

The Advent HOLY BIBLE REVIEW EMMA CRAIG box 449 AND SABBATH IS THE FIELD OF THE WORLD 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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GRATITUDE FOR BLESSINGS.

PRAISE, my soul, the King of heaven;
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore his praises sing:
Halleluiah! Halleluiah!
Praise the everlasting King!

Praise him for his grace and favor
To our fathers in distress;
Praise him, still the same as ever,
Slow to chide, and swift to bless:
Halleluiah! Halleluiah!
Glorious in his faithfulness!

Father-like, he tends and spares us;
Well our feeble frame he knows;
In his hands he gently bears us,
Rescues us from all our foes:
Halleluiah! Halleluiah!
Praise with us — the God of grace.

—H. F. Lyte.

CHRIST OR BARABBAS.

MRS. E. G. WHITE.

God sent his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial, "The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men.

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal;

not to judge, but to save and uplift, to ennoble and bless.

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him."

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light.

The Prince of Life, bearing the seal of heaven, was placed before the people, with Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice prevailed.

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more, saying, Let him be crucified."

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocent of the blood of this just person," and yet you delivered him up to his murderers.

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find

no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty.

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it:" "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer.

The four evangelists,—Matthew, Mark, Luke, and John,—all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the worlds unfallen, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth.

The unfallen worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature will do when controlled by satanic agencies.

Here we have a picture held up before us. The Light of the world, the Way, the Truth, and the Life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?—Those who claimed to be the most pious people on the earth. Who crucified Christ?—“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.” The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy.

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, “Behold the Lamb of God, which taketh away the sin of the world,” followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. “The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus.” Why did they do this?—Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. “Wrath is cruel, and anger is outrageous; but who is able to stand before envy?”

EVIL SPEAKING.

SARAH M. SAUNDERS.
(Battle Creek, Mich.)

THE habit of speaking evil is one that has become alarmingly prevalent in nearly all classes of society, and it is a habit that is very closely allied to sins of a darker hue.

Generally speaking, it is understood that evil speaking means speaking reproachfully or sarcastically of our neighbors and associates, and, sometimes, of those we call our friends. There is a kind of evil speaking which is the fruit of jealousy, and which is dangerous, as it sometimes proves disastrous to the reputation and happiness of innocent persons. There are always some who are ready and willing to hear and believe evil reports, however unreasonable the charge or false the accuser, and often those whose character and life are above reproach are befouled and maligned by an unguarded word thoughtlessly spoken.

But there is another manner of evil speaking to which we are all more or less addicted, and which is condemned by the words of Holy Writ. This is clearly set forth in the words of the apostle when he says, “Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.” Eph. 5:4. What an easy matter it is, and how prone we are, we who should be a light to the world, so far to forget our position before God and the world, our profession of holiness unto the Lord, as to engage in light and frivolous conversation, jesting, and even nonsensical expressions. Must we not *all* plead guilty? Often, when we are in company with others who have not received present truth, there are those who are watching and weighing our every act, gesture, and word; and if we permit ourselves to be led into unbecoming conversation, we may lose the respect of some whom we are very anxious to gain. We may possibly be the cause of some one’s drifting away into infidelity. God forbid that any of us should

be so unfortunate as to have this laid to our charge! “Set a watch, O Lord, before my mouth; keep the door of my lips.” Ps. 141:3.

“Keep thy tongue from evil, and thy lips from speaking guile.” Ps. 34:13. “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.” 1 Peter 3:10.

A CHRISTIAN'S PRAYER.

My Lord, it is thy work which I would do,
And live my life with this one thought in view;
The world, with all its wealth, can never give
Such honor as the privilege to live
For thee, as thine ambassador below.
Oh, may I both in word and action show
The joy I feel in that most sacred call,
And count it my chief pride, my life, my all!

As thou on earth wast moved to sympathy
When human sufferers were brought to thee,
And made the blind to see, the lame to walk;
And e'en the leper clean, the dumb to talk;
May I, too, as thy faithful servant, seek
To bind each broken heart, support the weak,
And in each life, however cold and drear,
Bring warmth of Christian sympathy and cheer.

—Selected.

CHRIST AND ECONOMY.

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

TRUE economy is not to hoard whatever we can, and as much as we can. It is to make the best possible use of our opportunities, abilities, and powers. The monopolist is not the true economist. The miser is far from being economical. Take the example of that rich man, rich in this world's goods, who was poverty stricken so far as eternal things are concerned; was he economical?—He had wasted the most and the best that had come to him; he had thrown it all away. He died as poor as any creature of earth. When he died, he had nothing. Is that economy?

“The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” He felt a great deal of satisfaction in the situation; he felt that he was planning wisely and doing well. But God thought differently. “God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”

And now, mark the lesson, “So is he that layeth up treasure for himself, and is not rich toward God.” “So is he,”—“so;” what is the meaning of that word “so”?—The meaning is that this same thing that happened to this rich man will happen to every man that layeth up treasure for himself, and is not rich toward God. And what happened to this rich man?

But a moment's consideration shows us that an awful thing came at the last to him. And it is this same awful thing that is to come to all who do as he did. It happens at the last that God requires the soul, and then the man is poorer than any beggar under the sun. Poverty is too shallow a name, too weak a word, to cover the awful condition of one who loses property, body, and soul, all in one fell moment.

Is there any pain in being cut off from all you love? Is it severe to be separated from the things you love and hold dear? All the ills of life are summed up in separations, in partings. What are disappointments but the

losing of what we have had or have hoped to have? There is no sorrow but the sorrow of deprivations. There is no pain in this world but the pain of lacking. All of hell is simply this: to lose, to part with, to separate from, all that we love and hope for.

Some may object to this, and say that some pain consists in having things we would be glad to lose; but this is but another way of saying that we have not some of the things that would make us happy. The invalid may have disease, and long to be rid of it; but this is only to say that he has lost health. We say the poor man has his poverty; but what is poverty?—It is merely to have nothing. No; all of sorrow, all of pain, all of sin, all of death, all of hell, with all of the awful anguish of them all, consists only in not having, in being separated forever, in being cruelly torn away from, the things that belong to the true and happy life.

This is the penalty that the miser pays; this is the harvest that the monopolist reaps; this is the hell that confronts the selfish; it is the doom of him who has not been truly economical.

There are partings in this world, and no man can evade them all; there are some things to be lost, and no one but must lose his part. But there are things that no man need give up; there are things he may keep forever. I read that Mary chose that good part that shall never be taken from her. Some choose things they can not keep; that is, they seek to save that which can not be saved, or that can not be saved in the way they seek to save them. Surely this is not economy.

The teachings of Jesus Christ are simply to point out the things that may be kept, and the way by which to keep them; and also to point out the things that sooner or later must be given up, and to show us the way and give us the heart to give them up. And since this is nothing more nor less than true economy, and since Christ Jesus came down to earth for this one purpose, we begin to realize the fact that the revelation of Jesus Christ, similarly with the revelation of nature, is but a revelation of true economy.

PERFECT TRUST IN GOD.

ASA SMITH.
(Piedmont, S. Dak.)

“I AM doing my best to help myself; but when I can't, the Lord can, so I just have to trust, that's all there is to do.”

Then we are to understand that you would not trust the Lord at all if you could avoid it. Really, then, how much do you trust God?

How many are making the same mistake! We look upon the Lord as some kind friend who will help us any time we ask him; but we don't like to be “bothering him all the time.”

But the Lord wishes us to come to him all the time. He is full of goodness and mercy, and takes pleasure in supplying all our needs. Satan would have us think that we can do some little things without “bothering” the Lord. There is where self gets in.

Let us not listen to such reasonings. Let us go to the Lord with everything. Let us not for a moment entertain the thought that we can do anything without his help. Too long have we been “trying to do all we can to help ourselves, and trusting the Lord to do the rest.” Let us trust him *first* to do it *all*, and then yield ourselves as instruments for his using. Too long have we been trusting in our farm, our school, our position, or our money. When we can see the way clear, we do not trust the Lord: we trust him only in our extremity.

"Now the just shall live by faith." But faith is not sight; therefore when we are living by sight, we are *not* living by faith. "But I can't see how just believing God's word will supply the necessities of life." No; you *can't* see how. If you *could* see, you would not have faith; for "faith is the substance of things hoped for, the evidence of things *not* seen." Then let us go to God with all our cares and trials and perplexities, and ask him for wisdom. But let us "ask in faith;" for the doubtful and unbelieving need not "think that he shall receive anything of the Lord."

"I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path, but now,
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me."

"THE CIVIL AUTHORITY OF THE POPE."

THE following are the propositions concerning the authority of the pope, which we mentioned in last week's REVIEW. The *Osservatore Romano*—*Roman Observer*—is the official organ of the Vatican. The subject discussed is "The Civil Authority of the Pope." For this translation of it we are indebted to the *Literary Digest* of Jan. 13, 1900. It is especially opportune, as in this very number of the REVIEW the lesson in the Missionary Reading Circle is on that part of Daniel 7 which relates to the papacy. The propositions run as follows:—

"1. The church is a completed organization established as such by God upon earth, the invisible head of which is Christ, the visible head of which is the pope in Rome.

"2. The church is a religious organization with the purpose of serving mankind in securing eternal salvation.

"3. But the church is at the same time the kingdom of God here upon earth, and therefore can not be of this world, as it does not originate in the world.

"4. Since the kingdom of Jesus Christ comes from heaven, it has also been created for heaven, and has there both its origin and its consummation.

"5. The divine founder, Jesus Christ, is intrusted with both the highest priesthood and the highest kingly power; he rules and governs the religio-spiritual body that constitutes his kingdom and is the kingdom of God.

"6. In the church, therefore, the idea of a kingly power and of a priesthood is intimately and indissolubly connected; and as the church upon earth has been established upon Peter, and Peter is upon earth its head in the place of Jesus Christ, its heavenly Head, thus, too, everything that is in Christ and in the church can also be claimed for Peter.

"7. Accordingly, like Christ, Peter is both a priest and a king.

"8. The priesthood embraces the authority of the magistracy; the royal power includes the power to govern, as the church is a real and perfect society.

"9. Every society of necessity has a fundamental law and a permanent government. Without the former, there would be no moral unity; and without the latter, no social unity.

"10. The pope is accordingly the master [*maestro*] of the law, and the head of the government of the society and the kingdom of Jesus Christ, being invested and delegated for this purpose by Christ himself.

"11. Accordingly, both as a teacher and as the head of a government, the pope has no one over him except Jesus Christ.

"12. The pope can accordingly be dependent upon no one except the power and the sovereignty of Jesus Christ.

"13. Then the pope has no equal upon earth nor any superior (*in tutto e daper tuto*).

"14. It is a logical conclusion that the pope of a necessity in every particular in which the spiritual association of Jesus Christ comes into relation to human society must be the sovereign.

"15. The pope is accordingly the sovereign in the church and also in the world, in the divine and in human society, over against men and nations, over against princes and potentates.

"16. As the church is universal, it includes each and every other society; as it is the kingdom of God, it covers also all other kingdoms; as the pope is the sovereign of the church, that is, of the kingdom and the society of Jesus Christ, he is also the sovereign in every other society and in every other kingdom.

"17. The sovereignty of Christ, which is the same as the sovereignty of God, is the basis of every other authority; every other authority is founded upon this, whether it be human or divine, civil or political, private or public, authority.

"18. Therefore the religious and the spiritual sovereignty of the pope includes also the civil and the political authority throughout the world."

Then follow certain propositions in which this position is strengthened. Proposition 22 reads: "The truth of this claim is vindicated (a) by faith; (b) by reasons; (c) by history." We quote as follows from this argument:—

"1. No word of the Bible contradicts the doctrine of the authority of the pope in all civil affairs.

"2. Jesus Christ has established his church as a free institution, and has given it the right to make use of all human means for its purposes in order to protect this freedom.

"3. The civil authority of the pope is helpful to the church, and harms nobody.

"4. The pope can not be the subject of anybody; hence must be an absolute sovereign.

"5. The pope was never the subject of any earthly prince or power.

"6. The pope has at all times been sovereign, even in the period of the catacombs, when he had independent territory and an organized society, which he controlled as a real and effective sovereign.

"7. In the times when the Christians lived in the catacombs, marriages were celebrated, baptisms administered, and all the affairs of this world were administered under the auspices and direction of the bishop of Rome.

"8. As soon as the pope emerged from the catacombs, the emperor left Rome. Thus the history shows that the pope has never been the subject of any human authority."

This weighty and significant discussion closes with the following "Conclusions:"—

"1. Jesus Christ has made his church free.

"2. He has thereby made it sovereign.

"3. The church, and accordingly the pope also, must be free and sovereign.

"4. The pope is free, and must be free, not only in religious and spiritual, but also in temporal and material, respects.

"5. The pope can accordingly, neither in spiritual nor in temporal respects, be a subject; he must be a sovereign and a ruler.

"6. When, therefore, the pope declares that he must be absolutely free and a ruler in temporal respect also, it is contrary to the faith, contrary to reason, and contrary to history to maintain that this is not correct."

The Italian government confiscated the whole edition of the *Osservatore Romano* containing these "new definitions of papal authority." In 1889 it was obliged to do the same thing. "Rome never changes;" and Lord Macaulay has well said that the knowledge of any past event "is valuable only as it leads us to form just calculations with respect to the future."

"UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME."

CYRUS SIMMONS.
(Knoxville, Tenn.)

RIGHTEOUS Abel and wicked Cain mark the genesis of the two classes of people which will continue on the earth until the close of time. The one is "the sons of God" (Gen. 6:2; 1 John 3:1); the other, the children of men: the one, "the children of light;" the other, the children of darkness (1 Thess. 5:4, 5); the one, "strangers and pilgrims on the earth" (Heb. 11:13); the other, *dwellers*. Luke 21:35. The different manner of Christ's first and second coming to the two classes is written so plainly "that he may run that readeth it."

