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

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BETAKE THYSELF TO PRAYER.

WHEN bitter winds of trouble blow,
 And thou art tossing to and fro,
 When waves are rolling mountain high,
 And clouds obscure the steadfast sky,
 Fear not, my soul, thy Lord is there;
 Betake thyself, my soul, to prayer.

When in the dull routine of life
 Thou yearnest half for pain and strife,
 So weary of the commonplace,
 Of days that wear the selfsame face,
 Think softly, soul, thy Lord is there,
 And then betake thyself to prayer.

When brims thy cup with sparkling joy,
 When happy tasks the hours employ,
 When men with praise and sweet acclaim
 Upon the highways speak thy name,
 Then, soul, I bid thee have a care,
 Seek off thy Lord in fervent prayer.

If standing where two pathways meet,
 Each beckoning thy pilgrim feet,
 Thou art in doubt which road to take,
 Look up, and say, "For thy dear sake—
 O Master! show thy footprints fair—
 I'd follow thee." Christ answers prayer:

The tempter oft, with wily toil,
 Seeks thee, my soul, as precious spoil;
 His weapons never lose their edge,
 But thou art heaven's peculiar pledge.
 Though Satan rage, thy Lord is there—
 Dear soul, betake thyself to prayer!

—Margaret E. Sangster, in Sunday-School Times.

LOYALTY OR DISLOYALTY?

MRS. E. G. WHITE.

In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling

the word God has given through his prophets. They act their part in carrying out God's great plan. Events fall into line, fulfilling the word the Almighty has spoken.

The unbelieving and godless do not discern the signs of the time. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied.

Man's word fails; and he who takes the assertions of man as his dependence may well tremble; for he will one day be a shipwrecked vessel. But God's word is infallible, and endures forever. Christ declares: "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." God's word will endure through the ceaseless ages of eternity. God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against his people. As in the past, so in this age, God reveals his secrets to his servants the prophets.

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value.

The result of making void the law of God may be seen in the increasing immorality of these several kingdoms. If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong. But the rulers of these kingdoms made God their strength only when harassed and perplexed. Failing to get help from their great men, they sought it from men like Daniel, who they knew honored the living God, and were honored by him. To these men they appeal to unravel the mysteries of providence; for they had so far separated themselves from God by transgression that they could not understand his warning. They were forced to appeal for explanation to those illuminated by heavenly light.

When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its scepter, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding

its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world.

In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So to-day, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression.

The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. Forgetting him, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God.

While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not to-day what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations to-day just as it has done in time past. Even leaders in the religious world have not a good conscience toward God.

Men need an intelligent knowledge of God's law. There is no true standard of righteousness apart from this law. By obedience to it the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalts a nation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. This book is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are traveling; and its rays are thrown back on past history, showing the most perfect harmony in that

which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty.

God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." God's people are not left to depend on man's wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great way-marks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever. Those who love and obey the law of Jehovah will meet with trial and temptation; but these are only what Jesus met, and he declares: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." If we hope and pray, and by faith trust his word, we shall be able to say, with Paul, "I am persuaded, that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Have we given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets who Christ said should arise to deceive many?—There is only one test of character,—the law of Jehovah.

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." When men say that the law of God is abrogated by the testimony of the Fathers, they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the chief cornerstone of their structure. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb.

With God's word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God.

In the record of the vision given to John we read, "The dragon was wroth with the woman

[the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result.

The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders are teaching for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make it void?—The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. On which side are you?

OBEDIENCE AND FAITH.

D. W. ALBERT.
(Plymouth, Ind.)

THE primary duty of man, as of all created intelligences, is to do right. Eccl. 12:13. God, who is all-wise, gave a law that is perfect, which is God's rule of righteousness for man. Deut. 6:25. Had man always remained obedient to his Creator, there would have been no necessity for the plan of salvation, as man would not have forfeited his right to life. Eze. 20:11. So all that is said in the Bible of knowing God, or of loving God, centers in obedience. 1 John 5:3.

Man, having failed to walk in that perfect rule of righteousness, has forfeited his right to life. This has made it necessary for the plan of salvation through faith in Christ, he having taken upon himself to make reconciliation for sins and iniquities, yea, even becoming man's substitute in death (Rom. 6:23), that man may become reconciled to God. This plan of salvation through faith in Christ, who has taken upon himself our chastisement, and through whose stripes we are healed (Isa. 53:5,) will last through this dark and sinful period until sin and iniquity will be done away. Hence Christ has become the author and finisher of our faith. Heb. 12:2.

There are many who have taken up the erroneous idea that faith consists in believing a thing so strongly that it will be accomplished simply because they believe it will, whether or not their faith is founded on the promise of God. No warrant for such a faith can be found in the word of God. All the examples of faith given in the eleventh chapter of Hebrews were persons who were told by the Lord to do some certain thing, or things, and their obedience is attested to in the same chapter. Taking God at his word, they performed the doing of his command, trusting in the Lord for

the final result. Thus we find that the definition of faith as given in the inspired record is, "The substance of things hoped for, the evidence of things not seen." Remember that this is one definition, not two definitions, of faith. Faith must include all there is in both clauses. Devils can believe that God will carry out his plans, but can not have faith that he will do it, their belief not being the substance of the things hoped for. Thus we read, "Faith cometh by hearing, and hearing by the word of God." When the word of God or the providence of God brings us to the place where it will be necessary to have sycamore trees or mountains removed, then, and not until then, will it be proper to ask for such things.

THE "LIGHTED MATCH."

GEO. B. THOMPSON.
(Rome, N. Y.)

UNDER this heading the New York World, in an editorial, says:—

The scent of battle in South Africa fills the air of civilization. A world that was talking of, and hoping for, universal peace only three months ago, is sharpening the sword and unlimbering the gun in preparation for universal war. . . . A lighted match has been thrown into the past powder magazine.

This sounds like Armageddon. And, truly, this terrible time hastens greatly. Years ago the Lord, through the Spirit of Prophecy, said, "When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion."—"Testimonies for the Church," Vol. I, page 259.

Whether or not the present disturbance in South Africa in which England finds herself involved is the fulfillment of this I leave for the reader to settle; but from these words it is clear that England is the pivotal nation over which the matter of universal war or peace will finally turn.

All the nations are watching her, and her declaration of war will be the "lighted match" thrown into the magazine, the explosion of which will convulse the world, bringing misery to millions.

In the same paper, under the heading, "Wars and Rumors of War," the editor proceeds to give us an idea of the way the nations are scenting the smoke of battle, and preparing for the dreadful, yet irresistible conflict. He says:—

Very strenuous war is on in South Africa with serious menace of the "black peril" to add to its horrors. . . .

Japan is excited over Russian aggression in Corea and China, and rumor has it that she is seeking European and American alliances to check it. Meantime a great American fleet is concentrating in the South Pacific, for what purpose nobody knows, though our government is actively demanding the "open door."

France is hurrying troops into that part of China which she controls.

Italy, in spite of her strained finances, has decided not to send her fleets to winter quarters this year as she usually does.

The British Channel fleet sailed for Gibraltar in strict war formation, and the ships there keep their men night and day at the guns, with ammunition ready and search-lights in operation, as if active war was on.

Russia, Germany, and Spain are reported to be in consultation, with a view to the occupation of Ceuta, opposite Gibraltar—a thing that would mean war, instant and terrible.

These are the facts. "The times are out of joint."

The world is reading the handwriting. They see the mighty storm coming, and realize that they are powerless to arrest its fury but little longer. Truly, these are ominous times. The perils of the last days are here. "Something great and decisive will take place, and that right early." The work we have failed to do under favorable circumstances we will have to complete under a terrible pressure of darkness. Are we ready for the day of God to burst upon us? Are our hearts clean? Have we put away all sin? Those who have will receive the latter rain, and be fitted for the time of trouble. We need to step fast; the great day of God is near, and hasteth greatly.



THE CONSCIENCE.*

E. J. HIBBARD.

(Concluded.)

A MAN ONCE asked me how I knew that the Bible is true. I answered, "Because I have proved it to be true in my own experience." Turning to Romans 7, I read to him: "The good that I would I do not: but the evil which I would not, that I do." "Now," said I, "that was once my experience. It is yours now, is it not?" He admitted that it was. "And I tried with all my might to break that chain, so that I might do the good, which I desired to do, and refrain from the evil, which I abhorred. I failed utterly. I did not and could not do as well as I knew." This he said was his present experience. "But," I added, "I am out of that now. I have found deliverance from the body of death, 'through Jesus Christ our Lord.' Verse 25. And this, with Romans 8, is my present experience. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'"

How did I get this deliverance? did you say? The same way as did Paul — "through Jesus Christ our Lord." You notice in Rom. 8:1 it says, "There is therefore now no condemnation to them which are in Christ Jesus." That is, God does not condemn them. "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned."

When God says we are not condemned, we are not condemned. So there is no condemnation to us who are in Christ Jesus. It is likewise true that there is no condemnation in them that are in Christ Jesus. The blood of Christ having purged the conscience, it ceases to condemn. "Beloved, if our heart condemn us not, then have we confidence toward God." "The Spirit itself beareth witness with our spirit, that we are the children of God." And when the Holy Spirit witnesses that we are the children of God, we may be sure that the Father and the Son bear the same witness: "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"The wicked are like the troubled sea, when it can not rest." Jesus calmed the troubled sea by his word. He said, "Peace, be still." It obeyed him immediately. "And the wind ceased, and there was a great calm." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ye shall find rest unto your souls."

How different is Christianity from the philosophical creeds of the world! Those are theory; this is fact. Those are human reason; this is experience. Those hold forth a phantom, always a little in advance, but never realized; this is a life, — the kingdom within, — which is "righteousness, and peace, and joy in the Holy Ghost." But I fear that there are many among us whose experience conforms more

nearly to the world's standard than to the Christian standard.

Our text, in the beginning, was this: "Hold- ing faith, and a good conscience." We have seen that the defiled conscience is purged — that is, purified and made good, or void of offense toward God and man — by the blood of Christ, through faith.

Now some, he says, have put away the good conscience, and as a result, have made shipwreck concerning faith. I know of nothing outside of chosen, conscious, and willing sin that will bring a purged conscience back into condemnation. I can not endure the guilt of one unconfessed sin. And besides that, I can not, in that condition, successfully resist temptation. Thus it is that one unconfessed sin may lie at the bottom of other sins innumerable. One violation of conscience covered, an attempt to conceal, or to apologize for, one wrong act or word or thought, and the flood gates are open. No wonder that shipwreck follows. The Lord help us to make a clean breast of everything condemned by his Spirit! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Now the end [object] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling." Now to swerve is not to turn square about. To deviate in the least from a straight course is to swerve. Some, having swerved, have turned aside — left the track entirely. What are they doing there? — Jangling. Is it profitable to be jangling? — No. There is no such thing as profitable jangling.

It is "vain jangling" to which they have turned. Have they given up their profession of faith? — Oh, no; no, indeed. "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." Vain jangling! The man who loses his experience has got to make a show of something, or else give up his profession. He is apt to claim new revelations in regard to the Bible, something that will lead to controversy. You will always find it theoretical. It will never be a revelation of a purer, holier life. How can it be? He had first swerved from a pure heart, a good conscience; and now is fully turned aside.

Will a conscience thus violated cease to reprove, by and by? — It surely will. "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; having their conscience seared with a hot iron." These must be apostates; for none could depart from the faith without having first been in the faith. I know of no remedy for this condition. In fact, there can be none; for the only remedy — the Spirit, the word, of God — has been rejected. Conscience is the voice of God to our souls. A purified conscience reproves sin in the person who has it. The Spirit's first office is to reprove of sin. Said Jesus, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment." John 16:7, 8.

The conscience reproves sin; the Spirit reproves sin. The conscience is at rest as soon as the sin is confessed, and the blood of Christ accepted as an atonement. At this same time the Spirit ceases to reprove of sin, and begins to convince of righteousness. It is here seen that the conscience and the Holy Spirit have the same office. And when the Spirit is grieved away, the conscience is seared, and ceases to reprove of sin.

"The Spirit is life because of righteousness." It is God's life, God's righteousness. But God's life — his righteousness — is only his character, or nature. God's nature in man is only that of the image of God which was put there in the beginning. "Man was to bear God's image both in outward resemblance and in character." — "Patriarchs and Prophets," chap. 2, par. 5. "By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost." — "Testimony for the Church," No. 33, page 271.

What, then, is conscience in the unconverted man, if it be not that which remains of the image of God as pertains to character? And what is the purifying of the conscience but the restoration of that image? Whatever is lacking, then, of the perfect image of God's character in us, just that much is lacking of a perfect conscience.

It is the work of the gospel to restore this image. The gospel "is the power of God unto salvation to every one that believeth." "Faith cometh by hearing, and hearing by the word of God." "The word of God is quick [living]." "The words that I speak unto you, they are spirit, and they are life." Therefore, to the extent that the word of God is incorporated into the believer, to that same extent is the Spirit, the life, the righteousness, the character, of God incorporated there; and to that same extent is the image of God in man restored. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But notwithstanding the fact that God's perfect image will not be restored until all sin is purged out, and his character in completeness is restored, yet, at this present time, we are able to do his will to the extent that his living word has become incorporated into our lives. In this case, it becomes the controlling power in the Christian. "Sin shall not have dominion over you." "Let not sin, therefore reign in your mortal body, that ye should obey it in the lusts thereof." What a glorious emancipation proclamation! I accept it with all my heart and soul and mind and strength. Let all Christians accept it, and praise the Lord forever, because it is very truth.

The Christian, then, who yields to the dominion of one sin violates the law of God doubly. He violates the law against the sin, and also the command, "Let not sin therefore reign in your mortal body." God would never have given such a command as this without giving also the power to resist sin. It is the most unsafe, yes, the most hazardous, thing under heaven for a Christian to have one besetting sin. In fact, it is unsafe to yield to temptation at all, even once; but to have certain sins that always have dominion is absolute ruin in the end. The Lord has said that one sin indulged will eventually neutralize the whole gospel. We must either be complete overcomers, or else be completely overcome.

Just before leaving home this morning, I caught up volume two of the Testimonies, and sketched through it on the subject of the conscience and the danger of violating it. Here is a case, page 42: "Dear brother, life or death is before you. Do you know why your

*Sermon preached in the Tabernacle, Sabbath, June 3, 1899.

steps have faltered? why you did not persevere with courage and firmness? *You have a violated conscience. Your business career has not been straightforward.* You have something to do here. Your father did not look upon business principles in the correct light. You regard them as do worldlings in general, but not as God regards them."

And so I might read, but will not now take the time, from pages 89-93, 263, 291-293, 300-304, 447, 468, and 519. I hope you all will read these passages when you get home. In these references you will find many things mentioned that violate the conscience, from wrong business principles on through the whole realm of wrong-doing.

