

# The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

"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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### REST.

DEAR LORD, thy loving greatness ever lies  
 Outside us, like a boundless sea;  
 We cannot lose ourselves where all is home,  
 Nor drift away from thee.

Thus shall thy grandeur make us grand ourselves,  
 'Tis goodness always bids us fear;  
 Thy greatness makes us brave as children are  
 When those they love are near.

Then on thy grandeur I will lay me down;  
 Already life is heaven for me;  
 No cradled child more softly lies than I:  
 Come soon, eternity!

—Faber.

### WAITING AND WORKING FOR CHRIST.

MRS. E. G. WHITE.

"BRETHREN, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward to the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

This warning in regard to the perils of the people of God is given by one who knew. The enemies of the cross of Christ will put on the garments of light. This they did in Paul's day. As the apostle saw the power of their influence for wrong, he warned the people with weeping not to give them encouragement. They were enemies of Christ, "whose end is destruction, . . . who mind earthly things."

"For our conversation is in heaven," Paul continues, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suf-

fered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Is Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? If so, those who claim to be followers of Christ must work in proportion to their faith. Our part is not to wait in idle expectancy, but to act in accordance with our faith in the word of God. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly.

No one who is in Christ's service can rest content with doing nothing. The Christian life is not alone a life of waiting and meditation, not alone a life of prayer, but a life also of work. We are to wait, and watch, and work for Christ. Thus only can we attain to the full stature of men and women in Christ.

"We are laborers together with God," is the inspired declaration. While we search the Scriptures to learn God's plan, we are to strive to carry out that plan, praying for strength to do the work that God has given us. Not only are we to seek for strength from God, in order to know his will, but to do that will. As his earthly agents, we are to co-operate with divine intelligences in carrying out God's plan for the salvation of those for whom Christ has died. As we work under the Captain of our salvation, faithfully obeying his orders, our characters are developed. Through his merits we are enabled to work in harmony with God's great plan.

While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are also to heed the admonition, "Not slothful in business; fervent in spirit; serving the Lord." We are to guard against the devices which lead to spiritual declension, that the day of the Lord may not come upon us as a thief. Those who merely profess to be Christians,—the subjective part of religion,—who do not do faithful service for Christ, will fail of obtaining that experience that will make them of value in God's sight. But those who realize the necessity of working for the Master, communicating to others the light and knowledge that he has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to witness to the truth.

Heart-work reveals itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ from the river of the water of life flows in rich, pure streams, enabling them to bless all with whom they come in contact.

Golden instruction is given us in the fourth chapter of Zechariah. "The angel that talked with me," the prophet writes, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the

top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then he said he, These are the two anointed ones, that stand by the Lord of the whole earth."

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God's work. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God's glory.

God calls upon every true-worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. We are to be justified by faith and judged by works. God's law claims obedience from all, and condemns disobedience. All are tested and proved, to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise and show their loyalty by keeping his law. Their prayer will be, "It is time for thee, Lord, to work: for they have made void thy law."

"Ye are my friends," Christ said, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." For what purpose?—That they might make it known to others. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning."

God has said, Remember, do not forget, that thou keep holy the Sabbath day. If we are loyal to God's commandments, we shall hold as sacred the day he has sanctified and blessed as commemorative of his work of creation. He has set the Sabbath as a sign between us and him throughout all our generations forever, and we honor him when we reverence his Sabbath.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he

that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Precious assurance, to be realized as true by those who are obedient.

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "As the Father hath loved me, so have I loved you: continue ye in my love." Shall we not continue in God's love by obeying implicitly all his commandments? "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Full and entire obedience brings joy, not mourning, doubt, and uncertainty.

All who stand under the blood-stained banner of Prince Emmanuel, working out his commands as loyal subjects, can claim the words: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. . . . Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Here it is definitely stated that it is the law given in Eden to which John refers, and that this law has binding claims upon all mankind.

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to him who has redeemed us. What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, unheeding the reviling and hatred of the churches that have apostatized from the service of their Creator?

The Lord has a people on the earth, who follow the Lamb whithersoever he goeth. He has his thousands who have not bowed the knee to Baal. Such will stand with him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work.

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow him here. Following him in heaven depends on our keeping his commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage. We must choose to follow him. In daily life we must follow his example, as a flock trustfully follows its shepherd. We are to follow him by suffering for his sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practise must be our life practise. And as we thus seek to be like him, and to bring our wills into conformity to his will, we shall reveal him.

Are we following Christ with unswerving loyalty, keeping his life of perfect obedience, of purity and self-sacrifice, ever before us, that, by beholding, we may become changed into his image? Do we strive to imitate his

fidelity? If we educate ourselves to say, Be thou my Pattern; if by the eye of faith we see him as a living Saviour, we shall be strengthened to follow him. Then with the undefiled we shall follow him in the future life. As eye- and heart-witnesses, we can bear testimony to his majesty; for by faith we have been with him in the holy mount.

#### HOPE AND LIFE.

MARIE S. FRY.  
(Battle Creek, Mich.)

THE peace of God that beams so free  
Has shed its gentle light on me,—  
A sinner without hope, and lost,  
On waves of doubt and trouble tossed.

Through hours of conflict, tears, and pain,  
There came to me a glad refrain,—  
A still, small voice that seemed to say,  
"Come unto Me; this is the way."

Wildly I peered into the night  
To catch some feeble gleam of light;  
And o'er the tossing sea that voice  
Still bade my fainting heart rejoice.

Then hope within my heart found room;  
A light came twinkling through the gloom,  
Then, flashing brighter, seemed to wave  
A signal o'er the billowy grave.

On that pure light I kept my eyes;  
Above the waves it helped me rise,  
Till, lifted from the sinking wreck,  
I stood upon the good ship's deck.

O glorious ship, that on the waves  
Of sin and strife seeks out and saves  
Souls shipwrecked by the cruel foe  
And bearing down on rocks of woe!

#### HOW TO DO GOOD.

W. W. PALMER.  
(Springdale, Ark.)

To ENGAGE successfully in doing good, we must possess the spirit of Him who "went about doing good." His was the spirit of love, humiliation, and sacrifice.

His love for the souls of men was *ardent*. Such was the affection that glowed in his breast, that he "laid down his life" for his enemies.

His love was *sincere*. He was without dissimulation. He used no feigned lips, and in his life were seen no actions varnished over with the appearance of love.

His love was *uniform*. It was like himself, — the same yesterday, to-day, and forever.

His love was *practical and laborious*. It was seen in all his actions and deportment, in all his abundant labors for the good of man.

His humiliation was great. "He humbled himself, and became obedient unto death, even the death of the cross." Such was his spirit of sacrifice, that he "gave himself a ransom for all, to be testified in due time." He "was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

His was the spirit of forbearance, benevolence, and zeal. His forbearing spirit was often seen in his conduct toward those who injured him. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." His benevolence was always manifest. Indeed, his whole life was a life of benevolence. He "went about doing good."

Such was his zeal, that he was never unemployed. No idleness was ever seen in his life. He performed with his might the labor given him to do. Such is the spirit all must possess who would be eminently useful.

His was the spirit of holiness. He was "without sin." To do good, we must possess the same spirit. He was not only holy himself, but he has made ample provision whereby all his

people may be made holy. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "The blood of Jesus Christ, his Son, cleanseth us from all sin." Christians should constantly aspire after this high attainment in Christian experience; they should seek for it with great earnestness. It is only by its possession, that they can be the instruments of extensive good to others.

With this spirit of Christ, no part of our work becomes irksome; all is performed with readiness and delight. With this, we can visit the poor, the sick, and the distressed, sympathize with the afflicted and sorrowing, and devise and execute plans for ameliorating the condition of man.

With this spirit, no hardships, toils, privations, sacrifices, ignominy, reproach, nor suffering can deter us from our labors in the cause of God. All our energies and talents will be directed for the good of the race. Such was the spirit of Elder James White, J. N. Andrews, William Miller, and a host of others, whose praise is in the church, and whose "record is on high." Theirs was not the spirit of worldly ambition, nor subserviency to worldly opinions, — not the spirit of the demagogue and political aspirant, but the independent, noble, elevated spirit of the Christian, whose heart is fixed on a more enduring substance, and who earnestly desires the salvation of his fellow men.

Let Christians thus go to their work, and what would they not accomplish? They would love to do good. Without this spirit, little, if anything, can be accomplished. With it, though our means may be limited, we may do much for the good of man. When we are filled with such love, how gladly shall we devote ourselves to every useful enterprise! Though it may be unpopular, we shall readily identify ourselves with it. No Christian duty will be considered burdensome, but all will be cheerfully performed. — It will become our meat and drink to do our Master's will. Loving the work, we shall prosecute it with constancy and success.

#### DID THE APOSTLES CHANGE THE SABBATH?

J. C. CANNON.  
(Delaplain, Ark.)

INASMUCH as many men claim that the first day of the week was the day that the apostles kept, and that it was called the Lord's day by the apostles, I will set forth some of my reasons for not keeping the first day of the week, and for keeping the last day of the week.

Saint Luke wrote two books after the first work of the church was accomplished, and he tells of certain women who rested on the Sabbath day (the last day of the week) "according to the commandment," and who went to work on the first day of the week. Luke 24:56.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Consequently, I must conclude that the seventh day is the day to keep, not the first.

Jesus said, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. Thus if the Old Testament teaches the observance of the seventh day of the week, and the New Testament teaches the same, this is true treasure. We find that Jesus claimed to be "Lord of the Sabbath," and that when he said he was "Lord even of the Sabbath," he referred to the seventh day of the week, not the first.

If the apostles had made any change, or taught anybody to keep the first day of the week, there would have been trouble about it at the time: the Jews who did not believe in Jesus would have tried the disciples as they did Jesus, for not keeping the seventh day; for Moses had taught that "whosoever doeth any work in the Sabbath day, he shall surely be put to death," and as it was a perpetual covenant (Ex. 31:15), that was the law then. See Matt. 12:1-4.