The manifestation of the Son of God in the flesh, or his first coming to the earth, condemns all who do not believe in him. It is not God's will that any should be condemned. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

The result, however, of unbelief "in the name of the only begotten Son of God" is condemnation. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." Verse 19. The condemnation comes not from the choice of God, but from the choice of men,—they "loved darkness rather than light." On the contrary, it is God's will that the *world* should be saved. "For God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Verse 16. The sacrifice that God made when he gave his only begotten Son was the most precious gift that heaven could bestow. The Father could do no more for fallen man. All who reject this gift love darkness rather than light. But to believe "in him" is to believe "in the name of the only begotten Son of God." Verse 18. The name of God represents his character, his attributes, his power.

The angel of the annunciation said, "Thou shalt call his name Jesus ["Saviour," Hebrew]: for he shall save his people from their sins." Matt. 1:21. To believe in Jesus is to believe in his name; to believe in his name is to believe in the power of his salvation,— "that whosoever believeth in him should not perish, but have everlasting life." John 3:16. To obtain everlasting, or eternal, life we must have the Son. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." 1 John 5:11, 12. Faith (Eph. 2:8), salvation (Ps. 18:35), eternal life (Rom. 6:23), and the "only begotten Son of God" are *all* gifts of God. It is our blessed privilege to choose. If we choose the Son, we have all the rest, and he will come unto us and abide with us (John 14:23), and *in us*. Verse 17.

To believe that nearly nineteen hundred years ago Christ came to the world,—the only way, condemnatory though it is, in which he can come to the unbeliever,—will not save us from our sins. He must come unto *us*, and live in *us*, that we may have freedom from sin, and have eternal life. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. When Christ is in us, we have the power to will and to execute; we have "the power of God unto salvation;" we are translated "into the kingdom of his dear Son." Col. 1:13.

This is the coming that saves,—the first salvable advent to the individual. He must be a personal Saviour first to all who will be looking, and watching, and waiting for his second coming. His first coming results differently

to the two classes. His righteous life condemns the unbelieving class, while the same righteous life *in* the believing class *saves* them. His first coming is also seen differently by the two classes. The one simply see the historical record of a man called the Son of God, crucified on Calvary; the other have "the power of God unto salvation" revealed to them, *in them*, and are crucified with him. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . How is it that thou wilt manifest thyself unto us, and not unto the world?"—By *coming*. John 14:21, 22. "If a man love me, he will keep my words: and my Father will love him, and we will *come unto him*, and make our abode with him." Verse 23. "Every spirit that confesseth that Jesus Christ *is come* in the flesh is of God [1 John 4:2]," "because greater is he that is *in you*, than he that is in the world." 1 John 4:4. "Know ye not your own selves, how that Jesus Christ is *in you*, except ye be reprobates?" 2 Cor. 13:5.

The manner of Christ's second coming will likewise be different to the two classes. To the children of darkness he will come "as a thief in the night." 1 Thess. 5:2, 3. Though that time is now so near that we are told we can hear the footsteps of the approaching Saviour; though almost every kindred, nation, tongue, and people are now being warned of the soon coming of "the great and the terrible day of the Lord;" yet it is a lamentable fact, foretold by the "sure word of prophecy," that the world will be as unprepared to receive their God, as were the antediluvians or those of Sodom and Gomorrah; "for as a snare shall it come on all them that *dwell* on the face of the whole earth." Luke 21:35.

Christ tells all to watch (Mark 13:37); but many quote the Lord's coming "as a thief in the night" as an apology for not being aware of that approaching event, while the Lord uses that same expression in condemnation of their willful ignorance.

To "the children of light" his coming will not be "as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you *as a thief*." 1 Thess. 5:4. Instead of being surprised, they will be waiting for him. "And it shall be said in that day, Lo, this is our God; we have waited for him." Isa. 25:9.

If waiting, they will have to be looking for him too. They looked for him when he came the first time unto them to dwell in them to save them from their sins. How natural will it be for the living righteous to be looking for him when he comes the second time to save them as saints! "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Observe the manner of his appearing,— "without sin unto salvation." He came the first time "without sin unto salvation" when he came unto them, and lived in them, and revealed "the power of God unto salvation." He can come the second time "without sin unto salvation" *only* unto those who are able to exclaim, with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*." Gal 2:20.

The righteous will not only be looking for him, but they will "love his appearing" (2 Tim. 4:8); they "will be glad and rejoice." Isa. 25:9. Let us read the text in full: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will *save* us: this is the Lord; we have waited for him, we will be glad and rejoice in his *salvation*." He saves his people *twice*; else he could not appear "the *second time without sin unto salvation*."

The spiritual first coming to the individual is "the earnest of our inheritance" (Eph. 1:14),

the earnest of the real, literal, and visible second coming of Christ to the earth, when "every eye shall see him" (Rev. 1:7), and every ear shall hear "the voice of the archangel" and "the trump of God" (1 Thess. 4:16), when the Son of man shall come "in the clouds of heaven with power and great glory" (Matt. 24:30), and "all the holy angels with him." Matt. 25:31.

LIVING TO GOD.

O LORD of life and love and power,
How joyful life might be
If in thy service every hour
We lived and moved with thee!
If youth, in all its bloom and might,
By thee were sanctified,
And manhood found its chief delight
In working at thy side!

'T is ne'er too late, while life shall last,
A new life to begin;
'T is ne'er too late to leave the past,
And break with self and sin.
And we this day, both old and young,
Would earnestly aspire
For hearts to nobler purpose strung,
And purified desire.

Nor for ourselves alone we plead,
But for all faithful souls
Who serve thy cause by word or deed,
Whose names thy book enrolls.
O speed thy work, victorious King!
And give thy workers might,
That through the world thy truth may ring,
And all men see thy light!

—Mrs. E. S. Armitage.

BE FAITHFUL IN THAT WHICH "IS LEAST."

J. F. HUENERGARDT.
(Fagaras, Hungary.)

A GREAT deal of time and energy are wasted in trying to accomplish what is not required, while small duties, which, if performed, would prove a source of great blessing, are neglected.

An excuse for this course of action is often sought in that selfish thought: "I am here to distinguish myself, and I can not afford to waste my time with trifles." But right here a great mistake is made. Why should we stumble over little things in our wild chase to gain that which may be entirely out of our reach? If we can cause a smile to take the place of a sigh, if we can lighten the load of but one weary wanderer, can we not call this life worth living? However small such deeds may appear to the eye of man, however weak our efforts may be, every kind word, every effort put forth to assist the helpless, is as much in the sight of our infinite Father, as the greatest deed performed by the most able among men.

It is neglect in the home, in the church, in the prayer and missionary meetings,—in short, it is the neglect of all these small duties and privileges in everyday life that brings those many failures and discouragements so often experienced by the human family.

It is because we are not faithful in little things that the greater can not be intrusted to us. Let us therefore, day by day, in joy and in sorrow, sow seeds of kindness by life's waters, and await the fulfillment of our Saviour's promise: He who is faithful in that which is least will be intrusted with much.

"MAN is too often placed where God should be; man is praised and exalted until he loses sight of his dependence upon divine power; and in order to save him from ruin, God is compelled to let him see his own weakness, by withdrawing, in a great measure, the Holy Spirit from him."

"HE WILL MAGNIFY THE LAW."

O. E. JONES.
(College View, Neb.)

THE prophet Isaiah, in foretelling Christ's attitude toward the law, says: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. As we study Christ's life, we see this prophecy fulfilled in his daily walk, also in all his teachings.

In his sermon on the mount he says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. Other scriptures show that to fulfill means to do. For example, in Col. 4:17 are these words: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Thus we see that to fulfill means to *do*; not to do away with, or put an end to.

In Matthew 5, Jesus also says: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven [not that he will enter heaven as a transgressor, but in the sight of heaven he is looked upon as the least of the people of earth]: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

In verse 21 and onward Jesus says, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Jesus did not set aside the commandment, "Thou shalt not kill," but magnified it in the sight of the people by showing that not only the outward deed is a violation of the commandment, but that even the thoughts, the intents of the heart, can be a violation.

The same is true of his explanation of the seventh commandment. In verses 27 and 28 he says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." He did not set aside the commandment, "Thou shalt not commit adultery," by this saying. He magnified it by showing that it means more than people had supposed it meant, that it covers the very thoughts of the heart.

Again: in the fifteenth chapter of Matthew, Jesus defends his Father's commandments, saying, "God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. . . . In vain they do worship me, teaching for doctrines the commandments of men." Verses 4-9.

And in Luke 16:17 Jesus says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." On one occasion when asked, "What good thing shall I do, that I may have eternal life?" Jesus said, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17.

In the last chapter in the Bible, Jesus says, "Behold, I come quickly; and my reward is with me, to give every man accordingly as his work shall be." And in the fourteenth verse he says, "Blessed are they that do his [his Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."



"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.

THE gospel is a means to an end. It is a *lift* out of the darkness of death into the light of life. Its fulcrum is the home, its burden is the family, which must be raised to the altitude of the eternal home and the glorious presence of the Eternal Father.

The terms "home" and "family" are often used as synonymous; but they are the same only as the wheat stock is the wheat. While there can be no home without a family, the family may exist without any local habitation such as could properly be called a home. It was the family that made the home a necessity. The family idea anticipated the home.

The family principle is at the foundation of all things that have ever existed to the glory of God. It is the visible revelation of him who calls himself the Eternal Father, and who all through the word that he has given speaks of man as related to himself by ties of which the family is simply an object lesson.

This principle runs through all the universe of created beings and things. It is indestructible, and so full of all that is most precious that it hallows everything that it touches. And among all other gospel truths none is so comprehensive, so full of that which should give us cause for singing as that God intends, and is able, to save us by families. This is the heart of the message, the keynote of its trumpet call. And the fact that it has been sounded in our ears should make us a singing people.

In the words spoken to Abraham, God uttered a prophecy and a promise, as, in referring to the mission of Abraham's most distinguished descendant, the Lord Jesus Christ, he said, "In thee shall all families of the earth be blessed."

That the word "family" in this scripture may also mean "nation" I know; but this does not interfere with the fact that it also means *family*. Nations are constructed out of families, and partake of their character. There could be no nation without a settled family life. A mass of men, women, and children who had not taken root in home soil, could never make a nation. And in arranging to build up a people who should be the Israel of God, his delight through the eternal ages, the Lord Jesus cast the gospel magnet into the mass of fragments into which Satan had broken the human unit, so as to gather and again unite it in family relations, and so preserve it, an indestructible whole, that it should be a witness to angels and men as to the purpose of God in social conditions. Whatever is consummated in the church must first be perfected in the family. The channel of individual experience must be kept open, or the whole body will become diseased and ineffective; and the family is the place where personal experience is made.

No man all alone by himself can give a complete testimony to the power of the gospel in human life. Rom. 14:7. This is why the hermit or cloister system has been inoperative.

There must be association with other human beings in order to make a witness to either the effects of sin or of salvation. The object of the gospel is to meet sin in every place where it can possibly manifest itself, and the work of a witness is to prove that it has been so met and overcome.

The family was so organized as to provide the best opportunity for the development of every sinful tendency, as well as for the freest exercise of the power by which alone it can be destroyed.

It will be impossible to give to the world the testimony that it must have concerning the truth without *families* so reorganized, out of the sinful disorder into which they have fallen, into the divine order that they shall clearly reveal the life, light, power, and presence of the Holy Spirit in every detail. The boy or girl on the street or at school can nullify the best profession that any father or mother can make.

Jesus can not come again until that perfect testimony has been given which will leave every soul without excuse. The unbelieving must be compelled to say, "*That people show by their homes, the family life, the character of their children, that they are living the truth; for whatever is good or evil in any man, woman, or child, will come out in the family; and since only those things that are lovely, of good report, Christlike, and pure, appear in the families of that people, we must accept their witness. They have the truth.*"

The purpose of God is always good,— blessing, not cursing. The gospel can not be a blessing short of salvation to the uttermost. Hence blessing by families means salvation by families. This blessing was sent to the families of the earth in that earthen vessel, which was known as the Lord Jesus Christ, and which contained the eternal principles of God. Outside of him there could be no blessing for any family; but in him, conditional upon its acceptance by those to whom has been given the power to say upon what principles any especial family shall be produced, there is absolute protection from the destroyer.

The condition of the body depends upon that of the head and heart. Of the family the father is the head, the mother the heart; and between them they determine what shall be the status of the entire body. If the head is insane with selfishness, and the heart is sick with despair, there can be no health anywhere. But if the head is sound, however sick the heart may be, by the application of the power that God has placed at the disposal of a true intelligence, this infirmity may be relieved. Conversely, if the heart is sound, its every beat in tune to the pulsations that keep time for the universe, then the disordered head may, by the same power, be healed of its insanity, and filled with the mind that was in Christ. 1 Cor. 7:14, 16; 1 Peter 3:1-6. S. M. I. H.

"PATIENCE is bitter, but its fruit is sweet."

EXTRACT FROM CORRESPONDENCE.

My daughter has a very peculiar disposition. At any time when she can not do whatever she takes a notion to do, she will sulk around; and no matter what I may say or do, she is determined that nothing shall interest her but just the one thing that she can not have. What would you do in such a case?

Pay no attention to the sulking, but be very sure that the child gets nothing for it. Do not let her sulk you into gratifying any whim. Leave her alone by herself until she straightens up, and she will learn that it does not pay, and abandon it. No child is apt to work very long at even sulking unless it brings something that he wants.

QUESTION AND ANSWER.

How would you teach the commandment, "Thou shalt not commit adultery," to children from six to ten years of age?

In regard to teaching the seventh commandment to children, do not begin with the crime against which the commandment gives its warning; but first of all teach them what is the relation between man and woman, according to God's holy law. Read them the love stories of the Bible, tell them how father and mother came to love each other, and live together in marriage. The language in which to do this teaching is in the Bible waiting for you. When the children have this beautiful picture of the family fixed in their minds, then show them how the commandment is given to warn men and women against doing those things that would spoil God's plan, break up the home, and send father, mother, and children each out alone and adrift in the world.

Matt. 5:27-32 inclusive and Deut. 5:21 will throw light upon the subject. With the Scriptures open before you, and with consecrated woman's wit, you can certainly teach your children all that children of their ages can understand of the subject. Make them see that the commandment is given for the purpose of keeping the family life sacred and pure. They will quickly comprehend that one man and woman should live in a family together, for the sake of the children, so that they might have an opportunity to grow up as they ought, without interference from too many people. You can illustrate this point from the lives of children who are thrown out of their homes, like birds out of the nest in a storm, and many other points that you can easily use. These will appeal to the children, and they will understand that to have changes in fathers and mothers, as in clothes, would not be very comfortable.