In conclusion, let me read an extract from page 468. Here is a person so steeped in sin that he uses, or tries to use, the word of God as a cloak for his devilry. It says: "*The consciences of those who do this have become seared and terribly hardened.* They have resisted the influences of the Spirit of God until they can use sacred truth as a cloak to hide the deformity of their corrupted souls. This man has been terribly deluded by Satan. . . . He has considered himself in health while there was no soundness in him."

This case must be about parallel with 1 Timothy 4. I tell you, my brother, my sister, it is unsafe to live an hour with a violated conscience. It will ruin us as surely as we permit this state of things to exist. It is like the man with the alarm clock. At first, he is aroused, and *instantly* obeys. But the morning comes when he says, "I am tired; I'll just roll over, and rub my eyes a little before getting up." The next morning he takes a little nap after the alarm "goes off." Thus it is, by a series of delays and failures to heed, that at last he *can not be aroused* by the alarm. I have known persons who would hang the alarm clock over the headboard of the bed, and thus bring it as near to the ear as possible, but its alarm would not affect them *at all*. Why was this?—They had failed to heed it until they had become deaf to it—*seared*, as it were.

The Lord help us to obey the first alarm of conscience, ere we become seared, and therefore deaf to it. As an everlasting warning to us to keep the conscience clean, are the shipwrecked lives of Hymenæus and Alexander, and others like them, who have been "*delivered unto Satan.*"

WHAT DO YOU DO?

Clinton Locke, in the Living Church.

WHAT do you go about doing? "*He,*" says the Bible, "went about doing good." What an epitaph those words would make for a man! I remember reading over a pompous epitaph in Westminster Abbey. The poor crumbling dust that lay beneath had been duke of this, marquis of that, earl of the other. He had been so many times lord-lieutenant of his county; he had been sent ambassador to this court and that court. He had been His Majesty's this, that, and the other; he was brave, he was pious, he was generous; he was, in fact, the model of all the virtues, and it took a big slab of marble to tell all he had been.

Now contrast with all that the simple words of Scripture about Christ, "He went about doing good." Do you think you could have anything better than that put on your tombstone? Not put there to be as "*lying as an epitaph,*" but put there because it was true, and no one in the world dare say, "*Chisel it off, it is false.*"

We could not put that epitaph over all. We sometimes come home from a funeral, and we say of the dead, "He went about making money, and a lot of it he made. He made it,

and he kept it, and he left it to his family. He did not waste any of it on hospitals and asylums, and such 'foolery.' He always said, 'The county may take care of the poor and sick. Let them behave themselves and work; I did it.' He went about highly respectable, and never broke any of the commandments except the two unimportant ones, 'Love God,' and 'Love your neighbor.'"

Then we sometimes have to say of a woman who is gone, "She went about showing clothes, and she did her duty in that respect. She showed the most expensive ones she could find, and she varied them as often as she could. She worked hard at it, and gave her time and her life to it." It would be very appropriate to put up over such a woman one of those dressmaker's lay figures.

Or we have to say of another, "She went about making mischief. She repeated in one house what she heard in another. She exaggerated every little expression. She amplified every little detail. Anything ugly about any one else was a sweet morsel to roll under her tongue. She went about sowing the seeds of discord and scandal and detraction."

Then we say of another, "She went about doing—nothing." The late Bishop of Manchester, being about to preach a sermon to young women, wrote a note to a fashionable girl, asking her to be kind enough to write him exactly how she ordinarily spent the day. This was her answer: "My dear Lord-Bishop: We breakfast at ten. I always try to be up and ready for that. Then I arrange the flowers in the vases, and feed the birds, and write some notes for my mother or myself. Then it is time to get ready for lunch. After lunch I drive or make visits, and get home for afternoon tea. Then it is time to dress for a dinner, and I come home at one in the morning so tired that I can scarcely hold up my head." Is not that a record? Is not that a splendid thing to have your recording angel each day jotting down as the outcome of your life? Imagine such persons coming to the judgment seat, and conscience bringing this all up,—this emptiness, this nothingness, this laborious idleness, this busy vacancy, this trifling with such an awful thing as life, given only one second at a time!

Contrast with all these the words, "He went about doing good." To be able to say that of a man or woman is sweet, not only to the priest who consigns them to the grave, and to the family who feel the consolation of that thought, but even to the chance acquaintance who sees the funeral train passing. He went about the place where he lived, just like sunshine starting into some cold, wretched room, making the coldness seem less cold, and the wretchedness a little more bearable. His heart beat responsive to a tale of woe. He loved to offer the helping hand, to speak the cheering word, to show himself a brother.

Remember, too, you can take an epitaph like that with you when you die, and you know well that there is nothing else you can take that is worth taking. You can not take a single dollar. You can not even take your expensive coffin and your will. It will do no good for your guardian angel to say, "This person was very rich, and went in the best society, and was highly respected." Such talk would sound in that clear air like hollow laughter; but every gate will fly open at the cry, "He went about doing good."

"THE command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we could obey the requirement,—be as perfect in our sphere as He is in his."

"EVEN as the cup which skillful hand Hath filled till but one small drop more Would cause its overflow, yet safe A rose leaf on its surface bore; Thus in our souls the fount of bliss, Made perfect in Christ's presence, by His grace this added blessing bears,— Friendship throughout eternity."

ALPHABETICAL SCRIPTURES.

L. D. HOUSE.
(Hokah, Minn.)

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Ps. 37:4.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1:17.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

"I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

"Judge not, that ye be not judged." Matt. 7:1.

"Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34:13.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

"Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." Col. 4:1.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

"O taste and see that the Lord is good: blessed is the man that trusteth in him." Ps. 34:8.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1.

"Quench not the Spirit." 1 Thess. 5:10.

"Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4.

"Seek the Lord, and his strength: seek his face evermore." Ps. 105:4.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22.

"Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly." Prov. 16:22.

"Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

"Ye are bought with a price; be not ye the servants of men." 1 Cor. 7:23.

"Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1:27.



"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.

MANY good persons have settled themselves down to be resigned in a life of family disagreements because of Christ's statement that he had come to bring a sword; apparently supposing that contention in the home, if not directly of divine appointment, is at least inevitable, and in a sense desirable, since it must be a token that somebody in that house appreciates the truth to such an extent as to be ready to contend for it.

Christ came to bring the sword of the Spirit, which is the word of God. This sword has its mission, which is to separate every part and parcel, even to the joint and marrow, of every human being, and to make every individual know himself, and to so cut him off from every other individual that in the home and in the church each shall stand entirely alone, according to individual convictions as to what is true and right, upon every question that shall arise between man and man.

This is to be the case between husband, wife, and child, as well as between every citizen in the nation,—each standing alone with God in personal responsibility, in personal application of every revealed principle, in personal acceptance or rejection of the terms of salvation.

But this kind of separation is the shortest route to the most perfect union between honest persons; for each person, standing distinct and separate without human intermeddling, on the same living Word, by that Word cut off from all human entanglements, each seeing and loving the same truth, will think the same things, and will agree as to how every thought shall be wrought out into deeds. Each for himself sharing with all in love for the same things, having the same mind toward truth and error, they must all come into the unity of the Spirit in the bond of peace.

It is the office of the Word—the law of God—to divide the human unit into its separate factors, that each part may be known for just what it is; and it is the work of the Spirit to unite them, placing each individual in proper relation to every other in the same body, for "there is one body, and one Spirit, even as ye are called in one hope of your calling." All can not occupy the same standpoint toward any one thing, but each, knowing the mind and voice of the same Word and Spirit, will rejoice in all the knowledge that may be sent along the line by any watchman on the wall.

That which is meant by the unity of the Spirit is brought to light in the story of the creation of man. God made man male and female. He was of a dual nature from the start. His name was MAN, but he was only half of the human unit, and it was not good for him to be left alone; for alone he would never be anything but half of a whole.

S. M. I. H.

"God is the 'Rock of our salvation,' a present help in every time of need."

DEAR SISTERS: I need not attempt to express the sorrow that fills my heart at this time; for I know you all share with me in it, and realize the loss that has come to us in the death of our dear Mrs. Henry.

It did not seem possible that she would die, even when the news came that she was ill. She seemed well and courageous when we returned from our long tour, and said that she felt able to start on another such a trip if the Lord so directed.

She worked hard all through the summer. I often told her that she was doing too much, and tried to have her be more considerate of herself; but she had a message for the people, and she saw their great need, and felt that she must deliver her message. Every word of it was needed, and expressions of gratitude, of appreciation, of confessions of misunderstanding and misjudging her and her work before hearing her, would always roll in after her lectures. The difficulty was that there were so many places to visit on this long trip, and such a short time to spend at each, that she felt obliged to talk nearly twice as long as the ordinary public speaker, and often she would conduct from two to three services a day in order to bring out the truth she presented in a well-rounded way. She, however, was very particular to keep herself in harmony with nature's laws, and it was a marvel how she endured the fatigue of long and interrupted journeys, and how strong and energetic she always was in her work.

Not only did she do this public work, but between services she was constantly receiving calls from those whose hearts were heavy with perplexity and sorrow, or who had some question to ask in a private way.

Soon after our arrival at Battle Creek the first of December, she was taken with a severe cold, and gave up for a few days' rest and treatment. One of the brethren wrote, cautioning her to be careful of her health and strength in view of the great work she had upon her hands this year especially; and in reply she said, "I was not indisposed for many hours. I was at the sanitarium for treatment from Thursday until Sunday, and have been at work ever since. I am as good as new again. I am quite sure that my trouble was principally caused by the irritation in the air-passages from the alkali dust, which the doctor thought caused a violent catarrh and bronchial difficulty; and this, with a slight cold and some weariness, made rest a little necessary. I realize, as you say, that there is a heavy train to be moved, and I am not going to break down. I shall be at my post, and ready for anything that is required in an emergency."

From this time she was busy, dictating letters and preparing matter for a leaflet for W. C. T. U. women, so as to have this work all ready to be carried on while she attended the general meeting at Graysville, Tenn. With happy expectations she looked forward to listening to the instruction from Elders Irwin and Haskell at this meeting. She had herself been giving instruction so constantly and so long that she felt hungry to listen to others. From the time she returned to Battle Creek, she seemed to have a special longing to receive Bible instruction. On hearing the opening song of a service, she would drop her work, which she felt was important, and which she was making a special effort to complete, and attend the meeting. She would come back seemingly refreshed, and speak of what a good meeting she had attended. A short time before she left for Graysville, she asked me if I had been reading the daily papers in regard to the attitude of the nations, and said that she never realized as she did then how near the end is.

She thought best for me to remain in the office, instead of going to Graysville with her, and attend to the work that had to be looked after here. She left on the 3d of January. I received a brief note from her soon after her arrival, in which there was no mention of her feeling poorly; but on Thursday, the 11th, she dictated a letter to her daughter, from which I quote the following:—

"I am obliged to write you by the hand of Brother Irwin's stenographer, as I am very ill indeed—really fallen into the hands of the enemy. The letter will be disjointed; for I have very little rest. It is an attack of *la grippe*, with pneumonia complications, suffering with almost complete hypertrophy of the left lung. . . . I had my first attack of *la grippe* on Friday last. I remained in bed on the Sabbath, getting up, however, in the evening to go and speak to the college students; and went on from that all day Monday at the meetings, and, although suffering most intensely, I arose Tuesday morning and went to the early morning meeting. I felt that I could not afford to lose it, and yet I see now that I did wrong to go. I came near fainting in the meeting, although no one knew it. I put my head down, and I got over it as well as I could, and walked home, and went to bed, and have been in bed ever since. It is by the mercy of the Lord, in answer to the prayers of my brethren, that I am here this morning to write this letter. I must get out of this climate as quickly as possible, and be put away for care at the sanitarium until I am perfectly well." Upon receipt of this letter, Dr. Rossiter, Mrs. Henry's son-in-law, went immediately to Graysville; but when he arrived there, he found her too ill to be moved. She became unconscious a few hours afterward, and remained so until her death.

The brethren prayed for and anointed her at her request, but the Lord did not seem to give her the assurance of restoration. From a human standpoint, it would seem to be a great calamity that she should be taken away at this time; but we can but believe that our Heavenly Father's hand is in it, and that he will work out his own purpose.

In my association with Sister Henry the last few years I have learned to love her as a daughter, and none know more of her faithful, untiring, and loving work during that time than I. She was always appreciative and considerate, and adapted herself perfectly to the experiences and life of a young person, and at the same time breathed out the inspiration of her motherly counsel and rich experience.

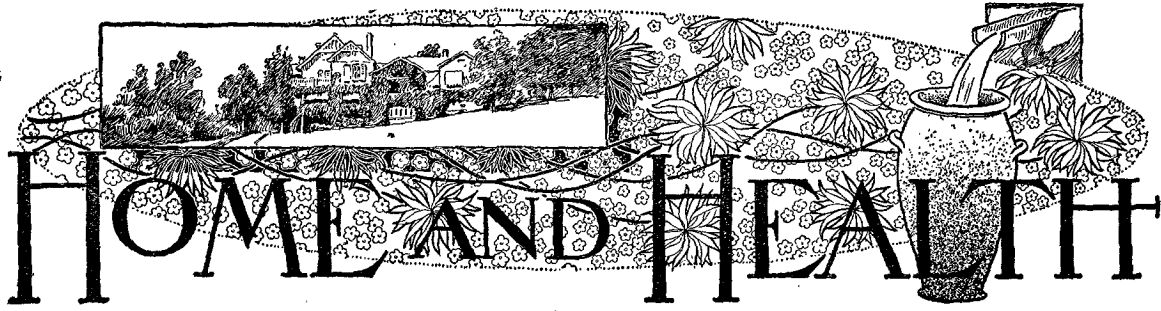
Her whole heart was wrapped up in the woman's work. She loved you, sisters, and nothing that you ever wrote her failed to receive her sympathetic appreciation or seemed unworthy of notice. Many a time, as she opened her mail and read the letters, has she broken down in tears because of the sympathy that she felt for those who wrote, and her longing to help them; but the Lord sustained her, and gave her messages of comfort and love, as you all know.

She was taken from us suddenly, right in the midst of this work, and is now at rest, quietly sleeping until her Saviour comes. She will surely find a welcome entrance into her heavenly home, and receive a crown brilliant with jewels. When she arises in the first resurrection, I am sure that one of her first inquiries will be for the sisters in the truth, which was so precious to her, and for the success of the work that she left unfinished. Shall we drop the work because she has left us, or shall we faithfully live out the instruction she has given, and make sure of a home with her in the kingdom of heaven, bringing with us a record of work faithfully done? Let earnest prayer be offered for the work at this time, that the Lord will raise up some one to step into the place that has been made vacant, and lead on in the work.

Yours in sympathetic bonds,
 GRACE G. DURLAND.

NOTICE.

