of God. But the world is not left in darkness. The long-suffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light.

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Fore-runner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen.

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to

minister to the needs of the unfortunate as it was for Christ to go about doing good.

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch.

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven.

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your course. You would not dare to stand in the position you are in to-day. And yet you do not know that you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heart-strings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current.

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain, — meekness, forbearance, gentleness, charity? God will help us if we take hold of the help he has provided.

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh

that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?—No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time.

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show you yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me,—until you can bear a living testimony, and tell of victories won.

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?—No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain.

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of his people to-day? Oh that the Lord would imbue us with his Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness!

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.

PHILADELPHIA Friends (Quakers) have shipped to the Russian Quakers (Dukhoborsti) in Canada, food, four tons of clothing, wool, barley, and two cars of corn meal. Three hundred spinning wheels will be sent later.

HOW DARK THIS WORLD WITHOUT THEE.

How dark this world would be
If, when deceived and wounded here,
We could not fly to Thee!
The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.
But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.
When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears
Is dimmed and vanished too,
Oh, who would bear life's stormy doom,
Did not thy wing of love
Come, brightly wafting through the gloom
Our peace-branch from above?
Then sorrow, touched by thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day!

— Thomas Moore.

PERSONAL WORK.

A. L. HOLLENBECK.

THE Lord says to us, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. Much is comprehended in this command. There is a great work to be accomplished by personal labor. The Bible is to be read to those who will hear it. The Lord calls upon his people to go forth and teach the truth in families. Those who engage in this personal work, drawing close to the people with earnest prayer, are co-operating with God, and he will clothe them with spiritual power. Those who do not engage in some way in this personal work for souls, are not keeping pace with the message, and can not be intrusted with the power that is in the message.

Remember, brethren, the Holy Spirit is given only for service. He who opens the Scriptures to others will surely receive the promised blessing. Those who make the necessary effort to do something for the salvation of perishing souls, will receive the power that will enable them to exert a drawing influence for Christ. When we begin to work earnestly for souls, then, and not till then, shall we receive the "latter rain."

TRUE ECONOMY.

L. A. REED.
(Jacksonville, Ill.)

WHATEVER spiritual truths or principles we learn we should be able to apply in the natural world; for the spiritual and the natural are built upon the same plan. One is not entirely different from the other. The natural is not to be understood and interpreted by principles that have no bearing upon things spiritual. The natural and the spiritual are but different aspects of TRUTH. And truth, though many-sided, is still a UNIT. TRUTH, though all-embracing, is but one, not two. Perhaps we may call the natural but the *form*, and the spiritual the *essence*, of truth; but even then there can be no variance between the two.

"The natural and the spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. THE SAME PRINCIPLES RUN THROUGH THE SPIRITUAL AND THE NATURAL WORLD."—*Special Testimonies on Education*, pages 215, 216. Theological truth should lead us to an understanding of natural truth. The operations of nature should help us to under-

stand the operations of the Spirit. One assists the other. "Rightly understood, *science* and the *written Word* agree, and each sheds light on the other. TOGETHER they lead us to God, by teaching us something of the wise and beneficent laws through which he works."—*Id.*, page 57. "God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure-house of his word. THE UNSEEN IS ILLUSTRATED BY THE SEEN; divine wisdom, eternal truth, infinite grace, ARE UNDERSTOOD by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws."—*Id.*, page 61.

Nearly two hundred years ago, Maupertuis, the mathematician, grasped at this truth. Seizing upon a theological dogma, he assumed it to be a fundamental principle of mechanics. He maintained that the divine Being, being unerringly wise, would waste no energy; that everything in nature must therefore be done with perfect economy of force. This theological dogma is called, in mechanics, the principle of least action, or the law of least time. In science, it becomes an invaluable and fruitful principle.

Looking at this principle from the theological side, we find it most forcibly taught in connection with the multiplication of the loaves and fishes. Jesus said, after he had fed the multitude, "Gather up the fragments that remain, that nothing be lost." John 6:12. With five barley loaves and two small fishes, Christ had just fed about five thousand persons. And when the fragments had been gathered up, the disciples filled twelve baskets with the remnants. The divine power that gave the manna for forty years, the power that for a year replenished the widow's cruse of oil and barrel of meal, could have continued the miracle of the loaves and fishes to this day, filling the world with stores of food.

But such a course would not be in harmony with the character of God. To simply supply food to a few hungry beings was not all, nor the full, meaning of that miracle. It "was a sudden putting forth of the Almighty arm from behind the veil of his ordinary providence, to show once for all by a great and lasting sign the DIVINE SOURCE OF THE COMMON BLESSINGS OF LIFE." In the bread that you and I eat to-day, there is as much of a miracle of God as was that yonder by Capernaum. True, the miracle of to-day is wrought by the wheat and the barley of the broad acres of the farmer, coupled with toil and labor. But that of two thousand years ago was wrought through five loaves and two fishes, and that is all the difference. God did that then by his supernatural and omnipotent power, and God does this to-day in the same manner.

And as the farmer now by diligent economy receives the gift of God, so they then so far as was possible exercised the same economy. But the purpose of that economy in each case was and is the same. To be wasteful and extravagant is to despise the GIFT of God. And to despise, to esteem lightly, the gift, is to despise and lightly esteem the Giver. True economy is nothing but a right appreciation of the blessings of God. And that we may be truly economical, God has left us the words of Jesus, "Gather up the fragments that remain, that nothing be lost." And in addition to this, in everything that he has done, he has linked the most lavish generosity with the most rigid economy. But this last thought we must leave for later consideration.

A VEIN of coal of great promise has been discovered in the western part of Eaton County, Mich., and leases covering twelve thousand acres of land have been secured by a syndicate of Battle Creek capitalists.



THE REMNANT PEOPLE.*

G. B. STARR.

"UNTO me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:8, 9.

"All things." After creating all things, and laying the plan that Christ should be the Creator of the heavens and the earth, our world was selected as the object-lesson by which God is to reveal through Jesus Christ to all other worlds the manifold wisdom of Christ.

Now let us try to get hold of that thought. It seems to me it wonderfully exalts our position in the universe of God. This world doubtless has suffered more than all other worlds, in having Satan here, in this being the theater of the fall of man, and the spot, the one world, where Satan was to set up his kingdom, and exhibit his object-lesson. Satan is to show in this world how he would conduct a kingdom without law, order, or restraint. He would lead men and women to violate the law of God, and, as a result, have a world such as this world is for the most part at the present time. But on this same little world God is to meet Satan, Christ is to set up his cross, God is to be revealed in his true character, and he is to gather out a people and train them here for his kingdom, which is to be established in this world. And this operation of God on the hearts and lives of men here is to be the object-lesson for all other worlds.

Verse 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Christ is the one who created all things, and upon this earth he is to manifest the wisdom of God to all other worlds. Will not the closing chapter in this lesson book be one of the most intensely interesting of all chapters? Was the opening chapter—the creation of this world—an interesting one?—Yes; that *was* interesting. All the angels of God shouted for joy. All through the history of the world, chapter after chapter in this lesson book has been opened with great interest. The first advent of Christ was heralded by angels, and was one of the most interesting chapters in this world's history. But few persons were ready to receive him. How will it be at his second coming? Will no one be ready, no heralds of the coming of Christ be sent forth, and no response?—No; the closing chapter will prepare a people for the Redeemer's coming. "Unto them that look for him shall he appear the second time without sin unto salvation."

God has brought to view in his word the remnant people. He has told us what they will believe, what they will practice—that they will keep the commandments of God. He has told us what he will do for his people,—that he will bestow upon them all the riches of the treasures of his grace, so that before all worlds, at the very time that it would appear that the apostasy of man was complete, that the whole world had decided to disobey God, and

that the very atmosphere was filled with the spirit of evil and of disobedience,—at that time the remnant people of God will be keeping the commandments of God, and looking for the coming of Christ in the clouds of heaven. In that people will be seen the character of Jesus Christ himself. He will reveal his glory and character in them, and he will take them from one end of this earth to the other, and in a public manner reveal that he has a people, and that his grace is sufficient to enable men and women to obey God just as Christ did. He will have that people known throughout the earth. And when they have had their training here, and have finished their work; when he has taken them from place to place throughout the world, then he proposes to translate them, and take them from world to world in the ages to come. That is what we are in training for. Is it not of sufficient interest and importance to awaken our interest,—a people in training to be the body-guard of Jesus Christ as long as eternity lasts? To be trained on this earth, in training now, for such a station! Think of it!

"The last shall be first." Whose is it to sit at God's right hand, and at his left hand?—"It shall be given to them for whom it is prepared of my Father," said Jesus; and in the Revelation he says of the one hundred and forty-four thousand, who are translated: "These are they which follow the Lamb whithersoever he goeth." Always with him! It would seem that an honor so great, so exalted, would fill us with aspirations that would drown everything beneath it, and sink it all into insignificance! Well may we consider our high calling. Called to be the representatives of heaven; to show forth the manifold wisdom of God to all worlds; to fill up the closing chapter of the great lesson book; to be trained here in this world, as the trophies of the redeeming love and power of Jesus Christ, to exhibit what he can do, and then to continue that ministry to other worlds! It would seem that we would forget everything else in the thought of co-operating with God and the holy angels, in being fitted for such a holy position. As I think about it, I feel at a loss to find words to express the thought. It seems to me that it is beyond the expression of human language. God certainly has called us to an exceedingly high calling. Peter expressed it in the following words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. Can we get hold of this idea?—I believe the Spirit of God will awaken it in us if we will permit him to do so.

Now come back just a moment to Ephesians 3. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Tell everything about Christ that you can, and the riches of God are still unsearchable. You can keep finding more and more riches, but you have not found all. The gospel, the mystery mentioned in these verses, is to be the science and the song of heaven through eternal ages.

"To make all men see what is the fellowship of the mystery, which from the beginning

of the world hath been hid in God, who created all things by Jesus Christ." Is it not a comfort that we have one for our Redeemer who is able to create? It is our only hope of everlasting life. We have nothing in us, absolutely nothing, to qualify us to occupy the high position to which we are called. Our hearts are not right, our minds and thoughts are wrong, but Jesus Christ can create, on this very spot, and at this very moment, new hearts, new men and women. There is sufficient power in the gospel, exercised even upon Satan's territory, to create men and women anew, just as Christ created them in the beginning.

Have you been struggling with weakness all your life? Then turn to God, and let us see some of the creating power of God here in this camp-meeting. You have a Father, who always causes those who trust in him to triumph.

If you wish to talk about the power of Satan, and of his victories over you, and tell of the fall of others, you can be as weak as you like. If you wish to talk of God, and obtain the great victory he gives to every person who will seek him, you can have power and strength, and life and victory. Let other men talk as they like, but let us decide that we will talk of the wonderful power of God, the unsearchable riches of Christ. If you talk of these things and believe them, you will possess them, and others will know it. They can not help but know it. And when they find out that you possess them, they will come to you to be instructed in the way of the Lord, that they may obtain them for themselves.

Do you wish to read a description of lightness and cheapness among the professed people of God? Read Isa. 3:16-24. Oh, I am sorry when I see Seventh-day Adventists, those who expect soon to wear a crown upon their heads studded with jewels representing souls that have been saved through their labors,—I am sorry when I see them using any of the things mentioned in that scripture with which to decorate themselves. If you find yourself in that list, may the Lord help you to get out of it. Such are not the people of God. God's people have the ornament of a meek and quiet spirit. They have in their characters the life of God, and the things mentioned here appear to them as mere gloss and tinsel. If it looks to angels as much worse than it looks to some of us as I imagine it does, it must be a very sorrowful sight to them to see the daughters of Zion, or a son either, decorating themselves as described here. There is a decoration that will bring light into the eyes, life to the mind, and joy and peace to the heart—the ornament of a meek and quiet spirit.

If we will contemplate our high calling, get hold of the very spirit of it, it will elevate our thoughts and life. We must not drink in the spirit of cheapness of this age. This is a cheap age, but the religion of Jesus Christ is not cheap. God will have a people that in their hearts, in their conversation, in their lives, will rise above cheapness; for they are called to a high and ennobling calling, a position that can not descend to this cheapness. You know how the tastes will change on a reform diet; how we now desire that which is good and nourishing, and how, if we for a moment let ourselves down and partake of that which we have condemned, we condemn ourselves for it. So it is in religion. You get a taste of that which is high and elevating and ennobling in the religion of Christ, and you lose your taste for that which is cheap.

Do we believe that the closing chapter of this book will be the most intensely interesting in it? We have been told by the Spirit of God that the one object in this world upon which Jesus bestows his supreme regard and affection is his remnant church. If we are really in love with Christ's coming, there is one thought uppermost in our minds, and that

*Sermon delivered on the West Maitland (New South Wales) camp-ground, Nov. 4, 1899, and stenographically reported.

is Christ and his coming. What do you suppose is uppermost in his mind all the time? Do you think that it is his coming and the salvation he is to bring to his people at that event? Is it not his people that are preparing to meet him then? We are thinking of him, and he is thinking of us. All the time his heart is toward us, and he sends his angels to help us. They are commissioned to co-operate with us. As we respond to their ministry toward us, the mind of Christ is toward us; he is thinking about us, and we are thinking about him and his coming. Do you not think that he is intensely interested that we should be ready? Do you imagine that when he sees a spot on one of his children, he does not work and plan to set influences at work that will result in the removal of that spot? You could not think of anything else different from that. "I want this people ready when I shall appear. I want this man and woman to be ready. I will set in motion operations that will prepare them." Such are his thoughts.

And other worlds are watching. Satan and his host are working with all their might against Christ. But oh, what little power they have, compared with the power of Christ. I am indeed thankful that my mind is being raised above the thought of the power of Satan.

Are we going to have victory?—Certainly; but it depends on the position we each take. If we take a position as the men and women whom God has sent forth for victory, victory will be on the side of God. The only thing that can give Satan one inch of advantage, is our unbelief. Then let us shut him out. There is victory for us. The power that Enoch and Elijah had, God designs shall be with his remnant people. See Joel 2:28-32.

Where will God's salvation be seen in the closing chapter of this world's history?—Among the remnant people of God. Read the description of them in Rev. 14:12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Are ~~any~~ others the remnant?—No. God will find these, and gather them together under his standard. We wish that banner held high.

There will be just two classes of people when Jesus comes,—the remnant people, who keep the commandments of God and the faith of Jesus; and those who do not. The remnant people are not those who teach others to break the commandments God. Those do not claim to be the remnant. It would not be true if they did. But there is a people, and they are small, yes, a remnant, who keep the commandments of God and the faith of Jesus. God says they will be here, and they will be here. God designs that this truth shall go to every corner of this land and every other land.