SPECIAL REQUESTS FOR PRAYER.

A FATHER, for whom a mother and little daughter are anxiously praying and working.

A young Catholic lady who is investigating the truth, and has almost decided to obey, but who will be banished from her home if she does.

A son, who, through the popular school system of today, entertains skeptical views, in spite of the fact that his fond mother has done all in her power to fit him for work for God.

A husband, who is darkening the life of one of our sisters by his evil and intemperate ways; and also for the wife that she may have patience and courage to win him to Christ.

A son, who has contracted the habit of drink by the custom of his wife placing liquor on the table. The habit is growing upon him. Also for the mother in her suffering for the sake of her loved one—her only child.

A SISTER in West Virginia writes that she would be glad to have some sister live with her this winter and spring as a companion. She is on a farm about a quarter of a mile from town, her husband is gone a great deal, and she would be glad to have some one who needs a home come and live with her for company. For further particulars, address Grace G. Durland.



LITTLE JIM.

MRS. L. D. AVERY-STUTTLE.

He lay with wee hands folded
In his little trundle-bed,
While the glory of the sunset
Shone about the golden head;
And the chilling night winds whispered
Through the broken window pane,
As anon the white lips murmured,—
Murmured o'er and o'er again,—

“Mamma, tell your boy a story;
Little Jim is tired to-night:
Tell about the angels, mamma,
'Bout the shining angels bright;
Tell about the blessed Saviour,
How he lived upon the earth,
How he healed the poor, blind beggar,—
Blind and wretched from his birth.”

Then she told the sweet old story,
In a voice so low and mild,—
Told him of the blessed angels,—
Told him of the dear Christ-child.
And the loving voice grew tender,
And the sightless eyes grew dim:
“Mamma, does the gentle Saviour
Love a little boy like Jim?”

“Sometimes when the pain is dreadful,
And the room is lone and chill,
And I hear the plaintive music
Of the pines upon the hill,
Then I pray that he will take me,—
That he'll come from out the skies,—
That he'll lay his healing fingers
On my sad and sightless eyes.

“Mamma, I am very tired,
But I know that ere the day
Beams within my little chamber,
I shall surely pass away.
Kneel and tell the Lord, dear mamma,
That I'll patient wait for him
Till the resurrection morning,
When he calls for little Jim.”

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck.

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders.

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? — God requires this of his people. Pride is rebuked in his word.

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God — “And let them wash their clothes,” — preparatory to listening to his law given in awful grandeur.

The ten commandments spoken by Jehovah from Sinai can not live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? — It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors.

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who,

with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who can not obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel.

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel.

God, make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.

God, make my life a little hymn
Of tenderness and praise,
Of faith that never waxes dim
In all his wondrous ways.

— *The Day Star.*

IS YOUR HOME BEING TRANSFORMED INTO A SANITARIUM?

DAVID PAULSON.

(1926 Wabash Ave., Chicago, Ill.)

If not, why not? It is impossible for all those who ought to have the benefit of our regularly organized health institutions to secure it. But, nevertheless, have they not a right to some of the crumbs that fall from our richly furnished table? God has not been sending us light upon right living and the care of the sick all these years simply to be hoarded up. It is for the benefit of the world, and God will sooner or later demand of us an account of our stewardship.

□ The greatest thing about a sanitarium is not the completeness of its outfit, but the amount of light and truth that it cherishes. The cure of the ordinary periodical sick headache requires but a limited paraphernalia. Do you know what diet to use in order to clear a coated tongue? Are you aware that the average attack of biliousness is only an indication of decay and fermentation in the stomach? Do you know what to do to cure it? If not, why not? If your own families do not stand in need of such knowledge, some one in the community does.

Are you too busy to give any special attention to these questions? If so, what assurance have you that the angels of God will not be too busy to care for you when a thousand begin to fall on one side, and ten thousand on the other? Do you offer as an excuse that you can not afford to subscribe for the journals and books that are among God's means of conveying these truths to the people? Have you ever wondered how Neighbor —, who is no better situated financially than you are, succeeded in raising the funeral expenses for his only child, who might have lived if your home had been the center of life and health that God intended it should have been?

The homes of all who expect soon to meet God should be miniature sanitariums. Then, and not till then, may be fulfilled some of those prophecies in the book of Isaiah relative to the wonderful position that the people of God are to occupy in the world just prior to the coming of the Lord?

A DEED has been signed, to Ballington Booth, of the Salvation Army, of fifteen acres of land near Flushing, L. I., to be used in preparing a home for discharged prisoners who are members of the Volunteers' Prisoners' League, a society which has been organized by Mrs. Booth.



DANIEL AS A LATTER-DAY PROPHET.

THE announcement of the first angel's message is, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7. Two points are here brought to view; namely, time, and the investigative judgment — the accounting "worthy to obtain that world, and the resurrection from the dead." Luke 20:35. It therefore must take place before the resurrection. To account is to consider one by one. Eccl. 7:27. The basis of the time in this message is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan 8:14.

Concerning this vision a voice from between the banks of the Ulai said, "Gabriel, make this man to understand the vision." The first words of the angel to Daniel were: "At the time of the end shall be the vision." Verses 16, 17. In other words, at the time of the end the vision would be understood.

In Dan. 11:35, in speaking of the persecution, we read: "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Thus we see that a definite period is called "the time of the end." After Daniel had received the vision, he was told to "shut up the words, and seal the book, even to the time of the end." Dan. 12:4.

Verses 8, 9: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." When the twelve hundred and sixty years terminated, we reached the time of the end. This was in 1798. The angel further concludes by saying: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Verse 13. At the end of the days, in the time of the end, Daniel stands in his lot. His prophecy becomes a last-day prophecy, and it is to be heeded the same as if he lived and spoke directly to the people of God in the nineteenth century.

This harmonizes with the testimony of Daniel to Nebuchadnezzar, when he had a view of the image which carried the mind to the setting up of God's everlasting kingdom. To Nebuchadnezzar Daniel said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be." Dan. 2:28. This carried the mind of Nebuchadnezzar beyond his earthly kingdom to succeeding kingdoms, and finally directed his mind to the establishment of God's everlasting kingdom.

It was the same on the part of Daniel in the tenth chapter. The angel appeared unto him and said, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." Then is added: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." Dan. 10:11, 14.

Thus by at least five direct testimonies in the book of Daniel, the prophecy is declared to be

a prophecy for the people of God in the closing scenes of this world's history.

S. N. H.

BEREAN LIBRARY STUDY.

(January 28 to February 3.)

Do you remember the particular thing that is to "be a sign to US that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return"? This was brought out in one of the Week of Prayer Readings; but lest some should forget it, and because of its connection with this lesson, we repeat it here: "When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, THEN we may know that the time has come for the marvelous working of Satan, and that the end is near." — "Testimony for the Church," No. 32, page 207. In this week's study we have the symbol of the papal power as set forth in the prophecy, and a distinct outline of the work that power should do. We have, likewise, a clear, concise history of the development of the papacy, and of the marvelous fulfillment, in every detail, of the prophecy concerning it. Study the prophecy of the papacy; study the history of the papacy; and study current events in the light of both prophecy and history. Help the young people and children to understand it all; for we have had no more important lesson than this.

Lesson 9.

(Dan. 7:19-28; "Thoughts on Daniel," pages 124-144.)

1. Review Dan. 7:1-18.
2. Describe the unusual characteristics of the fourth beast.
3. What additional information was given to Daniel in reply to his question concerning this symbol?
4. Describe the conditions that made possible the supremacy of the bishop of the church at Rome.
5. Fix in mind a few extracts from historians, that indicate which powers were "plucked up by the roots," because of their opposition to the establishment of the papacy. Note especially the *time* when these powers were to be subdued.
6. Notice carefully the fulfillment of each of the following specifications of the work that power represented by the little horn should do:—

- (a) "He shall speak great words against the Most High."
- (b) "And shall wear out the saints of the Most High."
- (c) "And think to change times and laws."

7. What combination of texts proves the length of time meant by "a time and times and the dividing of time"? What events and dates mark the beginning and the end of this period?

8. Study the description of the judgment, in Dan. 7:9-14, 26-28, and discern its connection with the subject of this lesson.

Review Topics.

1. Make a list of the specifications of the "little horn" of Daniel 7, and the work that should be done by the power it represents.
2. Cite briefly the fulfillment by the papacy of each requirement.
3. Work out the mathematical problem of the lesson.
4. Connect important events with each of the following dates: A. D. 493, 533, 534, 538, 1798.

JANUARY STUDY OF THE FIELD: PART IV.

"Palestine."

(Text-book, January Magazine.)

1. WHAT is the population of Palestine and Syria? How many are Moslems?
2. What religions had their rise in this part of the world?
3. Why is this an international field? Which language is used most extensively?

What class of people can especially be reached through this language?

4. Give date of the first organized effort in Palestine.

5. In what line of work did they engage? With what results?

6. What doctrine is taught by many missionaries who go into this field? What striking parallel may be seen between the expectations of many now in Palestine and the disciples in Christ's time?

7. Among what class has the work been especially fruitful? What had been the result of other missionary efforts among these people?

8. Tell what you can of the first convert. What impetus did this give to our work?

9. From what Bible city did the next convert come? Relate the experience of Brother Shaker.

10. What was accomplished by his imprisonment? What is the universal experience of the Christian convert there? How do these persecutions affect them?

11. What was the result of the close vigilance made of the home of Brother Krum?

12. Tell how his interpreter was next treated.

13. What appeal is made for our brethren in bonds?

14. Can you find Bible incidents in which friends were raised up for the early Christians similar to those who have aided our brethren in Palestine?

HOW THEY LIKE IT.

A LEADER in one of the local churches writes:—

I heartily indorse the whole plan of the Reading Circle study. How important it is that both old and young, but especially the youth among us, shall become acquainted with the message, and the field to which it is to go. I know that it is God's will that this should be done; therefore I am very anxious that I and my family, and also all the families of our church here, shall follow the studies.

An isolated worker thus expresses appreciation:—

I think the Reading Circle lessons are grand. They are just right, neither too long nor too short. Late in the evening and early in the morning are the only times I have to study. I do wish to obtain a thorough knowledge of the prophecies, and of the different points of our faith, so that I may be able to give a reason for the hope within me, and thus be a blessing to others.

One of our general workers writes:—

I am interested in what you say about the Reading Circle work. I think it is destined to accomplish good, and that anything organized for the purpose of putting new life and interest into our missionary societies will be of great benefit.

The following is an extract from a helpful letter written by a State secretary:—

We believe with you that the missionary Reading Circle will afford the members of our Conferences who are now inactive in the work of God, many opportunities for missionary work. As soon as possible I hope to correspond with all the isolated ones who have not connected themselves with the Circle. The plan has been suggested to us that where the missionary secretary has not much time to devote to the work, that the local librarians be encouraged to act as leaders in the Circle work, and report the work perhaps once a month to the State society. We think this a good plan, as it will not only place a responsibility upon each church, but it will relieve the State society of much work.

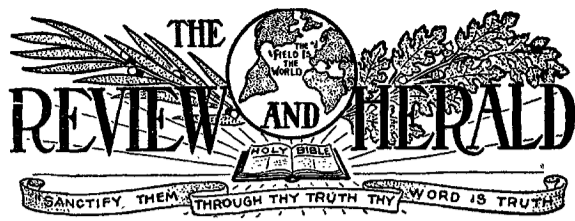
Another State secretary says:—

We have now fully entered upon the work of the Reading Circle. We are very much encouraged to see the interest manifested in this good work. Circles are springing up all over this State; and reports are coming in, showing that a good work has at last begun. We fully believe that the Lord is leading out in it. The answers sent in to the questions on the field show that thorough work has been done in studying the "regions beyond."

A local member writes:—

I think that our Reading Circle will prove to be the very thing we need. All seem interested.

"THOSE who are 'do-nothings' now will have the superscription upon them, 'Weighed in the balance, and found wanting.'"



BATTLE CREEK, MICH., JANUARY 23, 1900.

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THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

The Third Angel's Message—this great three-fold message—is in every feature present truth.

And when in its own words it is shown that this message is given in view of the fact that the hour of God's judgment "is come," then when the time comes for this message to be given, it will be only present truth thoroughly to believe that "the hour of his judgment is come" in truth.

Indeed, that this message were ever given at all would be evidence in itself that the hour of his judgment is come; for no message of God can ever be given before the time. Therefore whenever this message shall be found sounding in the world, it will be then true that the hour of God's judgment is come. And the word of the message that says so will be only the announcement of the fact that the hour of his judgment is come. And every one believing the message will believe that this is the fact: he will have to believe it, to be a believer of the message; because the very word of the message that he professes to believe says that this is so. And as certainly as he believes this, he will enter hourly into God's judgment, and will constantly hold himself subject to all the tests of that judgment.

That message is now due in the world. It is being given to the world. For years this has been so. Therefore for years it has been, and it now is, present truth that the hour of God's judgment is come. Thousands upon thousands of persons profess to believe that message. Thousands upon thousands have for years professed to believe that message. Therefore the principle is that this whole people of that message are entered hourly into God's judgment, and, as constantly as they live, do subject themselves to all the searching tests of that judgment. All these, therefore, know that as for themselves, each individually, the judgment has begun upon the living; for they are living. To them the message of God has come that "the hour of his judgment is come;" they have accepted that message, and accordingly have entered into that judgment, and so they live constantly in the presence of that awful fact. Consequently we say again that with these there is no room for any such question as to "whether the judgment has begun upon the living."