IN response to the request for help in behalf of a young man and his sister, who are in unfortunate circumstances, which appeared in this department of the REVIEW AND HERALD of January 9, the following is received from a brother who seems to be somewhat acquainted with the brother referred to: "This brother is a shut-in. I have had some delightful correspondence with him, and was led to send him a little of the Lord's money. I have received a few books from him. I would be glad to be one of twenty to give twenty-five cents a week for the support of this shut-in for a year." We gladly publish this brother's kind proposition, and hope that the other nineteen will be found who are willing to bring about its realization; for, under the circumstances, this is certainly the best way to help these persons. All those who are willing to assist in this way should send name and contribution to the office of the Woman's Gospel Work, 271 West Main St., Battle Creek, Mich., and the money will be properly applied.



STRENGTH FOR THE DAY.

STRENGTH for the day! At early dawn I stand,
Helpless and weak, and with unrested eyes,
Watching for day. Before its portals lies
A low, black cloud—a heavy iron band.
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies,
Gladdening my upward gaze with sweet surprise.

I own the sign; I know that he whose hand
Hath fringed these somber clouds with ruby ray,
And changed that iron bar to molten gold,
Will to my wandering steps be guide and stay,
Breathe o'er my wavering heart his rest for aye,
And give my waiting, folding palms to hold
His blessed morning boon—strength for the day!
—Rachel G. Alston.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

WOMEN should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as do men. The length of the fashionable dress is objectionable for several reasons:—

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalks and streets.

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly.

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh and of scrofulous swellings, and endangers health and life.

4. The unnecessary length is an additional weight upon the hips and bowels.

5. It hinders the walking, and is also often in other people's way.

There is still another style of dress that will be adopted by a class of so-called dress reformers. They will imitate the opposite sex as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, but they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.

In this style of dress God's order has been reversed, and his special direction disregarded. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5. This style of dress God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress reformers upon this subject cripple their influence.

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. The apostle Paul would utter a rebuke, were he alive, should he behold females professing godliness with this style of dress. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array.

God's loyal people are the light of the world and the salt of the earth; and they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short, dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder.

The female form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those women who are obliged to perform more or less outdoor labor. With this style of dress, one light skirt, or at most two, is all that is necessary, and that should be buttoned to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause that produced them, and continue to violate the laws of their being by girding the waist and wearing heavy skirts, until they are made life-long invalids.

Many will immediately exclaim, "Why, such a style of dress will be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, women should clothe their limbs as thoroughly as do men. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled nor hindered in its natural passage through the system.

HYGIENIC DECALOGUE.

A PARISIAN publisher offered a prize for the ten best rules for acquiring and maintaining good mental and bodily health. There were over five hundred competitors. Dr. Decomet won the prize for the following, as translated in the *Lancet*:—

1. General Hygiene: Rise early, go to bed early; and in the meantime keep yourself occupied.

2. Respiratory Hygiene: Water and bread sustain life, but pure air and sunlight are indispensable for health.

3. Gastrointestinal Hygiene: Frugality and sobriety are the best elixir for a long life.

4. Epidermal Hygiene: Cleanliness preserves from rust; the best-kept machines last the longest.

5. Sleep Hygiene: A sufficiency of rest repairs and strengthens; too much rest weakens and makes soft.

6. Clothes Hygiene: He is well clothed who keeps his body sufficiently warm, safeguarding it from all abrupt changes of temperature, while at the same time maintaining perfect freedom of motion.

7. House Hygiene: A house that is clean and cheerful makes a happy home.

8. Moral Hygiene: The mind reposes and resumes its edge by means of relaxation and amusement, but excess opens the door to the passions, and these attract the vices.

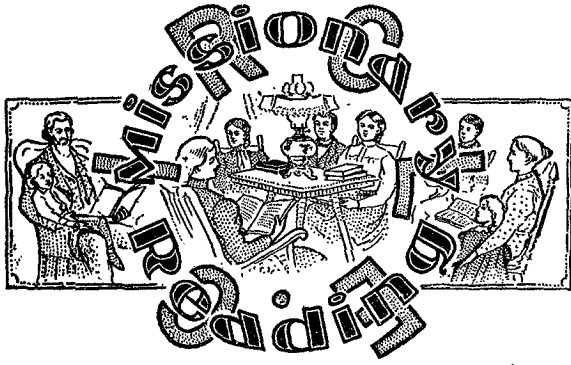
9. Intellectual Hygiene: Gaiety conduces to love of life, and love of life is half of health. On the other hand, sadness and gloom help on old age.

10. Professional Hygiene: Is it your brain that feeds you? Don't allow your arms and legs to become ankylosed. Dig for a livelihood, but don't omit to burnish your intellect and elevate your thoughts.

An item in the *New York Tribune* of Dec. 31, 1899, says: "There are chocolate fiends, just as there are opium fiends, tobacco slaves, and liquor slaves. In contradistinction to the exhilaration of alcoholic drinks, chocolate seems to be a soother. Persons who are nervous and irritable find it a food that in a way calms and soothes and satisfies them. The consumption of chocolate is increasing enormously in the United States." Anything, the use of which can by any possibility make a person any sort of fiend, is not fit to be used at all. Two years ago, in the *REVIEW AND HERALD* we showed that chocolate is of this family of injurious things. Having such characteristics, it is only to be expected that its consumption will increase enormously, if it is used at all. This increase of its consumption is according to the same law of appetite and habit that causes increase in the consumption of strong drink or opium or any other poison, by the use of it.

THE growing use of whisky "cocktails" among the society women of New York City is creating a sensation. Even the head waiter at the Waldorf hotel said that the Four Hundred "imbibe more freely of the decoction than is right and proper." Commenting upon the situation, one of the leaders of "the Four Hundred" says: "I fully realize that women are every day seizing upon new liberties. They have laid hold of the cocktail, but they must let go. The American cocktail is strictly unfeminine, and was never meant for a woman's palate. It is essentially a man's drink." To these words the *Union Signal* wisely adds: "And why 'essentially'?" Will some authority on diet tell us what foods and drinks essentially belong to man's stomach, and what to woman's?"

LAST year's consumption of whisky was the highest ever reached in the United Kingdom of Great Britain, it being more than a gallon for each man, woman, and child. Compared with 1878, there has been an increase in deaths from chronic alcoholism, of 82½ per cent among men, and 145½ per cent among women.



A REPORT AND SUGGESTIONS.

F. E. BELDEN.

THE Battle Creek church is divided into twelve districts, holding, with few exceptions, separate weekly prayer-meetings on Wednesday evening, and missionary meetings on Monday evening. Several of the districts follow the plan of conducting the study of the message in connection with the prayer-meeting, and the study of the field in connection with the missionary meeting. Other districts are putting both into one evening—the missionary evening—with good success, one person conducting the Bible study, and another following with the lesson on the field.

Our district adopted the plan of having both studies on Monday evening. From 6:30 to 7:15 the papers are wrapped and addressed; between 7:15 and 7:30 we attend to any general business needing attention; from 7:30 to 8 the leader of the Bible study conducts what ought to be a boiled-down, plain, earnest review of the subject that, during the previous week, has been studied carefully in the home of every family and by each person; from 8 to 8:30 another person conducts the field study, a review of what has been, or ought to have been, studied in the home. Of course more time than this is necessary if little or no studying has been done at home.

The missionary leader's work is of greatest value in selecting suitable persons, or in suggesting their selection by the society, to lead out in these studies, and in assisting the ones who conduct the studies, so that argument and out-of-the-way talk shall not encumber the meeting, and thus cause some to lose interest in the study of the vital truths that are in each lesson. Let us be wise and select as leaders those who will prayerfully prepare themselves to bring out the truths that the Lord has for us in the books of Daniel and the Revelation. How can one attempt this without the Spirit's aid? And if the leader has it, there will be life in his words, and life in the manner in which he draws out the truth from those present. The time has come for life, divine life in divine work,—if ever it were possible to do without it.

Lesson leaders, missionary leaders, elders, and members in general should think and plan and work to make these weekly summaries of study concise, forcible, and interesting to all, the youth especially.

Our average district attendance is reported as being doubled or two thirds more than before the studies began. We expect to have, about once a month, a general Sabbath sermon review of the lessons considered in the districts during the preceding four weeks, with opportunity for questions and a general comparison and evening-up of ideas.

Let us so earnestly engage in this important preparation for work that before long many shall be heard saying, "Here am I; send me." Above all things let us avoid debating opinions. The enemy's first plan is to keep us from studying God's word, his next is to stir up contention over its study.

STUDY THE READING CIRCLE LESSONS.

A. J. BREED.

THE benefits to be derived from the study of the lessons are many. One of the most important is that it will give a knowledge of the fundamental principles of the Third Angel's Message, which is to go to every nation, kindred, tongue, and people. In order to be prepared to carry the truth to others, it is necessary to have a knowledge of it ourselves. The Reading Circle offers an opportunity of studying the different points of our faith in a connected way, and those who avail themselves of this will be better prepared to do missionary work among their neighbors and those with whom they associate from day to day.

There are many reasons why these lessons should be studied, as is shown by the following quotations: "The members of the church will individually be tested." "Many will be called to speak before councils and courts of justice, perhaps separately and alone." It will be a trying place, and one not to be desired; but if the truth has been carefully studied, the words of the Saviour will be very encouraging at such a time: "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. . . . This day is just before us." "The members of the church will individually be tested and proved. . . . They will be placed in circumstances where they will be forced to bear witness for the truth." "The Lord in his providence brought his servants, Daniel, Nehemiah, Ezra, face to face with kings and rulers, that these idolaters might have an opportunity to receive the light." "Thus the work which God had given his people to do in prosperity in their own borders, but which had been neglected through their unfaithfulness, was done by them in captivity, under great trial and embarrassment."

Those who make a careful study of these lessons will not only be getting ready for the trying ordeal before them, but will be better prepared to do missionary work by canvassing for our periodicals and scattering reading-matter among the people. An extra effort at this time may be the means of interesting many other persons.

BEREAN LIBRARY STUDY.

(February 11-17.)

THE study this week is but a continuation of the previous lesson, and the entire prophecy should be carefully reviewed. The question of the sanctuary is here introduced. When we consider that the origin of every Bible doctrine is revealed in the sanctuary and its service, it would seem that no other exhortation to careful study would be needed. The importance of this subject has been most fittingly illustrated by a drawing that represents the sanctuary as the center-piece of truth, the rays of light proceeding from it radiating in every direction, each ray developing into a completed subject of present truth. Would you understand the work of Christ in this dispensation? study the type—the sanctuary service.

Lesson 11.

(Dan. 8: 14-27; "Thoughts on Daniel," pages 160-182.)

1. Why is not the period of days spoken of in Dan. 8: 14 next considered?

2. What reasons may be given to show that the sanctuary is not this earth?

3. Study the following texts, and determine for yourself whether or not they teach that the land of Canaan is the sanctuary: Ex. 15: 17; Ps. 78: 53, 54, 68, 69; Isa. 63: 18.

4. Is the church the sanctuary? Ps. 114: 1, 2.

5. What would Daniel understand by the term "sanctuary"?

6. What was the earthly sanctuary? Describe it briefly as first constructed, and also in its more permanent form.

7. Give proof of the existence of a pattern for the first sanctuary; and also show that that pattern is the heavenly sanctuary.

8. To which sanctuary must Dan. 8: 14 refer?

9. Describe the process by which the earthly sanctuary became defiled, and the ceremony that cleansed it.

10. Describe a similar work carried on in the heavenly sanctuary.

11. Note one important distinction between the two ministrations, with reference to the completed round of service.

12. What, then, is the nature of the work that is to be done in the heavenly sanctuary when the twenty-three hundred days are ended?

13. What was the further experience of Daniel in connection with the vision?

14. Give Gabriel's interpretation of the vision, noting especially the description of the power symbolized by the little horn.

Review Topics.

1. Give a brief summary of Dan. 8: 1-27.

2. Define the word "sanctuary" according to its use in the Bible. Show that the term can not properly be applied to the earth, to the land of Canaan, or to the church.

3. Describe briefly the earthly sanctuary, the service by which sin was transferred to it, and the ceremony by which it was cleansed.

4. Give Bible proof of the existence of a sanctuary in heaven, and of the priestly service of Christ. How is the heavenly sanctuary to be cleansed?

5. Review the additional facts brought out in this chapter concerning the development of the Roman power.

6. Sketch briefly the history of the earthly sanctuary from the erection of the tabernacle in the wilderness to the final destruction of the temple at Jerusalem.

See notes on these studies in the *Youth's Instructor* of February 8.

FEBRUARY, STUDY OF THE FIELD: PART II.

"Geography of China," Concluded.

(Text-book, February Magazine.)

1. Mention a number of ways in which the bamboo is used.

2. What is the chief occupation of the people of China?

3. Tell what you can of the fishing industry.

4. Describe the climate of this vast empire.

5. What is the population?

6. How does the population compare with that of the countries of Europe? with the population of the Western hemisphere, Africa, and Oceania combined?

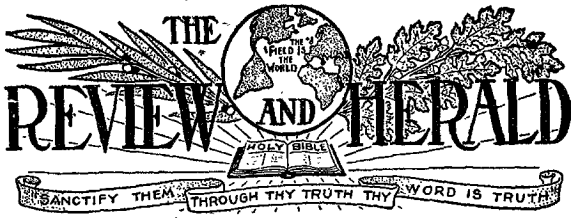
7. What picture is given representing the vastness of the population?

8. What proportion of the inhabitants of the world is found in this country?

9. How many have been reached by the gospel?

10. How rapidly are these people dying?

11. What reasons can you give showing that the Third Angel's Message should be carried into this field?



BATTLE CREEK, MICH., FEBRUARY 6, 1900.

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THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

[This is the reprint of the first article on The Third Angel's Message, to supply new subscribers.]

The expression "the Third Angel's Message" has reference to the message borne by the third in a series of three angels, each one bearing a message, in the fourteenth chapter of Revelation. The messages of these three angels blend and culminate in the third, which does not cease to sound until the harvest of the earth is ripe, and made ready for the coming of the Lord to reap it.

The Third Angel's Message itself, as it is announced in the words of the third angel, separated from the other two, is as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is the Third Angel's Message as it would stand separated from the other two. But, in fact, it can not be regarded as separate and can not be made to stand apart as if it alone were a single, separate message to the world; for the very first words concerning it are: "The third angel followed them." Thus, by the very first words of the message itself we are referred not only to the one, but to the two, which preceded it. And the Greek word translated "followed" signifies not following *apart*, nor only following, but "following *with*," as soldiers follow their captain, or servants their master; therefore, "to follow one *in* a thing; to let one's self be led." When spoken of *things*, it signifies to follow as a result; to follow "as a consequence of something which had gone before." Thus, as to *persons*, the third angel follows *with* the two which have preceded; and *his message*, as a *thing*, follows as a *result*, or *consequence*, of the two which have gone before.