We find no charge against Stephen for teaching to keep the first day. If he had so taught, there would have been plenty of witnesses against him without suborning men to bear false witness. If he had taught that the Sabbath was changed from the seventh day to the first day, they need not have lied; it would have been enough to tell the truth. If we read on to the fifteenth chapter of Acts, we shall find that no charge is brought concerning a change of the day to the first of the week. Is it reasonable to suppose that those who found fault about circumcision would not also have found fault with such a change? If there had been any change of the Sabbath to the first day of the week, the Jews would have had Paul put to death as surely as they had put Jesus to death. They did do all they could to have Paul put to death, yet no charge of this kind was ever brought against him. Felix was willing to give Paul's accusers all the benefit of their law. He had been governor many years, and had a good knowledge of the Jews' law, yet Tertullus did not charge anything of that kind against Paul. Therefore we know that there was no ground for such a charge. If there had been, the Jews would certainly have made it; for they were wise enough to use against him everything that could have any weight in any way. Acts 25:7. If Paul had changed the day, the Pharisees would not have said, "We find no evil in this man" (Acts 23:9); for the Pharisees were very strict in keeping the Sabbath, and no change could have been made without their expressing dissent, and finding fault with the man as well as with the change.

Again: when Paul was brought before Felix, the Jews had no crime to bring against him, so Felix gave them two years in which to hunt up a charge. Now all reason teaches that if there had been a possibility of bringing the accusation of overthrowing the Sabbath against Paul, they would have improved the opportunity. But nothing of the kind was ever mentioned, because it could not be found; it could not be found, because it did not exist.

When Paul had appealed to Augustus and had come to Rome, he called the chief of the Jews together to speak to them of the hope of Israel. If he had taught the change of the Sabbath, the Jews there would have had cause to find fault with him. But they declared to him that none of their brethren of the Jews "that came, showed or spake any harm of thee." Acts 28:21. He simply could not possibly have taught the change of the Sabbath for years, and then have the Jews who knew him saying no harm of him.

But Paul did say to the Ephesian brethren: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. Paul knew that after his day, men would go astray from the truth. Having found in the testimony of those who loved and taught the truth, no mark nor hint of any change of the Sabbath from the seventh day of the week, I think it best to follow in the way of those who loved the Lord Jesus, and rested on the Sabbath day, according to the commandment. He says, "If ye love me, keep my commandments."

I have given a reason for the hope I have within me, trusting that it may lead others to see the true way of serving Him who is above all and knows all things, and to watch and wait for him to come to take us to his kingdom.

#### "HE PURGETH IT."

MRS. L. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

I HAD, within my garden fair,  
A tree of wondrous beauty rare;  
Its leaves were green; its grateful shade  
A cool and beauteous arbor made;  
And many a stranger, many a guest,  
Sat 'neath its sheltering limbs to rest.

I looked one day. The gardener stood  
With pruning-knife so keen and good,  
And cut those branches, one by one,  
Which made sweet shade from sweltering sun.  
"Hold, gardener! hold! dost thou not know  
Thou'lt mar my tree? Why dost thou so?  
'Tis beautiful, and fair, and high;  
It spreads its branches toward the sky  
In wondrous beauty. Dost thou dare  
To purge what seemeth now so fair?"

"Ah, well," the gardener answered me,  
"Where is the fruit upon thy tree?  
'Tis fair and beautiful, I know;  
God in his goodness formed it so:  
But ah! he meant that fruit most rare  
Should grow upon its branches fair.  
And if I prune it, 't is he said,  
'T will be a barren tree instead."

And then I looked; his words were true;  
Nothing but foliage met my view,  
Except, among the branches fair,  
A stunted cluster here and there.  
And then in shame I bowed my head;  
"O gardener! prune my tree," I said.

A year passed by, when at my side  
The gardener stood. "Behold!" he cried.  
My beauteous tree I scarce did know:  
'T stood with branches bending low  
'Neath loads of luscious fruit it bore,  
More beautiful than e'er before.

The lesson learned, I bent my knee:  
"O mighty Gardener! prune thy tree;  
Hew down the branches, one by one,  
Until the blessed work is done:  
Strip off the leaves till none are left,—  
Till, of my beauty all bereft,  
I stand a purged and well-trimmed tree,—  
But let me yield much fruit for thee."

#### AN ITEM OF IMPORTANCE.

MRS. M. D. MCKEE.

(Battle Creek, Mich.)

THERE has been, and is now, much criticism of Seventh-day Adventists respecting their views of the prophecies. They are charged with interpreting prophecy to suit themselves, and reference is made to their exposition of Revelation 17. It is said that making the "woman" symbolize the Roman Catholic Church, is purely a figment of their own imagination, greatly in error, and without foundation sufficient to warrant its acceptance.

To Bible workers and others who meet this accusation, it may be interesting to notice that during the sixteenth century, one of England's most celebrated poets, Edmund Spenser, in his "Faerie Queene," portrayed a woman—Duessa—who is understood to typify the Roman Catholic Church. This circumstance gives force to the belief that, centuries ago, it was well understood by intelligent persons that the woman sitting on the beast having seven heads and ten horns, is a symbol of the papal power.

Macaulay, in one of his essays, refers to Duessa in the following passage, in which the student of prophecy will recognize a striking analogy to Scripture:—

Duessa (that is, double-minded); a foul witch in Spenser's "Faerie Queene," who, under the assumed name of Fidessa, and the assumed character of a distressed and lovely woman, entices the Red Cross

Knight into the House of Pride, where, enervated by self-indulgence, he is attacked, defeated, and imprisoned by the giant Orgoglio. Duessa becomes the paramour of the giant, who decks her in gorgeous ornaments, gives her a gold and purple robe to wear, puts a triple crown on her head, and sets her on a monstrous beast, having seven heads; from which circumstance the fact is supposed to typify the Roman Catholic Church.

Surely God has revealed to his people much that will be a defense against their enemies. This historical statement may be new to some; yet it will be of value in dispelling the objection that Seventh-day Adventists follow inventions of their own minds, made to suit their own ideas of prophetic meaning.

#### BIBLE OR CATECHISM—WHICH?

J. S. MOORE.

(Springdale, Ark.)

THERE lately appeared, in the London *Telegraph*, an account of the anniversary of the presentation of the Shorter Catechism to the English House of Commons, Nov. 25, 1647, which anniversary was held at the Marylebone Presbyterian church in London. Sir George Barclay Bruce presided. Addresses were made by Rev. S. R. McPhail, of Liverpool, Rev. Robert Taylor, Mr. Wm. Caruthers, the Rev. Peter Carmichael, and others.

The catechism was highly eulogized by the president as being "the book next to the Bible." He said, "Therefore the occasion well deserves commemoration. It [the catechism] furnished the stuff that caused the robust character of the Scottish people," etc.

Having been brought up a Presbyterian, I well recollect how, on Sundays, my sisters and I were appointed a task of several questions to commit. To this day I can recite many of them verbatim. There was much in them which, at that time, I could not comprehend, though there is much that is Bible truth. But even then, though a child, I found one thing that caused me some anxiety for a time, as I was taught to reverence the Bible as the book of all books, sacred and holy, God's word to us, the truth for all time.

The part of the catechism to which I refer is found in No. 57, and reads as follows:—

*Question.*—"Which day of the seven hath God appointed to be the weekly Sabbath?"

*Answer.*—"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and ever since, the first day of the week, to continue to the end of the world, which is the Christian Sabbath."

Question 51 gives the fourth commandment as it is in Exodus 20. All the other commandments are also given correctly, in their places in the catechism. I used to wonder why one could be changed, and not the others. I asked my mother about the matter, and she said it was done by the church. As I was taught that the church was composed of God's people, I thought they had good reason for making the change,—that they would do nothing wrong, and could not be in error. So, like many others, I did not let the matter trouble me.

Some years ago, however, I read "Marvel of Nations." This led me to investigate the matter carefully, and I found, by reading from "History of the Sabbath," "Fathers of the Catholic Church," "Two Republics," etc., etc., that there was an apostasy soon after the days of the apostles. "The mystery of iniquity," of which Paul spoke as already beginning to work in his time, made the change, or thought to do so. And in many places in the New Testament the apostles warn us to beware of "false doctrines," so-called philosophy, etc.

I learned also, by reading the Bible, that the Sabbath was not changed and could not be changed; and that the Sabbath which was from the beginning of the creation to the resurrec-

tion of Christ, is also the Sabbath from the resurrection of Christ till now, and is so to continue to the end of the world, and from then onward, world without end. Isa. 66:22, 23. Then I knew that as certainly as I would follow the Lord rather than the apostasy, I must test the catechism by the Bible, and, accordingly, must keep *not* the first day of the week, but the seventh day; for the commandment reads: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

In reading the history of the Waldenses, it is wonderful to notice how these persecuted people preserved the Bible. We who have a Bible to read from at any time, can hardly imagine what struggles "the Israel of the Alps," as one writer calls them, had to worship God

smoke to issue from a joint of stovepipe set up on it. The eloquent fulminations of the would-be reformer are too often mistaken for actual progress in reform. The emotional outbursts of shallow regret are hastily accepted for true repentance. We are, in many things, apt to judge the tree by its blossoms instead of its fruits. But smoke represents actual loss instead of power; and frothy agitation and showy sentiment are elements of weakness instead of strength.—*Sunday-School Times.*