And if there be any who profess to believe this message, and yet are living as they would not live if they knew that the judgment had come, and would make a revolution in their lives if only they knew that the judgment had come upon the living, but would not make this revolution if they could be certain that the judgment had not come, then to what purpose to them could be a message, even if it were sent directly from heaven to them personally, that the judgment had begun upon the living? In such case, any change that would be sought or made, would have no virtue whatever; and these persons would be no more prepared for the decision of the judgment than if they had heard nothing about it; the only change that would be made in such a life would be altogether out of fear of the consequences, and not out of any love of righteousness. Therefore, in the nature of things, in such a case the word could not be, He is righteous, "let him be righteous still;" because he is not righteous: he has no love of righteousness in his heart. This is demonstrated by the fact that, under the very

profession of this judgment-message, he lived without regard to the judgment: he indulged evil things in his life,—things which he knew could not pass the judgment,—and he continued to indulge them until the startling word came to him personally that the judgment was come to him. Then, all at once, and only that he may pass the judgment, and escape the consequences of the evil things that he has indulged in spite of righteousness, he sets forth to make a grand revolution in his life!

But no such thing as that will ever work in the judgment of God. Whoever will pass in righteousness the judgment of God, will do so only because he has "loved righteousness, and hated iniquity," whether the judgment was begun upon him or not. He loves righteousness because it is righteousness, and he hates iniquity because it is iniquity; and he will no more indulge iniquity in his life with the judgment a thousand years away than with the judgment only a minute away.

There is, therefore, no room whatever for any professed believer of the Third Angel's Message, for any Seventh-day Adventist, ever to ask whether the judgment has begun upon the living. Every true believer of the Third Angel's Message, every true Seventh-day Adventist, KNOWS, because the word of God says it, and has said it for years, that "the hour of his judgment is come." It is here: it is a present thing as certainly as the world is here. And, knowing this, every true Seventh-day Adventist lives accordingly: he puts himself alive into the judgment; he reins himself up hourly before the judgment seat; because "the hour of his judgment is come." To the true believer of the Third Angel's Message this is a fact: it is living truth.

And how shall he ever give this message to the world otherwise? Can he, with any force of truth at all, preach to another man that the hour of God's judgment "is come," when he himself does not believe at all that it "is come," but only that it will come? Who is there in the world that does not believe that God's judgment will come? But the Third Angel's Message is not that the judgment will come; but that the very time, the "hour, of his judgment IS COME."

Since this judgment, in its decision when pronounced, is but a recognition and declaration of a condition that already exists, and is, therefore, practically instantaneous, it follows that the means of preparation for this awful decision shall be such that it shall be able to effect that preparation also instantaneously. And precisely this provision is that which is offered by the Lord in this great, glorious Third Angel's Message; for it carries the "everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people." And this everlasting gospel is "the power of God unto salvation to every one that believeth." "For therein is the righteousness of God revealed from faith to faith." And those who are thus made righteous live righteously; because they "live by faith." **This power of God is creative, and is, therefore, instantaneous in its action.** And any soul loving and longing for righteousness, and hating and desiring to escape iniquity, who hears this message of the everlasting gospel, announcing that the hour of God's judgment is come, and enters into the judgment in this hour, can be by that everlasting gospel prepared for the judgment. And while he holds himself in the presence of the judgment, subject to all its searching tests, and holds fast this everlasting gospel,—its power to save, and the righteousness that it reveals,—he is ready for the crisis of that judgment at any moment in the "hour;" because, when comes the critical moment in which his name is reached, he is righteous by the "power of God" and by the righteousness of God, which that gospel has given to him; and most gladly will the Judge speak the joyous words, "Let him be righteous still."

This, so far, is what the Third Angel's Message is in spirit and in truth. And this is why it is that righteousness by faith "is the Third Angel's Message in verity." That message of God declares that "the hour of his judgment is come." Do you believe it?

Don't make any rules for yourself, then you will not be found making any for others,

THE MILLENNIUM.

We have found, by many infallible proofs, that at the beginning of the Millennium, the earth is made utterly desolate, with "not a man" left to "dwell therein;" and so it remains during the Millennium, "until the thousand years are finished." And this is for a purpose: it is for a purpose even beyond that to which reference was made last week,—that it should lay desolate during the thousand years, to make up for the sabbaths, of which, through the six thousand years, the earth has been robbed by the curse.

This further purpose is shown also in one of the ceremonies of the Levitical priesthood. There, in the great day of atonement, two goats were presented before the Lord, upon which lots were cast, "one lot for the Lord, and the other lot for the scapegoat." Then the goat upon which the Lord's lot fell was offered in sacrifice, and his blood was used in the cleansing of the sanctuary and the making of the atonement for all Israel. And when the high-priest had "made an end of atoning for the holy place and the tabernacle of the congregation and the altar," then the live goat was brought, and the high priest laid "both his hands upon the head of the live goat," and confessed "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And then the scapegoat was sent away alive "by the hand of a fit man into the wilderness, and the goat" bore "upon him all their iniquities into a land not inhabited." See Lev. 16:5-22.

Now the word here translated "scapegoat" is a proper name—"Azazel." And so the Revised Version runs: "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the Lord, and offer him for a sin offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, . . . to send him away for Azazel into the wilderness."

Who, then, is Azazel?—Since one lot was for the Lord, and the other was for Azazel, it is plain that Azazel is a personality as really as is the Lord. And since only one lot was for the Lord,—the other being for Azazel,—it is also plain that Azazel is the opposite of the Lord. And as God is Spirit, and all this represents spiritual things, it follows that Azazel, being the opposite of the Lord, is a spirit personality, who is the opposite of the Lord. And, plainly, that is Satan.

In a note to the passage, the Polychrome Version describes Azazel as "an evil spirit, supposed to dwell in the wilderness." Mc Clintock and Strong's Encyclopedia says: "Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-mosaic religion. Others have regarded him as an evil spirit, or the devil himself. In the Apocryphal book of Enoch, Azazel is among the chief spirits by whose doctrine and influence the earth was corrupted. The same title among the Gnostics signified either Satan or some other demon, on which account Origen did not hesitate, in the passage of Leviticus in question, to understand the devil as meant."

"Among moderns this view has been copiously illustrated. The following are the arguments used in its support: (a) The contrast of terms ('to the Lord,' 'to Azazel') in the text naturally presumes a person to be intended, in opposition to, and contradiction from, Jehovah; (b) the desert, whither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of demons (Isa. 13:21; 34:13, 14; Matt. 12:43; Rev. 18:2); (c) this interpretation may be confirmed by the early derivation of the word, signifying either strength of God, if referred to a once good, but now fallen, angel, or powerful against God, as applied to a malignant demon. Hengstenberg affirms, with great confidence, that Azazel can not possibly be anything but another name for Satan."

That service of the high priest in the earthly sanctuary was representative of the service of Christ our high priest in the heavenly sanctuary. Hebrews 9. When our great High Priest shall have blotted out all the sins of his people in all ages, and shall have cleansed the heavenly sanctuary from all their transgressions in all their sins, then shall be

brought Azazel indeed, Satan, the originator of all sin, and by our High Priest there shall be laid upon him all the iniquities of all the people in all their sins, putting them upon the head of Azazel. Then shall come the great and mighty angel of Rev. 20:1, having "a great chain in his hand," and shall lay hold on Azazel, "the dragon, that old serpent, which is the devil, and Satan," and shall bind him, and shall cast him into the wasted and desolate earth, and shall shut him up, and set a seal upon him, for a thousand years. And thus Azazel "shall bear upon him all their iniquities unto a land not inhabited." Read Lev. 16:15-22; Rev. 20:1-3; Isa. 14:22-27; Jer. 4:23-27.

And this is the great purpose of the desolation of this earth at the coming of the Lord and through the thousand years. This earth at that time will be the only "land not inhabited" that Satan has had anything to do with. And that this desolated earth is certainly the very "land not inhabited" into which Azazel, the real scapegoat, is led, is made plain by the fact that the word translated "bottomless pit" in Rev. 20:1-3 is the identical word which, in the Septuagint, in Gen. 1:1, is translated "the deep," and which refers to this earth in its waste, void, dark, and desolate condition, as it first existed.

The Revised Version translates the word in Rev. 20:1-3 by the term "abyss." Jeremiah's description of the earth in this time makes the connection between Rev. 20:1-3 and Gen. 1:1; for, in describing the earth in the thousand years, Jeremiah uses almost the very words of Gen. 1:1. Read: "I beheld the earth, and, lo, it was *without form, and void*; and the heavens, and they had *no light*." The word in Genesis is "the earth was *without form, and void*; and *darkness* was upon the face of the deep." And Revelation 20, using, with reference to the earth in that time, the very word that is used by the Septuagint in Gen. 1:1, not only settles the fact that this earth during the thousand years is in a condition of darkness, wasteness, and desolation comparable to that "in the beginning," but also settles the fact that it is in this waste and desolated earth that Satan is confined during the thousand years, and that this is "a land not inhabited," and this is the real Azazel led into it, which were typified in the ceremonies of the earthly sanctuary and priesthood.

And this is the Millennium upon the earth.

ABRAHAM DID PASS THROUGH.

THAT statement was wrong that I made two weeks ago in connection with God's covenant with Abraham, in saying that "only God passed through" between the parts of the sacrifices offered by Abraham. Abraham also passed through.

This fact, however, is not stated in Genesis. It is given in Jer. 34:18: "I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, where they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf."

This was spoken to the people in the days of Zedekiah; and the only way in which it was possible for them to have passed "between the parts of the calf" was in the fact of Abraham's having passed through; just as in Heb. 7:9, 10, it is said that Levi, "who receiveth tithes, paid tithes in Abraham." I have many a time used Jer. 34:18 to show that the people in the days of Zedekiah were included in God's covenant with Abraham: I do not know how it slipped my mind in the article of two weeks ago, unless it was that my mind was just then absorbed in discovering and describing what God had put into that blessed covenant.

This is the more singular, too, from the fact that many a time I have read, even in the galley-proofs, the words in "Patriarchs and Prophets," to which a brother in Illinois has just now called my attention, that, when Abraham had arranged the sacrifices according to the divine direction, "This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience;" and "as a pledge of this covenant of God

with men, a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed victims, totally consuming them."—Page 137.

Since writing that article, I have found the following account of an incident in the journey of General Grant around the world, which more fully, and in great beauty, illustrates the meaning of the "passing between the pieces." The General was to be entertained at the house of an official, Wassef Khayat, at Assiout, in Egypt; and the account says: "When General Grant alighted at the consul's house, he was detained from entering until a beef, beautifully garlanded with flowers, had been brought out. It was killed, and cut into two pieces, which were laid on either side of the doorway. Then the consul invited General Grant to enter his home with him. They stepped over the blood on the threshold, and *between the pieces*. By this act they entered into the most solemn covenant known to the Oriental,—the blood covenant,—and thus became 'blood brothers,' a relation which outranks every other relation in life. One blood brother can not ask anything that the other will refuse."

These things show that Abraham "passed between the pieces;" that when he did so, all his children also passed between them; and that since we, *being Christ's*, are *Abraham's seed*, WE PASSED BETWEEN THE PIECES, and thus became "blood brothers" with the Lord; that we can not ask of him anything that he will refuse, and that he can not ask anything of us that we will refuse. John 14:13, 14; 15:7, 16. ALONZO T. JONES.

STUDIES IN GALATIANS.

Gal. 3:16, 17.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

We have seen that Israel made the mistake of putting in the place of God's covenant the things which the Lord gave to them to aid them in arriving at the full light and blessing of the covenant. There is another great mistake that Israel made, and the same mistake is made to-day by thousands of persons concerning Israel; and that is that the things which God gave to them were *for them alone*, not for the people of the world in general.

Israel, thinking thus, naturally shut herself away from the nations, and made all these things specially her own. Thus she separated herself from all the nations, and held herself aloof from, and above, the nations, as being holier than they, and, because of this special holiness, as more highly regarded by God than were the other nations. Yet this whole conception of things was an utter mistake, and was a perversion of the intent of the things that God had given.

Everything that the Lord gave to Israel was for the benefit of the whole world. Israel was to be the missionary people who should extend to all nations the light and blessing given to her, in order that all nations might enjoy the light and blessing of God, as revealed in the Abrahamic covenant, to the full knowledge of which all these things that were given were to lead Israel, and all people.

We again set down here, for study, the passage from "Patriarchs and Prophets," which was quoted in last week's article:—

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses.

The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service.—"Patriarchs and Prophets," page 364.

It was the apostasy of mankind in general that was the cause of God's calling Abraham, and setting him as a light to the nations. It was the unfaithfulness of the descendants of Abraham that caused them "to suffer a life of bondage in Egypt." In Egypt, amid its darkness of every sort, the ideas that they had received in descent from Abraham were more and more obscured until they were practically lost. And thus, "in their bondage the people had, to a great extent, lost their knowledge of God, and of the principles of the Abrahamic covenant."

As they had thus lost the law of God from their minds, all this must be renewed. But, having no true conception of the law of God as in the Abrahamic covenant, this had to be taught them. Therefore God proclaimed his law with his own voice to all the people, then gave it in written form, that they might, under his guidance, discern its deep, spiritual principles. And that this might the better be done in their obscurity of mind, the principles of the ten commandments were drawn out in detail, in the writings of Moses, which the people had in their hands, and which they were to study constantly until these words of God and these holy principles should be engraved upon their hearts, imbedded in their souls, and written in their minds; that is, until they had attained to the glory of the covenant with Abraham.

Now, since all this was necessary to Israel because of her unfaithfulness and the confusion of Egypt, it is certainly plain enough that all these things were necessary to the people of Egypt and the other nations that were in darkness, as she was, that these might find the knowledge of God and his salvation. Then, in the very nature of things, all these things, and all this teaching that came to Israel to bring them to the light of God, were intended by the Lord to be passed on by Israel to the other nations, that these also might be brought to where they should walk in the light of God.

Thus it is perfectly plain that the law of God in all its forms—as spoken from heaven, as written on the tables, and as drawn out in detail in the writings of Moses—was just as much for the nations of the world as it was for the people of Israel. And both Israel and the nations made the mistake of thinking that it was only for Israel,—Israel thinking so, and confining it to herself, and shutting it away from the nations; and the nations thinking so, and therefore despising it. And the nations were, indeed, helped in their mistake by the attitude that was assumed by Israel in her mistake. For when, in her self-righteousness, Israel shut herself away from the nations, despising them, this only resulted in the nations seeing her as shut away from them in self-righteousness, and despising them, and consequently, further resulted in their despising her, and all that was given to her for their benefit. And that same thing continues to this day concerning those things in the Bible which were given to Israel for all the nations.