Of the second one also it is written: "And there followed another angel." As with the third angel following him, so it is with the *second angel* following the *first*. And of the first one it is written: "And I saw another angel fly," etc. This is the *first* in this series of *three*. There follows *with him* another; and the third angel follows *with them*. There is a succession in the *order of their rise*; but, when the three have in succession *risen*, then they go on together as one. The first one sounds forth his message; the second one follows and joins with the first; the third follows them, and joins with them; so that, when the three are joined, and go on together in their united power, they form a mighty, *threefold*, loud-voiced message. It takes all to make the Third Angel's Message complete; and the Third Angel's Message can not be truly given without the giving of all.

What, then, is the threefold message in its respective parts?—Here is the first: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell

on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here is the second: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

And here is the third: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

A glance at the wording of each of these messages will discover that thought in the Greek word "followed," which signifies "following as a consequence." The *first* bears the everlasting gospel, to preach to every creature, calling upon all to fear God and give glory to him, and to worship him, because the hour of his judgment is come. The rejection of this message produces a condition of things which is described as the consequence of such rejection, in the words of the second angel, which followed. And because of the rejection of the first message, and because of the consequences of that rejection, as announced in the second, a condition of things is produced, as a *further consequence*, which requires that the third angel shall follow them, proclaiming with a loud voice his dreadful warning against the terrible evils that have been produced as the double consequence of the rejection of the first message.

And that the voice and work of the third angel blend with that of the first, is plain from his closing words: "Here are they that keep the commandments of God, and the faith of Jesus;" because this is ever the object of the preaching of the everlasting gospel. It is the substance of fearing God and giving glory to him, and of worshiping "him that made heaven, and earth, and the sea, and the fountains of waters." The keeping of the commandments of God and the faith of Jesus is the only thing that will enable any soul to stand in the hour of his judgment, which the first angel declares "is come."

Immediately following the closing words of the third angel is "heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth"—from this time forward; and immediately following this, are the words, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

And Jesus himself said, "The harvest is the end of the world."

Again: the third angel particularly warns all people against the worship of the beast and his image, whatever these may be; and, from Rev. 19:11-21, we find that the beast and his image are "alive" when the Lord comes in the clouds of heaven, and are "both" destroyed with the brightness of his coming.

These facts show that the Third Angel's Message is a mighty, threefold, loud-voiced message, which goes forth to every nation and kindred and tongue and people, just before the coming of the Lord, and which ripens the harvest of the earth, and makes ready a people prepared for the Lord. And so it is the last, the closing, message of God to the world.

Such, in word, in form, in arrangement, is the Third Angel's Message.

THE THIRD ANGEL'S MESSAGE.

What Is It as to Babylon?

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

As we have before remarked, this word "followed" signifies not to follow alone one who has gone on before, but to arise and accompany one who is already on his way, and thus really, "to follow with," or "to go with." A good illustration of the thought is found in 1 Corinthians 10, where, speaking concerning Israel in the wilderness, it says: "They drank of that spiritual Rock that followed them ["went with them," margin]: and that Rock was Christ."

Thus the angel of the everlasting gospel goes forth proclaiming that gospel to every nation, and kindred, and tongue, and people. Afterward the angel with the announcement concerning Babylon joins the first angel, and goes with him.

The word "Babylon," with the idea conveyed by it, is from "Babel." And the word "Babel" comes to us from the tower described in Genesis 11. And from the confusion of tongues created there, on account of the tower, the word now signifies "confusion."

But this was not the original meaning of the word "Babel." This was the name of the city and the tower when the people began to build it, before their language was confused, and therefore before the word signified "confusion."

It is written that the people said one to another: "Let us build us a city and a tower." And the name which they then gave to the city was "Babel."

At that time the meaning of the word "Babel"—its original meaning—was "Gate of God." Accordingly, they said: "Let us build us a city and a tower, whose top may reach unto heaven."

But, because of their pride and self-exaltation, their whole enterprise was turned so utterly into confusion that the word "Babel" lost its original meaning of "Gate of God," and bore only the meaning of "confusion." And thus, that which originally meant the "Gate of God" became only the symbol of "confusion."

And this original meaning of "Babel"—"Gate of God"—with its new meaning of "confusion," carries a lesson all the way through the whole subject of Babylon. It has its lessons *now*, in the phase of the Third Angel's Message which speaks of Babylon and her fall.

Accordingly, next week we shall notice how that which, in the Christian dispensation, originally was the "gate of God" became "confusion,"—"Babylon the great, the mother."

THE MILLENNIUM.

"AND when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20:7. This, because, the thousand years being finished, "the rest of the dead lived," and this releases him. It was the taking away of all people from the earth, by the resurrection and translation of the righteous, and the slaying of all the wicked, at the beginning of the thousand years, which put a bond upon Satan, in that he is left utterly without resource. There is thus none upon whom he can exercise any of his wiles or faculties in any way whatever. And being confined to this earth in its utterly wasted, desolate, broken-down, dark, and dismal condition, it is a horrible and gloomy prison, indeed.

But when the thousand years are expired, and the rest of the dead all live, in the resurrection of the unjust,—the second resurrection,—then Satan is loosed. Now he has something to do: now he has subjects upon whom he can work: now he can be active once more in all his satanic ingenuity.

Accordingly it is written of him that immediately when he is loosed, he goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:8. And this battle, into which, by his deception, he leads this multitude to engage, is a bat-

tle against the camp of the saints and the beloved city, for "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

They are enabled to do this because, in Zechariah 14, it is declared that when the Lord Jesus comes, at the end of the thousand years, "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, . . . and the Lord my God shall come, and all the saints with thee." Verses 4, 5. Thus the holy city, the heavenly Jerusalem, the camp of the saints, is brought down upon the earth at his coming to the judgment of the wicked. And this is how it is that Satan can gather all the nations of the wicked, who have then been raised from the dead, against this camp of the saints and the beloved city.

And how easy it will be for him to deceive them all in this, however much he has deceived them before! What vast multitudes of the wicked dead of the ages have died in battle! And even when Jesus comes to gather to him his saints at the beginning of the thousand years, the kings of the earth and their armies are gathered together to make war against him that sits "upon the horse," and his army, and, in this warlike mind and spirit, they are slain by the brightness of his coming. And now, when all these awake from the dead, it is to them just as if they had awaked in the midst of the battle and turmoil in which they went down. It is, indeed, in their minds, almost a continuation of the scenes in which they perished in the beginning. And now Satan and his armies are there, with his spirit reigning supreme, to seize their minds in this crisis and in this spirit of war, and to draw them up to battle against the camp of the saints and the beloved city. And so "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

And, thus, and at that time, the Son of man sits upon the throne of his glory, and before him are "gathered all nations," and they are separated one from another, as a shepherd divideth his sheep from the goats: the sheep—the righteous—are at "his right hand," *in the city*, and the goats—the wicked—are at "his left hand," outside of the city. Matt. 25:31-33.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell ["the grave," margin] delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20:11-13.

These are all the wicked dead; for the righteous dead all lived a thousand years before. And mark: these are judged out of the things "written in the books;" not out of the things written in the *book*. These books are the records of their lives. The book of life is there as the witness that they might have had their places in *that* book, and so might have had all the records in "the books" blotted out, and they have lived at the beginning of the thousand years, and be reigning now with Christ. But they would not have their place in "the book of life," and so they must now meet the record in "the books," exactly as that record is, "according to their works."

And now all the books are opened; and every soul of that vast throng, as it stands compassed about "the camp of the saints and the beloved city," sees his life exactly as it was lived. He sees all the blessedness and the joy that he might have had. He sees "the book of life," in which he might have had his name. But, alas! it is too late. They are judged out of those things written in the books, "according to their works."

"There all flesh is at once in the sight of the Lord, And the doom of eternity hangs on his word."

And every soul of them, seeing all this, and, in the light of the judgment of the just Judge,—seeing that it is all just, every knee bows to Christ,

and every tongue confesses to God that Jesus Christ is Lord, to the glory of God the Father. Rom. 14:11; Phil. 2:11. Thus, all they "that go down to the dust shall bow before him;" yet, as each one has chosen his way in spite of all that the Lord could possibly do, now "none can keep alive his own soul." Ps. 22:29. Then to those on his left hand the awful word goes forth, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these go away into everlasting punishment: but the righteous into life eternal." Matt. 25:41, 46.

"It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." "The breath of the Lord, like a stream of brimstone, doth kindle it." "And fire came down from God out of heaven, and devoured them."

"And whosoever was not found written in the book of life was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire." "And death and hell were cast into the lake of fire. This is the second death." And "the last enemy that shall be destroyed is death."

"O mercy! O mercy! look down from above,
Great Creator, on us, thy sad children, in love;
When beneath to their darkness the wicked are driven,
May we find a reward and a mansion in heaven."

STUDIES IN GALATIANS.

Gal. 3:19.

It will be noticed that the word "serveth" is a supplied word. It really adds nothing to the sense. The question stands just as strong and just as plain to read, "Wherefore then the law?" Another translation is, "Why then the law?"

This was the ready argument of "the Pharisees which believed," against all the gospel which was presented by Paul. And this, because the gospel presented justification by faith of Christ, and not by works of law. And wherever this was presented, "the Pharisees which believed," who had no conception of justification in any other way than by works of law, raised this inquiry, "Wherefore then the law?" "What is the use of the law?" In their estimation, this objecting question was a sufficient refutation of all that might ever be said as to justification by faith, without any deeds of any law.

And, indeed, this same argument, in this same superior, self-assertive way, is used for this same purpose by "the Pharisees which believe" to-day. Let the claims of the law of God, precisely as God wrote it, be presented to-day in any part of this whole land, or even in any other land, and immediately professed ministers of the gospel will arise, all bristling with objections, and will oppose every claim of the law of God upon them, because it "never could justify anybody." They will single out, and search out, every expression they can find in the Scriptures, such as, "By the deeds of the law shall no flesh be justified;" and, "Whosoever of you are justified by the law; ye are fallen from grace," etc.; and with strong voice will ring them forth, and then vigorously demand, "What is the use of such a law?" "What is it good for? It can not justify anybody."

The scene here described is perfectly familiar to thousands upon thousands of the readers of the REVIEW AND HERALD, and especially to the preachers of the gospel, in the Third Angel's Message, which calls all people to the keeping of "the commandments of God, and the faith of Jesus."

It is worthy of notice, however, that in the ancient days this objection was never raised by the Gentiles, but only by "the Pharisees which believed;" never by the plain, simple sinner, who knew that his works could not justify him, and who therefore longed for justification indeed; but only by those who professed to know God and to know justification, but who knew only justification by their own works of law. And so it is even now.

Therefore, this inquiry—"Wherefore then the law?"—is present truth, and will be present truth

forever. To a person whose conception of justification is altogether justification by works, such an inquiry, presented in objection, is a sufficient refutation of all the claims of the law of God; and no stronger proof could ever be given by any one that his only conception of justification is altogether by works, than that he should raise against the law of God this objecting inquiry, "Why then the law?" "What is the use of the law?" This because such an objection certifies that, in his estimation, there can be no possible use for law of any kind unless it will justify a man, even the transgressor.

But every one who knows justification in truth, which is justification by faith, knows full well, and can see with perfect plainness, that there may be abundant use for law, altogether apart from any idea of justification by it. And thus there is a place for this question, in sober inquiry,

"Why then the law?" The answer is—

1. "By the law is the knowledge of sin;" "that sin by the commandment might become exceeding sinful," in order that men, knowing the enormity of sin, may be able to appreciate the greatness of the salvation that God has sent in the gift of his Son.

Even so, it is said in another place, "The law entered, that the offense might abound. But where sin abounded, grace did much more abound: that [in order that] as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Thus by the law there being the knowledge of sin, and by the gospel the knowledge of righteousness, the law has a grand use, and a glorious place, in justification by faith.

2. When the sinner, having learned by the law the greatness of his sin, and having found in the Lord Jesus a salvation so great as to save him from all sin, and a righteousness so complete as to reign in him against all the power of sin, he still finds a *second* grand use for the law *in its witnessing*, in his behalf, to the righteousness of God, which he obtained without the law. And so, it is written: "By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the *righteousness of God WITHOUT THE LAW* is manifested, being *witnessed BY THE LAW* and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference."

Such, and so far, is, Wherefore then the law?

NO CONTINUING CITY.

In Heb. 13:14 the apostle says, "For here have we no continuing city, but we seek one to come." This text is the inspired pen-picture of an ever-changing scene. The words are the summing up of the idea the apostle entertained of the position of Christians in this world. As human beings, Christians are members of a vast, powerful, and complex association, which we term human society; but with all its great attributes, it still lacks one; and that is permanence. Nothing continues. The world passes, and is passing, continually away. And such a place as this can not therefore satisfy the seeker after immortality. And this is all right; for, just catching a glimpse of the nature of this world, and the course of action it delights to pursue, he feels that he does not wish a continuing city here; and a little observation and experience show him at once that he can not find it here.

The text implies the consciousness of a lack, because there is nothing here enduring. Man's innermost being longs for something that is firmly established, and abiding. Death, decay, change, and uncertainty are foreign to his nature; they run counter to that longing for immortality which has been planted in his breast; but Christianity relieves the situation by bringing to view the fact that just such a continuing city God has provided for him. It is that city which hath foundations, whose builder and maker is he who inhabiteth eternity, and who has framed it with such skill that it, too, shall be everlasting.

And so the apostle immediately adds, "But we seek one to come." And this one that we seek has this very characteristic which everything here lacks,

that is, permanence. Once reached, that city becomes our permanent home; once admitted into its gates, the weary traveler is no more an emigrant, or a pilgrim. That city henceforth is to be his continual abiding place, his everlasting home.

The city or country of Christians is not here. The true and eternal happiness of Christians is not here. He that seeks happiness in this world, not only will not find it here, but will not find it in the world to come. The same effort put forth by many a man to find happiness and satisfaction here, would secure these blessings for him in the continuing city that is to come.

But efforts, misdirected or misapplied, will be as barren of results in the spiritual world as they are of success in the temporal things of this world. Here our conversation should be "in heaven, from whence also we look for the Saviour, the Lord Jesus Christ;" our country is paradise; our city is the heavenly Jerusalem; our fellow citizens are the angels, the patriarchs and prophets, the apostles and martyrs; our King is Christ. If Christians, our aspiration, therefore, is to lead such a life here in this pilgrimage that we may be able always to long for such a country as we know that to be. To lead men to seek for this city, all that would seem to be necessary would be to let them know that there is such a better country, and that it can be obtained by every one who will seek for it.

Referring to the mutability of this life, a popular writer says: "Here we are born in the midst of change; we are surrounded by changes in every form; we know nothing by experience but change; we are the subject and the sport of change;" and so it will be here, "till that change cometh which shall never change." Under these circumstances is it strange that the human heart clings persistently to its longings for the unchangeable and eternal?