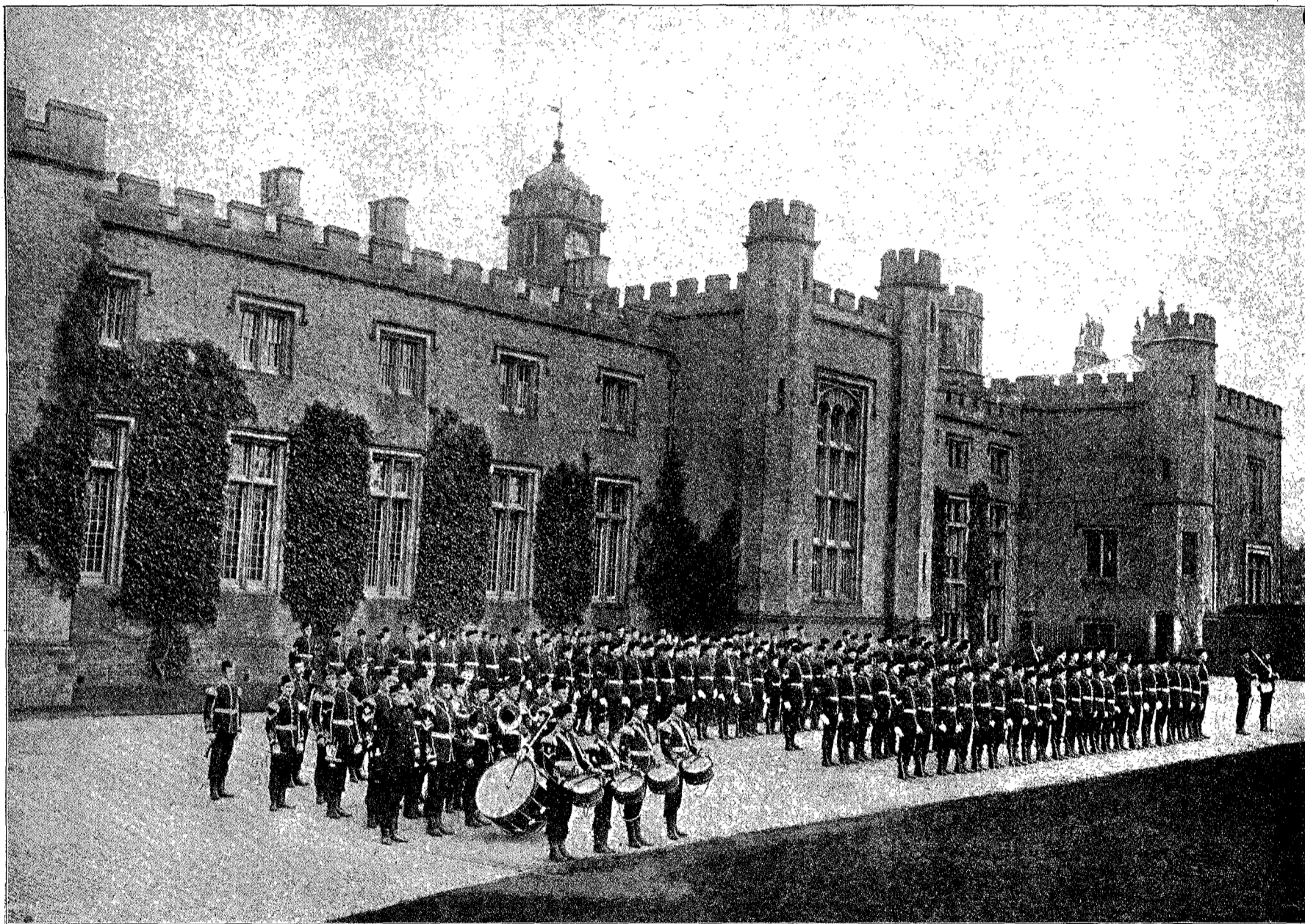
#### WAR SPIRIT IN THE YOUTH.

A. O. TAIT.  
(Oakland, Cal.)

WHAT is being done among the adult portion of the world to prepare men for war has been

will not be necessary for you to send your children to the schools where this military training is given. But only another step is needed to do in this country what has already been done in most of the countries of the Old World,—that is, make attendance at the schools and participation in the drills compulsory.

Have you ever thought of these things, brethren? Already in many of the schools the children are put through regular military drills. And there can be no doubt that the evil spirits are exhausting all their diabolical powers in their efforts to make this soldier spirit universal among the children. For not only in this country, but in other countries even more than here, great pains is taken to instruct the children in the maneuvers and tactics of war. The illustration on this page shows some classes of school children in England receiving



RUGBY (ENGLAND) HIGH SCHOOL.

according to the teachings of his word. Amid the terrible persecutions and destitutions of their life in the Alpine Mountains, they taught their children to memorize chapters, so that whatever might befall the written copies of the Bible, large portions of it might be secure in the memories of their youths and maidens. In secret meetings, when they went by night barefooted, or with shoes bound with rags, so that they might not be heard in passing, it was their custom to listen to the Gospels recited in turn by the young, each one responsible for a certain portion.—*Selected.*

ACCOMPANIMENTS of power are sometimes mistaken for power itself. A boy sees the majestic movements of a steamship, and thinks the black clouds which the funnel belches forth are the secret of its power. He fancies that his raft must also move when he has made

fully set forth in previous articles; but there is a more serious problem for Seventh-day Adventists to consider.

How much have you thought about what the military drill in the public schools means for your children, should it suddenly become universal? And the rapidity with which the "flag salute," with all that it involves, has been brought to the front, is a clear indication of how soon regular military training may be made a part of the course in the schools. For while it is claimed that this flag salute is intended to cultivate patriotism, in reality it cultivates militarism. And with the "spirits of devils" working to anger the whole world for war, and in the presence of the mighty war spirit that has already been stirred up, how long may we reasonably expect it will be before our children will be wanted for the purpose of taking the drill at arms? You may think that it

their military drills. While these little boys look pretty in their uniforms, how awful is the thought of filling their young minds and hearts with a thirst for war and bloodshed!

The times are truly ominous. It is not simply one thing, nor two, that shows us that we are in the midst of threatening dangers; but the very air is surcharged with forebodings of peril on every hand. The dark part of the picture is that things are growing worse and worse. As we love the children that God has committed to our care,—yea, as we cherish the love that the Master puts into our hearts for fallen humanity in general,—we should awake to the situation, and return even talent to the Lord in faithful, devoted service.

Long ago the Spirit of prophecy warned us that what we failed to do in times of peace, we would have to do amid the greatest dangers. And how clearly are these dangers appearing

all around us! None are forgotten by Satan in his work of deception and destruction. Even our children are closely taken into account by the enemy, and he has his plans well laid to make it so hard for them that he can accomplish their overthrow.

Everything bids us hasten. God has warned us, and is calling us. He has told us what all these things mean. He bids us, "Get ready, get ready, get ready." Some *are* getting ready. Are you? Some are doing all they can to carry the message to fallen men before Satan gets a deeper hold upon them. Are you? Some are striving with all their ransomed powers to present the soon-coming Saviour to the world, so that the work may close up before Satan makes it more difficult for our children as well as ourselves to escape the perils set to entangle our feet. Are you? "The spirits of devils" are doing all they can to drill soldiers for the carnal warfare and

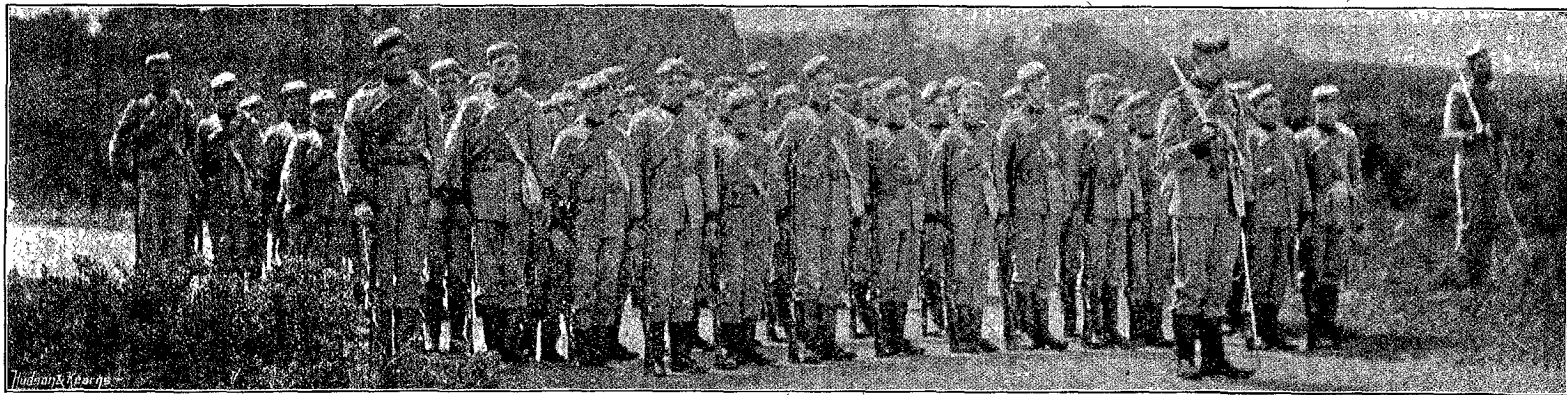
that they may look upon him as asking for alms, he says: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to find my resources in myself."

Paul was no pauper, and he proposed that there should be no doubt about that point in the minds of his friends. He was made glad by their kindness and their love, but he was dependent only upon himself. He had a profound self-respect, and such a man always commands the respect of other people. He was ready to minimize his own wants, and even his necessities, rather than to allow his needs to be brought to the notice of others in such a way as to seem to ask for their assistance.

I feel safe in saying that we all understand exactly his feeling; for we all have at some time passed through such an experience as this, and have spoken similar words. Let one come to us in our need, and, with an air of

There is, in many quarters in our day, a startling outcry against rich men. There are certain men who seem to hate certain other men simply because these other men are rich. We see something of this in the papers or in life, almost every day. We are alarmed at it, and need some wise seer to remind us that the number of irrational haters of their fellow men is, after all, very small. The real outcry is against the rich men who do not know how to be rich, in whose scales dollars outweigh human souls. That outcry is destined to increase in force and volume until it is answered by a change of mind and heart in these soulless traffickers in human flesh.

But the same spirit that we condemn in his rich neighbor is often found to exist in the poor man. The poor man is just as dependent upon the comforts of his cottage as the rich man is upon the luxuries of his mansion. We do not realize how largely we are dependent upon the



HARROW CADETS.

cruel bloodshed into which the nations of earth are hastening. Are you a faithful soldier of the Prince of Peace, seeking to rescue the jewels of his grace from this thralldom of sin?

"To-day if ye will hear his voice, harden not your hearts." The issues of this world are soon to be forever closed, and stormy times are around us. Let us be sure that our feet are firmly fixed on the Rock.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD." 2 Tim. 4:1, 2.

### THE CHRISTIAN'S RESOURCES.\*

"I HAVE learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

The word rendered "content" in the text means, in the original, "to find one's resources in one's self." It is in this sense that we wish to think of it this morning. Thus understood, the verse becomes, "I have learned, in whatsoever state I am, therewith to find my resources in myself." The words are the words of Paul, and are addressed to the Philippians, for whom he had a special affection. The Philippians had proved themselves friends indeed to Paul; for they had shown their friendship in his time of need. Such friends we do not forget, and Paul was like us in simple gratitude and love.