This is true, not alone of the moral law, but of the ceremonial law—the sacrificial system—as well. Before Adam left Eden, the sacrificial system was instituted. By Noah it was observed. Thus the sacrificial system pertained to all mankind: it was simply the means of expressing faith in God's sacrifice, which he had made to save man from sin. As God has given the firstling of his flock, the best that he had, so every soul who accepted that gift of God, and would show his faith therein, would, in very gratitude to God, offer the firstling of his flock, the best of all that he had. That was true faith in God, and in the Lamb that he had given. "By faith Abel offered unto God" his sacrifice, "the firstlings of his flock," "by which he obtained witness that he was righteous." Thus Abel's righteousness was true righteousness by faith. And that was the way for all mankind.

But as the nations apostatized, and came more and more under the darkening influence of Satan,

they began to look upon God as, like themselves, a stern, forbidding, exacting Judge, who was angry with them, and waiting only for opportunity to punish them for their evil doing. Therefore they thought they must offer sacrifices to *appease him*; and the more precious and costly the sacrifice, the more favor they should gain; and so they were led to sacrifice their own sons and daughters.

Thus the sacrificial system, which God had given to Adam, and which was observed by Noah, and which was included in the covenant with Abraham, was altogether perverted and lost sight of in this apostasy of the nations. And the descendants of Abraham, in their unfaithfulness, through their association with the nations, and amid the darkness of Egypt, also lost sight of the true, the simple, and the significant service that God had given to Adam, and had continued with Abraham. Accordingly, when they came out of Egypt, the Lord renewed to Israel the sacrificial system, with definite instruction in it, that they might, according to his own direction, offer his sacrifices in purity, and according to truth; that they might see in these the true meaning that God put there at the beginning, which was the sacrifice that he had made,—the offering of his only begotten Son,—the firstling of his flock,—the best of all that he had.

Thus it is plain that the sacrificial system that was given to Israel was for the enlightenment and instruction of all the people of the world as certainly as it was for Israel; because it was Israel's likeness to all the other nations in their darkness that made it necessary that this should be given to them.

God has no favorites, and never had any. All that he ever had is free to all people. All that he ever gave to anybody is free to all others, and he gives to any only that they may pass it on to all others. And those who receive, and do not pass it on to all others, but confine it to themselves, *lose* that which God has in truth given, and can eling only to the empty *form* of the truth, absolutely dry and barren.

This principle is present truth to-day, to the people of the Third Angel's Message. There is positive danger, and there has been for years, that *these* shall repeat the history of the Jews.

MARK THAT "THIRD DAY."

THERE is a suggestive prophecy in the book of Hosea, which seems to be entitled to especial attention at the present time. It is found in Hosea 6: 1-3, and reads as follows: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the *third day* he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Often a prophecy, which, in its general terms, is somewhat obscure, furnishes data in a single particular that constitutes sure ground from which to draw conclusions governing the other portions of the record. Many queries have arisen as to the meaning of this prophecy, especially as to what the three days are that are referred to, and what time they cover. The last clause, if we rightly apprehend, gives the key to the solution of this question. This is a promise of the former and the latter rain,—not a literal rain, but spiritual blessings; for it comes down upon *people*; and it comes from the presence of the Lord. "*He shall come . . . as the rain.*" By other scriptures we know when this rain is to come. It is the outpouring of the Spirit upon the church in the last days,—the refreshing promised to crown the closing work of the church as the final time of trouble comes upon the world, and probation ends.

James locates it in unmistakable language: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. There can be no question, therefore, as to the application of this portion of the prophecy. The latter rain is an event that is distinctly located, and from

which it is safe to draw conclusions as to the other portions of the prophecy.

The last work of the church is to give to the world a warning of the second coming of Christ, in a threefold message, or, as represented in Revelation 14, in a message introduced at first as three distinct messages. And, in the closing portion of the last of these messages, the outpouring of the Spirit is to be given; and this is the "reviving" spoken of in the second verse of Hosea 6; but this reviving is to be in the "third day." What relation, then, has this third day to this third message? Does it not denote simply one and the same time and the same thing; namely, the message, and the time covered by the two preceding "days," the first and the second, is the time which precedes; that is, the two preceding messages, the first and the second message; and the conclusion inevitably follows that the *three days* of Hosea 6: 2 are the periods covered respectively by the *three messages* of Revelation 14.

In harmony with this application, we find the word "day" often used in the Scriptures to denote a period of duration, of greater or less extent. Thus we read, in Heb. 3: 8, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works *forty years*." Here the word "day" covers a period of forty years. Christ said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8: 56); and in this language he refers to the period of his incarnation here upon the earth. Again, the gospel dispensation is referred to by the same term, as we read, in Heb. 4: 7, "Again, he limiteth a certain day, saying in David, To-day; after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." In the same way the periods covered by these special proclamations, the three messages of Revelation 14, may each be called a "day" when spoken of in their individual capacity.

And the application of the three days of Hosea 6 to the time of the three messages of Revelation 14 harmonizes well with what is said to occur in the first verse of Hosea 6: "Come, and let us return unto the Lord." The condition of the religious world at the time of the beginning of the great Advent movement of the last century, was such as to call for a *returning* to the Lord. "He hath torn," continues the prophet, "and he will heal us; he hath smitten, and he will bind us up." The churches of the Reformation failed to follow the advancing light of God's word; but some were ready to receive new light, which, as others failed to receive it, led to the still further division of the church, by the formation of new bodies. But every advance movement in the right direction was a rebuke to those who preferred to cling to their previous errors, and so remain behind, though it resulted in still further divisions in the religious world. Thus it came to pass that when God undertook to lead his people fully out from the darkness and superstition of the Romish church, the perversity of men so marred the work that the Protestant world found itself torn into unhappy sections and divisions, and smitten with discord and confusion. This rending needed to be bound up, and this confusion to be healed. It was the design of God, in that first Advent message, to remedy this state of confusion among his people; and this would have been its result if the people would have received that message. "We would have healed Babylon," said the prophet; "but she is not healed." Jer. 51: 9. But this prophecy of Hosea shows what the Lord would have done if they would have turned to him. He stood willing and waiting to bind up and heal. And what he would then have done for all, if they had accepted his reproof, and moved onward with the advancing message, he will still do for all those who will obey him, and walk forward in the light; for his purpose can not fail.

So, "after two days," after the first and second messages have been given, he will revive us. "In the third day," in the third message, he will raise us up, and we shall live in his sight. Then the next verse tells how this will be accomplished. It will be by his coming unto us, as the former and latter rain unto the earth. What is it, then, to live

in his sight?—Heb. 10: 37, 38, gives us an answer to this question: "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Living in his sight is certainly to be living by *faith*, which will be the *life* of the church in their closing experience.

"Then shall we know, if we follow on to know the Lord." What kind of knowledge we are to have, and by what means we are to know, we read in 1 John 2: 20: "But ye have an unction, from the Holy One, and ye know all things." This is called, in verse 27, "the anointing." This is the outpouring of the Holy Spirit, which is the "latter rain;" and it is also the abiding with us of the Comforter, promised in John 14: 26, who is to teach us all things.

"His going forth," says Hosea, "is prepared as the morning." In the morning, the light increases more and more, until, at length, the full illumination of the day is spread upon the land. Peter speaks of the same thing; for he says the time is coming when the day-star shall arise in our hearts, and the day shall dawn. 2 Peter 1: 19. And then our knowledge will be such that we shall no longer need the word of prophecy, which now, as a light that shineth in a dark place, sheds its beams along our pathway.

In this "third day," then, where we now are, under this third message, we are to see a church "revived," "raised up," living by faith in the Lord's sight, sharing the latter rain, or outpouring of the Holy Spirit, enjoying the unction from on high to teach them all things, and emerging from the long night of error and sin into the light of the dawning day.

The latter portion of this third day is now here; and this condition of things is now due. Shall we see it soon in all its fulness? and shall we share in its blessings? So may it be. U. S.

"THE TIME AUSPICIOUS" FOR SPIRITUALISM.

ALTHOUGH the manifestations of modern Spiritualism began noticeably to appear about fifty years ago, yet those who believe in them have, until recently, been unable to organize themselves into a permanent, representative body. This belief was attacked on the one hand by all true Bible students, and on the other by unbelieving scientists. However, as scientists should have known long ago, there is no ground whatever for doubting the *reality* of spiritualistic manifestations. All careful students of the Word agree that there are two forces at work in this world,—one from above, the other from beneath,—and all Bible students also know that miracles, in themselves, are no proof of divinity.

However, some of the heretofore unbelieving scientists, having been convinced of the reality of these supernatural manifestations of Spiritualism, now go as far to the *other* extreme, and believe them to be divine. Such converts to the belief soon lead others to the same conclusions; and thus it is that we find to-day in the ranks of modern Spiritualists such noted persons as Professors Wallace and Hyslop, Minot J. Savage, Mary A. Livermore, the French astronomer Flammarion, Dr. Joseph Parker, of London, and scores of other eminent men and women recruited from the literary and scientific walks of life. Many of these, however, do not wish the fact to be known that they do believe in Spiritualism.

Speaking of this class, Mrs. Mary A. Livermore, the noted temperance worker, authoress, and lecturer, said, not long ago: "Now I am a Spiritualist. I do not call myself one, as I do not wish to be associated with the charlatany and odious characters, many of whom profess the doctrine. . . . This class is the bane of Spiritualism. In spite of it there is a great movement coming. The spiritual influence of St. Paul is working, and *thousands of refined, educated people are spiritists at heart*, but have not the courage to come out openly and say so." There is no reason to disbelieve this statement that many are being overpowered by the evil

dent reality and power of these psychic phenomena, and are secret believers in spiritism.

That the times have changed, the Spiritualists themselves are glad to note. One of their leading lights, the author of a book on the subject of psychism, which is sent forth as "the summary of his reflections and investigations of fifteen years, through hypnotic subjects and mediums," in his preface says: "Most of the pages found in this volume have been written twelve years before their publication in English. This delay was due to personal reasons, and the manuscript quietly remained waiting until the author deemed the time auspicious to put it in print."

When the year 1899 arrived, this author evidently thought "the time auspicious" to publish his book; for, speaking of the opposition to the discussion of psychic matters hitherto manifested by the clergy and scientists, he says that "*psychical matters* are of such a nature that they may be compared to a set of powerful cogwheels in motion; once the fingers are caught in the teeth, the whole body is drawn in. The movement can not be stopped at present, and scientists, clergymen, and philosophers of all schools will soon be bound to come, *volens nolens* [willing or unwilling], to an understanding with regard to psychic phenomena." It is not an every-day occurrence to have a prominent advocate of a certain system of belief thus point out the fatalistic danger there exists in tampering with the same. Ought not a man such as he—one who has delved in Spiritualism and its wonderful miracles for over fifteen years—to know whereof he speaks when he mentions such dangers?

If it be asked why this delusion is spreading so rapidly in this generation, we reply that now is the time for "*the spirits of devils*, working miracles," to manifest themselves. But, is it asked, how do we know that the "spirits" manifested in Spiritualism are the "spirits of devils"?—Simply by the fruits of Spiritualism,—a disregard for the commandments of God; a disbelief in the divinity of Christ and in the supreme authority of the word of God; and, finally, the logical sequence of these,—the elevation of man and man's opinions above God and his opinions. The Spiritualist, thinking he has unlimited powers in himself, deceiving himself into the belief that the power which Satan uses *through him* really lies *in himself*, soon proclaims, by his actions at least, his utter disregard for the dictates of Holy Writ.

Never in the history of the world was this mental putting of the human above the divine so prevalent as at the present day; never was there such a wave of soul-immortality belief, which lies at the very foundation of Spiritualism, sweeping over the earth as at this very day and age of the world. Therefore, it is not at all surprising to read the following prophetic declaration of a leading French Spiritualist, M. Paul Gibler:—

The generation which is rising may have to be kept within bounds, so great will be the reaction [against unbelief in Spiritualism]. And we, whom these great gentlemen [disbelievers] disdain, will defend them, and say, as it was said on Mount Golgotha:—"Forgive them; for they know not what they do." How could they know?

The time has come when it will not be possible for any person to be, as it were, "on the fence" in regard to Spiritualism and its present-day manifestations. Each one in this world is to be either a whole-hearted believer or unbeliever in the word of God, in God, and in Christ, whom he hath sent. Also, all will be animated by either the Spirit of God or the spirit of Satan,—the true power of God, or the *perverted* power of God.

Are you tempted to examine Spiritualism experimentally—to get your fingers into this "set of cogwheels in motion," described by a Spiritualist himself as such that, "once the fingers are caught in the teeth, the whole body is drawn in"? If you are to be tempted, please take to heart the warning of the Spiritualist, and also the following admonition from the Spirit of truth, through the apostle Paul:—"Now the Spirit speaketh expressly, that *in the latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

Christians are those who, in spite of all these delusions, these miracles and supernatural phe-

nomena, will not "depart from the faith." And remember that the commandments of God are always associated with "the faith" of Jesus, and that those who do not "depart from the faith" will also be those who keep the commandments; for, speaking of the true Christians who are to meet the Lord when he returns to earth, it is written: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. All, therefore, who "depart from the faith" by "giving heed to seducing spirits, and doctrines of devils," will be of those who do not "keep the commandments of God, and the faith of Jesus."

Under these circumstances, who "in the latter times" will not be faith-full toward God and his commandments, full of naught but "the faith of Jesus"?

A. J. B.

OBSERVATIONS.

[THE following article was handed in by Sister Henry shortly before she left Battle Creek on her last journey alive; and is really the last contribution that she made to the REVIEW AND HERALD. It was put into type at once; but was crowded out of the paper until now. It is well; for thus it comes to us "as a people" as in fact her dying testimony. It is thus of doubly solemn importance; for in itself alone it is too sadly true, and therefore reveals a situation of the most solemn, because of its dangerous, importance. Let all prayerfully study it, and rise to its call to a true Christian experience and work.—Ed.]

It is borne in upon me that as a people we are confronted with a most solemn situation, of which we seem to be strangely unconscious.