Read Rev. 14:6-8. Has the announcement been made, "The hour of his judgment is come"? Is it being made now all over the world? Is Babylon fallen yet? When did it fall?—Just about the time that this message began to come, in 1844. What has been the condition of God's professed people since then?—Falling, falling, falling. "Babylon is fallen" will finally be sounded throughout the entire length and breadth of the earth. God is preparing a people to give that message with a clear, distinct sound, and to call out his faithful children from Babylon to rally around his standard, the commandments of God and the faith of Jesus. I understand that an angel flying in the midst of heaven indicates activity awakened by angels of God. Angels of God have charge of this work, and they will go from nation to nation to carry the message.

There is work beyond us that we have not yet touched, which must be done. We must think fast, we must plan fast, and work fast all the time. We must not go back. We must be ready for work all the time. We are in the

last chapter, we are in the rapid movements of this work; we must be ready to move rapidly, we must learn how to do the work, and do it well.

We talk about the power that Enoch and Elijah had. Those men were representatives of the people that will be translated. In the power that attended their lives they were representatives of this remnant people. They were translated as this remnant people are to be translated. The power that was with them is the power that will be with the remnant people. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. We are not to look for it in the future; it has come already. God has committed to us a great light. In Revelation it says this angel that accompanied the third angel lightened the whole earth with his glory.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3. Then the last message of mercy will rise. Has it been rising the last twenty or thirty years?—Yes; steadily rising. Never before has it occupied the position that it occupies to-day. Next year it will occupy a position as far beyond this as this is beyond the past. God has said that the light of the glory of God shall be upon this people who honor him by keeping his commandments. Verses 4, 5.

He says that they shall come from all the different parts of the earth, and the eighth verse says, "Who are these that fly as a cloud, and as the doves to their windows?" Where do they come from?—"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." What shall we do, when this work increases, for funds to carry it forward? How are we going to carry on this work?—Oh, the scripture says they shall bring "their silver and their gold with them." God is not going to send them among us empty handed. No! We need to buy lots upon which to build churches and sanitariums, and God will raise up men and women who have the money to help carry forward the work. Is that not good?

Shall we not then arise and shine? Shall we not move forward in the work, and have confidence in the Lord that the work will go forward? I think we ought to be the happiest people in this world. God is going to make the place of his feet, this earth, this footstool, "glorious." This chapter is going to wind up splendidly. I hope we shall realize this high calling to which we are called, and with all our hearts co-operate with God in the closing chapter of the lesson book of the universe.

The following illustrates the great political power of the "centrist" party (Catholic) in Germany. Those desiring to pass the naval bill find themselves opposed by this party, and unable to secure the needed legislation without bringing "the centrist party to terms by hook or by crook." At present there exists a law forbidding Jesuits, Lazarists, and the Order of the Holy Heart of Jesus, to settle in Germany. This law was favored and brought about by the influence of the late Prince Bismarck. Now it is stated that the federal council will shortly take into consideration a resolution allowing the Lazarists and Order of the Holy Heart to settle in the country, thus "yielding with respect to two of the three religious orders whose reinstatement has been demanded almost every year by the centrists, which action it is supposed will induce the clericals to give up their opposition to the naval bill."

WHENEVER love knocks at the door,
Lord, love shall enter in,
And patience, and all holy things,
But never hate nor sin.

And thus my body shall be pure,
The host of guests divine,
And from the windows of my eyes
Love on all things shall shine.

—Myrta Lockett Avory.

THE PRESENT TIME.

GEORGE B. WHEELER.
(South Lancaster, Mass.)

"A CRISIS is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. Every movement in the universe of heaven is to prepare the world for the great crisis."

These statements are startling enough to awaken any who are asleep. The conditions that are declared to hasten the crisis are already upon us in so marked a manner as to excite comment by those who do not understand their meaning. "Intensity is taking possession of every earthly element." In proof of this, I quote the following from the *Paris Temps*:—

America is fast becoming a nation of hysterics. Everything is done on the spur of the moment, and under stress of the greatest excitement. This same hysteria brought on the war against Spain. It is responsible for the horrible lynchings. The people have evidently adopted the policy of acting in haste and repenting at leisure. Popular excitement is mistaken for public sentiment, and the national lawmakers frequently allow themselves to be frightened into action which their calm judgment condemns.

The *Boston Herald*, in replying to this, declares that the same conditions are true of France and also of other nations.

This state of intensity, which is moving the world, accounts for the rapid development of the sentiments that now move the nation, which would not have seemed possible a short time ago; for instance, the repudiation of the principles of a republic, and the toleration of the extreme cruelty and brutality shown in the lynchings in various parts of the country. The cause of all this is that "a new life is being diffused, and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle."

This is seen in the character of the sentiment that is now moving this country and the world. It is antagonistic to every principle of liberty, justice, and truth. The Declaration of Independence and the Constitution, the most perfect guardians of liberty and human rights that were ever framed, are now derided, and are declared to belong to a past age; and prominent religious journals and clergymen are now publicly declaring, without rebuke, that measures ought to be taken to suppress those who oppose Sunday observance; and that those who will not keep Sunday sacred ought to be put to death.

Under these rapidly changing sentiments for the worse, how long will it take to bring about the fulfillment of the prophecy "that as many as would not worship the image of the beast should be killed"? Rev. 13:15.

Surely, a great crisis is just before the people of God, and "while a new life is springing up from beneath," it is also true that "a new light, and life, and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins." And as "every movement in the universe of heaven is to prepare the world for the great crisis," it follows that all heaven is ready to assist those who are awake to the duties that now rest upon them. In the light of this let us take courage.



"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.

God can not do his work in the earth without the family, any more than you can do your sewing without a needle and thread; so he must preserve it at all hazards, or utterly abandon his plan, and let Satan have the field.

The family, like any machine, is made up of certain parts. These are fatherhood, motherhood, and childhood. Lacking any one of these, the machine is broken and useless. You can not have a family without a father, without a mother, without children. There may be a husband and wife, but if there are no children, there is no family.

The question is asked, "But what if one can not live with one's husband or wife, and yet is trying to keep the children together?" or, "What if, although a husband and wife are agreed, God has not given them any children—are they not a family?"

Such a family is a family, just as the sewing machine is a sewing machine with treadle, needle bar, drive wheel, or any other part lacking. It may be a sewing machine, *but*—and that "but" speaks volumes. Before the machine can be effective, something must be done to supply the lack; and every member of that broken family realizes this truth to a greater or less extent. And, as is often done with the watch or sewing machine, the effort is made to "patch up" the family. This one and that one are given a hand at it. It is tinkered with all manner of devices from divorces to remarriages, in the hope to keep it in running order; but the only sure way, if anything is wrong, out of place, lacking, broken, is to give it over to the divine Machinist,—send it back to the shop where its timbers were fashioned and joined, and allow the same hand that made it to mend it.

It may be that in setting up some especial family there was, as intimated in a former article, satanic interference from the first. It may have been made of misfitting parts, which could not by any human power be joined. Two, who should never have come together, have been married by the representative of God under the "powers that be." They have lived together, children have been born to them, all so disjointed and misfitting that that family is a travesty on the name,—a little perdition on the earth; and yet they are all human beings, members of the same host of lost ones who had to be *lost* before they could be *found*, who had to be sinners before they could be redeemed, with the same kind of hearts, which must be replaced by the new ones which had been provided for the entire race. They are filled with the same pains and regrets that many who will be saved in the kingdom of God have known; the same longing desire to repair the mischief for the sake of the children, if not for their own.

Many are the questions that come concerning such conditions; for they are in existence among us as a people. To all there is but one answer, and it is given in the word of God. It is not

necessary to employ a lawyer, or search old folios for a precedent. The Man of our counsel has it all down in black and white, for reproof, admonition, and comfort; and by a working that he understands is able to take the disjointed timbers and so refashion them that he shall make "in himself of twain one new man, so making peace;" and by this new man, reconstructed out of the divided halves which have misrepresented fatherhood and motherhood to the children, he will be able by the same power of his Spirit to bring every child, however badly born, to a new birth in Christ Jesus. Born again by the ministry of the same Spirit, there shall be realized what Paul saw when he said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph. 2:13-18.

S. M. I. H.

EXTRACTS FROM CORRESPONDENCE.

We are glad to publish the following encouraging word in regard to one whose name is on our list of those for whom special prayer is requested:—

I am sure you will rejoice with me when I tell you that my husband goes to Sabbath-school and church every Sabbath now, and seems to enjoy the services. He seems in earnest, too. I am indeed thankful to God for his goodness and mercy.

We are here in this isolated place. Why, I can not tell; but I must not murmur. I do long to do something for the Lord. It seems as if we are doing nothing. We are now studying the lessons of the Missionary Reading Circle, and it makes us long to go to some island of the sea and work.

Why should you wish to go to the islands of the sea when you are already in such a needy field? Do not think of any other place in all the world; but apply right where you are the principles that you learn in the Missionary Reading Circle, and look upon the persons about you as *the very persons* to whom you are sent with the gospel message.

Leave the islands of the sea for the Lord to take care of until you are unmistakably called to go to them. You can probably best satisfy this missionary longing by contributing of your substance until self-denial becomes a blessing such as you never knew before. It is possible that you may sometime be called there; but, while you are in one field, to have your heart and thoughts going out to another will hinder your work. I hope you will be able to see good results from the work you are doing where you are.

I have never had my time and mind more fully occupied with other, and necessary, cares than for the last two or three months; but I am situated now so that I may have far more time to devote to the Master's work.

I am glad that you are so situated that you are going to have more time for some special work; but you speak as if there could be some necessary work which was not to be devoted to the Lord himself. That is not according to the true principles, which teach us that "whatsoever we do in word or deed" should be done in his name. We need never be obliged to do anything that is not the Lord's work, and that can not be done in his name. Do not look for other work, nor for more time to devote to the Lord's work. The "more time" you will never have. The other work may come, but no other work can ever be more noble or better than that which you have just now in your home. All your work is to be the Lord's, and to be done for him.

A TELEGRAM just received from a sister in the East assures me that a home will be provided for the sister in a county poorhouse of whom mention was made in the REVIEW of December 26. I have received several other inquiries and responses to this notice, but none quite so favorable in every way as this one. While it is a comfort to know that this sister is to have the benefit of a comfortable Christian home during the winter, there are others who are in just as needy a condition who appeal to me, and I would like to hear from any who have vacant places in their homes, which are waiting to be filled by some such needy ones. I would like to have a list, so that when such cases come to my notice, the proper correspondence can be begun, and homes obtained.

I have at present in mind the case of a young man and his sister, living in Michigan, who are in very sad and distressing circumstances. In a recent letter received from him he says:—

I have been for about nineteen years in constant pain. It seems as if I have had about all the diseases flesh is heir to. During this time my father died; a dear aunt living in the family was stricken down with paralysis, and lived only a few weeks; and two years ago my beloved mother died. My sister is not able to work and earn our living, and is often confined to her bed months at a time. Last winter she was sick three months; some time before that, four months; and at one time we did not see each other for six months, as she was in bed in one room, and I in another. I shall not endeavor to describe the position we once occupied, nor the darkness and loneliness, and at times almost despair, that threaten to overwhelm me. I am making an effort to do something for our living, and at the same time hope to be instrumental in God's hands of helping to spread the truth. I am trying to sell "The Coming King," "Steps to Christ," "Glorious Appearing," and "Early Writings." I know that a great many of our people have these books, but there is nothing better for a present for one's friends, and this helps to circulate our literature among people of different faith.

It will be observed that these children of our Heavenly Father are practically helpless, and yet there may be some one to whom this notice will come who will hear a call from God to do something for their relief and comfort, either in the way of providing homes, or by financial help. If any wish to purchase these books, I shall be glad to give the name and address of this brother, so that they can be secured of him.

These are only a few of many cases. In these last days we, as brethren and sisters in this precious truth, should certainly press close together, and share with those who are less fortunate in life the blessings that have come to us.

S. M. I. H.

NOTICE.

If any of our sisters have failed to receive the Readings for the Week of Prayer, and will notify me, I will see that a copy is sent to them at once. The readings are of such great importance that every one should have them.

S. M. I. H.



MY FATHER'S HOUSE.

My Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer;
The songs begin;
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter: none will cast thee out!

—Marianne Farningham.

DISEASE AND ITS CAUSES.

Care of Children.

MRS. E. G. WHITE.

PARENTS are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots.

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result.

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully.

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the

extremities, which should have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease.

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band, and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out of doors, even in winter, than to be confined to the warm air of a room heated by a stove.

It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They can not plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them. They can not plead that it is healthful, or really attractive. Because others will continue to follow this health- and life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children.

“BETTER try and fail, than fail to try.”

WHAT ABOUT THE BOYS?

L. C. B.

I HAVE noticed many articles in the Home department about the girls, but only an occasional article about the boys, especially about teaching housework to the boys as well as to the girls.

My children were boys, but I tried to keep them with me as much as possible. When they were little boys, before going to school, they liked to play iron and bake, so they had a small flatiron, and a small molding board and rolling-pin. They would iron the coarse towels, stockings, and their handkerchiefs. Their bread and pies were pretty dark, having gained a little color in the making, but they enjoyed them just as well for all that.

When the older lad was eleven years old, he tried his hand at “truly bread;” and after helping me a few times, he could make a batch of bread, from the yeast to taking from the oven. About this time I was taken sick, and for three weeks he did all the cooking for his father and younger brother, besides caring for me. My cereals, toast, and coffee were served as nicely as many women would have served them. Was I not well repaid for the time spent in teaching him?

The boys were also taught to dust, wash dishes, mop the floors, make their bed, sew patchwork, sew on buttons, and one even tried his hand at a little Kensington embroidery, and did it well, too. They seldom felt inclined to think such things “girl's work.”

Helping mother is work for boys as well as for girls. A boy who is good to his mother is sure to make a good man, and “the cause” can use all the good men. And a promise is given to all the “honor children” in the fifth commandment.

I can see now that I made many mistakes in bringing up my boys; but I made no mistake in teaching them these lessons. As they are now men, and away from home, I feel that “mother” is a little nearer and dearer than she would have been had these lessons not been taught.

THE largest shipment of canned beef ever made from Chicago was that of twenty-four cars, containing seven hundred and fifty thousand pounds, sent to the British army in South Africa recently.

THE theory that the vermiform appendix is a useless rudimentary organ, is hardly convincing. A late writer, Dr. Slaughter, contends that it has a useful function in secreting mucus to lubricate the lower intestines, and that inflammation from obstruction of this mucus is the chief exciting cause of appendicitis, a less severe form of the disease being due to impaired circulation in the appendix. Most cases of appendicitis known to this physician have recovered without operation or recurrence. Everything that God has made is made for a purpose.