The people of the church in Philippi had apparently for a little time forgotten their former pastor and faithful friend; for, in the verse preceding the text, Paul speaks of the joy he feels in knowing that his old friends have *re-vived* their thought of him. Then he quickly excuses their seeming neglect by saying that they really had taken thought of him, but they lacked opportunity. The manly independence of the heroic preacher then finds voice in a remarkable expression. We can almost see the flush of honest pride in his cheek, as, fearing

condescension, offer to give to us a pauper's dole, and instantly the icicles form in our blood, our poverty springs into opulence, and we answer, "No, I thank you; I have an abundance of everything." I am not speaking of material things alone. It is just as true of knowledge, of love, of all spiritual possessions. We prefer to remain in ignorance rather than learn from one who knows *too* much. It is pleasanter to be a sinner than to be made pious by one who is *too* good. We consent to nothing which robs us of our self-respecting manhood.

We can listen with all good feeling to the words of Paul; for he knew what he was talking about. He says: "I know both how to be abased, and I know how to abound." Those are two wonderful lessons, and any one who has learned them has a right to speak. He had been a favored student, sitting at the feet of Gamaliel; he had been condemned as a dangerous teacher, dragged from the city, stoned, and left for dead. He had been honored as a learned rabbi, a wise teacher of the law; he had been haled before an unjust tribunal, accused of stirring up sedition and disturbing the peace. He had been in prison, shipwrecked, beaten with many stripes; yet he says, "I have learned, in whatsoever state I am, therewith to find my resources in myself."

Most of us are not conscious of the extent to which we are dependent upon externals for our comfort, our happiness, and our success. There is often comparatively little difference between the rich man and the poor man in this respect. The rich man looks upon his houses and lands, his stores and factories, his stocks and bonds, and finds in these the highest happiness that he knows. The loss of a single piece of property is to him the loss of a part of himself. As he sees his possessions going from him, one by one, it seems to him that everything is going. With every loss of property, life itself becomes of less and less worth, until, when everything has gone, life is an empty vase, a withered flower, to be utterly and ruthlessly destroyed.

mere externals of life until we are taught by some striking experience. When some terrifying blizzard piles the snow against our doors and windows, and makes us prisoners, shutting out from us the supplies which are daily brought to our homes, then we realize that many things which we had simply taken as a matter of course were really essential to our happiness and comfort.

There are certain things in the home which we always want to find in their own places and no other. There are certain other things which are distasteful to us, which annoy us every time they are seen. We wish them replaced by something more to our liking, and are unhappy because this cannot be. We are thus forever giving our happiness into the keeping of an article of furniture or of diet.

When a man says, in the face of all these facts of life, "I have learned, in whatsoever state I am, therewith to find my resources in myself," there are two or three questions, at least, that we wish to ask about the man: Is he honest and truthful, so that we may believe that he means what he says? Is he intelligent, so that he knows exactly what he is saying, and is not self-deceived? Has he had experience in the glad and the sad, the sweet and the bitter, the easy and the difficult, things in life, to give real value to his words? The name of Paul gives a most emphatic "yes" to all these questions. He was truthful and intelligent, and had a wide experience in the joys and sorrows that flesh is heir to.

Paul is thoroughly competent to teach the divinity of contentment and self-dependence. We must remember that these are not the words of conceit, of overweening confidence in *himself* and in *his* wonderful powers. We should entirely mistake his meaning if we did not remember that this is the man who said, "Christ in you the hope of glory," and, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." It is the divine Christ living in Paul, in whom he finds his resources, in whatever state he is.

(Concluded next week.)

\*Preached by W. C. Gordon, pastor, First Congregational church, Michigan City, Ind.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### MY LITTLE HERO.

EARTH'S bravest and truest heroes  
Fight with an unseen foe,  
And win a victory grander  
Than you or I can know.  
We little dream of the conflict  
Fought in each human soul,  
And earth knows not of her heroes  
Upon God's honor roll.

One of earth's little heroes  
Right proud am I to know;  
His name for me is "mother,"  
My name for him is Joe.  
At thought of a ten-year-old hero  
Many have thoughtlessly smiled;  
But a battle-field's a battle-field,  
In the heart of man or child.

There were plans of mischief brewing,—  
I saw, but gave no sign;  
For I wanted to test the mettle  
Of this little knight of mine.  
"Of course you must come and help us,  
For we all depend on Joe,"  
The boys said; and I waited  
For his answer—yes or no.

He stood and thought for a moment.  
I read his heart like a book;  
For the battle that he was fighting  
Was told in his earnest look.  
Then to his waiting playmates  
Outspoke my loyal knight:  
"No, boys; I cannot go with you,  
For I know it would n't be right."

How proud I was of my hero,  
As I knelt by his little bed,  
And gave him the bedtime kisses,  
And the good-night words were said!  
True to his Lord and manhood,  
May he stand in the world's fierce fight,  
And shun each unworthy action,  
Because it "would n't be right."

—Selected.

### SABBATH OBSERVANCE FOR CHILDREN.

MRS. S. M. I. HENRY.

(Sanitarium.)

I QUOTE one of several questions which touch the same point of difficulty: "What would you do with a boy of seven years, on the Sabbath, who wants to do something all the time? Suppose you should find him fixing his ball, whittling out a sword, or playing with his cars, what would you say to him?"

If I had not helped him, on the preparation day, to prepare for the Sabbath, I do not think that I should feel that I had anything to say to him; and as to the fact that he "wants to do something all the time," that is right; the only question is, What shall he do?

The child should be taught the true principles of Sabbath-keeping. It is not keeping the Sabbath to stop "doing something." Idleness is not holiness, neither did it ever hallow any day, but it is, in itself, a desecration of holy time.

God rested from his work on the seventh day, and, later on, in the person of Christ, he taught us what constituted that rest. True Sabbath observance, as the Lord of the Sabbath revealed it, is to rest from our own work in doing good to others. In everything that constitutes true Sabbath-keeping, the little ones in the home will be very quick to co-operate if you give them half a chance. They will co-operate in Sabbath-keeping to any extent, but if left to keep it alone, they will doubtless run counter to your understanding of what it involves.

First, as to the preparation. On Friday afternoon everything that belongs to the play, as well as to the work, of the week should be put away, in places provided for the purpose.

Even the little children should 'help in this putting away. Mother's work-basket, with the shears, thimble, and thread, which are often left standing on the table or window-sill, should be put out of sight; the sewing-machine should be covered and rolled into a closet, or, if left in the room, a vase of flowers or a neat pile of books should be placed on it, to show that it is retired from duty for the holy day; the writing-desk should be closed; pens, paper, ink, school-books, and the every-day clothing should all be put away before the Sabbath begins; and in their places should be something different, even if it can be no better.

There must always be changes of clothing, so let the new suits be for the Sabbath, and let them be put on before sunset on Friday. For the little ones, in place of the ball, the cars, the blocks, let there be brought out things which are never seen during the week. The doll should not be sequestered until the child becomes old enough to reason, and to understand that it is *only* a doll. Just as long as it is a "baby" to the little mother, the instinct that makes the doll a necessity would be outraged by putting it or its belongings away in a closet. Its cradle and wardrobe should be considered in the preparation for the Sabbath, if nothing more can be done than to provide a clean square of calico for a shawl, and a clean cover for the little bed. Let the toy cattle and horses be treated by the little folks as father treats the live stock; but, after that, let all things that are to be used by the children on Sabbath be as different as possible from the week-day supplies, and let this change be such as to make the Sabbath a delight. When all this has been done, let the children be free to follow their best understanding of your example in keeping the day holy.

Father and mother should give themselves to the children so completely on Sabbath that the ball and cars would be tabooed, even if they were left lying about. They should, however, never be left about; that would be to throw such temptation into the very path of the children as older folks would find it difficult to overcome.

Go out into the fields, as Sister White has taught this people so long ago, and study the growing things with the children. Take up some line of Bible study which will make the Book as fascinating as a story. Tell the children what you have learned by the experiences of the week, that have made you know God and your own self as never before.

Visit the unfortunate ones in the community, the lonely, and aged; gather flowers and press leaves for the sick and shut-in. Make scrap-books of pictures, poems, and stories, to send to a mission in some city, or for hospital uses.

If you think and talk about the needs of others to the children, and plan how best to help the mission work, how best to do what Christ would do for the poor and needy, the day, with the Sabbath services to fill so large a part of it, will be all too short for the things which you will have to do to make your blessed resting all complete.

Perhaps some one is saying, "But we are poor people; we live away out in the country; we cannot do anything for anybody." No family can be so isolated that they cannot do something for others; and in this lonely Sabbath-keeping let each member of the family rest from his own selfish pleasure, and try to do something to make the day especially blessed to all the rest. Teach the children to do for father and mother and one another those things which will make the hours pass happily away. Let father and mother set the example, and the children will follow.

Do not fail to observe the beginning and close of the day with a vesper service of song, Bible study, conversation, and prayer, in which all shall have an appropriate share.

A Sabbath truly hallowed in the hearts of the parents will bring with it a Sabbath-keeping power which the children will recognize and respect, and which they will never forget.

### CHILDHOOD FEARS.

FREDERICK GRIGGS.

(Battle Creek College.)

FEAR is an emotion which originates in the instinct of self-protection. It is common to all animate nature. Generally, if not always, fear results from a lack of knowledge. Any new object to which our attention is called will usually arouse either our fear or our curiosity, and often both. But as curiosity and fear are opposed to each other, one of them will eventually obtain the mastery. Curiosity draws to an object, while fear repels.

There are certain conditions of mind and body which are conducive to fears. In general, a nervous child is more timid than a child of phlegmatic disposition. A child who is healthy, and who lives in a home in which the atmosphere is one of love and trustfulness, will generally be fearless, frank, and open-hearted. It may be said that the conditions necessary to produce a fearless and trusting disposition in a child are health and a social atmosphere of confidence. These two things the majority of children do not have. Babyhood and childhood are periods of many little physical disabilities which cause fears, or which, at least, if not the direct cause, place the mind of the little one in a condition favorable to fears. Often, in sleep, he cries out from fright. He has seen something in his dreams which causes him great alarm. It is said that the effect of dreams upon the mind and nervous system is not so different from the results of actual experiences as has been very commonly supposed. While there is a difference, it is possible for a child to have dreams which will affect him for days afterward. These may result from nothing more than a disordered stomach. The mother and nurse recognize the physical inconvenience to the child from such disabilities, but the mental effects, which may be great enough to last a lifetime, are often overlooked.