"Here have we no continuing city." We are under the unalterable necessity of change. This is the absolute condition of things here. And this fact may affect us, or impress us, in various ways, according to our relation to the hope that has been set before us. For instance, it may darken, or it may brighten, life; it may depress and discourage us, or it may inspire us with undying hope; we may find in it the highest summons to courage, or the excuse for the most enervating sentimentalism. The psalms teach us a good lesson here. They teach us that when our efforts and purposes seem to be baffled and come to naught, then we are to fall back, not on despair, but on the settled conviction that the lives of men are all in the hands of God.

Search as we will, we find nothing to rest upon, nothing that will endure the real trial, but faith in the eternal kingdom of God. The life of this world has its springs and manifestations in the things of this world. But the Christian's life is meaningless unless it is separated from all this. And the Christian character, if it read not its "title clear to mansions in the skies," has nothing distinctively to commend itself. Men do not grow unworldly, if their hopes are always bounded by earthly horizons. They never grow upward toward God in reaches of spiritual aspirations and enjoyment till they locate their chief good in that place where Christ sitteth on the right hand of God, and lay up their treasure where he bids us secure it, that is, in heaven, beyond the reach of moth and rust.

"But we seek one to come." This expression about a future city, Paul addressed to the Hebrews. The Jews doubtless flattered themselves that they already had a continuing city; that Jerusalem would stand forever. And so it would have continued if they had kept the Sabbath, as the Lord commanded them. This promise he gave them by Jeremiah (Jer. 17:19-27); but within less than half a score of years from the date of this epistle to the Hebrews that city was overthrown. It disappeared absolutely, for a time, and, practically, for all time, from the face of the earth.

But Christians had learned to look for nothing permanent in a world like this; yet we are not left with our legitimate longing for the permanent and enduring unprovided for. This, it is true, rests now only on promises; but these promises can never fail. We have the privilege of looking for-

ward to a city that is to come, a city that hath foundations, whose builder and maker is God.

Once in possession of that city, no foes will ever be able to take it from us. When once the kingdom of God is put into possession of the saints of the Most High, it is not to "be left to other people;" no decay will ever seize it, no floods or flames ever destroy it; and it will never fail us; for it will be the inheritance promised, which is "incorruptible, and undefiled, and that fadeth not away."

Are you seeking such a city as this? If we are seeking such a city, the manner of persons we try to be will show that we are not locating our hopes and seeking our desires in this present evil world. The claim that we are pilgrims and strangers in this world is but so much idle breath, unless we have fixed our affections upon, and are laying up our treasure in, that city for which nearly four thousand years ago the patriarch Abraham looked.

This city that is to come, the apostle says, "we seek." What do we seek? — That which we do not have here, that is, a *continuing* city. The prominent idea is continuance. "Here have we no continuing city, but we seek" a continuing city to come. The word "seek" implies diligence, and aggressive action. How do we seek it? — Not by simply calling ourselves pilgrims and strangers here; but by living and acting as such. Pilgrims and strangers passing through an alien country do not enter largely into the spirit and enterprises of that country. They will discharge whatever obligations they owe to the land in which they are temporarily sojourning. They will obey the laws that do not conflict with their higher duties to God. They will pay tribute to whom tribute is due, and in their whole course of life will labor to promote good order and good morals, so as to be a blessing to every community where their lot may be cast. Meanwhile they will be seeking that better country, by studying its constitution, learning its laws, and identifying themselves, in mind and heart, with its spirit and principles, thus showing that that is the country to which they belong.

This promised city fulfills all conditions. It "hath foundations." It does not rest upon the sand. It is built and made by the Great Architect of the universe itself; and if they of whom God owns himself as their God, must *live forever*, because God is their God, so this city must endure forever, because it is the city of God, his "holy city," "the city of the Great King;" and he in whom is no darkness at all is the light thereof.

This city is now attracting by its charms those who have discernment to behold the glory of things unseen, and is thus sending forth its invitations. "The Spirit and the bride say, Come." And more attractions are in store; for there the marriage feast is soon to be spread; and there the happy guests, they who are called to the marriage supper of the Lamb, will celebrate the joyful occasion. "Blessed are they which are called unto the marriage supper of the Lamb." The angel told John expressly to write that. But more blessed will it be to accept the invitation, and be there.

U. S.

In the account of the woman brought to Jesus by the scribes and Pharisees (John 8:3-11), it is said that Jesus "stooped down, and wrote on the ground." What did he write? has ever been a question. The Spirit of Prophecy told us long ago that he wrote the sins of the accusers of the woman. And now Professor C. R. Gregory, of Leipsic University, Germany, has found three manuscripts of the Gospel of John in which are readings which say that he wrote their sins. The published account is as follows:—

We are told, referring to the scribes and Pharisees who brought the woman to Jesus, that he wrote "the sins of each one of them." The people noticed first what he was writing; and this led the scribes to press forward to read for themselves.

First came Eldad, and read: "Eldad slew his companion Modar in the wilderness." On seeing this he slunk away.

Then Horan read: "Horan devoured the house of Bunan's widow;" and Horan crept away.

Next Mamun read: "Arned's wife must yield to the power and influence of Mamun."

Thus one after another the scribes were convicted and fled. Jesus pardoned the woman, and she alone went away in peace.

Professor Gregory adds: "The picture of this scene was indelibly engraved upon the souls of the spectators;" and though we know not how it came into John's Gospel, it is a true picture of a historical scene.

WHO WILL RESPOND?

Not long ago, while waiting for the train in Huntsville, Ala., I opened my satchel for something to read to pass away the time, and the first thing that my eye rested upon was "An Appeal for Canvassers," made by Sister White last summer. I had read this appeal before, and had been impressed with the importance of our paying heed to it; but upon a rereading of it, my mind was agitated anew with its importance, and I thought, What can I say or do to induce our people to engage more generally and heartily in this work?

For a long time I have felt distressed that so little was being done in this important branch of our work; and in searching for the cause, I have come to the conclusion that it can not be attributed to any one particular thing or class of persons, but that it is the result of a general apathy, or indifference, to this branch of the work upon the part of a large percentage of our people, both ministers and laity.

Our publishing houses were brought into existence with the primary object of putting present truth into readable form, in the shape of books, pamphlets, tracts, and periodicals, that the light contained therein might be disseminated to the world; and while it is the duty of those having charge of these institutions as directors and managers, to labor to carry out this object, they can not do it unaided.

These institutions belong to the denomination, and are an important part of its work; hence the responsibility of having the original design carried out rests, in a measure, upon us all. It is worse, than useless to print this matter in book form, to lie on the shelves and become covered with dust; for it ties up money that might otherwise be used to advance the message. These publications can not be sold to the jobber or the general public in a wholesale way. They must be carried by the individual to the people, and their value and importance set before them, and no one can do this so well as the persons who understand and believe the precious truths they contain.

The knowledge of this truth entails a responsibility that can not be shifted upon another. If we allow these publications to lie in the office, unsold, because of our indifference, the dust accumulating thereon will witness against us in the form of the blood of souls required at our hands. Intensity is taking possession of every earthly element, and the minds of men and women are becoming confused. Such books as "Patriarchs and Prophets," "Daniel and the Revelation," "Great Controversy," and "The Desire of Ages" contain just the truth that will settle the minds of honest inquirers, and anchor them securely to the Eternal Rock.

Our time to labor is becoming shorter as each succeeding day passes, and the rapidly occurring events will gradually, but surely, make this branch of our work more difficult. So now, while the Lord is calling, and we have opportunity, is the time to respond, "Here am I; send me." Scores of godly, consecrated canvassers can work to advantage in this Southern field; for in the canvassing work one can reach all classes without encountering the prejudice that makes other work so difficult and perplexing.

May we not hope that many, instead of engaging in farming or other work as the spring opens up, will enlist in the canvassing work, and thus swell the ranks of those who are sowing seed to be gathered after many days, a harvest of souls — stars in their crown of rejoicing?

As ministers, let us take a new interest in this work and in those engaged in it, by speaking words of cheer and encouragement whenever opportunity offers, and by constantly being on the watch for proper persons, whom we may encourage and assist to engage in it.

GEO. A. IRWIN.

ISRAEL'S FAILURE AND OUR DANGER.

"THERE are eleven-days' journey from Horeb by the way of mount Seir unto Kadesh-barnea." Deut. 1:2. "And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them." Deut. 2:14.

Kadesh-barnea was on the borders of Canaan, and God designed to take his people through at once. For lack of faith, they chose twelve spies to go over and search the land. "And they returned from searching of the land after forty days." Num. 13:25. Ten of the twelve spies brought an evil report, saying, "The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." Verse 29.

The effect that this had upon the people was very disastrous. But "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Verses 30-33.

This caused a great murmuring among the children of Israel. "The whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Num. 14:2-4.

God was displeased with this, and said to Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Verses 11, 12. But Moses prayed for them; and the Lord said, "I have pardoned according to thy word." Verse 20. But to Israel he said, "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Verses 29, 30.

Thirty-eight years they wandered in the wilderness, until this wonderful saying of God was fulfilled. Now why was it that these ten spies and the whole congregation failed to enter the land? Why was it that they could not see that the God who had brought them thus far could carry them through? Had not God spoken concerning the very method that he would adopt to drive out these nations, which afterward was fulfilled? See Joshua 24:11, 12. TWO YEARS BEFORE, the following testimony was given to Israel:—

"I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Ex. 23:27-30.

The fact that a Testimony has been given one or two or more years in the past, does not detract in any way from its strength. God will fulfill every promise he has given to those who believe; and we should keep in memory what God has given all the

way down. There is danger of our forgetting the Testimonies given in the past, even when we have them in our houses. They are not read. "Testimonies for the Church," which contain instruction to help us over every difficulty, are left on the shelves, unread, while we go stumbling and grumbling along the Christian (?) way, just as Israel went stumbling and murmuring through the wilderness, simply because they did not heed testimonies that had been given to them in the past.

The apostle forcibly calls the minds of God's people to this fact, when speaking of the failure of Israel's entering into the land of Canaan because of unbelief. He says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2. The same failure of entering into rest by Israel of old, by refusing to keep in memory the testimony of the Lord that had been given years before, lies in the pathway of God's people at the present day.

S. N. H.

RELIGION IN THE ORIENT.

JAPAN is a land of surprises. Its greatest surprise is soon to be sprung. Long ago Inspiration assured us that it would come. That it is almost upon us, all who will can see.

Through the liberality of sentiment in the Western powers, she has been allowed to enter the comity of civilized nations. The empty praise she is receiving because of this has almost made her dizzy.

Some of her great men trace her progress "step by step to her adoption of Western civilization," and urge her "not to rest content until she has imported not only the material part of Western civilization, but its ideal also, and religion is included in that."

This is backed up by one of her leading lieutenants who has traveled abroad. He says: "Those who are making such loud professions of their superior loyalty and patriotism . . . know nothing of the patriotism of other countries. The men who talk the loudest about their country's greatness and dignity are doing nothing to promote her highest interests. What is of the most vital importance to us as a nation is the training of the rising generation in such a manner that they shall prove a credit to us when compared with foreigners. It can not be said that our soldiers are taught as carefully as are Western troops. The latter have chaplains always near them, and attend divine service periodically. It is my belief that there is more principle among them than among our men."

And this agrees exactly with the sermon of the "hero of Santiago," delivered before a large audience of young men at the Kobe church, January 18. He praised the achievements of the Japanese navy, and called especial attention to the responsibility resting upon the rising generation, and concluded by holding up the personality of Christ as their model.

A Christian chaplain has already been appointed in one of the prisons of Japan. How did the chaplain question work in the United States? Was it not the precedent that has been made the basis of the loud demand for a religious government altogether? See "Two Republics," chap. 27, first edition.

Some legislation of this kind is expected from the coming "diet." The organ of the liberal party asserts that religion will be discussed during the coming session of the diet, and says that it is "highly important" that the members "should post up," "as it often happens that subjects are sprung upon the house, and the members pass bills without realizing what is their real import." The imperialists think they "see an immediate necessity for the enactment of a law for the government of religious bodies in this country."

For some time the press has been urging the various Buddhist sects (1) to invite high Christian scholars from the West to come to this country and lecture to them, and to follow their convictions wherever they may lead them; and (2) to choose some of their brightest students and send them to America to obtain an education, with the liberty of becoming Christians if so disposed. Their reason for this is that "the question of religion in Japan needs to be settled;" and as "most of the great questions are settled in Europe and America, it can not be otherwise with religion." Then they say, "If Buddhism succeeds there, its success in Japan is a foregone conclusion."

Now as this question of religion has been settled in America; and as "Protestants and papists and

worldlings" are urging this nation to accept that decision; and as that Western decision is to be the world's decision, is it not a foregone conclusion how this question of religion, which they say must be settled, will be settled? To the world this conclusion is "groundless and absurd." Nevertheless "the event so long doubted and disbelieved is seen to be approaching." Why should we doubt? Why should we be surprised? 2 Peter 1:19.

Kobe, Japan.

B. O. WADE.

"THE YOUTH ARE OUR HOPE IN MISSIONARY LABOR."

MILLIONS of dollars are annually spent to convert the heathen across the sea. This is all right. I would not that a penny less were expended in this work. But my heart goes out in the deepest and most earnest longings for the children of my Seventh-day Adventist brethren and sisters.

During the last few weeks I have visited the homes of scores of our church-members. Many of these homes and their inmates stand vividly pictured before my mind as I write. So many poor little children, with a forsaken, uncared for, and unloved look upon their sad faces! Their parents are wrapped in the things of the world, or in the theories of the truth; but the brightening presence of Jesus dwells not in their homes, and the love which said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven," is not manifested in their lives. As some of these scenes rise before me, I can scarcely restrain my tears.

But the saddest class of all are the youth. Many of these have not shown the interest they should in spiritual things. This has discouraged, and in some cases soured, the fathers and mothers toward their sons and daughters. Because these youth do not readily respond to religious influences, they are treated as if they were incorrigible heathen.

I can never forget one poor boy whom I met at his father's home several years ago. I was standing in front of the house as he came from the field with his team. Utter despair and hopelessness were written upon every line of his countenance. "He has no interest in the faith," one of his relatives remarked in a passive tone. I could not help but feel that nobody had any interest in him. I looked into his large gray eyes, and longed to draw him to me, and to the Master. But his heart seemed to be closed. Not that he was hardened; if he was to others, he never manifested it to me. He was shrinking; he was timid. Nobody but one sister thought that he would ever amount to anything. He himself had well-nigh come to believe that life was going to be a sad affair and a failure.

I felt that I must get him away from there. I must get him to school. I must place him amid different surroundings. I do not mean that his home was a bad one. It was far from that. But so far as he was concerned, it was a discouraged home. I can not, I do not, blame nor censure anyone. But I long to see this state of affairs changed.