MRS. LEWIS MARSHALL, of Peoria, Ill., formerly Ollie Musgrove, of San Francisco, Cal., a bride of three weeks and an heiress, is left to-day penniless, her husband having deserted her, and taken with him her fortune of \$9,000. He deceived her into believing that he had a good position with a firm in Peoria, and she deposited all her money in that city to his credit. The best thing that wives can do with their own money, such as this, is to keep full control of it themselves; for no husband who is capable of handling it will ever ask to have it under *his* control.

A RAILROAD in Georgia has issued a general order that all its employees must stop using cigarettes or resign their positions.

RECENTLY a woman buying corsets in a New York City store wanted "a snug-fitting" corset; and in order to have it sufficiently snug to suit her, it had to be drawn so tight as to break a rib. And so the poor dear had to go home without wearing any corset at all.



THE RELATION OF THE RELIGIOUS LIBERTY WORK TO THE PRESENT MESSAGE.

C. P. BOLLMAN.

THE present message is the message of the third angel of Revelation 14:6-12. This threefold message, for such it really is, calls upon all men to "worship him that made heaven, and earth, and the sea, and the fountains of waters," and warns against the worship "of the beast and his image."

The "beast" was formed by the union of a church that had apostatized from correct religious principles, with a state apostatized from correct political principles.

The early church, as established by Christ, was, Godward, a pure theocracy: "One is your master, even Christ." Matt. 23:8. Touching its business affairs and human relations, it was a pure democracy: "All ye are brethren."

The Roman state in its incipency was, avowedly at least, a government of the people, by the people, and for the people.

The early church apostatizing from her one Lord, and from the broad principle of the brotherhood of man, became first a spiritual despotism of many, then of a few, and then of one—the bishop of Rome. In like manner, the Roman state, apostatizing from correct political principles, became in turn a despotism of many, of few, and then of one—the emperor of Rome. The union of these two apostate powers formed the beast.

But God reserved to himself a remnant that had "not bowed the knee to Baal." These constituted the woman that fled into the wilderness (Rev. 12:14), from which she emerged in the Reformation of the sixteenth century, still measurably true to the principle of supreme love to God and equal love to fellow men—"One is your Master, even Christ; and all ye are brethren." And nowhere was this principle ever so fully exemplified by the church since the earlier days of Christianity, as in our own country. In like manner, in America, as nowhere else, has the true principle of civil government been reduced to practice.

But we have seen history repeating itself in both church and state. First, the Protestant church apostatized from the true principles of Protestantism; and now, bending under her seductive influence, the American state is swerving from its allegiance to correct political principle, and the image of the beast is being rapidly developed.

The present message is a warning against this latter-day apostasy in both church and

state. And the religious liberty work is the giving of this message from the standpoint of human rights, as well as from the standpoint of true Christianity. The object in thus giving the message is to reach, if possible, many minds that have been closed against the gospel because they have been taught to believe that much of the Old World despotism is due to the influences of Christianity and of the church. The object of the religious liberty work is to teach such the true principles of genuine Christianity. Therefore the religious liberty work is simply one phase of the work of giving the third angel's message to the world. And never should this fact be lost sight of for a moment.

THE LORD'S ANSWER TO MANY QUESTIONS.

SO MANY are asking questions like these: What shall I do? Where shall I work? How shall I work? Can you get me a place to work in the cause?

All such inquiries are but an evidence that the questioner misunderstands the call to work. Each one is to "work in the cause" right where he is. Each one is to do whatever his hands find to do, doing it heartily as unto the Lord. So complete and helpful an answer is given to these and similar queries, in "Gospel Workers," page 336, that we give it here:—

"Take up the work anywhere and everywhere. Do that which is nearest you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as soon as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you may 'by all means save some.' . . . The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing."

BEREAN LIBRARY STUDY.

(January 14-20.)

Two chapters are assigned for this week's study, as the incidents of each are more or less familiar to all. Be not content with a mere study of the story. Consider carefully the practical lessons taught thereby. The notes on these studies, which are published exclusively in the *Youth's Instructor*, will be helpful to each family.

Lesson 7.

(Dan. 5:1-31; 6:1-28; "Thoughts on Daniel," pages 94-112.)

1. Describe the feast of Belshazzar.
2. While the Babylonians were feasting, what was going on outside the city?
3. How did God interfere in their revelries, and what was the effect upon the king?
4. How did Daniel become connected with the events of the evening?
5. Relate the conversation between Belshazzar and Daniel. Why did Daniel refer to the history of Nebuchadnezzar?
6. What did Daniel tell the king was the interpretation of the writing?

7. Review the taking of Babylon by Cyrus. See "Thoughts on Daniel," pages 49, 50.

8. What governmental system was then adopted by Darius, the king?

9. What was the effect of one of the appointments upon the other rulers? and what efforts did they make to overthrow it?

10. How does the course of the rulers indicate their persistence, untruthfulness, and cunning?

11. What course was taken by Daniel?

12. Trace the part the king had in this matter, from the beginning to the end, noting the traits of character revealed.

13. Describe the manner of Daniel's deliverance, and consider the reasons for such an exhibition of the power of God.

14. What two great lines of duty are taught by illustration in the third and sixth chapters of Daniel?

15. Analyze the decree of the king into nine distinct points setting forth the character of the true God.

Review Topics.

1. Give a brief summary of Dan. 5:1-31.

2. Review a previous prediction with reference to the Babylonian Empire, and describe the events which fulfilled it.

3. What object was attained by the providential circumstances that caused Daniel to have a prominent place in the succeeding kingdom? Describe the manner in which the true God was made known to the new rulers, by giving a summary of Dan. 6:1-28.

4. Describe in detail the "political scheme," which was the result of envy. What is envy? To what does it lead? Gal. 5:21. Give examples. Mark 15:10; Acts 5:17, 18, margin; Acts 7:9. Read the exhortation in 1 Peter 2:1.

5. Study the following topics, which are suggestive of present conditions, noting the striking similarity to the incidents of the lesson:—

- (a) Desecration of sacred time.
- (b) Decrees of the law interfering with religious convictions.
- (c) Penalties inflicted for the violation of such laws.
- (d) Nearness of the end of the kingdoms of this world.
- (e) A glorious deliverance promised.
- (f) Our duty to the world, in view of all this.

JANUARY STUDY OF THE FIELD: PART II.

(Text-book, January Magazine.)

"Asiatic Turkey;" "In the Kingdom of Greece."

1. When was the message first carried into Asiatic Turkey?

2. In what city did the work begin? How many cities and villages have been entered?

3. What have been the experiences of those who have accepted the message and begun to teach it?

4. Relate some of the results of the efforts put forth.

5. How generally has the message been preached in Asia Minor?

6. Tell something of the climate of Greece.

7. Why does this field seem open to the American medical missionary?

8. How do the poorer classes live?

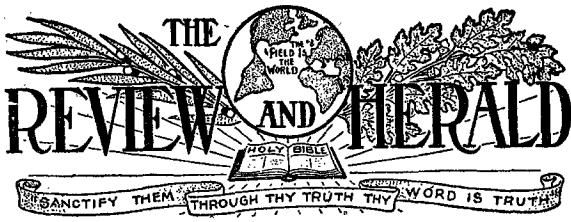
9. What is the population of Greece?

10. How many are soldiers? Under what obligation to the state is every young man in that country?

11. Give the number of Greeks in the United States.

12. Tell what you can of the Greek Church.

13. What appeal comes from this field?



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ALONZO T. JONES, }
URIAH SMITH, } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE THIRD ANGEL'S MESSAGE: WHAT IS IT IN SPIRIT AND IN TRUTH?

We have found that in word, in form, and in arrangement the Third Angel's Message is a great threefold message, which ripens the harvest for the end of the world, and makes ready a people prepared for the Lord. And now we are to study what that message is in spirit and in truth.

In the first place, it is the **everlasting gospel**; and that gospel is "the power of God unto salvation to every one that believeth." It "is Christ in you, the hope of glory." It is "God manifest in the flesh." "Therein [in the gospel] is the righteousness of God revealed from faith to faith." And it calls men to the worship of "him that made heaven and earth, the sea, and the fountains of waters."

This preaching of the everlasting gospel, which is the third angel's message, is, therefore, the preaching of "the power of God unto salvation to every one that believeth." It is the preaching of Christ in men the hope of glory. It is the preaching of God manifest in the flesh. It is the preaching of the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe.

And since the gospel is the "power of God unto salvation" to them that believe; since Christ dwells in the heart, and God is manifest in the flesh, only "by faith;" since the righteousness of God is "by faith of Jesus Christ," and is revealed only "from faith to faith;" and since true worship of God is only of faith, because "without faith it is impossible to please him," it is perfectly plain that the Third Angel's Message, in spirit and in truth, is all of faith. And since whatsoever is not of faith is sin, then whatsoever is of faith is righteousness. And since the Third Angel's Message is all of faith, the Third Angel's Message is righteousness by faith.

Further: this everlasting gospel is preached, calling all people to the worship of God, in view of the fact that "the hour of his judgment is come." And since men are to be judged by the law of God, in the day when God shall judge the secrets of men by Jesus Christ according to the gospel (Rom. 2: 12, 16), it is certain that this preaching of the everlasting gospel in the Third Angel's Message, in warning all men concerning the judgment, is to prepare for that judgment every soul who is willing to be prepared. And since the only preparation for the judgment is perfect harmony of life, in body, soul, and spirit, with the law of God, this message inevitably calls all people to the keeping of the commandments of God. And, in very truth, the sole purpose of the gospel, which is altogether of faith, is the keeping of the commandments of God; for in Christ Jesus nothing avails but faith, which worketh by love,—the love of God: and "this is the love of God, that we keep his commandments;" and "love is the fulfilling of the law." And so the closing words of the third angel are but the sum of the great threefold message, so far as it pertains to the saints and to those who are prepared to meet the Lord, in its declaration: "Here are they that keep the commandments of God, and the faith of Jesus." And thus the beginning words, and the closing words, and all between, of the Third Angel's Message, as it pertains to the saints, is summed up in the three words "righteousness by faith."

Thus, justification by faith is the Third Angel's Message: the preaching of righteousness by faith is the preaching of the Third Angel's Message. It is

true that this threefold message announces the fall of Babylon, and calls out of her God's people. It is true that this message also warns people against the worship of the beast and his image. But what could the announcement of the fall of Babylon, and the warning against the worship of the beast and his image, amount to, simply as such, *without the power of God to save the people from Babylon, and from the worship of the beast and his image?* Therefore the everlasting gospel, the preaching of righteousness by faith, is the Third Angel's Message in spirit and in truth; because this is the very thing, and the only thing, that can make effective the announcements and warnings of the message.

Will it, by any, be thought too strong a statement that justification by faith is the Third Angel's Message? Lest, by any possibility, any should think thus, we set down here some statements on authority, as to that truth. In the first-page article of the REVIEW of April 1, 1890, are the following words:—

Several have written to me, inquiring if the message of justification by faith is the Third Angel's Message; and I have answered, "It is the Third Angel's Message in verity."

In a Testimony, dated Hobart, Tasmania, May 1, 1895, and published Nov. 18, 1896, are the following words:—

The Lord in his great mercy sent a most precious message to his people through Elders Waggoner and Jones.* This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to his divine person, his merits, and his changeless love for the human family. All power is given into his hands, that he may dispense rich gifts unto men, imparting the priceless gift of his own righteousness to the helpless human agent. *This is the message that God commanded to be given to the world. It is the Third Angel's Message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in a large measure. . . . This message of the gospel of his grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. . . .*

It has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to his servants a testimony that presented the truth as it is in Jesus, *which is the Third Angel's Message, in clear, distinct lines. . . .*

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. See Romans 5, and 1 John 3: 9 to the close of the chapter.

Thus it is plain, and is repeatedly confirmed, that the Third Angel's Message in spirit and in truth, is **righteousness by faith**; the everlasting gospel; the righteousness of God revealed from faith to faith in the keeping of the commandments of God and the faith of Jesus.

A person may announce to the world the fall of Babylon, and may proclaim the warning against the worship of the beast and his image; and yet, if that person is not justified by the faith of Jesus Christ, and has not in him and upon him the righteousness of God, which is by faith of Jesus Christ, he himself will be a part of Babylon, and will worship the beast and his image. The Third Angel's Message is not a message *in mere word*: the message consists in the spirit and the truth of the gospel of God, which is righteousness by faith: the very keeping, in heart and life, of "the commandments of God, and the faith of Jesus." And when he who would preach the Third Angel's Message has that message *in his life*, and when that message *is his life*; when he is justified by faith, and lives by faith, and is clothed with the righteousness of God, which is by faith, and THEN announces the fall of Babylon

*These names are printed in the Testimony as published. In justice to both the text and context, we could not leave out the names. Besides, the statement just as it stands is so plain that none can mistake just what message it is that was and is the message of righteousness by faith.

and the warning against the worship of the beast and his image, there will be power in his message to deliver souls from Babylon, and to hold them back from worshipping the beast and his image. In his message there will be power to deliver souls from the bondage of corruption into the glorious liberty of the children of God, which is the only true religious liberty.

And this is why the book of Galatians is so fully a part of the Third Angel's Message.

THE MILLENNIUM.

THE word "millennium" is composed of two Latin words, *mille*, "a thousand," and *annus*, "a year," and signifies "a thousand years." Any period of a thousand years is a millennium; but that period of a thousand years designated and understood universally as "the millennium" is a certain thousand years mentioned and measured off in the Scriptures.

The particular scripture which defines the thousand years—the millennium—is Rev. 20: 1-7. The connection in which this thousand years is set is such that from it can be certainly known, not the date of its beginning, but the event that marks its beginning. Also the connection in which it is set is such that from it can be certainly known what the character of that millennium is to be.

In that scripture it is said that Satan is to be bound and shut up for a thousand years, and that the saints live and reign with Christ a thousand years. "But the rest of the dead lived not again until the thousand years were finished. This [living of the saints] is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

By these words we know that the event that marks the beginning of the millennium is "the first resurrection,"—the resurrection of the "blessed and holy,"—the resurrection of "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." And this resurrection of the saints, this "first resurrection," is at the coming of the Lord in the clouds of heaven with power and great glory; for it is written: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

And again: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

And again: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Verses 22, 23.

There are many other scriptures to the same purpose, but these are enough to settle it as the truth of God that the second coming of Christ marks the beginning of the millennium, because the second coming of Christ brings the resurrection of the just, of the blessed and holy; and this resurrection, the first one, marks the beginning of the thousand years—the millennium.