The eye, ear, and nose are fruitful sources of physical ailments which, directly or indirectly, cause fears. Probably, nearly every person who reads this can call to mind children who, for some seemingly unaccountable reason, have been retarded in their development. They have been weak, puny, joyless, and fearful. Children should be possessed of vivacity and life. If a child does not possess these qualities, a thorough examination of his physical senses, and, for that matter, of his whole organism, should be made by a competent physician; for there are many pathological conditions which may lead to these ill effects. A writer in *Babyhood* sometime ago gave the following account of a case coming under his care: "A little girl was brought to me suffering from 'nervousness,' shortness of breath, a slight cough, and general malnutrition. She complained of a booming noise in her ears, that frightened her to the verge of hysteria. At times, when she was most thoroughly affected, she had an uncontrollable fear of darkness, while, when she was stronger, she would go all over the house in the blackest night without the least tremor or thought of fear. A careful examination disclosed a weak and nervous heart action and nothing else. Under appropriate treatment she rapidly recovered, and has since been without her customary attacks of oppressing fright."

As I have previously said, anything which produces nervousness should be avoided, not only for the sake of the disagreeable physical effects which necessarily follow, but for the

mental effects which place the child in such an attitude that he will submit to his fears. We sometimes hear the remark that the children in crowded cities have no fears, or at least appear to have none. It may be that they appear calm and unconcerned amid all the noisy bustle of these cities, but aside from the common incidents of their city life, they are far more excitable and easily frightened than are the children of rural districts. Children who are nervous and inclined to fears should be given an environment of quiet; in fact, all children should have such an environment. Children who are particularly susceptible to fears may often overcome them by a change to more quiet surroundings for even a few months.

The fears of children should not be lightly regarded. Fear will lead to all kinds of dishonesty and deceit, and produce a cowardly and craven disposition where there should be a brave and noble one. It does not matter much what is the nature of the fear; for fears all have about the same effect upon the disposition of the child. And it should be ever borne in mind that one of the first points to be observed in assisting a child to overcome a tendency to fear is to see that he is provided with all the conditions necessary to produce perfect health.

#### WAXING THE FLOOR.

EVERY worthy housewife likes to have her floors neat and inviting, whether they are carpeted or exposed. In many cases covering the entire floor is impracticable, and it is sometimes a problem how best to treat the naked wood. Touching upon this point, a writer gives the following suggestions: There are various ways of treating wood floors, but the best way is to wax them. Many preparations are sold ready for use, but if one happens to be in a neighborhood where they are not readily procurable,—in the wilds of the country, for instance,—the following polish makes a good substitute: Cut common white beeswax into thin shavings, and cover well with turpentine. Let the preparation stand overnight, by which time the beeswax will be soft. Stir it into a smooth paste, and add turpentine until it is the consistency of thin cream; it is then ready for use.

Before applying the wax, wipe the floor perfectly clean with a dry cloth, and if there are any spots on it, take them off with turpentine or benzine. Never, under any circumstances, use water on a floor that is to be polished. Apply the wax with a flannel cloth, being careful to put on but little at a time, in order to avoid a surfeit of stickiness. Rub the polish well into the wood with a rough piece of flannel, or a piece of Brussels carpet, until it shines like furniture. Unless the floor suffers rough usage, it will remain bright for six months. Dust it by putting a piece of flannel over the broom and sweeping. Keep a piece of flannel on hand to rub up any little spot where the polish may have become dimmed. If, after long use and many waxings, the floor should seem sticky and dirty, clean it with turpentine.

Some people prefer simply to oil a floor. While this does not yield as high a polish as wax, it is satisfactory for a time. An oiled floor should be gone over every week or two; even then the dust sticks to it, and it soon becomes dull. If anything other than wax is desired, it is better to oil and then varnish the floor. Another means of polishing is to apply a coating of size, followed by one of walnut or oak stain, and subsequently by a third coating of varnish. In any case, let the polish harden for twenty-four hours before the floor is used.—*Good Housekeeping.*

LET nothing foul to either eye or ear reach those doors within which dwells a boy.

#### THE OLD FOLKS' LONGINGS.

DON'T go to the theater, lecture, or ball,  
But stay in your room to-night;  
Deny yourself to the friends that call,  
And a good, long letter write.

Write to the lonely old folks at home,  
Who sit, when the day is done,  
With folded hands and downcast eyes,  
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,  
I've scarcely time to write,"  
Lest brooding thoughts go wand'ring back  
To many a bygone night,

When they lost their needed sleep and rest,  
And every breath was a prayer  
That God would leave their little one  
To their tender love and care.

Don't think the young and giddy friends,  
Who make your pastime gay,  
Have half the anxious thoughts for you  
That the old folks have to-day.

The duty of writing do not put off,  
Let sleep and pleasure wait,  
Lest that for which they wait and long  
Be a day or an hour *too late!*

—*Prairie Witness.*

#### GIRLS WANTED.

It was only the other day that I heard a worried mother say: "Oh, dear! I do wish that girls would be girls again!"

"Why, what do you mean?" I asked.

"Well," she replied, "it does seem to me that many of our girls nowadays are rather boyish and mannish, and it is bad enough to have to put up with the 'new woman,' without having any 'new girls,' with all their scorn of some of the things that give to girlhood its greatest charm. My daughters act as if the ordinary duties of home life, such as sweeping, and dusting, and washing dishes, and making home neat and clean and sweet, were beneath the notice of a 'progressive' girl,—as if it were 'narrowing' to engage in occupations of that kind. Not one of them has any desire to become a good housewife; they think it mere drudgery to perform the household tasks that must be performed by some one if the house is to be made a neat, clean, attractive, and restful place for their fathers and brothers. Don't you think that too many girls have that feeling?"

"I am afraid so."

"Well, now, the other day I met a company of 'progressive' girls out on their 'bikes,' as they called them. Every girl had a boy's cap on the back of her head, and several of them wore trousers, and mannish-looking jackets, and men's collars and neckties, and they were wheeling along at a neck-breaking pace, trying to make 'a record' for the 'bike club' of which they were members. Of course there was 'no harm in it,' and I suppose that I am very 'narrow' and 'old-fashioned,' but I watched them out of sight with a distinct pain in my heart, and a longing for the old-fashioned, quiet, modest, womanly girl, who was willing to relegate boys' clothing and boys' manners to boys. They say I am 'behind the age.' The modern girl does not hesitate to say things of that sort to her parents. Respect for her elders has, in many cases, taken flight along with her modesty. She does not hesitate to set her father and mother right a dozen times a day. I heard a girl tell her father the other day that he was not 'up to date,' because he said that it hurt him to have her do a great many things that she did. He said, as I often say, that he longed to see a generation of real girls again."

A good many of us have that feeling. We would like to see a generation of real, modest, womanly girls, who have no desire to ape boys in dress or manners. We would like to have a generation of girls who would feel that in all this "progressive" age there is no crown a

woman can wear more honorable and beautiful than the crown of a pure, modest, and noble womanhood, spent in discharging the ordinary, humble duties of home life. When we hear young girls and young women talking about the "limited sphere" of the old-fashioned girl, we feel like quoting this verse for their profit:—

"They talk about a woman's sphere,  
As if it had a limit:

There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whispered yes or no,  
There's not a life, or death, or birth,  
That has a feather's weight of worth,  
Without a woman in it."

—*Our Young People.*

#### THE MORNING TOILET.

THE finest compliment we ever heard paid to a woman was by her husband, who said, in speaking of her: "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table."

How many breakfast tables are presided over by women who make no effort to be dainty! The claim that household duties keep women from looking well in the morning is easily disproved; for in many a household where the wife gives a helping hand in the kitchen, a big apron will thoroughly protect her dress; and then, too, cooking, unless one makes it so, is never dirty work. That woman commits an error who looks uncared-for and badly dressed in the morning. The other woman, who wears "any old thing" to the breakfast table, is also making a mistake; for that is the time when the men of the household ought to see a woman at her best, and not have to rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—*Household.*

#### GOOD HOUSEKEEPING AND HEALTH.

WHEN housekeeping and cooking are viewed in their true light, there will be better housekeeping and better cooks. Though housekeeping has been regarded as menial service, and is still so looked upon by many, the day is not far distant when all women will be proud to be considered good cooks and model housekeepers. Then, and not till then, will our homes be models of perfection.

Housekeeping intelligently conducted will save labor, and when you save labor, you save strength. This means the preservation of health and the husbanding of energy, patience, and good nature, all of which tend to the promotion of happiness and good will in the home. Then, too, when our food is selected and prepared from a hygienic point of view, much of the rich, highly seasoned food will be discarded, and a plain and nourishing bill of fare will take its place.

When this plan is adopted, there will be less sickness in your home. Your children will be happy and well, and you will hear less complaint of headache. Children who, under favorable circumstances, are always full of life and love, will not be peevish and irritable, as is now so frequently the case.—*Reflector.*

It is said that a woman was sentenced to three months' imprisonment recently at Mt. Vernon, N. Y., because she did not keep her children clean. This is the first case of the kind ever reported.

"THE grave is often flowered when the occupant was unappreciated, if not neglected, in life. The reparation came too late to be enjoyed, but it is a cheering thought that real worth leaves behind a fragrant memory."

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., APRIL 12, 1898.

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"If we live in the Spirit, let us also walk in the Spirit." Do you live in the Spirit? If you do not, why is it so?

The Spirit is everywhere; he is all-pervading in all the world. Why, then, do you not live in the Spirit?

Read this: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Seeing that the Spirit is thus everywhere, in the dark and in the light, and it is impossible to go where he is not, why, then, do you not live in the Spirit?

Surely it cannot possibly be for any other cause than that you will not recognize him, and believe in him everywhere.

And why do you not recognize him, and receive him everywhere?—It cannot possibly be for any other cause than that the world has the preference. For "the world cannot receive" him. But "we have received, not the spirit of the world, but the Spirit which is of God."