The steady accelerating march of events emphasizes every word of those prophecies that form the basis of all our hopes, making assurance doubly sure that we are indeed nearing the close of the probationary age; that all opportunity to do anything toward securing our own salvation or that of any other soul will soon be at an end; that the world is still full of people who have never heard these things; and that for some reason the truth, which so intimately concerns them, has been committed to the custody of a handful of people, themselves so situated that even to live seems to require all the effort that the majority of them can put forth. In the "hard scramble" for bread and a foothold among men, in plain sight the hand upon the dial of time is rapidly moving toward the point upon which is marked the solemn declaration, "No more!"

The emergency would seem to demand that everything else be dropped out of our hands, and that as one body, with one spirit and one voice, we should go out to utter the cry of warning and of invitation, taking our bread as it comes to us on the wing. I would not intimate that business operations should cease, that housekeeping should be neglected, but only that those mercenary motives which flavor these occupations, which should be held sacred among us, shall be eliminated, and that the opportunities they afford for personal intercourse shall be faithfully used for proclaiming the message to those who never knew it, and for "comforting one another" with its precious words.

There is some reason why a people with such slender equipment as this world gives should have been made responsible for so great a trust. It is more than probable that God saw that he could save us in no other way than by just such a correlation of forces and situations as we find ourselves in. At all events, since we can not go back of the divine purpose to discover its secret, there is left but one thing that we can do safely; that is, to fall into line with the march of God among the nations, catch the step and pace that has been set for us, and keep it to the end. Failing in this, all is lost to us; and it would be too bad to have passed through the difficulties involved in becoming Seventh-day Adventists,—the losses and crosses,—to have been such a part of this awful play of destiny which Satan has put upon the boards,—to have stood against him in these momentous days, and at the last, when all is over, be relegated to the ash heap.

"But," says one, "I am not a candidate for the ash heap. I know I am not just ready for immor-

tality, but I shall line up in time. I shall set my house in order, shape my business, and be ready."

But when?

There is that letter, its postage as well, which might be sent to help some soul instead of to wound and discourage; there are those precious moments for social intercourse, which might be spent in speaking the truth about Jesus, instead of spreading a questionable report about some fellow laborer, or in carrying to him one concerning himself, his work and family, perhaps in even reading him out of the denomination by saying, "O, yes, he may keep the Sabbath, but he is not really one of us."

There are the principles upon which a true family, church, and neighborhood life must be based. You know them, but ignore them.

There are the Testimonies of the Spirit, which you profess to believe, with their admonitions with reference to cleansing, keeping, and building up the temple of God, which is your body, which is defiled by the use of tobacco, coffee, tea, and animal foods, as well as by the indulgence of unholy thoughts and lustful habits.

O my brethren, when, when, shall you be ready to meet the closing hour of preparation? It is time that we should draw close and closer to one another; cultivate confidence; love as our Lord loved; cherish one another as those who must soon be scattered like sheep upon the mountains.

Do you marvel at these words—then listen! Within the last few months I have heard from brethren concerning other brethren, even leaders and teachers at whose hands the Lord is seeking to feed his flock, such expressions as these: "Oh, he is queer in the upper story!" "He is going wild over his theory." "He is a little off." "She is one of the queer kind." Expressions which belong to the coarsest chaff of the world's gossip, not to any grain of the kingdom.

I have seen a company of our people throw away a God-given opportunity to help carry the message to a local W. C. T. U. and other church people, simply because the services were not all "for them." They were like children who would not "play" if they could not have it all on their own cellar stairs.

"When are you going to talk to us?" I was asked by more than one who voiced the thought of almost the entire company after a meeting under the auspices of the W. C. T. U. and all the churches—several ministers of as many denominations being in attendance.

"Why, I am talking to you all the time," I replied, in amazement, "as much as to anybody."

"O, yes; but we want a meeting for our own selves."

At one place this spirit was so malignant that I concluded to have the word quietly passed around that I would meet our own people at a certain afternoon hour. I would not wound the other Christian people by a public announcement of such a meeting. And when we were alone by ourselves, I read our brethren some instructions which had been sent me through the servant of the Lord to the effect that I should not confine my work to those who have had an opportunity to know the truth.

Then, I am glad to say, these brethren revealed the real, true mettle of character, as they always do sooner or later, by a quick acknowledgment of their error—they called it *sin*—which they had committed in blowing the frosty breath of prejudice and criticism all through the atmosphere in which I was trying to do my work, instead of breathing it full of the warmth of prayerful sympathy and love for souls. Then they longed to go back to the first meeting and begin right to do their part in the ministry to which I am called; but the opportunity was gone.

Brethren, in the labor that is before us this year of all years, what shall we do? Shall we be ready to meet the responsibility, forgetting everything that can hinder, and help one another with all our hearts, like members of the same family? or shall we stand off and continue to watch critically, and wonder if indeed this new work, this that never was before, really does concern us?

S. M. I. HENRY.

"As never before, resistance must be made against sin—against the powers of darkness."

**"HOW SHALL I PARDON THEE FOR
THIS? THY CHILDREN HAVE
FORSAKEN ME."**

THESE were the words of God through the prophet Jeremiah. They were given to Israel just before that people were taken into Babylonian captivity. The sins of the chosen people in those days were many. They had grievously displeased their Lord and Master. But of all their iniquities none seemed harder for the Lord to forgive than that one of having allowed their children to forsake him. This was the crowning wrong,—the one thing for which pardon was almost impossible. All else could be forgiven and overlooked; but the great heart of God, yearning in tenderness toward the poor children, faltered at forgiveness; because the sacred charges committed to Israel's fathers and mothers had been allowed to wander into forbidden paths.

Israel had sinned by indulging in luxury, by the non-payment of tithes, by oppression of the fatherless and the widow; by a host of other evil deeds; but all of these, in the mind of God, were overshadowed by their sinful neglect of the precious children and youth.

I am pained to see the careless indifference with which the children are treated to-day. God has himself spoken and appointed the means whereby they shall be saved. He has said that there should be church schools for the little ones; small industrial schools, several in the large Conferences, for the middle classes; and colleges on the order of the schools of the prophets for those who need a training for active work. And yet there are hardly a hundred and fifty church schools in all the land, and a mere handful of industrial schools, academies, and colleges; and many more could be cared for within the walls of these latter if there were only the money to support them, or the facilities to enable them to support themselves.

Those in charge of the schools are flooded with letters from all over the country, asking them to take this boy or that girl, and see him or her through school *without any money*. Hundreds and hundreds of letters of this character come to our desks every year. But what can the schools do? None of them have large facilities with which to assist students to pay their way by work. Calls have been made many times, but the response has been feeble. In a letter just received from Elder W. C. White are these words:—

"Mother is much interested in the progress of your industries, and she pleads that our brethren throughout the field, who are successful farmers, mechanics, and business men, shall turn their talents of money, experience, and skill to the establishment of church schools, which shall be surrounded with industries that will enable the students to earn their tuition in part or in whole."

In another place it is said, "Do not say, 'Go and work a year, and then go into the college.' No; but try to help them: present them before the churches; bear a decided testimony, and say, 'Brethren, we want you to help these individuals through college.'"

Now the burden of providing money and facilities for the youth in order that they may have an education does not rightly rest upon the schools; but upon the people in the churches. The schools are all poor, and as far as I know, they are all deeply in debt. God calls upon men who have money, to help the youth to go to school. He calls upon the churches to create funds that this may be done.

Now, brethren and sisters, please do not keep on asking the schools to take students and keep them for nothing, or to furnish them with work to pay all their expenses, when we are not supplied with the money to provide these facilities.

"As a church, as individuals, if we would stand clear in the Judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hand. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skillful laborers, who will do their work with earnestness and fidelity.

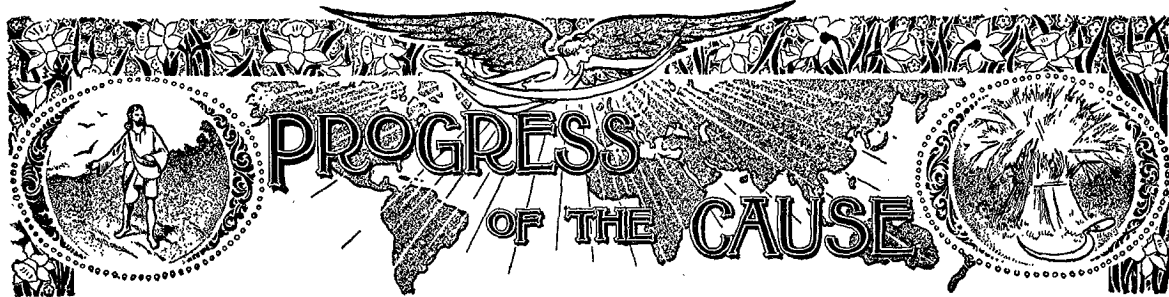
"The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. 'Why,' one says, 'what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?'—No, I answer, most decidedly not. What selection would

we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. . . .

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our

schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and in public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much-desired end."

P. T. MAGAN.



GREAT BRITAIN.

BATH, ENGLAND; CARDIFF, WALES.—From December 1-17 I was with our people in these places,—the first ten days at the former place, and the last seven in the latter. Thus my time during the week of prayer for the British field was equally divided between these two places. The meetings in Bath were well attended. Many of the company live quite a distance from the meeting-place, and have to come on foot up and down the steep hills of Bath. Though not blessed with much of this world's goods, the company contributed, with cheerful hearts, to the annual offering.

At Cardiff the Lord was with us, and blessed those who were able to come to the nine meetings held during the seven days. During our first evening meeting a heavy snowstorm visited Britain, with a change to severe cold weather. Some of our people, or their children, took cold, and were made ill, thus losing the public meetings. The weather was so cold that I found it the safest for me to keep near the fire when out of meeting. For this reason I made but few visits in Cardiff. Our week of meetings seemed to be one of encouragement to this company. They cheerfully contributed to the annual offering.

"God loveth a cheerful giver." We are told that he "regardeth more the will with which one worketh than the amount that he doeth."

J. N. LOUGHBOROUGH.

BRAZIL.

In company with Brother A. B. Stauffer I visited the province of Espirito Santo, assisting the churches there, and encouraging scattered believers. During this trip we had the pleasure of seeing some persons yield themselves to the requirements of the truth of God. Returning home the beginning of April, on the 20th of the same month I started south, joining Brother Graf at Brusque, from which place we traveled together through the provinces of Santa Catherina and Parana. This trip was a pleasant one. Since coming to Brazil it had been my desire to labor, for a time at least, in company with another brother. During our trip through the last-named provinces thirty-eight persons received baptism, and we had several special evidences of the Lord's goodness in working for us.

Upon returning to Rio de Janeiro, and after having a short season of counsel, Elder Graf, accompanied by Brethren Berger and their families, visited the province of Minas Geraes, while Brother Thurston and I visited the province of São Paulo, to look after the work there, and especially to see what prospect that province offered for new openings. But finding that what seemed to be an opening for work did not prove to be such, Brother Wm. Stein, a native brother, who is proficient in the language of the country, came from São Paulo, to Rio de Janeiro; and since then he and the writer have been making an effort to present the gospel to the natives. To be thus for a time associated in labor among the natives with a brother who could speak the Portuguese language fluently, had long been my wish.

It was not without encountering many difficulties that we secured a small hall in which we could hold meetings; the Lord also opened ways of which we had no idea. Blessed be his name! Our first meetings were well attended, with scarcely any effort to invite people, and many manifested an interest to know what the word of God says. May the good

work go on, and souls be gathered for the heavenly garner.

The daily increasing heat reminds us that the hot season is approaching, with its sicknesses, yet our trust is in Israel's God; and we thank him for all the truth he has revealed to us, and know that his power can keep us secure from "the pestilence that walketh in darkness," and from "the destruction that wasteth at noonday;" and that even though "a thousand shall fall at thy side, and ten thousand at thy right hand," "it shall not come nigh thee." Praise the Lord!

F. W. SPIES.

VICTORY.

A Fight for a Child.

"MAY I have a talk with you, Brother Ballenger?" asked a nine-year-old girl at the close of the meeting. A time was set, and the youthful seeker came and told her troubles, and asked that prayer might be offered for her. There was great earnestness in her conversation, and tears and sobs broke into her intelligent prayer.

From others it was learned that her adoptive mother, who had taken her when two years old, had thought it absolutely necessary to separate this child from her family because she dreaded the result of certain sinful habits upon the younger adopted children. This decision brought great suffering to both adoptive parents; for they loved the child.

The situation, summed up, was this: a nine-year-old child confessing her sins, and weeping before God in prayer for deliverance from sinning; a loving mother weeping and praying for her deliverance; and the life of the Lord Jesus Christ given for her salvation, and pleading in her behalf at the Father's throne. And yet the child continues to sin, and so seriously that she is deemed dangerous, and is sent forth from the home as an incorrigible.

No encouraging results followed our prayer season. The help must come through the co-operation of the adoptive mother for her own salvation.

Months later I met the adoptive mother, and heard from her the sad story again. Her heart yearned for the child, but she feared to let the little outcast come home. The little sinner wanted to go home and be good; the mother wanted her to come home and be good; and the Lord wanted her to come home and be good; and yet she was bad; and was banished from home.

When these facts were all laid before the mother in this light, it was decided that the devil was not strong enough to keep the little one from home and deliverance, in opposition to the desire of the child, her mother, and her God. We therefore knelt and presented the child at the throne of grace with holy boldness. We told the Lord that we did not believe the enemy had power enough to ruin the child in the face of such a combination of cries for deliverance. The mother arose from her knees with faith to call the little wanderer home. The result of her faith is here told in her own words:—

"For some time I have been impressed to write to you to the glory of God; but have felt that it would be wrong unnecessarily to take a moment of your time, which otherwise would be spent to the glory of God. But my heart is so full this morning that I can not forbear writing. Doubtless you will not remember me unless I refer to the case of the little girl, —, whom you talked with at —, and who seemed such an extraordinary case. I am —, who was helped spiritually and physically through your efforts at the — camp-meeting. My heart

is full of praise and gratitude for the goodness of the Lord to me. I claimed the victory over sin in all its phases at that time, and claim it still. Be untiring in your efforts to inspire others with the same faith that you preached at our camp-meeting. I had been groping for help. It was dark, but I held on, and my prayer was more than answered at the camp-meeting. My faith has grown a hundredfold. Since then I live by faith. Many and varied have been my experiences, but they have all been permitted for my good, as they have tended to strengthen my faith. And the Lord has permitted my experiences to be a help to others, for which I praise him.