Here, then, at the beginning of the millennium, is the resurrection of all the righteous dead; the translation of all the righteous living; and these all are caught away from the earth. They meet the Lord, not on the earth, but "in the air;" and as all the resurrected and translated ones hitherto have done, they ascend to heaven with Christ their Lord, where they reign with him upon thrones of judgment for a thousand years. Thus the righteous.

STUDIES IN GALATIANS.

Gal. 3:15.

"BRETHREN, I speak after the manner of men:

Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. How much more, then, shall it be so with God's covenant? Then, since the making of God's covenant with Abram, there has never been, and never could be, anything added to it, nor anything taken from it. Let us notice God's covenant with Abram, and what it included.

In Gen. 11:29-32 is recorded Abram's leaving his native country because that "the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." At that time God also said to Abram: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2. At that time also God preached the gospel unto Abram, saying, "In thee shall all families of the earth be blessed." Gen. 12:3; Gal. 3:8.

After Abram had lived in the land of Haran, and had come into the land of Canaan, God said to him: "Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. 12:7.

The Lord had said that he would show to Abram the land which was to be his. And, though he was in the land of Canaan, yet the Lord had not showed to him the land that he said he would give to him: and he could not yet show it to him, because Lot, of his kindred, was yet with him; and the first condition of the promise was, "Get thee out of thy country, and from thy kindred, and from thy father's house." Abram was separated from his father's house; but so long as Lot was with him, he was not yet separated from his kindred; and so long as that was so, God could not show him the land.

But after a while, their flocks and herds increased so that "the land was not able to bear them, that they might dwell together;" and so, by mutual agreement, and as "brethren," they separated, Lot choosing "all the plain of Jordan." Then, "after that Lot was separated from him," the Lord said to Abram: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:14-16.

And the land which Abram then saw, and which was promised to him, included the world; for this promise was "the promise that he should be the heir of the world." And since that is a world that includes "a city which hath foundations, whose builder and maker is God" (Hebrews 11), and which God "hath prepared" for him and his children; and since it is "a better country" than any on the earth, even "an heavenly," it is certain that the land which Abram then saw, and which included the world, was, and is, "the world to come." And more: since this was promised to Abram and his seed—to neither without the other, but to both together; since that promised seed "is Christ;" and since while Abram was in this world, he never received any "inheritance in it," no, not so much as to set his foot on (Acts 7:5), it is certain that the inheritance then promised to Abram, and which he then saw, and which included the world, is *only* "the world to come."

This is further confirmed by that which Abram next met in his experience; for it is written that when Abram had returned from the slaughter of Chedorlaomer and the kings that were with him, he met "Melchisedec king of Salem," who "brought forth bread and wine: and he was the priest of the most high God." "And he [Melchisedec] blessed him [Abram], and said, Blessed be Abram of the most high God, possessor of heaven and earth." Gen. 14:18, 19. Thus the priest of the Most High, Melchisedec, who "was the voice of God in the world," recognized Abram.

What, then, of the wicked at the beginning of the thousand years, and during the thousand years? What occurs to them at the coming of the Lord? Read: "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. They call for the mountains and rocks to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17. They are slain by the "armies which were in heaven," but which follow "him upon white horses," and by the "sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:11-21. As it is written in another place: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

Now, since it is the truth of the word of God that the resurrection of the righteous—the first resurrection—marks the beginning of the millennium; since that resurrection is caused by the second coming of the Lord; and since at his coming all the righteous, dead and living, are taken away from the earth, and all the wicked upon the earth are slain, it is certain that the earth is at that point left desolate. And as the saints do not return to the earth for a thousand years, and the wicked dead do not live again until the thousand years are finished, it is certain that the earth is left desolate during *that thousand years*. And that is to say that, during *the millennium*, this earth is to be utterly desolate.

This is certain from the texts here given. But next week it will be shown more fully; because there is much involved in the subject—much more than simply the desolation of the earth.

Because of the indorsement of the extreme higher criticism by the Episcopal Church in receiving Dr. Briggs into the Episcopal ministry, Benjamin F. Da Costa, D. D., felt himself logically obliged to leave that church and go over to the Catholic Church. He says that "all those forces of science, which it was once thought would be fatal to her [the Catholic Church], are now, in a way which constitutes one of the great surprises of history, so grouping themselves as to afford her a new foundation."

Fifteen years ago it was published that "a day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so-called;' they discern not the net, and walk into it as readily as if blindfolded. . . . Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—"Great Controversy," chapter on "Character and Aims of the Papacy."

That thing is now being demonstrated; and it may be expected that soon there will be seen a perfect tide of these "intellectually great," flowing into the Catholic Church: and all only the result of the apostasy of Protestantism from the word of God to "science falsely so-called,"—evolution, etc.

In this connection there is another important element to be noticed, that is, that Abram now meets and recognizes "Melchisedec," "the priest of the most high God," and in him recognizes **the Melchisedec priesthood**. He received blessing from this priest of the Melchisedec priesthood; and yet further recognized this priesthood in that "he gave him tithes of all."

Several times, now, in Abram's experience, the Lord has referred to that "seed" of Abram. And now Abram makes definite inquiry about this "seed," saying to the Lord: "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15:3-7.

Abram had now received from God, in promise, the blessing of God which would make him a "blessing to all nations;" he had received the promise of the world for an inheritance; he had received the promise of a seed in whom all nations should be blessed; he had received the benefit of the priesthood of the most high God; and he had received the righteousness of God, fitting him to enter of right into that eternal inheritance.

And now Abram asks: "Lord God, whereby shall I know that I shall inherit it?" And here and now, **in pledge to Abram that he shall inherit all that has been promised, God makes a covenant with Abram:** "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:9-12, 17, 18.

Now it is a truth laden with meaning that in these animals and birds which the Lord told Abram to bring, and which he brought and offered, there was included every animal sacrifice that was ever allowed or commanded to be offered to God. And when Abram, as directed, had divided all these except the fowls, and had laid them in their pieces, one against another, "behold a smoking furnace, and a burning lamp that passed between those pieces." And "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land."

The Lord did this because in ancient times "it was the custom of those who entered into covenant with each other to take a heifer and cut it in two, and then the contracting parties passed between the pieces." And the reason of this was that the contracting parties agreed, and thus expressed the agreement, that if either of them broke that covenant, he submitted himself to be cut in two just as was the sacrifice, between the parts of which they passed.

But Abram did not pass between the parts of these victims: only God passed through. This because this is not a covenant of agreement between two persons in which each is equally responsible; but it is a covenant of promise from God, in which *he alone* is the responsible party. Consequently, God *alone* passed between the parts of the slain victims, in the making of this covenant. And, in that act, God agreed, and thus expressed his agreement, that that covenant could no more fail than that he himself could be severed in twain. Thus the Lord pledged himself, in his very life, that all the promises which he had made to Abram should be fulfilled, and that not one of these promises could fail; that

this covenant to fulfill the promises could not fail any more than that God should cease to live.

Thus, that covenant of God with Abram was confirmed *even there*, by the sacrifice of Him who made the covenant. And when Abram, not yet fully comprehending the greatness of the blessed promises of this covenant, slipped, the Lord, in his mercy, even repeated himself, and again pledged himself,—“interposed himself,”—swearing by himself, and thus by his oath confirmed his covenant that his promises should not fail. Heb. 6:17. And thus *again* that covenant was “confirmed.”

Therefore, since “though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto,” how much more shall this be so of God’s covenant with Abram, which is *doubly* confirmed? Therefore, that covenant could never be disannulled, nor could anything ever be added to it. In that covenant *at that time* was all that ever has been since, or that ever *can be* to anybody. And whoever has that covenant, has everything in heaven and earth,—everything in the wide universe, to all eternity.

That is the Abrahamic covenant. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” which is made sure by that covenant.

THE COMING EVENT.

THERE are many coming events; but one deserves to be set apart by itself from all others, and distinguished above all others, and emphasized more than all others; and that is the one described by John in Rev. 1:7, to which he challenges the world to give heed, by introducing it with the words, “Behold, he cometh.” “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

Who cometh?—Read the preceding doxology, which sets forth the character and work of the one who is the subject of the apostle’s fervid exclamation: “Grace be unto you, and peace, . . . from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever. Amen.”

This is the one of whom John says, “Behold, he cometh;” and the world knows who he is; his name is upon all lips,—on some in prayer and praise; but upon the majority, alas! in irreverence and profanity; and when he comes, they will know who he is, and what his coming is, and what it means to them. No man will need to ask his neighbor, when Christ appears, and the fearful convulsions which attend that coming are rending the heavens and the earth, What event is this? what causes this commotion? who has ever heard anything about this before? and what does this all mean?—No; instinctively the whole situation will flash upon the mind. As in the case of a drowning man, they will live over, in an instant, all their past lives, and read as in a flash of lightning their just doom. As Belshazzar needed no one to recount to him his deeds of transgression, and the measure of his guilt, when the handwriting appeared upon the wall, before his countenance was changed, and his knees smote together in terror, so the wicked of the earth, at that day, need no rehearsals of their deeds, before the despairing cry flies to every lip, Rocks and mountains, “fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?”

This proclamation, “Behold, he cometh,” has been long before the world. It is one of the earliest proclamations that God caused to be sounded in the ears of the inhabitants of this earth. It began with one who was only the seventh in the line of succession from Adam, who was the first man on the earth. At that early hour Enoch faithfully warned the men of his time, saying, “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all.” Hardly earlier than this would men have multiplied upon the earth suffi-

ciently to form congregations to listen to such a thrilling and decisive message, so important for men to know even in the beginning of their history, so needful to bear in mind all along in their experience, and so necessary to be clearly understood as the time of their probation should draw near to its close.

Holy men, and chosen ones, all along the stream of time have re-echoed the strain. John, in holy vision on Patmos, proclaimed, “Behold, he cometh.” And now witnesses raised up in our day, take up the same proclamation, with many a wish that the sound could enter into every living ear, “Behold, he cometh with clouds.” And soon a palsied earth, convulsed from circumference to center; the darkened and shaken powers of heaven,—sun, moon, and stars,—a heaven rent in twain from pole to pole, and rolling together on either hand, and passing away in billows of fiery flame; the islands disappearing from view, and the mountains toppling into the sea, amid lightnings and thunders, and great voices, shall proclaim again, “Behold, he cometh.” But that proclamation uttered by nature will be too late to be of any benefit to a living sinner. The saints will only give an exclamation of satisfaction at the fruition of their hope: “Lo, this is our God; we have waited for him, and he will save us;” and the wicked will utter a wail of despair, imploring the rocks and mountains to fall on them, and hide them from the presence of their then returned Judge. Now is the time to give the message double emphasis; for now it may be heeded, and the event prepared for.

The Lord himself has warned us of that hour: “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” He has placed this event as a living token in connection with his last supper: “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” And he has given every one his work, saying, “Occupy till I come.” And how the thought, and the proclamation, of his coming near, should quicken every hand to the performance of its allotted task!

“And every eye,” says John, “shall see him.” It will be a literal, visible appearance. It is not said that every mind shall think upon him, as if it might be an invisible, mystical, or spiritual, coming. No; but every eye shall see him. This includes all men living when he comes, and many of those who have long been dead; for the righteous dead will all be summoned from their graves; and at the second resurrection all the wicked dead will be called forth; so at last all the human family shall see him.

But John, in Rev. 1:7, speaks of what we call his second coming,—that coming that lies next before us, when, as Paul says, “Unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:28. And our Lord, in his great prophecy in Matthew 24, emphasizes that coming, when he says, “Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Jesus as well as John speaks of the mourning of the tribes of the earth. That mourning will be very general: “All the tribes of the earth.” It will be a very bitter sorrow; for it is called “wailing.” This shows that all are not to be converted, and ready for salvation. If that were the case, why should they wail? They will not be expecting good nor deliverance from the coming of Christ. This coming will be to them like the sentence of the court; and they will know that their doom is forever fixed. They have ridiculed his name, tried to hinder his work, despised and oppressed his people; and they do not wish to see him. They would rather see any one else, or any other thing. To look into the face of him who has so loved them as to pour out his blood for them, to wash them from all their sins, and has pleaded with them and borne long with them, but has been incorrigibly rejected by them, and now comes to visit upon them his righteous judgments,—oh, how they will dread to see him!

But “every eye shall see him.” None can escape; none can hide; for nothing can conceal them from his gaze. The rocks and mountains, for which they so zealously pray, can not intercept the lighting of his eye. If men, by means of the X-ray,

can look through the most dense and opaque substances, what can hide man from those eyes that are as a flame of fire, and whose vision will reach into the graves, and recall the dust of his sleeping saints, though the earth might hold them in its rock-ribbed center?

And when he appears, and the cry is wrung from every lip, “Behold, he cometh,” there will then be an attraction for the gaze of men, above every earthly object. No matter how busy the eyes are, no matter how vain, they shall then be riveted upon that wonderful sight in midheaven. The great sound of the trumpet, the voice of the Archangel, the brightness of the flaming fire, the glory of the whole angelic host, who come with him (Matt. 25:31), will fix all eyes upon that scene. The miser will forget his gold; the millionaire will gaze no longer upon his bonds and coupons; the statesman will regard as nothing the honor and applause of nations; the demagogue will fail to hear the voice of cheering multitudes; and all eyes will be turned to the one dominating object in all the universe, the form of the Son of the great God, coming in the clouds of heaven. Balaam seems to have had a clear vision of the closing scene, when he exclaimed, “I shall see him, but not now: I shall behold him, but not nigh.” Num. 24:17. But to some the sight will be one of joy and triumph. “Thine eyes,” says the prophet, “shall see the King in his beauty.” Isa. 33:17. Our Lord says, “I will come again, and receive you unto myself; that where I am, there ye may be also.” Paul says, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

Since we all must see him, if not under circumstances of delight, then under those of trouble and distress, why not see him *now*? why not come to him now, and *look* upon him, and live? Why not listen to his voice while it can be heard in tones of love and pardon, and not wait till we hear it in the stern sentence, “Depart from me.” “Acquaint now thyself with him, and be at peace.” A brief remnant of hope and opportunity now remains. Prepare to meet thy God. U. S.

THE SPIRIT OF PROPHECY.

THE greatest evidence of the inspiration of the Bible is found in the Bible itself. This is equally true concerning the Spirit of Prophecy. The Lord has given special directions by which we may test those who claim to be prophets of God. As many as twenty-three distinct tests have been found and enumerated by those giving the question careful study; all of which will apply to Sister White in vision and to the nature of her writings. But the fulfillment of all these tests, although proving the genuineness of a prophet, is not the greatest evidence of the inspiration of the Testimonies as we have them to-day.