Why do you choose to live in the world, rather than to live in the Spirit, when, because of his all-pervading presence, it is just as easy to live in the Spirit as it is to live at all?

You do not have to go somewhere to find the Spirit; he is everywhere where you are; you cannot get away from him. Then why not live in him, and have all the joy of it? To live in him, all that you have to do is to receive him; and to receive him, all you have to do is to believe him.

"Receive ye the Holy Ghost," and live in the Spirit.

"REMEMBER the Sabbath day, to keep it holy."

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

There is no genuine Christianity without sanctification.

There is no genuine sanctification but that which is accomplished by the Lord himself.

And the genuine keeping of the Sabbath is a sign that the Lord does sanctify the believer, and that he may know that the Lord does sanctify him.

To profess sanctification without the keeping of the Sabbath is to come short. To profess to keep the Sabbath without sanctification is a contradiction.

Sanctification is perfected in keeping the Sabbath. Keeping the Sabbath attains its perfect aim in sanctification.

"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."

Verily, therefore, "my Sabbaths ye shall keep." And "the seventh day is the Sabbath."

"SHALL we continue in sin, that grace may abound? God forbid."

Then as we are not to continue in sin, in order that grace may abound, shall we continue in sin at all?

Surely if there could be any possible excuse for continuing in sin, it would be that grace should abound.

But that is God-forbidden; it is impossible to have even any such excuse as that for continuing in sin.

Consequently the gist of this question is, "Shall we continue in sin?" Shall we continue in sin at all? Is there any possible ground for it? And the answer is forever, "God forbid."

Then when God has forbidden it, why do it? He has made abundant provision for us not to do it; then why do it? Why should not this provision be employed, so that we shall *not continue* in sin?

### STUDIES IN THE BOOK OF DANIEL.

In the dream and its interpretation, of the great image of Daniel 2, the Lord revealed himself to King Nebuchadnezzar, and taught him the impotence of all the gods, and the impotence of all the claims on their behalf made by astrologers, magicians, and Chaldeans.

In so wonderfully delivering from the fiery furnace his servants who refused to obey the king's command to worship the king's great golden image, the Lord taught to Nebuchadnezzar and all people that, according to the word and will of God, earthly governments cannot rightly have anything whatever to do with commanding, regulating, or directing the religion or worship of the people; that there must be a positive and clear-cut separation between the worship of the people and the government of the state, and between religion and the state. In this the Lord also taught to him and to all people that which he acknowledged, — that the king's word, the laws of the state, must change and give way in the presence of the exercise of the right of the people to be religious, and to worship according to the will of God toward the individual himself — in modern phrase, according to the dictates of the individual conscience.

There was yet one further lesson to be given to the king, thoroughly to teach him and all people that it is the Most High, and not kings alone, who "ruleth in the kingdom of men."

King Nebuchadnezzar had accomplished the complete conquest of all the nations, which had proved him to be the greatest warrior then in the world. Great in war, he was yet greater in peace. "It was as the adorer and beautifier of his native land — as the builder and restorer of almost all her cities and temples — that this monarch obtained that great reputation which has handed down his name traditionally in the East on a par with those of Nimrod, Solomon, and Alexander, and made it still a familiar term in the mouths of the people.

Probably no single man ever left behind him as his memorial upon the earth one half the amount of building that was erected by this king."

He made Babylon one of the greatest of the "seven wonders of the world," "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. 13:19), the very "lady of kingdoms." Isa. 47:5. "Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs." "It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who, to the military talents of an able general, added a grandeur of artistic conception and skill of construction which place him on a par with the greatest builders of antiquity."

Of all this, King Nebuchadnezzar, very naturally and very humanly, was very proud. He gave to himself the credit for the whole of it. But from this self-worship the Lord would save him; the process is given in the king's own words in Daniel 4. The king was at rest in his house and flourishing in his palace. Upon his bed he dreamed that he saw a great and high tree standing in the midst of the earth; the height reached to heaven, and the sight thereof to the end of all the earth. The leaves were fair, the fruit was much, and it was meat for all. The beasts of the field had shadow under it, the fowls of the heaven dwelt in its boughs, and all flesh was fed of it. In his dream he saw a watcher and an holy one descend from heaven, and heard him cry aloud: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:14-17.

The magicians, astrologers, and Chaldeans were again called. But though, this time, the king told them his dream, they could not tell him the meaning of it. Then Daniel was called, who readily told the interpretation to the king. Of the great tree he said: "It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven; and thy dominion to the end of the earth." Of the watcher and the holy one who came down, he gave the meaning: "That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and



they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Dan. 4:25, 26.

Upon all this Daniel gave him a word of counsel: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Verse 27.

But, like many another man, Nebuchadnezzar would not yield to the warning, accept the word, and so escape the impending calamity. He continued to indulge his self-worship. "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Verses 29-33.

Yet the rest of the dream was fulfilled also; his kingdom was held sure unto him, and when the time was expired, and he had learned of a surety, and would acknowledge permanently, that the heavens do rule, his intelligence was returned to him, and he was restored to his kingdom in peace.

It was not alone for Nebuchadnezzar's sake that all this occurred, but for the sake of all nations and kings not only of that time, but of all time, even to the world's end. Accordingly, when he had learned the appointed lesson, and, in the fear of God, was seated upon the throne to which he now acknowledged that the Most High had brought him, he wrote out a full account of his experience, and in the form of an official royal proclamation, sent it to every nation, kindred, tongue, and people in all his wide dominions.

And here it is: "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Verses 1-3. Then follows the full account of his dream of the great tree, etc., of Daniel's interpretation of it, of how it all came upon him, and how he was driven out to the fields for the appointed time; and he concludes the proclamation as follows: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed

the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Verses 34-37.

All the Lord's training of King Nebuchadnezzar had been to this great and noble end, and that noble end was nobly accepted by him. It was written for the admonition of all kings and rulers who should come after him, and especially those upon whom the ends of the world are come.

#### NOT AT ALL.

If the premises of the opposers of the seventh-day Sabbath could be allowed, it would be a very easy task for them to establish their conclusions; but their premises are invariably unsound, generally consisting of some proposition wholly assumed, or in direct contradiction to the Scriptures; and this condition vitiates all their efforts to show that the Sabbath of the Bible is not now binding upon the people of God.

This course on their part is easily accounted for because, the testimony of the Bible on the subject of the Sabbath being clear and explicit, no argument can be formed against it which does not contradict that testimony, and thus rest on a premise that is false and misleading.

These remarks are made with reference to a little tract entitled, "The Seventh-day Sabbath Abolished, with the Ten-commandment Law." It is by one Robert Lee Harris; and a brother has sent us a copy, with the request that it be noticed in the REVIEW, inasmuch as it seems to be having some influence, in his neighborhood, in turning away the people from the testimony of the Scriptures on this subject. It is, says our correspondent, boastfully affirmed that it is unanswerable, and that no Sabbath-keeper will ever undertake to reply to it. For such vain boasting we care nothing; but we believe in, and take our stand upon, the Scriptures, and to try to help some minds which may be troubled and confused by the wrong views put forth by those who have themselves gone astray from the word of God, is the only occasion for speaking again on a subject which has been so often treated in these columns.

And what reason does the reader imagine is given by Mr. Harris, in favor of his proposition that the seventh-day Sabbath and the ten commandments have been abolished? Every Sabbath-keeper has heard the assertion so many times that it will occasion no surprise. He says: "I believe it [the ten-commandment law] is abolished, because it is the first covenant (from Sinai), and it is said to be done away." Here, at the very threshold of his argument, is

a plain contradiction of the Scriptures, with the false premise which he would have his readers accept as truth; but it is as far from truth as it can be; for the ten commandments are *not*, and never were, the first, or old, covenant, which was to be done away. It is easy to see why opponents of the Sabbath claim that the ten-commandment law, of which the Sabbath commandment is an inseparable part, was the old covenant; for the testimony is explicit that that covenant has been done away; and if that is the law which contains the Sabbath, the Sabbath has, of course, gone too; and in this summary way they hope to persuade the people that the Sabbath has ceased to be binding upon men. But when confronted with the impregnable fact that the ten commandments were not the first, or old, covenant, their whole scheme falls into irredeemable collapse, and cannot be reared up again. And this is precisely the case with Mr. Harris; and his tract becomes simply an *ignis fatuus*, to lead into the bogs of error those who are not careful to heed the solemn warning of Christ, "Take heed that no man deceive you."

A moment's reflection should be sufficient to satisfy any one that the ten commandments were not the first, or old, covenant. They have no features that come within the ordinary definition of the term "covenant." A covenant, in its primary signification, means an agreement between two or more parties, into which they mutually enter; and the agreement involves certain advantages, or favors, to be secured to one or more of the subscribers to the compact, with conditions necessary to the carrying out of the whole. It must be voluntary on the part of those who enter into the arrangement; and the failure of any member to comply with the conditions, or to fulfil the stipulated promises, releases all the others from their obligations, if they choose to consider the compact broken. But any one can see that the ten commandments are not subject to any such vicissitudes. No man is at liberty to refuse to keep them; that is, such refusal would not release him from obligation to keep them. They express the will of the Creator with reference to his creatures. It is his right to command, it is their duty to obey. They have no right to choose in the matter. They have no right to entertain the thought, or to say to themselves, for a moment, Now we can enter into this relation or not, just as we choose, as would be the case in an ordinary covenant; and their refusal to keep, or failure to keep, from any cause, the commandments, does not affect those commandments in the least respect, nor modify men's obligation to do and keep them. Therefore the ten commandments cannot possibly be the first, or old, covenant, nor a covenant at all, in the ordinary acceptation of that term. This does not prevent their being a covenant in a particular and special sense, as will hereafter appear.

Those who are familiar with the record of the formation of the first covenant, beginning with Exodus 19, cannot have failed to notice how often God states the conditions of the proposed covenant, and his repeated submission of the question to the people whether they would accept them, and enter into the arrangement or not. Not thus were the ten commandments introduced to them, for them to decide whether they would accept them or not.

And as it is thus shown that the ten commandments were not the first, or old, covenant, the whole warp and woof is taken out of Mr. Harris's argument, and there is nothing left of it.