"I asked for your prayers in behalf of little —, and I have felt that I had them. I have taken her back into my heart and home. I have claimed the keeping power with and for her, and I thank God that now I see a change for the better. We seek the Lord earnestly and untiringly; and the very fact that she, over whom Satan seemed to have almost entire control, is being molded into the likeness of Christ, demonstrates the power of God, and the truthfulness of the scripture which says, 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' Oh, I am so glad I have learned to trust in Jesus! He gives me strength to do more than I have been able to do in thirteen years. I live by faith, and I praise the dear Lord for the privilege of so doing."

It is not enough to pray. Many prayers, even earnest prayers, prayers offered with tears, do not bring the petition asked for. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7. "Without faith it is impossible to please God." Heb. 11:6. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. A. F. BALLENGER.

DISTRICT 1.

THE District meeting was held at South Lancaster, Mass., Nov. 28 to Dec. 10, 1899. The ten Conferences and two mission fields in the district were all represented by delegates. The representation from the different Conferences, outside of the delegates, except from the New England Conference, was not very large.

Elders Irwin and Haskell were present from abroad, and took special interest in the services throughout the series. Elder Irwin had regularly the morning hour, from nine to ten, at which time he read the Testimonies that have recently been sent to the church. The Testimonies are applicable to us, and portray vividly the condition of the world about us. They were highly appreciated by all, or at least by nearly all, in attendance. I think the general desire was to receive them as personal, and walk in harmony with the principles therein laid down. Elder Haskell occupied the morning period, from half past five to half past six, and the evening service at half past seven. He dwelt largely upon the very timely and distinctive truths of the third angel's message, which have made us a distinct people. These lessons were highly appreciated; for we see the necessity of teaching the people of the earth the special reformatory truths that the Lord has in mercy intrusted to us.

A few discourses were delivered by other brethren, which added to the abundance of good things. Mrs. Haskell was given an hour daily, at which time she introduced many practical thoughts in Bible study. One hour each day was given to praise service, which was improved by the congregation to the glory of God. Some souls that were under the bondage of discouragement were set free in Jesus.

The remaining portion of the day was improved in the business meetings of the Academy corporation, the Mutual Aid corporation, the District Conference, and the sanitarium board meetings. It was recommended that Elder H. C. Giles, of the New England Conference, make Newfoundland his field of labor; and that Elder A. R. Hyatt, of the New York Conference, labor in the maritime provinces. The Conference voted requesting the General Conference and Foreign Mission Board to look favorably upon the idea of the securing of a fund to be known as the "Superannuated Ministers", and Ministers' Widows' and Orphans' Fund," and to suggest some plan upon which all can heartily agree, that provision may be made at least in cases of dire necessity. Surely this is a step in the right direction.

The delegates from the various Conferences had nearly all returned home before the collection was taken for the United States Southern field, yet the offerings amounted to over eight hundred dollars, besides nearly one hundred dollars, which was given to the Australian field. H. W. COTRELL.

THE WORK AT UNION COLLEGE.

WITHOUT doubt the families and churches of the twenty States and Territories that are represented in Union College this year will read with interest of the progress of the work.

The favorable signs present at the opening of the school have continued. From the first there has been a steady increase in attendance, until at the present time the enrollment has reached about four hundred and fifty. Students are still coming, so the prospects indicate that the year's total enrollment will be about five hundred. The prosperity of the college is not confined to numbers, however. From the first, there has been a marked and constant growth in the spiritual life of the school. The day before Thanksgiving the Spirit of God indicated that it was a day to put away lessons, and seek the Lord.

About forty or fifty students gave their hearts to God for the first time, while many renewed their consecration. At the close of the service, one brother, who had been acquainted with the college since its foundation, and who is now a minister in the field, remarked that he should always think of Union College in a different light. He said that never before had the Spirit of God been present in such a manner and with such results.

From that time until the week of prayer the good work kept deepening. The college board arranged to have help from the outside for the week of prayer. During the first three days Brother W. S. Sadler, of Chicago, was with us. He labored both publicly and privately for the students. His general lessons, as well as those on the Chicago Mission, were much appreciated, and did much good. Elder Luther Warren helped in the work the remainder of the week. His message on the power of God to keep from sin brought much light to the students, and many by faith claimed the victory. With but few exceptions the students surrendered to God, pledging themselves to his work.

The forenoon recitation work of the school is divided into six periods. Midway, with three periods on each side, there is set apart a time, varying from twenty to thirty minutes, in which the students have prayer-meetings. Any one entering the building at that time would hear the voice of prayer and songs of thanksgiving. This prayer season is one of great blessing, as the students have testified many times. Many are then strengthened for service.

The students' social meeting, held each Friday evening, with live, ringing testimonies, is regarded by many as the best occasion of the week. Over a hundred students are on their feet at once, awaiting an opportunity to testify.

The school work is also moving forward satisfactorily. The students are doing solid work. Many are preparing to enter the field at the close of the school year. We expect a large class of canvassers, church school teachers, and general workers to engage in the work. At present the demand upon the college for workers is greater than the supply. We would especially request young men and women who are looking forward to entering the ministry or the Bible work to write us concerning their plans, that we may become acquainted with such persons. Union College is giving special attention to preparing workers for the ministry.

While we realize that much yet remains to be done in order to meet the Lord's mind, we certainly feel grateful for the manifestations of God's favor. And we ask our brethren and sisters in the field, whose deep sympathies we know are with us, to remember us at the throne of grace.

B. G. WILKINSON.

THE WEEK OF PRAYER AT MESICK, MICH.

I WISH to tell our brethren and sisters what God has done for his people at this place. The Lord prepared our hearts for the rich blessings he had in store for us, through the week of prayer readings. Brethren B. F. Stureman and J. A. Irwin came here and held some meetings just before the week of prayer began. After a few meetings had been held, Brother Irwin went on to visit other churches, Brother Stureman remaining with us.

From the very first the Lord was with us, and blessed in a special manner. Not only did the Spirit of God melt the hearts of his people, and draw them together by the cords of love, but he also manifested his power to heal the sick, in answer to the effectual, fervent prayers of his people. Some called for the servant of the Lord to come and pray for them before daybreak, others late in the evening, and still others were prayed for at midday. None were turned away empty, but all received according to their faith. The work has not stopped there; but through the continued labors of Brother Stureman, the power of God attending his efforts,

many who had grown cold and indifferent were reclaimed, and sinners are being converted, and still the work is going on.

And what do all these things indicate?—That God is getting his people ready for the soon-coming Saviour. O brethren, praise the Lord with us; for what he is doing for his people in Mesick he is ready to do everywhere. O. E. DAVIS.



FOR WEEK ENDING JANUARY 20, 1900.

—Archbishop Chappelle, the papal delegate to the Philippines, has arrived at Manila.

—The basis of a new treaty between Spain and the United States has just been drawn up.

—The Russian government objects to the censorship over telegrams to and from South Africa.

—It is estimated that the Nicaragua Canal will cost the United States government \$140,000,000.

—M. Dreyfus has taken a villa in Cairo, Egypt, and will spend the winter there with his family.

—Russia is planning to dig a canal from the Baltic to the Black Sea. Its length will be 994 miles, but only 125 miles of artificial excavation will be necessary.

—A rigid enforcement of the curfew law in Indianapolis, Ind., has caused a decrease of eighty per cent in the commitment of the young of that city to reform schools.

—A concern in Iowa is making farm wagons wholly of steel, and it can scarcely fill the orders that pour in from the wheat-growers out in Dakota and other parts of the West.

—A dispatch from St. Petersburg, Russia, says that ten villages in the Alchakalak district of the government of Tiflis were destroyed by earthquake, January 4, and 600 people killed.

—Rev. Brooks, of the Church Missionary Society, stationed at Ping Yin, China, was murdered in that vicinity by a band called the "boxers," who are killing many native Christians.

—The congregation of the University of Chicago, by a vote of twenty to sixteen, passed a resolution favoring the use of the reformed spelling adopted by the National Educational Association.

—President Steyn, of the Orange Free State, has issued a declaration that every white man, irrespective of nationality, is liable to be compelled to fight for the defense of the country against the British.

—A Washington dispatch says that President Schurman will not return to the Philippines when the other members of the Philippine Commission go back to Manila. Admiral Dewey's return is also more than doubtful.

—The British have crossed the Tugela River, in their efforts to relieve Ladysmith. Several attacks are being made by them on the Boers, to divide their entrenched lines. The news censor allows only conflicting statements to come over the wires at present, to mislead those friendly to the Boers.

—Miss Lillian Whiting, who is the literary executor of the late Miss Kate Field, writes, to the New York Herald, that "she has had frequent communications with her friend since her death, through the mediumship of the famous Mrs. Piper. Nearly everything that Miss Whiting does in connection with Miss Field's affairs, is by the latter's instruction direct from the other world." This is verily the age of Spiritualism.

—Dec. 30, 1899, the British cruiser "Magicienne" seized the German steamer "Bundesrath," in Delagoa Bay and took her to Durban, on the ground that German officers and men intending to join the Boer army, were on board. January 4 the British seized another German vessel, the "General," at Aden, and compelled the ship to discharge her cargo. Both of these seizures have intensified the anti-British feeling in Germany, and some of the papers speak savagely of the seizures.

—Great Britain and Germany have both served notice on the United States that "they will protest against fortification of the Nicaragua Canal if that waterway be constructed by the American government." These notices, it is said, were filed within three days (January 17) by British Ambassador Pauncefoot and German Ambassador Von Hohenben, at Washington, and "will be followed later, if necessary, by formal or written protests." France, Russia, and perhaps other maritime powers, will join Britain and Germany in this protest, if the United States "persists in constructing the canal upon the basis provided in the bill;" that is, for the benefit of the United States alone. What is demanded by these powers is a neutral isthmian canal.

—M. A. San Clemente, the president of Colombia, died January 8.

—It is declared, on British authority, that the Boer army numbers 87,000 men.

—The Mississippi River is frozen solid at St. Louis, Mo., for the first time in many years.

—It is estimated that the present war with the Transvaal costs England \$10,000,000 a week.

—The French government has ordered a squadron of San Domingo, to enforce payment of French claims.

—France, Italy, and Belgium have adopted twenty-four-hour time, and say thirteen o'clock instead of 1 P. M.

—Last year 305 persons were convicted of *lese majesté* in Germany, and the sentences aggregated 100 years in prison.

—For the first six months of 1899 the Methodists report an actual decline in membership of 24,000 communicants.

—King Charles, in his message at the opening of the Portuguese parliament, January 2, failed to mention Delagoa Bay.

—The money in United States savings banks exceeds the combined deposits of Great Britain, France, Russia, and Italy, by \$326,000,000.

—Five hundred steel cars of special pattern have been ordered from a Pittsburg, Pa., firm, for the Paris, Lyons, and Mediterranean railroad of France.

—The Chinese are reported to have routed the French, near Wang Chaun, the battle occurring December 10, 11. The French loss was thirty killed.

—The broom manufacturers of the United States and Canada, in session in Chicago, have advanced the price of brooms twenty-five cents a dozen.

—The British people are beginning to talk of a successor to Lord Wolseley, in their anger and impatience at the defeats met in South Africa.

—The Austro-Hungarian government will immediately spend \$100,000,000 for increasing the army and navy, in consequence of the serious European situation.

—Portugal's minister in Berlin, Germany, declares that his country will not sell Delagoa Bay, as the transfer to England would be unfriendly to other nations.

—The *Figaro*, a Paris paper, favors an increase of the German navy, as a check to England. This is quite a thing for a French paper to do, in view of the war of 1870.

—Experiments with the Marconi system of wireless telegraphy in the Transvaal are being carried on with difficulty, owing to the extraordinary amount of iron in neighboring hills.

—Nearly 2,000 letters addressed to Santa Claus were received this year at the Dead Letter Office. Why should children be encouraged to believe in such a stupendous lie as that Santa Claus exists?

—During the year 1899 there were, in the United States, 107 lynchings, 6,225 murders, and 131 executions by hanging. One hundred and three of the lynchings, and 100 of the hangings, were in the South.

—In a total of about 16,000,000 voters in the United States, there are 800,000 who are Catholics. It is evident, therefore, that those who do not profess Catholicism are helping Rome in political affairs in this country.

—Dr. von Block, the Russian writer, announces that "the proposed Russian war exhibit at the Paris exposition for 1900 will be omitted, upon the czar's order." Nicolas II evidently prefers to exhibit his war powers elsewhere, and on the quiet.

—The latest statistics from France show that the number of deaths last year in that country exceeded by 50,054 that of the previous year's report, and the number of births has decreased by 15,174, showing a net loss of 65,228. The present population of France is 38,517,975.

—A French naturalist, quoted by *Popular Science News*, asserts that "if the world should become birdless, war would not inhabit it after nine years' time, in spite of all the sprays and poisons that could be manufactured for the destruction of insects. The bugs would simply eat up all the orchards and crops in that time." And yet the women, and city ordinances in many places, continue to encourage the ruthless slaughter of the birds!

—Lake Michigan is now connected with the Mississippi River by a canal forty miles in length. At the top the channel averages 201 feet wide, and at the bottom 160 feet, with a depth of thirty-eight feet. The work on this canal was begun Sept. 3, 1892, and completed in the closing days of 1899, at a cost of \$33,000,000. The full capacity of the channel, when all obstacles are removed, will be about 300,000 cubic feet a minute; but at present only about one sixth of that amount has been admitted into the canal. By this engineering feat, the flow of the Chicago River has been reversed, and it has been made a tributary of the Mississippi River, through the Des Plaines and the Illinois River. There is a slight, but perceptible flow westward, and, "after a long period of hesitancy as to which direction it should flow, the Chicago River is finally headed for the Gulf of Mexico. The heretofore muddy river is already taking on the bluish tinge of Lake Michigan.

—A dispatch from Rome says that Great Britain has ordered a number of guns from Italy.