God’s thoughts never change toward the human family. We do not know much of anything, but God knows everything. He sees the end from the beginning. “Known unto God are all his works from the beginning of the world.” Acts 15:18. That is the nature of the mind of God. In “Patriarchs and Prophets,” page 43, is an expression which reads, “He that ruleth in the heavens is the one who sees the end from the beginning,—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of his own purposes of love and blessing.” The future is just the same as the past with God, and the past just the same as the future. There is no difference.

Ps. 90:4 expresses the thought: “A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” This proves that God comprehends everything, past, present, and future, *in the same moment*. Four thousand years ago, when Moses was writing the books of the Pentateuch, God saw at the same time Jeremiah and Isaiah writing, and all the New Testament apostles writing, and Sister White writing, and every prophet who has ever lived, writing. God saw them all writing at the same time: which indeed is not *time*, for with him is only eternity. There is no measurement nor separation with God: the future is just like the

past, and the past is like a watch in the night; so with God it is all present tense.

Since God saw all the writers writing at the same time, would they not all write the same things? Could there possibly be any contradiction in what was written? Was not the same mind, at the same "time," dictating to Moses, to Daniel, to John the Revelator, to Sister White, and to all the inspired writers? This is why there is perfect harmony in the books of the Bible. The Scriptures harmonize with the writings and teachings of all true prophets who have lived since the times of the early church. God spoke through all, and a contradiction is impossible.

One thought runs through all the Bible. That thought is Jesus Christ. And that thought is put in a thousand different ways, is dressed in as many different forms, all expressing the infinite love of God. Like a kaleidoscope, turn it which way you will, it sparkles with gems of beauty, revealing new phases and manifestations of the perfection there is in Jesus Christ. Gen. 3:15—a very familiar text—contains all the gospel, and it is expressed in three different ways: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." All of the gospel is in each of the expressions, "I will put enmity between thee and the woman;" and "between thy seed and her seed;" and "it shall bruise thy head, and thou shalt bruise his heel."

Whatever is written in the Bible after this text, is simply a further development of the truths in the one verse. There are no abstract truths; they all center in Christ. All that has been given through inspired prophets since the fall of man is no more than a development of what is in that verse. If not, it is not an inspired testimony. If Mrs. White's writings are more than a development of the gospel as contained in this verse, they are not of God. If they are less, they are not of God.

There is no principle in the Bible that is not in the Testimonies; and nothing is in the Testimonies or Spirit of Prophecy but what is in the Bible. Like the seed which is the undeveloped tree, so in each expressed thought of God is the entire plan of salvation. As there are no two limbs of a tree just alike, so there are few expressions in the Bible alike. No two characters are the same, no two battles fought under the direction of God are just alike; but each and all reveal the same thought proceeding from an infinite mind.

In the little book, "Early Writings," we have all that has been brought out by the Spirit of Prophecy. "Patriarchs and Prophets," "Great Controversy," and "The Desire of Ages" are only a development of the truths given in "Early Writings." Every family should have a copy of "Early Writings," and should study the book carefully. S. N. H.

In the matter of the W. C. T. U. and the right resolution, which their convention rejected, the evidence which we have presented is conclusive, that not only have lines of work of the N. W. C. T. U. been used, but the N. W. C. T. U. itself has been used, to give not only aid and comfort but influence and power "to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution;" and which can in every way be made to interfere with all "liberty of conscience concerning days and the manner of their observance." The evidence is conclusive that, to put it in the mildest possible way, the N. W. C. T. U. has been made a tool, in the machinations of men who are ambitious of power, to enforce religious dogmas upon all people. So entirely is this so that these men publicly acknowledge that the W. C. T. U. is their main dependence—in fact, that their success must come through the Woman's Christian Temperance Union.

And it was the machinations of these men in their use of the W. C. T. U. and its lines of work,—it was this that was aimed at in that resolution, "That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort," etc.

The one who introduced that resolution knew what "use" these men had been making of the W. C. T. U. and its lines of work all these years; and how, as the consequence, the W. C. T. U. was being dragged down from its true place and high and pure purpose, and made to serve in the train of designing men. And knowing this, she longed to have the N. W. C. T. U. deliver itself from this injurious connection, and stand free once more to carry on its original work according to the original purpose. But the ladies in the convention did not take time to look calmly at the resolution, and to inquire after and consider its plain import: they allowed themselves to be stampeded from this to an issue that was altogether foreign to the intent of the resolution, and so placed the N. W. C. T. U. in the false position of declaring that it is an objectionable thing for the union to be asked to protest against the use of its lines of work to serve the purposes of persecution.

Surely every well-wisher for the W. C. T. U. can only ask it now to consider this question calmly and fairly, and clear itself from this false position. And it is perfectly plain that the only way that the union can clear itself is by adopting in the next national convention the amendment to its constitution that will come regularly before the convention.

And while those excellent women are considering this matter, there is another point inseparably connected therewith that is worthy of their most careful consideration. And that is, With what propriety can men take part in, and seek to mold and give direction to, the work of the Woman's Christian Temperance Union? What can men do in women's work? What but to spoil it? There was a work that needed to be done, that the men had never done when they had all the field. It was, and is, a work that men could not do. It was, and is, a work that can be done only by woman's ministry. The Woman's Christian Temperance Union—an organization of women—was, under God, called out and organized to do this work of women. But the women have allowed unmanly men to insinuate themselves into this work which is woman's. And, as could only be expected, these men have spoiled the whole thing. We speak of them as unmanly men, because who but an unmanly man could think that he could do woman's work?

Now let the W. C. T. U. be in truth a Woman's Christian Temperance Union: not a woman's and man's Christian temperance union. Let the Woman's Christian Temperance Union positively exclude men from all the councils, conventions, and work of the union. And let the women go on grandly to the blessed ministry to which, as women and as a woman's organization, God called them at the first, and to which he still calls them.

This is written by a man, as his firm conviction; but let all the women and all the men, yea, let all the people, say, Amen.

How the world views the situation of the British Empire is expressed by the New York Tribune, December 15. It says that all "must be" changed in South Africa "before long" "unless the world is to see the greatest political cataclysm of modern ages." It also says:—

It is true that, as the London papers are saying, not merely South Africa, but the world-wide British Empire, is at stake. Perhaps that fact was not realized as clearly before the war as it is now. At the present time it is seen by all as clearly as the noon-day sun. If Great Britain were defeated by the Boers, she would be driven out of South Africa altogether. And what then?—Why, she would be a third-rate power. India would be lost in a twinkling. The United States of Australia and the Dominion of Canada would probably reckon further connection with her a source of weakness and peril, rather than of safety and strength. And the greatest and most beneficent empire the world has ever seen would become a thing of the past. That is the tremendous realization that now dawns upon the British mind.

And the London Times, the most nearly official of any paper in England, says:—

Neither the Crimean War nor the Indian mutiny gave rise to greater dangers to the empire than that with which we are now menaced, nor at either of those critical periods was Great Britain so isolated

politically or regarded with such dislike and suspicion as are now almost everywhere apparent.

Unless the calmness which impresses the foreign observer proceeds only from apathy or a want of sufficient imagination to realize the imminent danger to the whole fabric of our empire, the great efforts now urgently required will surely be made before it is too late to retrieve the situation.

We are fighting not merely for supremacy in South Africa, but for our position as a great power.

It is possible that the world may not be compelled to witness this awful cataclysm just yet; though the fact that the British press and publicists should so openly confess and discuss this as the only alternative shows that the danger is real. And it all shows, in a most impressive way, by how small and thin a thread even the mightiest of earthly dominions hangs. We know from the whole field of the prophecies of the word of God, that we are in the time when all earthly dominions shall go to pieces and be utterly wasted; and the people of God must be prepared for any such thing, in any case, at any time. The Christians of the Roman Empire in the fifth century saw the like in the ruin of that empire, the "mightiest monument of greatness built by human hands," and it was an awful thing to contemplate. Yet the Christians of these last times can only expect to see a more awful ruin than was even that at Rome. There is now perplexity of nations; and it is exceedingly doubtful whether there will ever be any less. And soon the sign of the Son of Man will appear. "Get ready, get ready, get ready."

OUR RECENT EXPERIENCE.

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

After the close of the annual meetings in the several Conferences and missions composing the European field, I contemplated spending considerable time working among the churches in Sweden, and after that in Norway; but this plan was not carried out. The financial crisis through which Christiania is passing began to work hardships for our publishing house, and this called me to that place.

During all these years we have come into business relations with many different firms as well as persons. For some we have done work, from others we have bought material of different kinds; and in the business transactions, notes have been given for payment, also bills of exchange, and the plan of indorsing as security for payment, one for the other, had become a common thing. All seemed to go well till the financial crisis came on last summer, under the pressure of which many of these firms began to fail, being unable under the financial pressure to make the necessary arrangements with their creditors. Now began our difficulty. When we saw the crisis coming, we made every preparation to stand the storm, and thought we were in a fair way to do so; but when many firms, which had our names as indorsement on their notes, failed, the publishing house was brought into serious trouble, as it was utterly impossible for it to meet these added obligations. Therefore we had to declare suspension of payment, and seek for an arrangement.

This situation brought a great trial upon all connected with the work. Our publishing house has all the way along had the very best of standing, and enjoyed the fullest confidence of the business public. It is our pioneer institution, in the work in these northern countries, and is held and treated as the representative institution of the message; hence,

for this institution to fail would be a terrible disaster to the work, a calamity from which the work could never recover itself. It would place a stigma upon the cause, from which it could never be cleared.

Now the question arose as to what we should do? Yes, what *could* we do? Jehoshaphat of old, when he learned of the great army that was coming against him, "feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." So did we. "And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah, they came to seek the Lord." 2 Chron. 20:3, 4. We did the same,—not that we gathered in one place, but each company of believers met, and all our isolated brethren and sisters took part in this seeking of God with an earnest heart, and thanks be to the name of the God of Israel, he heard our cry for help.

In our distress we could but say, "O our God, wilt thou not judge them? for we have no might against this great company [this great embarrassment] that cometh against us; neither know we what to do: but our eyes are upon thee." And we did not seek in vain, for to us the word from the Lord has come, "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Verses 12, 15.

The Lord has wrought for us in a most wonderful manner. Never before had I lived the experience recorded above. I find a vast difference between reading of and *living* an experience. A new life has sprung up in many hearts, a new power has come to some of our workers. Testimonies of praise and triumph are heard from many lips. The more heartily they have taken part in the seeking, the greater is the blessing received. Even the canvassing work has received a new impetus; yes, we may say that every branch of the work has shared in the spiritual blessings that have followed in the wake of the great business reverses we have suffered.

Not only was the publishing house here at the center threatened, but the depositories in Copenhagen, Denmark, Stockholm, Sweden, and Helsingfors, Finland, were also shaken to the foundation, and things looked exceedingly dark. But while we sought the Lord, we also sent word to our brethren in Switzerland and Germany, and they have nobly come to our rescue. Also the Foreign Mission Board sent us money that we had previously paid out, and by this means, together with what has come from our own sales, we have been able to meet all the obligations in these different depositories; and never before have we so much appreciated the blessing of the verse, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1. A friend in need is a friend indeed.

As for the publishing house itself, we found it necessary to ask our creditors for time in which to make arrangements to meet our obligations; and they have kindly granted us six months, for which we are indeed thankful. Under these circumstances the work continues to go forward. Wherever we have discerned anything that we could correct and set right, we have done so. Every worker connected with the office is seeking the Lord with an earnest heart, and as a consequence, is enjoying much of his blessing. The whole church has come to realize that God is dealing with us in love, and that he is turning this severe trial to a glorious victory.

"But you are not out yet," says one. No; but we have sought God, and have had many unmistakable evidences of answer to prayer; and now we have taken up the word, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And in this faith we are going forward, praising God that his mercy endureth forever. We are fully aware that no human arm is able to render us the needed assistance, but the same God that has wrought so many deliverances for his people in the past, is just as able and willing to do it now.

We have appealed to our brethren in America for a loan with which to pay up the banks, and thus restore the credit of the institution, and give us the opportunity to handle the property to the best advantage. All our brethren in Scandinavia are ear-

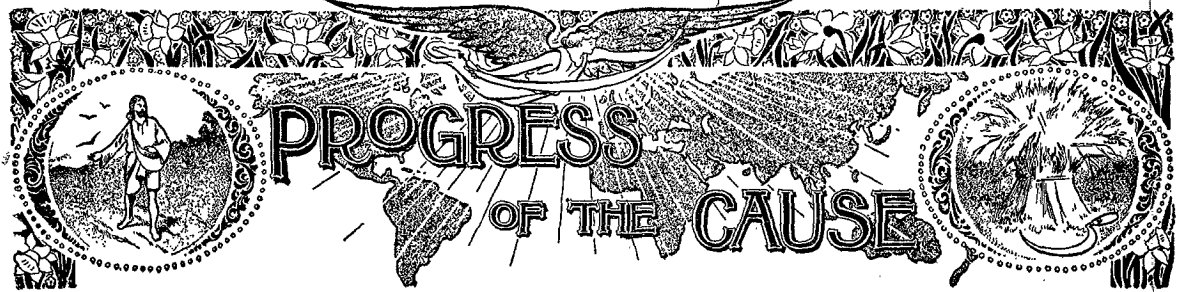
nestly praying that God will open the way for them to help us meet this emergency, and this we believe he will do.

Some have suggested, Let the institution go to failure. No; we can not do that; for it would be ruinous to the character of our work here. Nothing could please the enemy of God more than this. No; we believe God will be glorified in working a deliverance for his own cause in this matter. I have hesitated for some time in writing these things, but the Spirit of the Lord is moving on my heart to write, and thus give glory to the name of the Lord. I feel forbidden to think or speak unbelief, as it brings darkness and not light. I will trust and not be afraid.

Personally, I have never enjoyed so much of God's presence as in this trial. At first a chill like death seized my whole being, and I felt more like a statue than a living being. But God has revived my soul, strengthened my faith, given me new courage and a remarkable degree of freedom and trust in God. To the Lord belongs all the praise. The scripture at the beginning of this article has entered into my late experience as never before. Now we shall wait on the Lord, trust his promise, and pray and believe that he who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," will redeem his own pledge.

Christiana, Norway.

O. A. OLSEN.



ENCOURAGING REPORTS FROM THE WEEK OF PRAYER.

WE are in constant receipt of letters from all over the field, containing encouraging reports from the meetings held during the week of prayer.

Geo. W. Wells writes, from Chattanooga, Tenn.: "The Lord came very near to us, caused us to see our condition, and led us to repent and forsake our sins, that we may be prepared for translation."

Elder M. H. Brown writes, from Oakland, Cal.: "We are having excellent meetings here during the week of prayer, and we hear that they are having glorious meetings at Healdsburg College and at San Francisco."