The greater portion of the remainder of his contention proceeds on the same false premise, and consists of a reiteration of the same misstatement in regard to the covenant, and a denial of the distinction between the ceremonial and moral laws; and the only argument necessary to meet his position is to bear in mind the fact that his premises are invariably false.

Thus he goes on in his second paragraph: "Now if the ten-commandment law is the first covenant, it is done away." O, yes,—"*If*"! Done away?—Of course—*If*; but there is no room for the "if;" for the ten commandments were *not* the first covenant. His next effort is a denial of the distinction between the moral and ceremonial laws; between the statutes and judgments which the Lord commanded Moses to write in a book and that law which Jehovah himself spoke from the summit of Sinai, and with his own hand engraved on the tables of stone. That the ten commandments, apart and by themselves, are recognized as a law, and called by the Lord himself a law, see Ex. 24:12; and that the words written by Moses, apart and by themselves, constituted a law, see Deut. 31:24, 26. The ten commandments were not in that book, and were never sprinkled with blood, as the book of the covenant was. See Ex. 24:6-8, compared with verse 12, and Heb. 9:19, 20.

In the light of these scriptures the foolishness of another claim put forth by Mr. Harris will appear. He quotes Heb. 7:12 to prove his position: "For the priesthood being changed, there is made of necessity a change also of the law." The lack of coherency in his argument here shows itself; for he set out to show that everything—Sabbath, law, and all—has been *abolished*; but this text speaks only of a *change*. But the intelligent reader will see at once that the apostle is speaking about the Jewish priests, not about the ten commandments. And the law mentioned is the law that regulated the ceremonial services of the Jewish economy, prescribing what tribe should furnish the priests for that service, and not that law by which God regulates the moral conduct of all his intelligent creatures. This text in Hebrews has nothing to do with the ten commandments nor with the Sabbath.

A brief allusion to a few other points will be sufficient for every Bible student. Mr. Harris says the ten-commandment law "was only to serve till Christ, or the new covenant, should come." Christ himself says that the law (of righteousness. Matt. 5:17-20) should last as long as heaven and earth endure. Of course 2 Cor. 3:7 is referred to, and the claim set up that the ten commandments are here said to have been done away. But a law is different from the ministration of that law. It was not the ministration that was written on stones; and it was only the *glory*, not the law, that was to be done away (verse 7); and even this glory was "done away" only "by reason of the glory that excelleth," not because the glory itself was not good.

Rom. 10:4 is also quoted: "Christ is the end of the law;" that is, says Mr. Harris, "he fulfilled it, and put an end to it,"—a claim very likely to be put forth by superficial

readers. But what says the apostle?—"End . . . for righteousness." To whom?—"To every one that believeth." So, then, it is still binding on every *unbeliever*, at least.

"Till all be fulfilled" (Matt. 5:18) is made to refer to all the law. Here is the comment: "When it was fulfilled, it was to be destroyed." But the "all" refers to "all *things*" written in the prophets, and covers eternity. The law endures till then.

Pages 8-14 are filled with misapplications of scripture, because the ceremonial law is confounded with the moral, which Paul says (Rom. 3:31), we do *not* make void, but *establish* by faith in Christ.

On page 10 of Mr. Harris's tract, this singular question is asked: "Now I want to ask this question; viz., If the old law is binding upon us (the whole world), why did not Christ command us to teach it, when he was giving us the commission?"—All Christ's teaching constitutes our commission; for we are to teach "whatsoever" he has commanded us; and on the point of the law he has been very explicit. "Think not," he says, "that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [all things] be fulfilled." Then Christ draws his conclusion (verse 19): "*Whosoever* therefore shall break one of these least commandments, and shall *teach* men so, he shall be called the least in the kingdom of heaven: but *whosoever* shall do and teach them, the same shall be called great in the kingdom of heaven." This language is clear and explicit. It embraces *all men*, and it covers *all time*. It is sufficient for every child of God. And when men tell us we are to hear Christ, and not Moses, this is a part of what we are to hear. And he has said nothing to modify or contradict it; for his testimony is Yea and Amen. He has never told us of any new Sabbath to take the place of the one which he made for man, and sanctified in Eden.

U. S.

#### THE "LITTLE FLOCK."

"FEAR NOT, little flock." The writer recalls an incident on the Western plains, from which he learned a valuable lesson. A flock of sheep were quietly grazing on the buffalo-grass, while the herder went some distance away on an errand. During his temporary absence a coyote appeared, and there was a general stampede. To one side, however, were several ewes, with their lambs, that seemed at first not to sense the danger, and toward these the prairie-wolf ran. They saw him coming, realized what it meant, and instead of running, huddled close together, and turned *every one with her face* to him. As he approached closer, he seemed nonplussed, and tried to attack them from behind; but they turned with him, and it was while thus maneuvering, that he was driven away.

This incident has in it a helpful suggestion for us in our work to-day. The Lord's message to the world is an unpopular one, and those who are engaged in proclaiming it are indeed a "little flock." On every hand are foes, and from within and without are fightings. It is a constant warfare. The devil is desperately in earnest in his efforts to hinder, distract, and destroy; for he realizes that his time is short. From a human point of view it would

seem that he must succeed, yet victory can always be claimed; for the living word is, "I will never leave thee, nor forsake thee." As to the children of Israel, so to us, defeat has come as often as success, and the secret of it is that the attacks of the enemy have not been met by a united, solid front.

Now as never before are we called to stand firmly for principle. We are too far along in the struggle, the end is too near at hand, and there is too much at stake, to falter now. So, with renewed courage in the work, and an unwavering faith in its final triumph, can we not move forward, as one man, standing firmly, with "our face to the foe"? W. E. C.

#### A "CHRISTIAN FLAG."

In these days of surprises one must be prepared for anything. The student of prophecy has watched with unabated interest the unfolding of developments tending toward a union of church and state in this country. He has seen the rise and progress of the National Reform movement; the enforcement of Sunday observance by the W. C. T. U.; the false Christian citizenship movement; the continuous increase of government appropriations for sectarian purposes; the spirit of militarism that is being rapidly woven into the church fabric; the introduction into our public schools of a flag salute, with a religious feature attached; the inculcation of "patriotism" into the rising generation by songs that tell what will be done with those who disobey the Sunday laws,—we say he has seen all these, and wondered if the program was not about filled out.

But now comes the latest—a "Christian flag;" that is, a flag designed to be the common standard of Christianity the world over, irrespective of nationality or creed. At once our mind reverts to the Crusades, and what a flag meant to the people conducting them; and instinctively we wonder if it means the same to Christianity to-day.

The movement was started by Chas. C. Overton, of Brighton Chapel, Coney Island, and was suggested to him, says the New York *Herald*, on last Children's day, when each of the children was furnished a small American flag during a parade. A few hours later a convention of liquor dealers marched over the same ground, and by a strange coincidence, each man carried an American flag of the same size as those carried by the Sunday-school children. At sight of this, Mr. Overton was struck with the idea that there ought to be a distinctive emblem symbolic of Christianity.

The Christian Flag Extension Society has since been organized, for the purpose of giving the matter the widest publicity. Sunday-school superintendents all over the land are reported as falling into line with the movement, and are rapidly supplying themselves with flags to use on all public occasions. The ground of the flag is white, representing "peace, purity, and innocence." In one of the upper corners is a square of blue, the color of the unclouded sky, "a symbol of faith and trust." In the center of the blue is a cross, the chosen symbol of Christianity, the color being red, "typifying Christ's blood."

A hymn called the "Christian Flag" has been written by Fanny J. Crosby, and dedicated to the movement. Copies of the hymn

have been sent to bandmasters all over the country, with the request that the music be arranged as a march, and played upon appropriate occasions. Already several large excursion steamers have ordered the Christian flag for their vessels, to be flaunted to the breeze when carrying Sunday-school excursions.

Mr. Overton believes that since every other nation on earth has its flag, the kingdom of Christ should have one too; and with this idea in view, he is seeking for its universal adoption.

Comment is unnecessary. The readers of this paper know the meaning of this movement. There is much that can be read between the lines, that does not appear on the surface, and every one ought to be wide-awake to its significance.

W. E. C.

#### "THE NEW GOSPEL."

UNDER this heading an article appeared in the *Indian Nation* of Jan. 31, 1898, which sets forth, with a good deal of irony, the situation as it stands to-day with the so-called Christian nations, and with not a few of the missionaries as well. The *Indian Nation*, a weekly journal of no mean ability, is edited by a Hindu gentleman. Referring to recent developments in China, this paper says:—

For about a fortnight the public mind was strongly drawn toward China and the far East. We slept every night in expectation of waking next morning, and reading a telegram that China had been peacefully parceled out among the European powers, or that a war had broken out in Eastern waters. Happily, the war-clouds have rolled away. The partition treaty of China has not been drawn up this time. But the late crisis is not without its lesson. It is usual to hear, in college declamations and convocation addresses, that honesty is the best policy, that the world is governed by moral laws, and that civilization is strengthening right as against might. But is the world really governed by moral laws? Does not history teach a contrary lesson?

Here is China, a vast country, with a population the most industrious and patient in the world, and rarely skilled in the fine arts and delicate mechanical work. The people are rather touchy about foreigners, but their rulers have tried their best to avoid a collision with other countries by closing the country to foreigners. They were contented to live in a world of their own, having no dealings with the outside world. But a Christian government found the sale of its opium inconveniently hampered. It protested "in the interests of civilization," and forced the Chinese to open their ports—for taking in opium. Then began their troubles in earnest. The Christian powers are so concerned for the souls of the "heathen Chinese," that they must send out missionaries—to supplement the efforts so nobly begun by the free introduction of opium. . . . The ignorant village folk rise against the noisy and iconoclastic "foreign devils." What now takes place is neither more nor less than the Gordon riots of London or the anti-Semitic riots of Paris. The weak village police can do nothing at first. The incident is reported to Europe as a "wholesale massacre." Exaggerated accounts are sent to the papers.

The Bible, as usual, is followed by the bayonet. Armed cruisers are sent to demand reparation. Marines are landed, and Chinese forts occupied. So far we can understand the conduct of the particular European power which has been aggrieved. But now begins a scramble for the booty, which is hard to reconcile with the precepts of Christianity or even of common morality. Every European power hastens to the scene, and tries to get what it can. There is hardly less decency and morality among wreckers. Here is a splendid opportunity of "furthering the cause of civilization," and—annexing new territory without the cost of a war.