A few years have rolled away since I first met this boy. He is now a devoted Christian, with an aim and purpose in life. I have watched him, and have noticed the change with joy. Instead of that sad, hopeless look, there is a bright gleam in his eye, and the very expression on his face betokens courage instead of despair.

I have known many similar cases. People do not mean it so, yet by many the youth are treated with absolute cruelty. They are not nursed and nourished as the younger members of the family of God. The words of God's servant are not taken into account: "The youth are our hope in missionary labor."

What can I say that will arouse hearts to breathe a prayer to God for sanctified wisdom that they may know how to labor aright for the young? Here is a sentence, published a few years ago, in a little book, "Testimonies on Education:" "To a great extent, children who are to receive an education in our schools will make far more advancement if separated from the family circle, where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children."

How sad this is; yet it is only too true. There are scores of youth in our churches who might become valuable workers if only some one would invest something in them to get them into one of our schools. A few years ago our schools were adopting worldly methods; but God said that they were prisoners of hope, and that they would come back again. Now, thank God, they have come back; and God is leading, God is guiding within their walls. The teachers stand ready, imbued with the Spirit of God, to meet and greet the youth.

A larger proportion of the young men and women who attend our colleges than ever before are going forth as workers. Who will interest themselves in these youth?
P. T. MAGAN.

WHAT WE ARE, AND WHAT WE MUST BE.

It must be clear to every careful observer that the church and its individual members are passing through a crisis that will soon settle the destiny of all concerned.

"I saw some who were not standing stiffly for present truth. Their knees were trembling and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling. Satan was trying his every art to hold them where they were until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God in the seven last plagues."

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against him. . . . Some I saw did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves, by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard, and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. . . . The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."

The foregoing words were given to us a number of years ago as a warning. Can we realize now that we are actually passing through the experiences here described? The cause of these conditions is summed up in the following statement: "I saw that the testimony of the True Witness has not been half heeded." The True Witness has told us, "There is a stupor, a paralysis upon the people of God, which keeps us from understanding what is needed for this time. God's people are on trial before the heavenly universe."

The Lord is now sending Testimonies to the churches, which, if heeded, will bring about conditions thus described: "I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. . . . My attention was then turned to the company I had seen who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. . . . The number of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to persevere, plead, and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. . . .

"I heard those clothed with the armor speak forth the truth with great power; it had effect. Many had been bound, some wives by their husbands, some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and truth alone was exalted to them. They had been hungering and thirsting for truth;

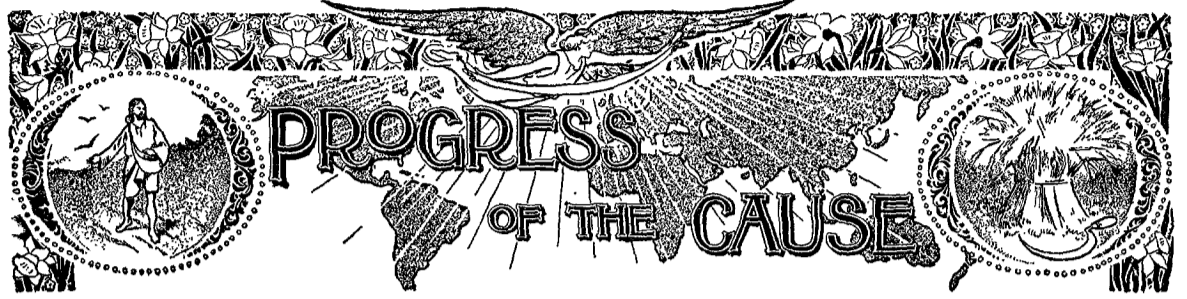
it was dearer and more precious than life. I asked what made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'

"The church of Christ has been organized on earth for missionary purposes." "The Holy Spirit's power will move upon the hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators. A working church on earth is connected with the

working church above." "A working church in travail for souls will be a praying church, a believing church, and a receiving church."

"Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making moves which will necessarily bring commandment-keeping people into prominence. God is now restraining the forces of evil that the last warning may be given to the world. *Now is the time to work.*"

E. A. SUTHERLAND.



PERU.

LIMA.—The effort at Huara, in the saltpeter district of Tarapaca, was closed the 23d of October. Four persons were baptized in a large iron tank filled with salt water, there being no streams of fresh water near. This company numbers nine now, and all seem to be of good courage. Since leaving Iquique, word has come that there are several more who desire baptism at that place. At the close of the meetings there, I gave the brethren this text: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. I am glad to learn that they have been working in harmony with the text. The 25th I embarked at Pisagua for Callao, Peru.

I am now in Lima, where the beast seems a more lively quantity than in the capital city of Chile. I found Brother Escobar firm in the faith, and quietly working as a self-supporting missionary, with some prospects of an increased following. However, the national church power has recently received encouragement by the election of President Romana, and the priests are improving the occasion to crowd out the Protestants. October 21 the mayor of Lima called the attention of his officials to a law of the city, passed in 1896, requiring the closing of all factories, stores, or other establishments of business on religious feast days, and also prohibiting all personal work on Sundays, except such work as may be authorized by the municipality by special license.

For some time the country has been in a revolution, headed by Dr. Durand; but revolutions in Peru are too common to attract much attention. The caldron of discontent is boiling here, as everywhere else.

Last night I held a meeting behind closed doors and windows, according to law; but notwithstanding, the sons of the beast raged in the street and around the door like wounded animals of prey. When we opened the doors and windows, after the services were over, they came to the doors and windows, and howled out their insults and threats. One liquor seller across the street declared that he could not endure such a scandal as a Protestant meeting so near his family. Probably he is afraid they will hear a word of truth, and thus be led to depreciate him and his vile business.

With the favor of God, I shall continue here several days.
G. H. BABER.

GREECE.

"CAST thy bread upon the waters: for thou shalt find it after many days." I find much comfort in contemplating this text, as the work so far has seemed much like casting bread upon the waters. As I engage in the work of teaching, telling the news of salvation, and distributing what few tracts we have in the Greek language, and see the eagerness of the people to learn more of the love of Christ, I feel indeed that the harvest is ripe.

On every side is work to be done. A few weeks ago, when going to Syra to visit some interested persons of whom I had heard, I was landed very early in the morning. Hardly knowing what to do, I walked up to the public square. Soon a nice-looking man came by, and I asked him where I could find a room, and he kindly took me to a restaurant. I found him to be a professor from the university in Athens; and taking out my Greek Bible, I gave him a reading on the Sabbath question. He was much interested, and gladly received reading-matter. I have many such experiences.

Last Sunday I visited an evangelist who was preaching in a neighboring village. He greeted me kindly, and together we went out into the street. Soon we were surrounded with about four hundred people, who listened eagerly while the brother spoke to them from the word of God. After the meeting I was invited to come and assist him the next evening in a meeting in a small hall. On my arrival at the place of meeting, I found the room full of people, but my friend had not come. So, going to his rooms, I found him in trouble, as the police, instigated by the chief priest, had ordered him not to preach again. After prayer together, we decided to go down and hold a song service, as we had a few of our gospel hymns translated into the Greek language. Before long the people were singing, with us, "Nothing but the blood of Jesus." After a few minutes the policemen came in, and ordered the lights out, and the meeting to be disbanded immediately. Of course it had to be done, but it was evident that the sympathy of the people was with us. We thanked God for the victory.

As yet we are at liberty to do personal work, and stand ready to do just as the Lord leads. I am told that there is perfect freedom of speech in Crete. I hope that the time is not far distant when we shall have a worker there. There is an excellent opportunity for mission work in Athens.

My attention has been called to another line of work: each year there are many thousand English-speaking persons passing through Greece. These all lodge at a few hotels. Arrangements will be made to have the *Signs of the Times* placed on the reading tables in these hotels. Not long ago I noticed a copy of the *Signs*, which I had left on the reading table a few weeks before, literally worn out with reading; and the proprietor told me that he would be pleased to have the paper on the table each week. The results of this work may only be known in the kingdom of heaven.

I am of good courage, and already have evidences of fruits from my labors. Brethren, pray for this needy field.
H. A. HENDERSON.

Nauplia, Greece.

NEW BRUNSWICK, NOVA SCOTIA, AND NEWFOUNDLAND.

I CAME to St. John, New Brunswick, Nov. 16, 1899, remaining till the 27th. During this time I held meetings in the evenings, both publicly and from house to house, visiting and conversing with the people during the day. In all this work the Spirit of the Lord came near to both hearer and teacher. Several persons testified to having gained new experiences in divine life. The message, "Receive ye the Holy Ghost," was to them "meat in due season." Never was I more thankful for having the privilege of being a laborer together with God than here. The last call to the supper is being given, and soon Jesus will come to take to himself his own.

At this time I sold \$14.05 worth of books, and received by mail five subscriptions for the *Missionary Magazine*.

Returning from the District Conference, December 14, I spent four days more with the church in St. John, which were days of additional blessings.

At this time I took four subscriptions for the *Missionary Magazine*, and received by letter five more. I secured also three subscriptions to the *Berean Library*, and six subscriptions for the *REVIEW*. I felt sorry to leave those with whom I had shared so much of the blessing of God.

I was glad to visit for a few hours the believers in New Glasgow, Nova Scotia, who had not had a

visit from one of our ministers for eighteen months. I found them strong in the Lord, and of good courage. They take the REVIEW and the *Signs of the Times*, and study the Reading Circle lessons weekly; and by these helps they receive strength.

Leaving New Glasgow, December 19, at 1 P. M., I reached the Gut of Canso at 7 P. M., crossing it by steamer; then, taking train through Cape Breton Island, reached North Sydney about eleven o'clock, where I took the steamer "Bruce," and, crossing Cabot Strait, reached Port aux Basques about 7:30 A. M., December 20. From there we crossed the Island of Newfoundland by rail, a distance of five hundred and forty-eight miles, reaching St. John's, Newfoundland, at 2:30 P. M., December 21, having traveled a distance of about one thousand four hundred and thirty-three miles from South Lancaster, Mass., in about four days and eight hours. At St. John's I was greeted by Brethren Johnston and Baird, who escorted me to the home of Sister Anna Pippy, whose husband, Joseph Pippy, and family made me welcome.

All the brethren and sisters were pleased to meet me; and I never enjoyed a week of seeking God more than I did this one. All seem to be willing to take hold and work with a commendable spirit. I find plenty to do, which makes me happy; and when my family arrive, I shall feel as much at home as in the United States. There is an abundance of work here, which calls for consecrated laborers. Pray that the Lord may send forth more laborers into the ripened fields.

Offerings to foreign missions already secured, \$77.45. Two renewals for the REVIEW have been taken. The people have a mind to work. Praise the Lord.

Pray for us here, that many souls may be converted to God, and the Third Angel's Message triumph gloriously. We are anxiously awaiting the arrival of Elder C. H. Giles and his wife.

H. J. FARMAN.

ONTARIO.

SINCE our general meeting at St. Thomas, which was an occasion of much encouragement and spiritual profit to our workers, I have held meetings with the churches at London, Chatham, Albana, Selton, and Toronto. At most of these places the quarterly meeting, with the celebration of the ordinances and the annual election of officers, took place. While the weather prevented some from being present, yet these meetings, as well as the opportunities of the week of prayer, were seasons of much benefit to all. Elder Dryer was with me a part of the time. I held one meeting with the friends at Leamington, in the house of Brother Horning. A good interest was manifested by the neighbors who attended the meeting, and the indications are that this would be a good place for labor. We are looking forward with much interest to our canvassers' institute at Ingersoll, February 7 to March 7.

F. D. STARR.

DISTRICT 5.

PHOENIX AND FLAGSTAFF, ARIZ.—A little more than a year had passed since I last visited the church at Phoenix. I was comforted and encouraged to know that they were presenting a united front to the enemy, and were all working harmoniously. The week of prayer proved a great blessing to all of them. Darkness and discord gave place to light, love, and peace. It was a joy to labor among them, and the instruction given was heartily received and appreciated, which rendered the yoke easy, and the burden light. The work usually connected with the quarterly meeting was attended to, and new officers were added on account of the increase of the membership during the year. Elder J. E. Evans, who has the confidence of all the church, was elected pastor, for the present. He enjoys his work there, and the climate is remarkably adapted to his physical needs. His health is greatly improved.

The change from the tent we occupied last year, to the commodious brick meeting-house, though in an unfinished condition, was an additional source of comfort and pleasure to us all. The brethren there are doing all they can to clear away the small debt that remains on the building. This, with their efforts to keep the church school running, is a heavy tax upon their finances.

The school is prospering under the direction of Sister Neilson, supported by the parents and trustees. All are united in their efforts to make it a success. Without the full and hearty co-operation of all concerned, and the maintenance of the proper discipline, our church schools will fall far short of fulfilling their mission.

On examination of the records, and an inquiry into the spiritual condition of the members, present and

absent, it was decided to withdraw the hand of Christian fellowship from several persons whom those present had never seen, and from whom no response had ever been received, though repeated efforts on the part of the officers of the church had been made to ascertain their standing and whereabouts. It also became the painful duty of the church to sever its connection with some who had yielded to the influence of the world, and after being faithfully labored with, still persisted in the evil course. No good can come to the church, the individual, or the world, by retaining in fellowship those who stubbornly continue in breaking the Sabbath, attending dances, and engaging in other questionable acts. They can not be saved by such toleration, but the standard that God has given is dragged in the dust when the proper Scriptural discipline is not maintained and enforced.

At Flagstaff I found the workers, Elder George O. States and Sister W. L. Iles, busy at their work. The new meeting-house was being completed, preparatory to its dedication; and the parsonage, on the same lot, was being finished. This affords comfortable living-rooms, without paying the high rents demanded in the Western towns and cities.

January 14 the dedicatory services were held. The house was filled with the citizens, many of whom had contributed liberally to the fund for its erection. The sermon was delivered by the writer; Elder States offered the prayer; Rev. W. W. Brunk, pastor of the M. E. church, read appropriate Scripture lessons; Rev. George Logie led in the opening prayer; and a quartet from the M. E. choir rendered appropriate songs.

It is worthy of notice that all the bills on both the houses are paid, thus leaving no debt hanging over them. The brethren have worked hard amid much opposition and discouragement.

The Lord has wrought through them, and has given them some good souls. Though few in number, it was thought necessary, under the circumstances, to organize, and my labors pertained mostly to the preparation for that. My efforts were not in vain. I found the brethren ready to receive the straight testimony. The standard of life for the followers of Christ was none too high for them. God will bless those who adhere closely to the requirements of his word, and insist on all coming up to the principles he has laid for us. We can not make any compromises, and meet the mind of the great Head of the church. Our work is to "present every man perfect in Christ Jesus."

A church with twelve members was organized, four joining by letter. Four persons were baptized by Elder States in the baptistry of the church, the others considering their former baptism valid. Several others are deeply interested, and are in full sympathy with the Third Angel's Message, but are not prepared to take the steps incumbent upon members in full fellowship. We trust they may soon be found standing upon the Rock, fully united, and walking with those who willingly "follow the Lamb whithersoever he goeth."