T. B. Buckner writes, from Montgomery, Ala.: "The week of prayer was a refreshing season for us. The Lord came very near to us, and victories were gained."

A. C. Bird writes: "The week of prayer has been a profitable time with the churches at Cardiff and Ft. Payne, Ala."

Miss Nellie Patchen writes that the students in the colored school at Juniata, Ala., took a deep interest in the Readings for the Week of Prayer, and were much benefited.

Elder William Covert writes, from Milwaukee, Wis.: "The week of prayer has been, with us, a most precious season. One member of our church was healed in answer to prayer on the morning of December 23; so the week began with a marked blessing. The services with both the German and English have been characterized by more than usual fervor and power. In fact, it has been a revival week, in which real advancement has been made. One backslider, who had wandered far away, has returned to the fold. The Germans will continue evening meetings in the church indefinitely. The annual offering was a large increase over recent years."

Brother A. M. Gibbs, of Lowell, Mich., writes: "The presence of the Lord was with us during the week of prayer. Our hearts were made glad and we rejoiced in listening to the instruction there is in the readings that were prepared. We also rejoiced in having Brother Childs among us. Hundreds have been warned; and many aroused to interest."

L. A. HOOPES, Sec. Gen. Conf.

THE WEEK OF PRAYER IN BATTLE CREEK.

MEETINGS were held in the Tabernacle, Review and Herald Office chapel, the Sanitarium, and the College, with increased interest until the close. This gave the greater number of our people in Battle Creek the privilege of listening to the readings, and of attending the devotional meetings held during the week. There seemed to be a different bearing in the meetings this year than we have ever experienced before. Many of the brethren were heard to say that it meant more to them this year than ever before; and that if they did not gain decided victories at this time, they feared that their cases would be hopeless.

As the meetings continued from day to day, it was seen that many were gaining the victories they had longed for. The meetings held in the Review Office chapel during the daytime were of a devo-

otional nature, and the same kind of work was carried on as is usually done at camp-meeting. Those especially needing help were asked to retire to smaller rooms, where they could be more by themselves; and from the cheerful countenances seen after these meetings, it was known that the cloud of darkness hovering over the minds of some had given way, and the peace and quietness of heaven was abiding in their hearts.

The offerings received in money were greater than for a number of years, amounting, in all, to \$1,100. As we thought of the missionaries in foreign lands, and the needs of the destitute fields, the Spirit of God came in, and liberal contributions were made. We trust that the good work begun will continue, and that there will be brighter days for the cause of God in this place.

A. J. BREED.

A LIVING EXPERIENCE.

THE interest on the part of parents in the education of the children leads me to think that many REVIEW AND HERALD readers will appreciate the experience related by one of our church school teachers. The following selection is taken from a private letter, and was not intended for publication, therefore names are withheld. When I see how the Lord can use an eighteen-year-old girl to his glory, I long to see more of our young people in his service. This teacher writes:—

"We had a delightful trip, arriving in time to spend four days at the local camp-meeting. It was decided that we should come up to —, as it was understood that the church wished a school, at least needed one, as there were about forty children in the church. We came, and found the church in a dead condition. There was no unity. They did not have a missionary meeting; and out of a church of seventy-five or eighty members, but three or four attended prayer-meeting.

"When the matter of the church school was mentioned, they said: 'We have an excellent public school system here, the best in the State, and, besides, we are all too poor to support a school.' 'We have no building, and are all so scattered,' etc.

"It was a dark outlook; but we saw so many children going to ruin that our hearts ached for them, and for their parents, too. We began to pray and to work. We visited all the members; a missionary meeting was started, and an interest aroused. A few earnest ones began to work with us in educating the people in regard to the school. There was a Sabbath-school convention held in this county, which we attended. The subject of schools was brought before the convention for discussion. Some tried hard to stop the discussion, but the Lord was with us; and after a long, hard struggle, the truth began to go home to hearts.

"We said, Have faith! Step out, and God will work for you; but they were slow to move. At last we took a paper and went to each one to see how many pupils we could depend upon, and how much money they would give to support the school. In this way we received twenty dollars and eighteen pupils. People began to have more interest, and wished to know more about the work. A meeting was called, and together we sought the Lord, and studied the matter over. Those who did not attend the meeting we visited, with the Bible and the Tes-

timonies in one hand and our paper in the other. This has been a wonderful experience for me. I am naturally very timid, but the Lord strengthened me to do what it would have been impossible for me to do otherwise.

"Now we shall have a large school, and a night-school for the parents, as there are about ten or fifteen of them who wish to come, and we know the number will increase. A committee has been appointed, and to-day they rented, and are fitting up, a large school-room, in what used to be a sanitarium. The room is well lighted, and can be ventilated easily.

"They are going to pay me everything that comes in over and above expenses unless the amount should exceed twenty-five dollars, then the rest goes to the school fund for next year.

"Several from families not of our people wish admission, and we think we shall have enough students to keep us both busy. Mama and — have rooms in the same building. I shall make my home there, and visit around among the pupils. We are so thankful that God can use us in this work. It seems too good to be true, that God can use me in his work."

M. BESSIE DE GRAW.

ENGLAND.

LIVERPOOL.—In following up the interest created by our general meeting and the tent-meetings that were held afterward, the Lord has blessed, and four-teen persons have been baptized. The work is still going forward in the hall, and gives promise of other additions. The Sabbath-school now has a membership of forty-seven, thirteen of whom are children. This does not include two small companies living in distant parts of the city. All seem to be entering with deep interest into the study of the truth, which is to fit a people for the coming of the Lord, that they may not only be ready themselves, but may assist in heralding the healing message to others.

Sunday night, November 19, Brother Harris and myself began meetings in a hall in another part of the city, leaving Brother Andross to continue the work already in progress. The beginning has been encouraging, and we trust that God will visit this place also to take out a people for his name.

In most respects, I find my new field of labor a pleasant one; and though separated from kindred and those dear to me through association in labor, I find pleasure and comfort in believing that the Master has called me here, and is using me to the glory of his name.

W. A. ALTMAN.

CHILE.

SEPTEMBER 5, in company with Brother Edwardo W. Thomann, of Santiago, I left Valparaiso, arriving at Iquique the 12th. We at once began to search for a suitable place to hold public meetings. Being unsuccessful, we feared our efforts would be confined to private houses; but the Lord heard our supplication, and we secured just the hall we needed. Meetings were held for thirty-one nights consecutively, with the result that eleven persons were baptized. At the baptism the only especial irreverence manifested was by members of another Protestant church, who seemed to be greater enemies to the Lord's baptism than are those of the Romish faith. It is, in fact, our experience in all parts of Chile that our most bitter enemies are so-called Protestants.

Leaving the little flock in charge of Brother T. H. Davis, who now lives in Iquique, Casilla 240, I came to Huara. Here I found but two families who have continued faithful. Some have moved away, others have denied the faith. The native pastor, who was placed in charge of the flock, has moved away, to the relief, I am sorry to say, of the faithful ones who remain. For the benefit of those who may be in charge of missions in similar fields, my experience in Chile urges me to warn them not to be in a hurry to appoint native pastors. Not many of the natives can stand it. Being brought up under the papal idea that he who has power must use it to its utmost, they soon begin to lord it over God's heritage, and are not ensamples to the flock.

There being but little interest here, I may leave soon for Peru, although the state of my health at present does not encourage me to undertake the journey. I have not had a well day for a month. The water is bad in Iquique, and did not agree with me. Here salt water is vaporized, still the taste is not pleasant. This being a saltpeter district, the soil is unproductive; consequently, everything used as food or raiment is brought from other parts of the country. Some of our brethren are employed at the mines, and are not forbidden the privilege of Sabbath rest. For this we thank the Lord.

G. H. BABER.

ONTARIO.

It was recently my privilege to hold some meetings with a small company of Sabbath-keepers about forty miles from Toronto. Although they have been observing the Sabbath for about eight years, some of them had never heard any preaching by Seventh-day Adventists. They were taking the REVIEW, Signs, Sentinel, and Good Health, by means of which they had become well established in the faith. Several of them will no doubt soon be baptized, and unite with the church. The attention of most of them was first called to present truth by a book they bought of one of our canvassers. This ought certainly to be an encouragement to those who are engaged in the work of selling our literature.

F. D. STARR.

SELTON.—It is now over two months since our school was started, and the Lord has been merciful to us. Here, as in all places where the Spirit of God works, Satan works also; but this is not discouraging; for I know that God is with us because the work is his. As he is with us, who can be against us?

The school opened with a membership of ten, but now fourteen children are attending, and probably at least two more will join soon. In order to work for the Lord in a systematic way, we have organized a small missionary band. Every two weeks we give the afternoon to the study of missionary work and the needs of the field. We draw material from any of our papers, but chiefly from the *Missionary Magazine*, and the *Life Boat*, which is our school paper. Our missionary work consists in lending reading-matter, and in selling or giving away our periodicals. The pupils have also pieced an album quilt for the orphan's home at London, Ontario.

Since that was finished, we have been making such useful articles as hair pin, handkerchief, necktie, and spool boxes, and selling them. The proceeds are used in missionary work. All this work is done during the noon hour, instead of spending all the time in play.

ANNA NELSON.

KANSAS.

DELANEY.—After the tent-meeting at St. Paul, Brother Willie Norwood and I pitched the tent at this place, and began meetings, September 22. From the first the interest has been good. Five persons have decided to keep the commandments of God, and others are interested and are reading. Many are convinced of the truth.

As a result of the camp-meeting and the tent-meeting following at St. Paul, we have organized a Sabbath-school; about twelve persons are keeping the Sabbath, and two have united with the church. I am trying the envelope-tract plan there, and have about forty-five families reading. I go there every Friday and change the packages, hold Sabbath-school at 10 A. M. on Sabbath, and preach at 11 A. M. I then come back here and preach at night. During the week, I visit and hold Bible readings. The weather has been favorable, and with the aid of a large heater, the tent has been kept comfortable. Will have to close the meetings soon. I then expect to begin work with tracts, and to visit from house to house and hold Bible readings here and at Combs, in connection with my work at St. Paul. There are many calls for preaching in schoolhouses in the adjoining neighborhoods; but I think it best to stay with the interest here, and give all the honest heart a good opportunity to learn the truth.

Our Conference treasury is depleted, and the committee informs me that it can not promise pay for the winter's work; but I am heeding the injunction of the Saviour in Matt. 20: 6, 7, and firmly believe he will care for me and my family. So I would kindly ask the brethren to pray for me that I may hold on to the promise of God, and so relate myself to the True Vine that I may be an efficient worker—a channel through which the Lord can reach some perishing soul.

Tracts alone are not sufficient for the work in this territory, and I would be pleased to have the friends of the cause who wish to do missionary work send me copies of our denominational books. Even if they are shelf worn, I can use them. Get your neighbor to throw in some good books, box and ship to me at St. Paul, Ark, prepaid, and I will use them to the glory of God. My address for the winter will be St. Paul, Ark. Now let the books and papers come.

H. CLAY GRIFFIN.

THE work in this State is onward. There are many evidences that the Lord is working with and for the people. As the result of the summer's work, about one hundred and fifty persons have accepted the message. With a little further labor, we expect several churches will be organized. Through the labors of Elder S. Mortenson and

others a Swedish company of from fifteen to twenty has been brought out in the northwestern part of the State. These will be visited by Elder L. Johnson before the close of the year, and, if thought best, organized into a church. As the result of a camp-meeting, followed by a tent-meeting, at Abilene, and a series of meetings a few miles distant, at Enterprise, about twenty-five persons accepted the message. With but one exception, every family there is now taking the REVIEW AND HERALD, which, I believe, may be taken as an evidence that a firm foundation has been laid. At Logan, Anthony, and Attica companies have accepted the truth.

The work in Kansas City has been encouraging indeed. In it has been demonstrated the truth of the statement, "The power and efficiency of Seventh-day Adventists depend largely upon the publications that come from our presses." Especially has it shown the influence of the *Signs of the Times*. Hundreds of copies came to as many subscribers for several months. During the summer almost fifty persons began to keep the Sabbath, many of whom have already united with the church there. Elder R. W. Parmele, assisted by two Bible workers, has been doing faithful work in the place; but as a rule, these persons had become interested in truth through reading the *Signs*. But few of these could have been reached in any other way. The *Signs* is truly a pioneer paper.

Feeling the importance of circulating the *Signs*, we have started a campaign in its interest. All our churches are being visited in the interest of aggressive missionary work. We find our brethren ready to take hold of it. In a brief space of time sufficient money has been subscribed by our brethren to send the *Signs* to three thousand persons for six months. Churches have subscribed for from fifty to over three hundred copies. It is a pleasure to see with what willingness they have done this. Families have subscribed for from a few copies to over twenty dollars' worth for this purpose, and that without urging. The papers are sent to some neighboring township where the truth has not yet been presented, and where it may be supplemented with personal work on the part of the members of the church, and by securing renewals from the people before the subscriptions expire. This personal work is necessary to keep alive the missionary spirit. We trust that by the time the first canvass of the churches is completed, the number of papers subscribed for by them will be increased to five or six thousand copies, and thus the total number coming to the States will be eight or ten thousand. Brother N. P. Dixon has been placed in charge of this work, but all are assisting.

The prospects for another year's successful work are encouraging.

J. W. WESTPHAL.

INDIANA.

WOLFELAKE.—October 4 a home missionary school was opened at Brother Crandell's, two miles and a half northeast of Wolfelake. The school is small, but the Lord is with it. The church schools have created quite a stir around here, and there is talk of trying to force us to close them; but as the State law will have to be changed before this can be done, we fear no immediate trouble.

The youth who attend our church, many of whom are not members, are also being labored for. A good interest has been awakened, and they all seem anxious to learn the truth, and are willing to work.

MRS. A. L. HAZELTON.

ARIZONA.

TUCSON.—In December, 1898, my wife and I came to this place, praying and believing that the Lord would lead us to souls ready to receive the truth. While canvassing, several Bible readers were obtained; and after working personally with them for some time, our hearts were cheered by two persons' accepting the truth. We were then greatly impressed to visit the M. E. Spanish minister, although we were unable to speak Spanish. We were cordially received by him. We told him of our work, how we were teaching both publicly and from house to house the message of a soon-coming Saviour. We received an invitation to attend his prayer-meeting the next evening, which we did. Among those who were present was a Spanish teacher who understands English. At the request of Elder Serna, their minister, she acted as interpreter, he feeling incompetent in the English language.