—The Rev. Dr. Edward McGlynn, the well-known Roman Catholic priest, died the 7th inst.

—Eugene Haupick, a Russian officer, declares that "the Transvaal war will be the tomb of England." He also asserts that "the whole campaign was carefully prepared at Potsdam, Germany, as well as the strategy planned for the Boer generals to execute."

—The "Bundesrath" incident is at last settled. The British government has acknowledged the seizure of the vessel as unjust, and undertakes to foot the bill of damages. Lord Salisbury and Count Hatzfeldt, the German ambassador in London, adjusted the affair between themselves.

—It is reported that "a veritable storm of laughter broke loose in the diet of the Grand Duchy of Baden, the 16th inst., when a petition, signed by 300 citizens of the good old town of Offenburg, was read, calling upon the diet to pave the way for a peaceable intervention between Britain and the Boers."



RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

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

MICHIGAN, NOTICE!

A GENERAL meeting will be held at Ithaca, January 26-28. First meeting will be held Friday night. A full representation of the churches in Gratiot County is desired.

W. H. FALCONER.

KEENE ACADEMY BOARD MEETING.

THE annual meeting of the Keene Academy Board will be held at Keene, Tex., Feb. 1-12, 1900, during the workers' institute that will be held there at that time. There will be representatives present from all the Conferences in Keene Academy district,—Arkansas, Oklahoma, and Texas. All persons desiring to place applications before the academy board, or those having other important matters to bring in for their consideration, will please notice this appointment, and get their matter into the hands of the secretary of the board, Prof. C. C. Lewis, before that time.

C. MC REYNOLDS, Chairman of the Board.

ONTARIO, NOTICE!

THE Ontario canvassers' institute, noticed in last week's REVIEW, will be held at Ingersoll, Ontario. The work will begin at nine o'clock, Wednesday morning, February 7. We hope all our canvassers who are in the field, and new ones, intending to enter the work, will attend. The Conference will provide for free entertainment. Let all who can, bring some bedding.

Part of the time will be spent in practical work. The profits of the sale of books during the institute will go toward paying expenses. Everything will be done to make the work of the school practical, and to prepare every one to do successful canvassing.

If you feel that you can not come, please write to Elder F. D. Starr, at Oakville, Ontario, or to the writer, at Bartonville, Ontario.

P. M. HOWE.

CHURCH SCHOOL TEACHERS.

THERE are now in attendance at Union College a large number of earnest young women who are fitting themselves for church school work. A number of these have been successful teachers in the public schools; others are making careful preparation in methods and plans of work. From those who are now here we shall be able to select a large number of first-class teachers. But there are in Union College district alone about five hundred churches, and we fear that we shall not be able to supply the demand that will come in next fall for trained teachers.

In view of this fact, it has been decided to devote the spring term of twelve weeks largely to the training of teachers for church school work. Special classes will be organized in child study, methods of teaching, school arrangements and school management, nature study, Bible study, and kindred subjects. The teachers will also have access to the regular college classes, or to any of the preparatory classes, for review.

There will be no special summer term at Union College. It is believed that it will be far better to do this work when the

college is in regular session. All the college teachers are present at this time to give instruction, whereas during a vacation school only a few could be retained. Much better work can be done than could be expected during the hot summer months. The teachers will also be able to catch the spirit and inspiration of real college work, which in itself is of considerable value.

The term will open March 7, and continue until the first of June. The District Conference is large next year should be attending these meetings should come one week early.

Every church that desires a school next year should, if possible, send some one here to be instructed and trained for the work during this term.

For special information, address W. T. Bland, Union College, College View, Neb.

APPOINTMENT AT COLLEGE VIEW.

I HAVE no doubt that all have noticed the appointment of Elders Irwin and Haskell for College View, March 1-10, at which time we expect to hold our District Conference for District 4. I speak of this now so that all our presidents can arrange to meet this appointment, as we hope to have a general attendance of our workers in this field.

This will be an important meeting for this District. The business of the district will be considered, as well as some more local matters.

Elder Irwin will present, from recent Testimonies, some important matters on the living issues of the day. Elder and Sister Haskell have a message for us on the gospel in its last phase to the remnant church. All will be pleased to see and hear Elder Haskell once more, for his message is living and refreshing. Elder I. H. Evans and Sister Plummer are expected to labor in the interest of the home and foreign mission work.

If time permits, there will be some other studies in which all will be interested; such as, The danger of not strictly observing order and system necessary to the good of the church; the danger of losing sight of the signs of the times, and not holding them before the people continually; the great danger of our people's being carried away by the wonder-working power all around us; the danger of not properly presenting the subject of tithes and offerings to our churches; the danger that our workers will fail to set a good example in faithful living; the importance of our city work, and how to conduct it; also the canvassing and colporteur work. These subjects, with many others, might be considered had we time. However, we hope all our ministers will carefully and prayerfully think about them, and be ready to present them, if called upon.

As our college homes and sanitarium are well nigh filled with students, patients, etc., we shall find it a difficult matter to furnish room. Hence we ask our presidents to send us a list of those who they expect will attend, so that we may know, in ample time, for how many to prepare. This must be done at once. We request all who come to bring their own bedding, such as bedticks, blankets, quilts, and such things as they may need for their own comfort and convenience in their sleeping-rooms.

We will furnish the rooms, with bed springs or bedsteads. Meals will be served in a dining-hall, at reasonable rates.

Come, brethren. Come, not as to an entertainment, nor to have a little respite; but come ready to do something, ready to engage in the service of the Lord with all the heart and soul.

J. H. MORRISON.

ADDRESS.

THE present address of H. J. Farman is 33 Freshwater Road, St. John's, Newfoundland. Letter postage is five cents on every half ounce from the United States, and double postage for everything weighing over one-half ounce. If not paid by the sender, receiver must bear charges.

APPOINTMENT.

A GENERAL meeting will be held at Hazleton, Mich., January 25-28 inclusive. Ministerial help will be furnished by the Conference. Come, brethren, and let us seek God together. Bring your unconverted children and friends to the meeting. Important truths for our own time will be considered. The Hazleton church has kindly consented to care for those who come.

M. C. GUILD.

CHANGE OF APPOINTMENT.

It has become necessary to change the time of the Alaedon (Mich.) meeting from January 18-21 (the time it was appointed to be held) until February 1-4. We hope all will notice this change, and plan to attend, as it will be an important meeting. We expect to have Elder J. D. Gowell with us. Come, bringing God's blessing with you.

W. R. MATTHEWS,
A. R. SANDBORN.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the insertion 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.—Two men to Address L. W. Scovel, to Paradox, Colo., worked in mill, and chop.

WANTED.—An experienced laundryman. A woman will do, as well if she understands the business. Must know how to operate shirt ironer. For further particulars, address J. R. Hills, Delta, Colo.

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

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

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

EAST-BOUND FROM BATTLE CREEK.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm'n.	*Ad'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.90	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.51	7.10	5.80
Albion.....	3.50	8.57	1.50	3.30	8.11	7.30	6.52
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.10
Ann Arbor.....	5.55	11.10	3.47	4.58	9.45		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.27		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	6.19		7.40
Boston.....				3.00	9.05		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.10			am 2.00		pm 12.25
Rochester.....		10.30			4.05		pm 2.25
Buffalo.....		am 12.05			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	8.15	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	11.05	1.20	6.15	4.28	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		6.05		5.05
Michigan City.....	4.25	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.50

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

DO YOU REMEMBER

When you first accepted the present truth, how interesting the little tracts were which the ministers handed to you? Those tracts are just as interesting now.

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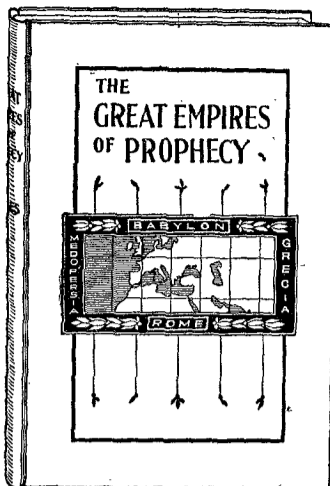
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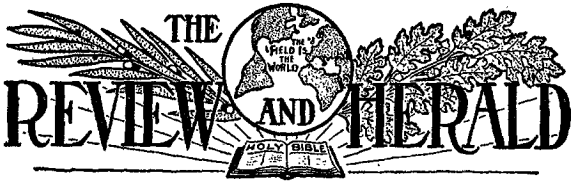
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BATTLE CREEK, MICH., JANUARY 23, 1900.

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.

THE naval bill introduced in the German Parliament provides at once for the doubling of the power of the German navy.

LAST year the Michigan Agricultural College made the handsomest calendar of any that we saw for the year. This year's calendar seems even to outdo that of last year.

WE are indebted to the Pacific Press, Oakland, Cal.; to the American Book Company, Chicago; and to the Michigan State Agricultural College, for handy and handsome calendars.

A BRITISH paper says plainly that the great increase of the German navy is part of a grand scheme on the part of Germany to break down the Monroe doctrine, and seize territory in Brazil.

NEXT week we shall print the most vivid report that we have ever seen of our mission in Matabeleland. It is written by Brother F. L. Mead, and will be fully illustrated by photographs taken on the spot.

THE New York *Tribune* says that the summer sea gull has been almost exterminated in only the last two summers; and all to supply the demands of fashion in the trimming of women's hats. One person killed fourteen hundred in one day. More than forty thousand were killed in the summer of 1899.

THE United States presented to the European powers her "demand" that they should respect the "open door" to trade in China. And now these powers have entered notice that they will protest against the United States owning an "all American" canal on the isthmus. And it is plainly intimated that this protest will be carried to the point of forcible resistance if necessary. "Demands" seem to be catching.

LAST week in the United States Senate, in a speech that has been accepted as expressing the intent of the nation, it was declared that if the late and present course of the United States in the farthest East "be imperialism, its final end will be the empire of the Son of God;" and that "the American people move forward to the future of their hope, and the doing of His will." Thus the evil seeds of National Reform that have been sown in these thirty-five years are springing up now everywhere, and soon will be producing their baleful fruit everywhere.

SISTER S. M. I. HENRY

died of pneumonia, at Graysville, Tenn., Tuesday, at 1 A. M., January 16. Her maiden name was Sarepta M. Irish. She was born at Albion, Erie County, Pa., Nov. 4, 1839, and was, therefore, sixty years, two months, and twelve days old at her death. March 1, 1861, she was married to James W. Henry, of New York. He died about the end of 1869; and thus she was left a widow with three children,—the oldest less than eight, and the youngest less than three, years old,—wholly dependent on the promises of God and her own efforts for the support of herself and her helpless family. She bravely met the responsibility, and succeeded triumphantly.

In the sketch of her life published in Miss Willard's volume, "Woman and Temperance," we find these excellent words of her own: "I do not remember when I was converted. I was given to God honestly by my parents, and was taught that I belonged to him, and that an obligation of Christian living, binding as a contract, rested upon me. The time came when I chafed under this yoke, and when there was great danger of wreck to my soul on the shoals of skepticism; and had not my father been the judicious man he was, I should doubtless have gone down. But he was a wise man: he never dogmatically stated anything to me; but placing himself at my side in the work of seeking truth, so directed my mind in its processes that I came out on the bright side of an undimmed faith that shines like a great sun in a cloudless heaven to-day and always, no mists having ever been able to hide its beauty from my eyes."

Her father was a pioneer Methodist minister in Illinois, sent out in 1840. After she became old enough to be away from her mother, her father had her almost constantly with him in his work of the ministry from place to place. Thus her father was her teacher, and the Bible was the text-book in all her studies, until she reached the age of nineteen, shortly after which time her father died; thus she was in sympathy in heart and life with the true principles of Christian education to which God has called Seventh-day Adventists.

As the most of our readers know, she became a Seventh-day Adventist in the latter part of the year 1896. Since that time she has been a constant contributor to the columns of the REVIEW AND HERALD. Early in 1897 God delivered her by his healing power from an otherwise incurable disease of eight-years' standing, giving her perfect soundness in the presence of all. At the same time he gave her a message for this people and for all; and this message she nobly and powerfully, and in full devotion, delivered until the hand of death was laid upon her.

The Tabernacle was filled with people at the funeral services, Friday evening, January 19, at four o'clock. She was buried Sabbath, January 20; by the side of her father and her mother, at Pecatonica, Ill.

She is at rest; and her work, having been wrought in God, goes on, and will never cease. Rev. 14:13.

SISTER HENRY'S unfinished correspondence will be finished, so far as it may be possible to finish it, by Sister Grace Durland, who has been her secretary in all her late work.

THOSE ARTICLES

on the Third Angel's Message have been responded to so readily that the new subscriptions have entirely exhausted our extra supply of the first number. We are glad of it. But do not let the good work stop there. We will gladly reprint the first article, and all others that new subscriptions may call for. To know what the Third Angel's Message is, is of more importance to all people than all things else.

Have not *you*—each subscriber—a friend in whose behalf you are willing to invest *twenty-five cents*, for a two-months' subscription, if not more; or have you not a friend whose subscription you can get for a year, or for six months, thus giving him an opportunity to read, so that he can make his choice as to whether he will receive the light and salvation which the message brings? Now is the time for this message to be given. "The hour of his judgment is come." Please help to put the message before all people. You send in the subscriptions, and we will do the rest.

LAST Sabbath the service in the Tabernacle consisted of the reading of the Testimony to the church in Battle Creek, which was received in the latest mail from Australia. The principles set forth and the instruction given were so very similar to those in a Testimony to this same church about this time in 1893, that it was thought best to read again the one given seven years ago, and also the one just received. In the fact of the similarity between these two Testimonies there is an important lesson to this church, as well as in the matter of the two Testimonies themselves. May the Lord help us all to learn this lesson, and to receive the instruction sent!

WE have received from the publishers—Rand and Mc Nally, Chicago—a copy of their "Atlas of Two Wars." It bears this title because it maps especially the island possessions of the United States, and the colonies of South Africa,—the scenes of the two wars now going on. The maps are large and clear, and enable the reader to see the situation at a glance. Price, twenty-five cents. They can be obtained of the publishers, or of the Review and Herald Publishing Company.

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