Brother States was elected elder for the present. A good brother from one of our large churches in the East, could fill a most needy field at Flagstaff. The climate is excellent for the lungs and throat, the altitude being high and dry. Those contemplating moving are requested to correspond with Elder George O. States, Flagstaff, Ariz.

R. M. KILGORE.

MISSOURI.

CEDARVILLE.—Last October I connected with the work in this State. I have held two series of meetings in the country here, with the result that over twenty persons have accepted the Sabbath, the most of whom are growing up into Christ. We have had to contend with such difficulties as tobacco, coffee, and swine's flesh; but the Lord is able to give us the victory over all the lusts of the flesh; and many persons are claiming his power to cleanse from "all filthiness of the flesh and spirit."

I have taken three orders for the REVIEW, one for the *Signs*, and sold some of the writings of the Spirit of Prophecy. To the Lord be all the praise.

D. E. SCOLLES.

A CHILD'S PRAYER.

A CHILD three years old went to Jesus in prayer for a sick mother, who had suffered for five months. The child returned to her mother, saying, "Jesus loves me. Jesus will take away all your pain." And Jesus did restore that mother to health. Thank God for his love, his great mercy, and his healing power. To-day Jesus says, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." W. VINCENT.



FOR WEEK ENDING FEBRUARY 3, 1900.

—The British Foreign Bible Society prints five tons of Bibles every day.

—It is reported that Russia will lend Corea \$5,000,000 immediately, Corea having applied unsuccessfully to Japan for a loan.

—The British have 113,868 men, 19,784 horses, 85 machine guns, and 242 field guns in South Africa, and 17,309 men at sea.

—Honolulu, Hawaii, is now isolated, on account of the bubonic plague. Steamers refuse to call. There have been thirty-nine deaths from the plague, including a white woman.

—The British advance toward Ladysmith has been checked by the Boer capture of Spion Kop. The British have recrossed the Tugela River, in retreat; and the fall of Ladysmith is now imminent, as provisions are short.

—All the bridges on the Natal railway, the Laing's Nek tunnel, and the bridges on the Orange Free State line have been undermined by the Boers, so that they can be destroyed at a moment's notice, if retreat becomes necessary.

—The British casualties at Spion Kop amounted to forty per cent of the force engaged. This, it is said, "is greater than any British force ever suffered; except possibly at Albuera, Spain, in 1811." The *London Daily Chronicle* estimates the loss at over 2,000 men. The Boer losses at Spion Kop were 53 men killed and 120 wounded.

—In his attempts to stamp out socialism in his empire, the emperor of Germany has declared that no man who holds a government position should be a member of the Social Democratic party. Also the most active socialists among railroad employees will be discharged at once, and, if the lesson proves unavailing, further discharges will follow.

—Seventy-five thousand Russian soldiers have left Tiflis, Transcaucasia, for Baku. They will cross at once to Krasnovodsk, whence they will proceed to Kouschka, the frontier station on the border of Afghanistan. They will soon advance to a place even nearer to Herat, the occupation of which town now depends only on events in Afghanistan and on the movements of British troops in India.

—Senator William E. Goebel, democratic contestant for the governorship of Kentucky, was shot at Frankfort, Ky., January 30, as he was walking through the Capitol grounds, in broad daylight. State troops have been called out. The assassin, who shot from the Capitol building, has disappeared. Latest dispatches say that, "propped up in bed, Mr. Goebel took the oath of office," January 31, and "immediately signed a proclamation disbanding the militia gathered" by republican Governor Taylor's orders. Thus Kentucky now has two governors, each claiming the full powers of office. Excitement runs high, and President McKinley may have to send federal troops to preserve the peace.

—Latest dispatches state that "Russia's preparations for war are all taken. In Siberia, as close to the frontier of British India as is possible, 250,000 men are now assembled. The Russian squadrons at Port Arthur and in the Persian Gulf are being increased daily. A dispatch from St. Petersburg, credited to a diplomatic source, says that, on rush orders from Paris, the troops in the local French garrisons are being concentrated on the frontier. Among diplomats at the capital, it is declared that the opinion prevails that the international situation as regards Germany and France in their relations with Great Britain, is more dangerous than appears on the surface, and that existing differences may yet lead to war." And thus the "peace movement" progresses.

—A special dispatch to the *Chicago Inter Ocean* says that "the Filipino clergy gave a reception this afternoon (January 23) to Archbishop Chapelle, the apostolic delegate, which resulted in a disgraceful demonstration. Five hundred of the most prominent citizens and their families attended the reception." The function attracted a crowd of 2,000 persons. Archbishop Nozaleda, and many of the representatives of foreign powers, also attended the reception. The lady principal of the municipal school was also one of the guests, and during the proceedings she "started to read a petition praying for the withdrawal of the friars from the islands, but Archbishop Chapelle stopped her, saying that that question would be regulated by the pope, General Otis, and himself. The statement caused the crowd to hiss and hoot, and there were many cries of 'Out with the friars!' 'Down with Nozaleda!' and 'No friars in any capacity!' When General Otis appeared, he was greeted with loud and prolonged cheering, though some of the crowd in the street hissed him." "When Archbishop Nozaleda entered his carriage to return to his home, the crowd, which had been considerably augmented, hissed him again and again."

—The Austrian cabinet resigned January 22.

—The street cars in Troy, N. Y., are tied up on account of striking motormen.

—On account of frequent thaws, the Rhine district of Germany is in danger of a flood.

—The Dean of Westminster has offered a grave in the Abbey, for the remains of John Ruskin.

—The death-rate from the bubonic plague in Honolulu, Hawaiian Islands, is a dozen persons a day.

—Danish farmers have sent to the Princess of Wales 12,000 boxes of choice butter for the soldiers in South Africa.

—Five hundred men belonging to the battalion of the Royal Welsh Fusiliers, now in the Transvaal, are said to be staunch teetotalers.

—The Virginia House of Delegates has passed the "Jim Crow" Car bill, a measure requiring separate cars for colored persons on railways.

—Ten thousand persons starve to death each year in Greater New York, while nearly \$400,000 a day passes over the saloon counters of that city.

—A delegation from New York City has called on President McKinley, inviting him to attend the ecumenical conference of foreign missions, to be held in that city in April.

—The public prosecutor of Paris, France, has demanded the dissolution of the Assumptionist Fathers, contending that the existence of the order is a menace to the social system of France.

—In this country there are from 100,000 to 150,000 regular users of opium, including from six to ten per cent of all medical men. From thirty to sixty per cent of the insanity is due to this habit.

—A train-load of beef, 750,000 pounds, has been purchased in Chicago, by agents of the Transvaal army. The packers refuse to deliver beyond New York, because of recent seizures by British war-vessels.

—A dispatch says that John Alexander Dowie, the alleged great healer, has suffered a stroke of paralysis, and that his recovery is considered doubtful. The fact of his illness is being studiously withheld from his adherents.

—The President of the United States, through Secretary of State Hay, "has sustained the decision of the United States Board on Geographical Names in regard to the spelling of the new island possession in the West Indies. It is to be spelled Puerto Rico."

—British war-ships will escort the mule transports from New Orleans to South Africa, it being rumored that American sympathizers with the Boers will make an attempt to sink the transports on their way across the Atlantic, to prevent the mules from reaching the British army.

—An English gentleman who has resided in Constantinople for twenty years, and who employs a large number of men, says: "If I wish a reliable watchman, or a boatman to row me down the Golden Horn to my house at Pera, I employ a Turk in preference to a Christian, because of the Turk's being sober."

—United States pension officials say that the percentage of applications for pensions on account of the Spanish war, is greater than it was in consequence of the War of the Rebellion, though the recent war was a short one, and comparatively few troops were engaged, with no large battles, nor great losses of life.

—In pronouncing sentence on two boys for assaulting and reviling a Hebrew peddler, Judge Phelan, of Detroit, Mich., stated that "the practice of hounding, insulting, and calling names to a class of citizens, simply because they happen to be of foreign birth, must stop, if persons guilty of it have to be put in the house of correction. A man is entitled to go along the streets of Detroit without being called a Mick, a Dutchman, a Polack, or a Jew. He has a right to be respected as long as he is not interfering with any one nor violating the laws."

—The present struggle in the Transvaal has served to discover the bitter feeling of French-Canadians against England. An English-Canadian writer, discussing the question in last week's *Outlook*, says, among other things: "When the first Transvaal contingent left Toronto, a half-holiday was proclaimed. Every window that overlooked the main streets of the city was occupied, and the sidewalks were crowded with excited, enthusiastic citizens, who cheered again and again as the soldiers passed through the streets." On the other hand, "in the city of Montreal a few dejected stragglers marched to the railway station amid dead silence; scarce fifty persons turned out to see them off." The writer then quotes the following editorial in a recent issue of the *Semaine Religieuse* as a sample of French-Canadian sentiment at the present time: "Lift up your eyes, French-Canadians, for the day of your redemption is at hand. You were beaten and conquered by England, ever hated and oppressed by the race unfriendly to you. You shall at length see the star of liberty rise for you, and your rights respected by those who have so long violated them. This revenge will be the more complete if the United States is involved in the same punishment with England; and if the English race be stricken both in Europe and in America by the justice of God and man, its people will be less overbearing and insolent toward the rest of the world, and will leave at last to the French race the right to develop freely their country of Canada."



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.

ILLINOIS, NOTICE!

In accordance with arrangement between the college and the president of the Illinois Conference, I will visit the following churches: Decatur, February 5-7, Springfield, February 8-10; Peoria, February 11-13; Galesburg, February 14-17; Alton, February 18-20; Ottawa, February, 21, 22; Sheridan, February 23-26; Plano, February 26, 27. PERCY T. MAGAN.

CANVASSERS' INSTITUTE FOR ONTARIO.

This institute, or school, will be held at Ingersoll, Ontario, February 7 to March 7. We hope that a goodly number who intend to devote their time to selling our books giving the precious light on the message for this time, will attend. This work needs many more earnest laborers in this new Conference. We expect able instructors will attend the institute, and the opportunity will be a rare one. Those who attend and will enter the work to remain in it, will be furnished with board and room during the school, and will be assisted in getting to their fields of labor. It would be well for all to bring some bedding if they can well do so. All will be expected to spend part of the time in actual canvassing, the proceeds to go toward defraying the expenses of the school. Who will heed the Lord's call to enter this work? Let all such correspond with Elder P. M. Howe, Bartonville, or with the undersigned, at Oakville, Ontario. F. D. STARR.

SANITARIUM FARMS FOR SALE.

The undersigned offer for sale the following described property:—

AUSTIN FARM.—Forty-five acres adjoining the Haskell Home on the north, forty rods from city limits. Improved as follows: 15 acres raspberries, 4 acres strawberries, 6 acres grapes; all bearing; two hundred apple trees, three years old; good house with fifteen rooms, heated with furnace; suitable outbuildings.

GOGUAC FARM.—Three miles from city limits. Two hundred and two acres. Farm contains 7 acres of timber; 20 acres of apple orchard—848 trees, all of good variety, four years old, and in good condition.

SPRING LAKE FARM.—One hundred and fifty acres, one mile from city limits. Seven acres of muck land, 3 acres of timber. Ten hundred and fifty plum trees, 1,500 peach trees, 175 pear trees, 117 apple trees, and 225 cherry trees. Four acres strawberries and 6 acres raspberries.

Having decided to discontinue our farming operations, these farms are for sale. For further information, address the undersigned. The farms can be sold with or without stock, and favorable terms for payment will be made to right parties. BATTLE CREEK SANITARIUM.

THE SPRING ANNOUNCEMENT FOR UNION COLLEGE.

(Of interest to church officers and church school teachers.) The spring term of Union College begins March 7, and continues twelve weeks. The special feature of the work during this time will be the preparation of teachers for church schools, hence every church should be deeply interested.

In Union College district there are about five hundred churches. How many of these are getting ready for a church school next fall? The Lord has said that where there are six children that can be got together, there should be a church school. Are there that many children in your church who ought to be in school? Will your church be ready for a school next fall? Is there an earnest, consecrated young man or woman in your church who, with a few weeks of faithful preparation, would be prepared to engage in teaching?

If these things are so, then the most important work of your church is to look after the education of these children, and to encourage—if necessary help—this young man or woman in securing the needed preparation to carry forward this work.

Union College will furnish good accommodations, and a most interesting practical course of instruction for all who come. Here are a few of the special classes that will be formed during this term, which will be of great help to every teacher: special Bible study, nature study, child study, methods of teaching, bookkeeping, singing, sloyd work, hygienic cooking, and hydrotherapy. Careful instruction will also be given in school government, school organization, the use of textbooks, etc.

The District Conference will be held here, from March 1-10, and all who are planning to come should engage rooms as early as possible.

The *Practical Educator* for February is a special church school number, and contains full announcements concerning

the work of the term. If you are not a subscriber, write for a sample copy.

The Lord has wonderfully blessed the work of Union College this year, and all are anxious that the influence of these blessings shall reach as far as possible.

We shall be glad to hear from all who are interested, and will take pleasure in giving any information concerning this work that we can. Address W. T. Bland, Union College, College View, Neb.

ADDRESS.

The address of Elder A. E. Place has been changed to 1003 Putnam Ave., Brooklyn, N. Y.

APPOINTMENTS.

THERE will be a general meeting at Grand Rapids, from February 8-12. The first meeting will be held Thursday evening, February 8. There will also be meetings at Allegan, from February 15-19. These meetings will be of great importance. Let all who can possibly come be sure to attend.

R. C. HORTON,
WM. OSTRANDER.

PUBLICATIONS WANTED.

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

The following persons desire late, clean copies of our publications, post-paid:—

Mrs. Rosina Koch, Box 460, Sebawaing, Mich.

Mrs. E. A. Himebaugh, Verona, Pa., larger supply of literature.

Mrs. M. L. Stevens, Sparta, Mich., has enough literature for the present.

F. A. Brockman, Love, Colo., publications, also German and Bohemian tracts, until March 1.

NOTICES.

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

WANTED.—To correspond with reliable S. D. A. dentist. One of the best openings on the Pacific Coast. Address J. A. Reid, 260½ Third St., Portland, Ore.

WANTED.—By a young married man, to rent a farm all furnished, if possible, or to work for the month for a Seventh-day Adventist. Address Allen Dayton, Fowler, Clinton Co., Mich.

FOR SALE CHEAP.—Either of two farms, of 28 and 30 acres respectively, with comfortable houses, choice fruit, from 30 to 60 rods from a S. D. A. church school. Healthful location. Address Josiah Nash, Hatley, Miss.

FOR SALE.—Good house, five blocks from college and sanitarium, six large rooms, good collar, cistern, etc., and large lot. Will sell cheap, as we have to leave place on account of health. Address Meade McGuire, care of Review and Herald, Battle Creek, Mich.