We then began Bible studies twice a week in the Spanish church, and it was good to see the people rejoice in the light they received. After a few weeks, Elder Serna went to visit another church in his charge, leaving me in charge of his work here. Upon his return I began regular daily Bible studies

with him, and found him willing to take a "Thus saith the Lord" upon all the subjects studied. He soon accepted the Sabbath, and began keeping it even before we had presented it to his people. We both began labor with his people to give them the truth. The same truths which he had daily studied, he preached in demonstration of the Spirit and power, showing his people the blessed light that God had so graciously given him. He became so earnest in his work that he would arise at midnight to study, in order to be prepared to give the message to his people. After sufficient labor, a vote was taken to ascertain how many were willing to walk in the new light, and all but five in this church responded to the invitation.

After this we went to give the truth to his other congregation at Solomonville. At this place we did much hard labor. Besides our regular public meetings, we had Bible studies from morning till night. We did not need to seek the people; for they sought us, coming to us and asking us to teach them the truth. As a result of the work at this place, fifty persons began to obey the truth, and have continued faithful.

Two months later the M. E. superintendent of Colorado, New Mexico, and Arizona mission fields came to turn them from these unpopular truths, but all in vain. Brother Serna and Brother Williams went to meet him, and reviewed his two discourses. Then he came here to work against us, but the Lord gave us the victory; and as a result, the people were left much stronger. In these two places about eighty Spanish brethren are rejoicing in the blessed truth, and are studying the Bible as never before.

Elder Serna, being a man of power and well educated in his own language, will prove, if faithful, a great help in giving the third angel's message to those of his nationality. We rejoice also in the work that has been done among the American people. We are praising God daily for his wondrous workings and the leadings of his Spirit.

W. L. BLACK.

CALIFORNIA.

THE twenty-eighth session of the California Conference was held at Stockton, May 30 to June 11, a report of which has appeared in the REVIEW AND HERALD. Since then four local camp-meetings have been held in the Conference. The first was at Arcata, Humboldt County, beginning July 13, with an attendance of about two hundred, which was much larger than any previous meeting held in this part of the Conference. This was followed, August 10-27, by the southern California meeting at Santa Ana. Here we had an excellent interest among the people of the town and surrounding country. The meeting at Santa Rosa was a profitable one for our people, and here also the people seemed glad to hear the message. October 26 to November 5, at Visalia, we held our last camp-meeting for this year; but the time was not convenient for the people, and the weather was such as seriously to interfere with attendance from the city. The latter portion of the meeting was better attended, however. After this meeting, as well as the previous ones, it seemed necessary to leave Conference laborers further to develop and bind off the interest. From this work good results are being seen.

The Spirit of God was present in all these gatherings, working with power for the uplifting of Zion. Several gave their hearts to the Lord for the first time. About sixty persons were baptized, while other candidates were referred to the churches with which they would unite.

An effort was begun at the Stockton camp-meeting to provide for the indebtedness of the Healdsburg College by contributions and pledges. This work was continued at the local camp-meetings, and over twenty thousand dollars has been thus provided, and hopes are entertained that we will soon see provision made for the entire amount.

The existing conditions in the Conference are encouraging. The Lord has been blessing his people, both spiritually and financially. Several church schools have been started, and are meeting with success. The attendance at the college is better than for several years, and the prospects for a good year at the institution are encouraging, for all of which our hearts go out in gratitude to God.

W. T. KNOX.

TENNESSEE RIVER CONFERENCE.

NOVEMBER 1, my wife and I left Battle Creek, Mich., by advice of the General Conference Committee, for Nashville, Tenn., to labor in the Tennessee River Conference. Since coming here, I have visited the brethren at Nashville, Guthrie, Springville, Paris, Hazel, Trezevant, Leach, and Lane. At all these places I received a cordial wel-

come, and the brethren have been encouraged and strengthened by the meetings.

I find a debt of about seven hundred dollars upon the Conference, of several years' standing, also that the tract society is owing our publishing houses about twenty-two hundred dollars. This matter was taken into consideration by the Conference Committee, and has been presented to our brethren where I have visited, and I believe that they have a mind to do what they can to reduce this indebtedness. The brethren are mostly poor, but there seems to be a willingness to do all they can to carry forward the work. I confidently expect to see the Conference out of debt by the time of our next annual meeting. Meanwhile I shall also do all I can to lessen the debt of the tract society.

I was glad to meet Elder Bollman before he left for his new field of labor in Chicago. I am of good courage in the Lord, and expect, with his blessing, to see the work advance in this field.

W. J. STONE.



RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 05

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

APPOINTMENT.

THERE will be a general meeting at Alaledon, January 13-21. We wish to see all our people present who can possibly come, as it will be an important meeting in considering plans for work. Brethren, forsake "not the assembling of ourselves together, . . . as ye see the day approaching." W. R. MATTHEWS.

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.—A place to work at housekeeping or caring for children, among Sabbath-keepers, by a middle-aged woman. Address Box 123, Gaylord, Mich.

WANTED.—Homes for two girls (white), aged five and fifteen years. Both of mental temperament, and healthy. References given. Address R. V. Osburn, Box 494, Jerseyville, Ill.

WANTED.—Employment among Sabbath-keepers on farm in Michigan, by boy seventeen years of age, during winter, or by the year. Address Box 1506, Lakeview, Montcalm Co., Mich.

WANTED.—To correspond with persons who would work in grocery business in this locality. Good profits. An opportunity to improve spare time. Address, with stamp, J. I. Snow, Owosso, Mich.

FOR SALE.—Cheap for cash, new house, ¼ acre good land. Choice fruit-trees and vines. High and dry. Near S. D. A. church, stores, and Southern Industrial School. Address Z. S. Arey, Graysville, Tenn.

WANTED.—In family of five adults, strong middle-aged man to care for horse, cow, garden, and place in general; a wood worker used to farming preferred. Also woman, good, plain cook and housekeeper. Send names of past employers, with details of experience, and photographs. Permanent and good home. Address Mrs. C. M. Brown, Box 921, South Framingham, Mass.

Obituaries.

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

WATSON.—Died at Stillwater, O. T., Alhert, infant son of Jennie Watson, aged 11 months. Words of comfort were spoken by Elder King (Baptist), using 1 Sam. 12: 17-23.

JENNIE WATSON.

GRANDALL.—Died in Battle Creek, Mich., Sept. 26, 1899, after only two-days' illness, Preston Ashley, youngest son of George H. and Lizzie A. Grandall, aged 5 years, 4 months, 14 days. In this great affliction we rejoice in the hope of soon meeting our little Preston, clad in immortal beauty.

LIZZIE ASHLEY GRANDALL.

MC ALEXANDER.—Died Oct. 30, 1899, Samuel Mc Alexander, aged 79 years, 1 month, 11 days. He accepted present truth in 1872, and died in the blessed hope. He was a subscriber to the REVIEW twenty-seven years. * * *

JENSEN.—Died at Chunchula, Ala., Sept. 29, 1899, my little niece, Marguerite, daughter of Brother and Sister P. E. Jensen, aged 3 years, 3 months, 20 days. Words of comfort were spoken at the grave by Brother G. A. Williams. A. L. MAY.

BORTHICK.—Died at Seneca, Mo., Nov. 21, 1899, of pneumonia, J. J. Borthick. He passed away with the hope of meeting the Saviour when he comes. Funeral discourse was given from 2 Peter 1: 14, by Elder W. D. White (Baptist).

M. E. BORTHICK.

BEARDT.—Died at Silver Creek, N. Y., Nov. 2, 1899, of inflammation of the lungs, Joseph Beardt, aged 75 years, 6 months. His birthplace was at Welney, Cambridge Co., England. He accepted the truth about a year ago through the labors of Sister Lulu Wightman while in Sheridan. WALTER A. ERB.

PULLEN.—Died Dec. 20, 1899, in Fairhaven, Minn.. Sister Nora, wife of Brother E. H. Pullen, aged 48 years, 3 months, 29 days. She suffered from childhood with spinal trouble, which finally resulted in death. She was converted under the labors of Elder W. B. Hill, in 1874, at Kingston, Minn., and ever stood firmly for the truth. H. S. SHAW.

HURLBUT.—Died at Riverside, Cal., Nov. 6, 1899, of heart-disease, Sister Emeline E. Hurlbut. While riding with her husband, in this city, she remarked to him that she felt faint, and, resting her head on his shoulder, she immediately died. The deceased was a faithful laborer in the church. Words of comfort were spoken by the writer. H. S. GUILFORD.

TURNER.—Died at Lincoln, Neb., Nov. 30, 1899, Cynthia Turner, aged 84 years, 8 months. She was converted to the Methodist faith when twelve years of age, but accepted present truth four years ago. She fell asleep in Jesus, with a bright hope of having a part in the first resurrection. Words of comfort were spoken by the writer, from Ps. 144: 3, 4.

N. P. NELSON.

CARMICHAEL.—Died at her home near Alpena, Mich., of consumption, Hannah Jane Carmichael, aged 20 years, 6 months, 12 days. She was converted and baptized during the last summer. Like a tired child, she fell asleep in Jesus. Her many friends sorrow not as others who have no hope. Words of comfort were spoken by the writer, from Luke 11: 21, 22.

W. H. FALCONER.

PERSON.—Died at my home in —, Nov. 10, 1899, of consumption, Hans Person. His home was in Sweden, and he had been in Battle Creek, Mich., also in Phoenix, Ariz. His patient, godly life was a blessing to all who knew him. He died trusting in Jesus. No Adventist minister living near, words of comfort were spoken by Elder Paris (Presbyterian).

E. STYCH.

NEEL.—Died at Beverley, Kan., Sept. 16, 1899, Mrs. Janet Neel, aged 63 years, 2 months, 28 days. She was for years a member of the Christian Church, and at the time of her death a member of the Seventh-day Adventist Church. Shortly before her death, she attended the quarterly meeting of the Beverley church, taking part in the services. She will be greatly missed by the church. G. G. STRAIT.

GETTINGS.—Died at Frankfort, Mich., Nov. 17, 1899, of consumption, Miss Ella Gettings, aged 17 years, 8 months, 17 days. Sister Ella was baptized about four years ago, and joined the Seventh-day Adventist church in Chicago. During her sufferings she manifested perfect patience, and expressed her faith in the keeping power of God. Words of comfort were spoken by the writer, from John 11: 25. C. A. WATKINS.

FENNER.—Died at Bancroft, Mich., Lucretia Fenner, aged 79 years. Her hope was good, and she loved to converse on the soon coming of the Lord, and its kindred truths that we as a people hold most dear. She left us Sept. 27, 1899, and we know she rests in hope. Comforting assurance, from Isa. 40: 1 and other scriptures, was presented by Mrs. M. M. Faulkner to the bereaved family. M. S. AVERY.

RAHN.—Died Wednesday morning, November 1, at Hutchinson, Minn., of a gunshot wound received Tuesday night, October 31, "Hallowe'en," from a trap-gun set for "Hallowe'en" raiders, Brother Willie Rahn, only son of Brother and Sister Wm. C. Rahn, aged 18 years. Scriptures used at the funeral, Isa. 38: 1; 1 Sam. 20: 3; Gen. 18: 25; Rom. 8: 28. The bereaved parents are wonderfully and fully sustained by the grace of God.

KAERTH.—Died at Arbuckle, Cal., in October of the present year, Brother William Kearth, leaving to mourn him a wife and eight children. Brother Kearth accepted the truth at Woodland, Cal., about ten years ago, and has always been an ardent and faithful worker for the Master. His death was caused by a complication of diseases, culminating in heart-disease. He is greatly missed by the little company at Arbuckle, as well as by other friends who had known him so long as a kind and helpful neighbor. Mrs. M. A. WHYBARK.

AN IMPORTANT NOTICE!

A New Opportunity

To scatter the printed page of Truth as the leaves of autumn, and the King's business requires haste. Moments are golden, and should be improved to the best account. Delays are defeats. The Lord calls for minutemen, strong in faith, to engage in this important work. Reader, your co-operation is required at this time.

A postal card bearing your name and address forwarded to the REVIEW AND HERALD, will bring you the necessary information concerning the plan.

REVIEW AND HERALD PUB. CO.,

Battle Creek, Mich.

REVIEW TESTIMONY MEETING.—NO. 4.

—, ILL., Nov. 27, 1899. We expect to make a steady pull to increase the subscription list of the paper, and I think we begin to see as never before the importance of our periodicals. I am very much interested in the REVIEW, and wish to do all in my power to give it a wider circulation in Illinois. N. W. KAUBLE.

—, COLO., Aug. 9, 1899. I wish it could be in every family in our Conference. In fact, we are working to that end; and I am glad to say that you will find that we have the REVIEW in almost every family in the State. We wish that it were not only in every family, but in the hands of every isolated Sabbath-keeper. I will do what I can to bring this matter about. J. M. REES.

—, MICH., Aug. 29, 1899. Inclosed find \$1.50, for which please send the REVIEW another year. I would as soon think of doing without my necessary food as to try to live without the REVIEW; for it comes each week laden with precious truth, which is food to my soul. I enjoyed reading the REVIEW "Testimony Meeting," and hope we shall have them often. Each testimony expressed my own feelings better than I could myself. May the Lord bless the REVIEW. MRS. KATE T. ROGER.

—, Iowa, Jan. 2, 1900. With one exception the company here are very poor. I have been telling them that every Seventh-day Adventist needs the REVIEW in order to keep in touch with the message. I have particularly enjoyed "Studies in Galatians" and "The Two Laws." I wish to express my appreciation of the efforts being made to improve the REVIEW. It certainly was never of more value to its readers. J. O. BEARD.

—, Mo., Jan. 1, 1900. I have secured nearly a dozen subscriptions to the REVIEW lately. I think it is getting better. May the Lord bless and guide you all. D. E. SCOLLES.

—, N. J., Dec. 24, 1899. I am sorry that I am not in shape to send you a subscription for your valuable paper, the REVIEW; but I intend to do so as soon as I can. M. W. MASS.

—, NEB., Dec. 15, 1899. I have been a regular subscriber to the REVIEW for about twenty-three years, with the exception of one year when it came in my wife's name. I can not think of being without it when I am old—seventy-nine years. It is a light to my pathway. May the Lord bless its editors and all those who read its contents. D. N. HILL.

—, WASH., Dec. 13, 1899. As I was sending my subscription and the name of another, I thought that I would write you a few lines. I think every Adventist should read the REVIEW, and I hope and pray that it may be a weekly visitor to the home of every Seventh-day Adventist. J. M. SIMMONS.

—, TEX., Dec. 12, 1899. It seems as if I could not live spiritually without the REVIEW. My husband always renews for me about this season of the year. He will be at home now in a few days. May all find in our publications what the Spirit shows to me. IDA CARMICHAEL.

—, R. I., Dec. 12, 1899. Yes, I received the REVIEWS you sent me, and thank you for your kindness in sending them. I have read many of them since receiving the truth, and do not care to be without the paper. They are the best papers of the kind I ever read. E. WARREN FRAITS.

—, O. T., Dec. 11, 1899. The REVIEW is highly appreciated. I do not know what I could do without such precious treasures of thought as are brought out in the paper. May the Lord ever bless and prosper our church paper. JOHN RAFFERTY.

—, ORE., Dec. 23, 1899. I am one of the isolated Sabbath-keepers. I have no church privileges; and, to keep in touch with the message, I want the good REVIEW to read. I am in my seventy-eighth year, and live with the children and grandchildren. The REVIEW is like a dear friend, and its visits are always welcome. C. F. STILES.

—, Wis., Dec. 21, 1899. Please find inclosed money order for \$1.50, for another year's subscription for the REVIEW. I could not do without it, for it is the best paper. H. J. WAGNER.

—, ILL., Dec. 22, 1899. Inclosed find \$1.50, for the REVIEW. It seems to get better and better all the time. I am so thankful to the Lord for it. It is a comfort and a pleasure from beginning to end. MRS. SARAH A. KRASK.

—, S. DAK., Dec. 25, 1899. I can not get along without the REVIEW. It is the most welcome visitor I have, and one of my dearest friends. Success to the REVIEW. M. A. REASE.

—, VT., Dec. 26, 1899. Inclosed find \$1.50, for the REVIEW. I can not get along without it. A. D. LADEAU.

—, IOWA, Dec. 29, 1899. Our church paper is getting better and better. Wish it continued prosperity. ALICE M. SLOCUM.

—, R. I., Dec. 27, 1899. I have just received one paper, and can say it is a good paper; it is indeed interesting. R. H. RANDALL.

—, COLO., Dec. 14, 1899. Inclosed find fifty cents, for which please send me the REVIEW for three months. I can not get along without it, for it is the best of all papers. MRS. A. E. WILCOX.

—, IND., Nov. 20, 1899. Find inclosed \$1.50 for one year's subscription. I have been without the REVIEW so long—not from choice, but because finances would not permit my taking it. I am lost without it, and have hoped and prayed that I might gain strength to labor so I could have the papers and books as I used to, and can say my prayers are answered now. Praise God for that. I love the REVIEW. It has not only been my comfort, but a great blessing to me; nothing could induce me to do without it, only that I had not the money to pay for it. MRS. ISAAC RINEHART.

—, IDAHO, Nov. 18, 1899. Inclosed find \$1.50, for which please renew my subscription to the REVIEW. I get a good deal of good from the paper. There is no Seventh-day Adventist church near here, so I content myself with reading the paper. Remember me in your prayers that I may be kept in the narrow path, putting my trust in God. LYMAN F. MARKHAM.

—, Wyo., Aug. 23, 1899. Inclosed please find my subscription for six months. I love the good old paper with all my heart, and can not understand why every Seventh-day Adventist does not take it. I shall endeavor to have every one that is in this place take it before I leave here. C. H. ABBOTT.

SEE! SEE! SEE! Last week's REVIEW, last page, last column, and last article on the page, by Elder A. T. Jones, referring to the book "The Peril of the Republic," by Prof. Percy T. Magan, of Battle Creek College. Great Literature, Great History, and Greater Prophecy. Arrangements have been completed with the Fleming H. Revell Pub. Co., of Chicago, whereby the Review and Herald Pub. Co. will furnish this new book. It contains 11 chapters, 196 pages, beautiful cover design, substantially bound in cloth; price, \$1, postpaid. Send your orders to your tract society, or to— REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

—, S. DAK., Nov. 21, 1899. I would rather do with half enough to eat than not to get the dear REVIEW. I can not get along without it. I am sending it to Ontario to my parents. MRS. JAMES IRWIN.

—, MICH., Nov. 19, 1899. I do appreciate the REVIEW. I can hardly wait from one number to another, I am so interested in its contents. Please accept my sincere and heartfelt thanks for the privilege of reading the dear REVIEW. As soon as my health improves so I can get a money order, I will send you renewal, so please do not stop the paper. MRS. M. J. RANDALL.

—, TENN., Nov. 15, 1899. We are moving north to Illinois. We are all grateful for all past favors, and sincerely hope to find the REVIEW coming to us as faithfully there as it has in old Tennessee. God bless the REVIEW. C. E. STURDEVANT.

—, S. DAK., Nov. 20, 1899. Please find draft inclosed for \$1.50, to pay my subscription to the REVIEW, always welcomed with delight. May the Heavenly Father bless all that are connected with it. R. S. WARNER.

—, N. DAK., Nov. 15, 1899. Please find inclosed \$1.75, of which \$1.50 is for renewal of REVIEW, and twenty-five cents to apply on Youth's Instructor. We are isolated from all our friends, and have not seen a Seventh-day Adventist since we came here, in April; so we are very lonely sometimes, but the dear REVIEW is looked for and read with joy. Through the kindness of friends the Signs is a weekly visitor, and we are thankful to have the REVIEW, Signs, Youth's Instructor, Good Health, and the Life Boat. MRS. RICHARD GRAHAM.

—, N. Y., Sept. 5, 1899. I could not personally do without the REVIEW, and can not understand how a Seventh-day Adventist can live without its weekly visits. Would sooner dispense with my dinner if I could not have both. The REVIEW continues to improve, and we certainly need its co-operation in our warfare with the errors of our times. ELLEN E. JONES.

—, Pa., Sept. 14, 1899. The good REVIEW comes to us each week, and seems better each year of its existence. The people in all parts of the field seem much interested in it. S. H. LANE.

NEW G. T. R. COACHES. Five More New and Modernly Built Cars Added to the Rolling Stock.

THE Grand Trunk has added another lot of five handsomely built first-class coaches to its already up-to-date equipment. During the last year about fifty of these modern cars have been built and placed in service, taking the place of some of the older coaches. These new cars have been greatly admired by all who see them. Everything that science, experience, and skilled labor can do has been brought into requisition to make these new creations perfect in every detail. In completeness of detail, artistic workmanship, appointments, and finish, they surpass anything of their kind yet built in America; and, in fact, it would be hard to equal them in the world. The new cars form part of what is known as the eight hundred series, and are of the wide vestibule order, sixty-eight feet long, with four-wheeled trucks, making the riding of the cars easy, and with the least possible jolting effect. The cars are equipped with Westinghouse quick-action triple brakes, and air signals. A special feature of the cars is the peculiar construction of the platform, which is built of steel, and an adjustable covering is arranged over the steps, making the whole platform a vestibule. By this means, dust is excluded, and perfect safety to passengers on the platform is assured. The vestibule is also lighted with a powerful light, which, though unusual, is a most convenient appointment. The average weight of these coaches is 72,100 pounds each, and they have each a seating capacity for seventy-two passengers. There are twenty windows on each side of the cars, finished on the outside and inside in Gothic architecture in oak and mahogany combination. The interiors are finished in quartered oak, and are extremely handsome. The seats are Grand Trunk standard reversible pattern, upholstered in crimson plush. The other trimmings are of exquisite designs in bronze. The saloons are fitted with the latest devices to make them as near perfection as possible. The aisles of the cars are carpeted with Brussels. The closets are self-flushing, and separate lavatories are provided for the ladies. The cars are heated with steam, and the ventilating arrangements are ample and satisfactory. The tout ensemble of these handsome coaches is one of elegance, and everything about them wears an air of ease and comfort.

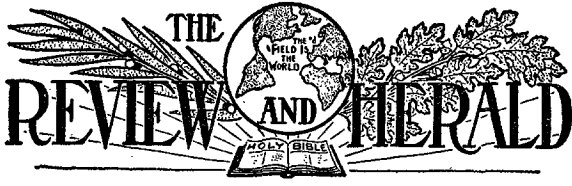
GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899. C. & G. T. DIVISION. WEST-BOUND FROM BATTLE CREEK. EAST-BOUND FROM BATTLE CREEK. A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected Nov. 19, 1899. Table with columns for EAST and WEST, and rows for various cities like Chicago, Michigan City, Kalamazoo, etc., with times for different services.

*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., JANUARY 9, 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.

REPORTS of a fearful earthquake off the Japan coast, during November, tell of disastrous loss of life and property.

PRESIDENT BARROWS, of Oberlin College, says: "Our country has the honor of having waged a war for humanity." So had the Roman Republic.

A BROTHER sends to us the interesting information that during the year 1899 there were reported in the REVIEW AND HERALD 2,870 conversions; 1,950 baptisms; twenty churches organized, with 355 members; and 375 deaths.

ONE sister sent to the *Life Boat*, Chicago, a cash order for eleven hundred copies of the *Life Boat* to sell in her community. Thank the Lord for that. All that is needed in order to have any of our papers sold, is for people to go to selling them.

RUSSIA has arranged for an important extension of her transcaspien railway system by securing concessions from Persia. This, it is said, "will afford Russia another outlet to the sea, and give her a powerful leverage in the affairs of southern Asia."

CARDINAL NEWMAN says, in one of his recently published letters: "A large society such as the church is necessarily a political power." This is but another item indicating Rome's aspirations to become the political force of the world, to domineer over civil government. The church which Christ founded was not "a political power;" for he says, "My kingdom is not of this world."

IN referring to heresy trials and the evils accompanying them, the *Interior* (Presbyterian) says: "Our ecclesiastical law was taken over bodily from the Roman Church. . . . We preserve in our forms of discipline precisely the attitude of the inquisitors who brought men to the stake, which assumes that those who differ with us in some theological matter are criminals. 'Are you guilty or not guilty?' If the accused is found to hold the views charged, the verdict is 'guilty.' This links us fast to a post which is too horrible to contemplate." This is all too true, as is clearly demonstrated in the career of John Calvin, who brought over bodily from Rome this system of ecclesiastical law. Then the *Interior* very properly declares, "Some better way of administering discipline must be found." Why not take the "better way" shown in the words of Christ? *This way is as much better than that as Christ is better than Rome.*

CARDINAL VAUGHAN, of England, sent to the *Catholic Mirror* "A New-year's Greeting to the American People," in which he says that "one can not fail to see that it may be in the providence of God to use the American Republic and the British Empire in furtherance of his designs of mercy and salvation for the human race;" and that "the Catholics of both countries have a distinguished and exalted mission. They are the leaven in the lump. I hope we shall ever remember this, and mold our thoughts and lives accordingly."

THE first day of January, 1900, the German Empire abandoned the Code of Roman Law, under which the German people had been held for four hundred years, and adopted a code of her own making, drawn from native German experience, and fitted to the German people. The *New York Tribune* remarks of this that "it may well be that history will ultimately know William II by no means least as the lawgiving emperor — the sovereign under whose reign the German Empire was at last 'lapped in universal law' of German origin." Much has been said by many persons to discredit the ability and steadiness of the German emperor; but he surprises them all by simply going straight forward, and by his acts quietly disproving it all.

FOR some time there has been emphasized in the REVIEW AND HERALD the necessity of understanding the distinction between *true* divine healing and *false* divine healing. This necessity is illustrated in an advertisement of a professed "wonderful divine healer," that has been sent to us. He declares: "It does not make a bit of difference whether you believe in divine powers or not: Mr. — cures unbelievers, skeptics, scoffers, infidels, atheists, and revilers." And being "healed," they can of course go on in their unbelief, skepticism, scoffing, infidelity, atheism, and reviling. It is perfectly plain that all the divinity that there can be about such healing as that, can be only satanic. And we have received an inquiry, "Can we trust him?" Would you trust a preacher who would preach forgiveness of sins to unbelievers, skeptics, scoffers, infidels, atheists, and revilers, *without calling on them for any amendment of life?*

THE "great" example and advocate of the "higher criticism," Prof. Charles A. Briggs, D. D., has said that "if the Roman Catholic will recognize the authority of the Bible, as he ought to; and Protestants will recognize the authority of the church, as they should, the two will find themselves so near together that they can shake hands." The truth is that the Catholic does now recognize the authority of the Bible precisely upon the principle represented by Dr. Briggs, only with the pope instead of Dr. Briggs as the grand representative of the principle. And Dr. Briggs is doing perhaps more than any other person to draw Protestants into accepting the authority of the church. And whoever follows his lead will very shortly find himself shaking hands with the Catholic Church. And on the popular tide of science, falsely so called, of which the higher criticism is but the logical outcome, professed Protestantism is fast approaching the point where she shall clasp the hand of the Roman power.

THE "demands" of the United States with respect to the "open door" in China have now been formally acceded to by all the great powers. And it is announced that this "constitutes the United States the leader of the peace of the world;" and that this, with connected facts, "demonstrates beyond all question that if English-speaking nations and their governments are to-day the leaders in the world's affairs, there need be no doubt in any mind as to which nation occupies first place, and which the second."

A FEW years ago B. Fay Mills was a leading "evangelist" in the United States. He conducted immense revival movements in Oakland, Cal., in Minneapolis, and in other cities. A few weeks ago, in that same city of Oakland, Cal., in a published interview in an Oakland paper, he said that when he was conducting that great "revival" in Oakland several years ago, he did not believe in the atonement, nor in the inspiration of the Scriptures, nor in salvation by Christ. He declares that before he was twenty-five years old, he had repudiated "the expiatory atonement," and that before he was thirty, he had "ceased to believe in salvation only by Christ."

THERE is some concern expressed by the leading religious papers of the East at the growth of Mormonism, especially in the East. They think that there should be begun speedily a systematic campaign in opposition to it. Well, since the national administration, by treaty, which is a part of the supreme law of the land, and by the payment of ten thousand dollars a year, has recognized and sanctioned polygamy within the jurisdiction of the United States, it would seem as if some sort of a campaign is needed, either of opposition or of education. And in view of all the circumstances, it would seem that with the national administration would be the most appropriate place to begin. Because, with the administration sustaining it by the supreme law, and supporting it by the payment of ten thousand dollars a year, any campaign against it that is not directed to the national administration will surely be exceedingly uphill work.

MORE than once last year in these columns we called attention to the great probability that the Catholic Church would push herself upon the United States in immense claims for "damages to church property" in Cuba, Porto Rico, and the Philippines. And now she has already begun it. And this to the extent of more than a million dollars in Cuba alone. And this is only the beginning, too. And when that is only the beginning, and only in Cuba, what will it be when she has finished for Cuba and the Philippines? In Cuba hardly any damage at all was done, while in the Philippines churches have been greatly damaged, if not actually destroyed. And since the Methodist Episcopal Church South got four hundred and eighty-four thousand dollars from the government for the occupancy of only one building belonging to that church, and not a church building, what will the Catholic Church be likely to get for the many buildings in payment for which she will enter claims, which are actually church buildings? The colonial career of the United States is a harvest of gold, as well as a golden harvest, for Rome.