Obituaries.

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

COLSON.—Died of cancer at Lapeer, Mich., Nov. 30, 1899, Mrs. Mary Estelle Colson, aged 42 years, 10 months, 2 days. Sermon was given by the writer. W. H. FALCONER.

WARNICK.—Fell asleep Dec. 24, 1899, at Chattanooga, Tenn., Edith May, daughter of F. G. and L. J. Warnick, aged 6 years, 5 months, 11 days. Words of comfort were spoken by the writer. GEO. W. WELLS.

AITKIN.—Died at Severy, Kan., Jan. 19, 1900, of heart-disease, Sister Elizabeth Aitkin, aged 63 years, 3 months, 25 days. In the fall of 1875 she accepted in full the blessed hope which strengthened her to endure with much patience her great suffering. Discourse was given by the writer, from 2 Thess. 4:18. W. W. STEBBINS.

BRIGGS.—At Macalester Park, St. Paul, Minn., Sabbath, Dec. 16, 1899, at 1 p. m., occurred the death of James P. Briggs, aged 72 years, 9 months. Mr. Briggs was a firm believer in the truth, and kept the sabbath faithfully for some time. He longed for the end, and the crown of glory which will be his. Words of comfort and consolation were spoken by Elders H. F. Phelps and W. A. Sweaney. * * *

MORANG.—My dear mother, Jane M. Morang, died in Brunswick, Me., Dec. 25, 1899. Mother was born Jan. 20, 1820, in Bowdoinham, Me., and was, therefore, at the time of her death within a few days of 80 years of age. She was remarkably well preserved until taken by pneumonia three days before her death. Although dead, mother speaks, and her early precepts still resound in my ears. Her integrity of purpose and firmness to principle are also voices that tell not only the history of her life, but remind others of the value of these principles in their own experience. Mother was a Sabbath-keeper for thirty-five years, having received the truth at a tent-meeting held in Topsham, Me., by Elders Loughborough and Cornell, in 1864. The funeral services were conducted by Elder P. B. Osborne, of the Maine Conference. J. O. CORLISS.

THE large influx of tourist travel from the United States that made its way up into that beau ideal region reached by the Grand Trunk Railway, and known as "The Highlands of Ontario," has brought a constant stream of letters to the general offices at Montreal, since the tourist season closed, all of which speak in words of praise of the magnificent country that Canada possesses, and which is becoming so well known to the traveling public through the efforts of the Grand Trunk in advertising these northern districts by means of a generous distribution of literature, and the display of large photographic reproductions showing the country in a realistic and true way.

In a letter addressed to Mr. W. E. Davis, general passenger agent, she says: "We followed the directions you gave us during the entire trip. Our tickets were given honor, and the most courteous attention was shown to us along the Grand Trunk in every respect. We feel greatly indebted to you for the door you so kindly opened to us, disclosing Canada's wonderful stronghold of beautiful scenes that beggar description. I can not yet, here in the city, pass the Chicago office of the Grand Trunk Railway without feeling a thrill; and again there is brought before me the haze-covered islands, and blue waters of beautiful Muskoka. I hear the plash of oars, and see girls in summer attire stepping into birch canoes, calling from landing to landing in the gloaming; I feel a swift rush of strong air upon my face, and I am climbing the heights of some wild promontory on the Lake of Bays, or, swinging from a wide-armed chair from the deck of the "Wenonah," I watch the stirring of the lily pads, first on one side and then on the other of the winding Magnetawan; or suddenly I am transported to the broad piazza of the Belvidere, at Parry Sound, and the sun, a globe of fire, is dropping into Georgian Bay, and the sky, and the waters, and wooded islands are dyed by it; and into the glory the white sails of a yacht slip noiselessly, and then disappear.

"There are no words to picture the wonderful fairy-like region that stretches from Muskoka wharf to the Magnetawan River, and is circled by the Georgian Bay with its wooded islands. And he who enters this region will pass out of it wonderfully silent, but he knows to a certainty where the next summer will find him."

Thousands in Canada have no idea of the wealth of beautiful scenery which their own country contains, and a trip on the magnificent, island-dotted-lakes of Muskoka, a sail on the beautiful Lake of Bays, or a day spent on the Magnetawan River, would touch that artistic sense which Nature's beauties awake in the soul of man.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston, and their respective departure and arrival times.

*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.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect November 19, 1899.

C. & G. T. DIVISION.

Table listing train schedules for WEST-BOUND FROM BATTLE CREEK and EAST-BOUND FROM BATTLE CREEK, including train numbers, destinations, and departure times.

CHRIST IN SONG HYMNAL

For SABBATH-SCHOOLS and GOSPEL MEETINGS,

contains 414 pages, with over 700 hymns set to music, embracing nearly all the old favorites and many new ones. It stands first among sacred-song collections for children, youth, and adults in (1) Devotional Spirit, (2) Excellence of Hymnology, (3) Melodious Songs, (4) Variety of Themes, (5) Number of Contributors, (6) Topical Arrangement, (7) Durability of Bindings, (8) Low Prices.

The Songs are Classified in Four Departments.

- Part I. Invitation and Repentance.
II. Consecration and Praise.
III. Work and Trust.
IV. Home and Heaven.

Compiled from the writings of 135 of the best hymnologists and composers, by F. E. BELDEN,

Author of "Illustrated Object Lessons and Songs on the Life of Christ, for the Bible Kindergarten in the Home and School;" "The Gospel Song Sheet;" "Echoes of Liberty;" "Christ in Art;" "Songs of Freedom;" etc.

Notwithstanding "Christ in Song" contains over twice as many hymns and songs as are found in the average Sabbath-school song book, it is bound more securely, and sells at the following low prices—one or more copies—postpaid:—

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

Address your Tract Society, or REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH. Toronto, Ont. Chicago, Ill. Atlanta, Ga.

MINIATURE PROPHETIC CHART

BY ELDER WOLCOTT H. LITTLEJOHN.

Third Edition—Revised and Corrected.

Perhaps we could present this little work in no better way than to quote the words of commendation given by Elder U. Smith, author of "Thoughts on Daniel and the Revelation," etc.

"The Miniature Prophetic Chart will give to the intelligent reader a good general idea of the prophecies found in the books of Daniel and the Revelation, and will be a valuable aid to persons engaged in the study of those prophecies."

"The chart occupies the first page, and is 3 3/4 by 4 1/8 inches, a convenient size to paste in a pocket Bible, should anyone desire to do so. Accompanying the chart is a key, which gives a clear and concise explanation of all the symbols on the chart in their order. The chart and key are neatly printed on plate paper in a tract of eight pages."

A nice little help for use in the Reading Circle work. Price reduced to 3 cents for single copy, postpaid.

Good Form and Christian Etiquette

BY MRS. S. M. I. HENRY.

Of this excellent little work Mrs. Henry says:—

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

This little book should be carefully studied by every parent in the land. Every young man and woman should have a copy. In fact, it is an indispensable help in every home to pure, courteous manners.

The Second Call

FOR

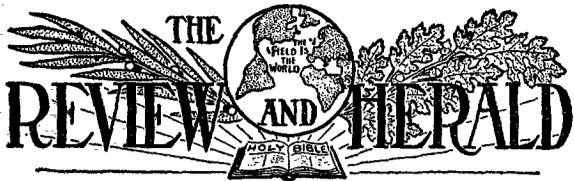
10,000 Persons to Sell 200,000 Copies of "Thoughts on Daniel" and "Thoughts on Revelation."

Read these extracts from a sermon by Elder Jones, Jan. 27, 1900:—

"Daniel and Revelation in the Bible contain the special systematized present truth for all the world at this time. And since 'Thoughts on Daniel and the Revelation' is the only book that gives a comprehensive, simple, plain, and clear view of the whole field of the message, that is why it was taken as the beginning book of the Reading Circle study. This in order that all the people might read anew, with the assistance which the lessons give in bringing in that which is occurring to-day in fulfillment of what is spoken in the books of Daniel and Revelation."

"This is the meaning that is wrapped up in God's call to all his people in the study of the Reading Circle. And it is now such a time to awake out of sleep as never was before in the history of this people. We must awake and study these things, read the literature, and then spread it abroad to all people. In these days everything is going with swiftness; and this work, of all things, requires haste."

Look out for this sermon in next week's REVIEW. Study it carefully and prayerfully, and then join our army of workers to spread the message like the leaves of autumn.



BATTLE CREEK, MICH., FEBRUARY 6, 1900.

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

THE House Committee on Ways and Means, in Congress, has reported in favor of governing the new island possessions *without the Constitution.*

JAPAN'S fixed, warlike attitude toward Russia is regarded as a very material element of advantage, if not of actual safety, to Britain just now in her unexpected difficulties.

THE February number of the *Life Boat* is out, and contains a splendid, and a splendidly printed, picture of Sister S. M. I. Henry. It has much that is valuable, besides this; but this is a feature that will make it specially acceptable to thousands.

A METHODIST missionary in the Philippines reports in the *Northwestern Christian Advocate* the following, as to Rome's attitude there:—

The services were announced in the Spanish paper of Manila. The Romish archbishop sent a letter to the paper threatening the editor and the manager with excommunication if they did not do penance for giving notice of the heretics. The editor printed this threat, with a defiant challenge and a hurrah for liberty of conscience; and this incident has given columns in the Manila *El Comercio* against the intolerant spirit of Rome. . . . One man had been in prison five months for having a Bible; another had been in prison eighteen months for being a Freemason; others had lesser crowns of martyrdom.

AND NOW a Bible trust has been formed. As the first result, one-dollar Bibles are now to be sold at *three* dollars. The American Bible Society is not in it, because "it is not really a commercial concern; it is more a religious organization." It is a good thing that there is one religious organization left, since "commerce" and religion are so entirely separate. How strongly is being emphasized the truth that "in the world the god of traffic is the god of fraud."

THE emperor of Germany is going to reform the higher school system of that empire, because, as he says, the system as it has been "produces too many Greeks and Romans," instead of men fitted for modern life. That is the bane of the school system of the United States; and it needs reforming, just as much as does that of Germany. The empires of Greece and Rome went to ruin as the result of the corruption of the Greeks and Romans. And any nation that produces Greeks and Romans is only working its own ruin. And how can anything but Greeks and Romans be produced by an education the chief literature of which is only Greek and Roman?

FROM the London *Daily Mail* of January 17, in a dispatch from the *Mail's* correspondent at Cape Town, January 15, we clip the following item, which will be of interest to all our readers. The *Daily Mail* has the largest circulation of any paper in England:—

Lord Roberts has visited the huge sanitarium at Claremont, of the Seventh-day Adventists, which is a branch of the famous institution at Battle Creek, Michigan, U. S. A. He expressed himself delighted with the appointments and accommodation.

The British army is occupying a wing of the Claremont Sanitarium as a hospital for wounded officers.

REMEMBER

that Next Week we shall begin to publish the articles by Brother Prescott, on "The Gospel of the Kingdom." By all who shall read them, it will be found that they are among the very best Bible studies that have ever appeared in the REVIEW AND HERALD. No one can afford to miss them. Therefore do not let your subscription expire. Be sure to think of your neighbor, too, and get him to subscribe for at least four months (50 cents), or at the *very* least *two* months (25 cents).

THE Religious Liberty Association has a large amount of important work on hand, growing out of the agitation of the question of Sunday closing and the enactment and enforcement of more rigid Sunday laws. Let the friends of the association help the good work by sending their names and one dollar for membership; and those who have sent their names in the past, and have not sent a dollar for this year, will be glad to continue to render assistance. A lively interest is so far manifest, but the work must be enlarged. Let everybody help.

SEVERAL persons have written lately, asking what is the meaning of the paper, the so-called *Gospel Review*, which many are receiving. We suppose these persons are some of our new subscribers, as last year we answered the same question three times. The meaning of the so-called *Gospel Review* is deceptive only, to all who receive it. It pretends to have great faith in the Testimonies, quoting them much; but we know that it has no faith at all in the Testimonies, since the Testimonies reproved the course of the publisher of that paper at the beginning, and has done so since. If he had faith in the Testimonies, he would not be as he is, and there would be no such thing in the world as the *Gospel Review*. The only use that that paper makes of the Testimonies is to mix them up with its own errors, the better to deceive the reader, and cause him to think that the paper carries the truth. But it is all a deception and a snare: the doctrine that it presents is not the truth of the gospel at all, but a false gospel, as verily as was that of the "false brethren" who "went out from" the true disciples, and confused the Galatian Christians with their work of perverting the gospel of Christ. Read carefully the "Studies in Galatians" that are given week by week in the REVIEW AND HERALD, and you will have no difficulty in knowing the meaning of the so-called *Gospel Review*.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

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

SUN SETS

		New Orleans, La. (South)	St. Louis, Mo. (Middle)	Ottawa, Can. (North)
FRIDAY,	Feb. 2.....	5.38.....	5.23.....	5.12.....
SABBATH,	" 3.....	5.39.....	5.24.....	5.13.....
FRIDAY,	" 9.....	5.44.....	5.30.....	5.21.....
SABBATH,	" 10.....	5.45.....	5.32.....	5.23.....
FRIDAY,	" 16.....	5.50.....	5.39.....	5.30.....
SABBATH,	" 17.....	5.51.....	5.40.....	5.32.....
FRIDAY,	" 23.....	5.55.....	5.47.....	5.40.....
SABBATH,	" 24.....	5.56.....	5.48.....	5.41.....

Hereafter the "Sabbath Sunset Calendar" for each month will appear the last week of the preceding month. Thus the March calendar will appear in the REVIEW dated February 27.

AFTER a long time that new song-book, "Christ in Song," is actually printed, and ready for delivery. This we can certify; for we have on our desk finished copies of the book. We can also certify that in every respect it is really an excellent work. It has more than seven hundred hymns and songs, including all the old favorites, and most of the new favorites. No one can have any difficulty in finding in this book words and music to please him at any time. In binding, the book is certainly perfect as to durability; for it is wire-stitched through cover and all. It simply can't come apart; and the leaves *can't* come out unless they are torn out. We do not know how the book could be bettered in any way. It is bound in three styles: limp cloth, 35 cents; paper-board, 40 cents; cloth-board, 50 cents. And you can really get it. Address Review and Herald Publishing Company, Battle Creek, Mich.

THE demand for the World's Harvest number of the *Signs of the Times* is such, even now, that the publishers have been obliged to print a new edition of it. It would be difficult to find so much up-to-date present truth, for so small a price, as is embodied in that World's Harvest number of the *Signs*; and no wonder that the demand for it continues. And it is good for a long while yet. Have you done all that can be done in your vicinity? If not, why not finish up the work that can be done with it there? There is nothing better to awaken an interest, which can be followed up with steady reading. Address *Signs of the Times*, Oakland, Cal.