The exact feeling with which Christian Europe regards such a scene is clear from a recent speech by

Lord Charles Beresford. That gallant officer, with the candor of a man of action, scorns to disguise his real feelings under the pretext of spreading "civilization" and "Christianity." He frankly voices the regret which Englishmen feel at letting Germany be the first in seizing the inheritance of the "sick man of the East." The moral voice of England is silent. No word of condemnation is pronounced against the German retention of Kiao-Chou, even after China has made ample amends. The other European powers envy the sin of Germany; they do not abhor it. Each wishes itself in the place of the strong-handed and successful aggressor.

We believe it would be better, because more honest, if Europe were to drop the cant of "civilization and morality," and proclaim the gospel of force. The way in which "spheres of influence" are being spread and heathen territories annexed, is not likely to enhance our respect for European morality. One is tempted to ask, Was Machiavelli, after all, really a villain? Have his precepts really been discarded by Christian Europe? Ceterwayo thought otherwise: "First comes the white trader, next the white missionary, and then it is all over with the black man." King Khama thought otherwise, and Europe was treated to the rare spectacle of a black man—the son of a heathen—pleading to white Christians not to force brandy down the throats of his subjects.

Prince Henry went to spread the "holy gospel of his sacred majesty," the emperor of Germany. This gospel, if we are to read it in the light of recent events, is rather different from the one taught on the shore of Galilee and on the Mount of Olives, beneath the blue Syrian sky, more than eighteen hundred years ago. It is the gospel of "nature red in tooth and claw with ravine." And we should recognize this fact. It is well enough for school-boys and philosophic recluses to speak of justice and moral laws as swaying the universe. But it is not really so; and it would be better for the world—for the black half of the world, at least—if this truth were more widely known.

We are liable to lose heart when we think of the little advance which humanity has made in Europe in this era of wonderful material development. De Boigne, a French general, once remarked to a visitor: "The East India Company can never be in financial difficulties. It has a grand source of income open to it. Let it plunder China!" Sir M. E. Grant-Duff relates this anecdote with a sort of pious shudder at the pindaree spirit of the old French mercenary. But is the pindaree spirit really extinct among the European powers of to-day? Can we not detect it under the thin platitudes of "civilization and morality"? When Chinese settlers are mobbed in California, no protest is made by outraged humanity. It is only the fair attempt of America to stamp out the "yellow plague." When Indian emigrants in Natal are treated worse than slaves, their cries find no echo from European philanthropists. No new Las Casas raises his voice in behalf of the blacks. When Australia shuts out all Asiatics from her shores, no attempt is made, "in the interests of civilization and humanity," to open her ports to these foreigners. She is strong; and there is no higher court in this world than that of force.

It would be well for the black races if they recognized this fact. Then they would know that "the best security for peace is a constant preparedness for war." They would know that it is a sin to lead a quiet, inoffensive social life, instead of developing the fighting capacity of the nation, encouraging warlike pursuits, and cultivating the arts of destruction in their latest and most improved form. If the "holy gospel of his sacred majesty," the German emperor, were accepted by the Chinese, would China any longer remain the "sick man of the East"? Lord Wolseley spoke of the Chinese as the coming race of the world. They are, according to him, the finest materials for an army that the world has seen. And yet they are to-day as dust under the feet of Germany.

We wish, in the name of humanity, not that China may be better trained in the art of killing, but that Europe may become more human.

How sad the spectacle that Christianity has to suffer such things to be said of it! And it all comes from the false idea, so prevalent at

this time, that there are "Christian" nations in this world; and that many people are Christians simply because they are called Christians, who have not yet learned the first principles of Christianity. A Christian is one who follows Christ; but he, "when he was reviled, reviled not again; when he suffered, he threatened not." He laid down the broad principle, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." No nation under the sun has the slightest idea of carrying out these principles; therefore no nation ought to be called a "Christian nation," because it is not true. Christianity is neither a theory nor a creed, it is a *life*; and when men submit themselves to its claims, the world will see a correct representation of the gospel of Christ, which is the power of God unto salvation to every one that believeth.

D. A. ROBINSON.

### Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

#### ARGENTINA.

MALABRIGO.—This is a German-Swiss colony, in the northern part of the republic, founded twenty-five years ago by a Swiss doctor. We have a small German church here. I held a few meetings, baptized two, and then resumed my journey northward through a stock-raising region. The stock-raisers own from one to ten square leagues of land, or more, and as many thousand head of cattle. A carriage ride of fifty-four miles brought me in one day to Las Garzas. On the way, I passed an orange grove where two thousand trees have been waiting nine years for a chance to give a crop, and have not succeeded, on account of the locusts. Near Reconquista I passed a military camp, around which several hundred mules were grazing. The soldiers had gone to Santa Fé to prevent trouble at the governor's election.

LAS GARZAS.—The Sabbath truth was introduced here twelve or thirteen years ago by a hostile paper from the Waldensian valleys. The company was recently shaken by a new worker, who proved to be untrue, but now all are of good courage. This little church furnishes three canvassers—a third of its membership. Two of these have recently taken a trip toward Paraguay, which they intend to enter soon. They report interest from several colonies.

On Sabbath, with a wagon filled with people, accompanied by four horsemen, we went to the river, where the church elder, a Waldensian, baptized a young man and his wife. This morning I preached to a friendly company of German Catholics and this afternoon to a Spanish audience.

I am now returning southward to Las Tunas, where the Lord has given me a humble stopping-place and a kind helper, and where our first general meeting in this province will convene March 8-13. We pray for the baptism of the Holy Spirit.

February 20.

JEAN VUILLEUMIER.

#### JAMAICA.

BLUEFIELDS.—We came to this place, March 15, and pitched the tent the next day. The men who brought our luggage and the tent from Lav-la-Mar in rowboats (a distance of nine miles), took it for granted that we would

begin meetings the next night, and so made the appointment. As the appointment had been given out, we did not like to put off the meeting, and so, although very tired, conducted a service. The attendance was good, and has so continued through the week we have been here. We rent rooms of the Wesleyan school-teacher, and our tent is pitched in the yard of one of the stewards of the church, who holds the services in his church in the absence of the minister. It seems as if the Lord directed us to this place. The people attend the meetings regularly, and do all they can for us.

Three of our people were here when we came, and from these came the call for tent-meetings. We believe that there are honest souls in this neighborhood, and trust that a good work may be accomplished. It has been so long since we have had the privilege of going into a new field to present the truth to those who know nothing about it that it does us good to see these people, Bible in hand, following us as we turn from scripture to scripture. When we took up a collection on Sunday night, some requested that we take another on Tuesday night, as they were not prepared to give at that time. We accordingly did so; and although it rained just before meeting-time, and we thought that few would come, there were over one hundred people present, and our collection was more than on Sunday night.

We are of good courage in the Lord. As we recount his many mercies, and study anew the signs of his speedy return, we are made to rejoice. We pray the Lord of the harvest for a good harvest of earnest believers, who will endure to the end.

A. J. AND D. V. HAYSMER.

#### ONTARIO.

CHATHAM.—The company here is using a portable tabernacle, which has proved a success as a place of worship. It was kept warm during the coldest weather of the past winter. The work is onward at this place.

HAMILTON.—A good interest has been awakened here through cottage meetings and the *Signs*, and there are many openings for work. Canvassers are now here selling our books.

TORONTO.—There have recently been several additions to this church. The Bible workers are busy all the time, and the work is reaching out to different parts of the city. All are of good courage.

#### IN THE STATES.

(Compiled from the State papers.)

##### California.

COULTERVILLE.—The country districts in this vicinity have had very little religious instruction. A few Sabbath-keepers have settled here, and to follow up the interest created by them, public services are now being held by a minister, with gratifying results.

CROW'S LANDING.—A church building costing \$2,600, about one half of which was subscribed by friends outside the church membership, was dedicated here, March 10, free of debt. The lots were given by the Southern Pacific Railroad Company. The seating capacity is two hundred and fifty.

LOS ANGELES.—Cottage meetings and relief work are carried vigorously forward by the church, and much good is being accomplished.

##### Kansas.

CENTERVILLE.—Meetings were begun here in a schoolhouse, and during good weather a lively interest was manifested. One accepted the truth of God, and many are investigating.

A kindly feeling now fills many hearts where before were prejudice and opposition.

FELLSBURG.—April 17 the house of worship at this place will be dedicated.

NORTH BRANCH.—Three workers are canvassing and holding cottage meetings here.

SALINA.—Public meetings, and work with the *Signs*, tracts, etc., have resulted in developing considerable interest. A good foundation is laid for effective work, and the workers are having many precious experiences.

THAYER.—As the result of a series of meetings at this place and vicinity, four persons have taken their stand for God's truth, and many unbelievers are led to inquire more about the way of salvation.

##### Michigan.

SAULT STE. MARIE.—Public meetings, Bible readings, and a house-to-house canvass for the *Signs* in and around the city have developed considerable interest, and some tangible results are hoped for soon.

##### Minnesota.

ALBERT LEA.—Four candidates for baptism and one to unite with the church on a recent Sabbath, is the report from this place. Effort in behalf of the Scandinavian work has aroused considerable interest, and the prospects of fruit from it are good. All are of excellent courage.

MINNEAPOLIS.—In the past fifteen months, fifty-two members have been added to the English church here, twenty-two by letter from other churches, and thirty by baptism and profession of faith. Nearly all the preaching has been done at the Sabbath service. Only one Bible reader has been laboring among the English-speaking people, but a number of the church-members have been active in holding cottage meetings, to which much of the success can be ascribed.

SABIN.—Services in German have been conducted here for a short time. At first there was but little interest, but now the prospects are brighter. Several are investigating, and one has already decided to "walk in the light."

##### Missouri.

KANSAS CITY.—The mission work in this city is moving steadily forward, and is beginning to attract considerable outside attention. About ninety persons are fed daily, and many more applications for beds at night are made than can be supplied. Religious services are held, and the attendance is gradually increasing.

MACK'S CREEK.—This has been a hard field, but earnest work and godly living by those who profess the truth has told, and several have taken their stand with God.

##### New York.

NORWICH.—Thirteen have signified a willingness to go with this people. Three others are keeping the Sabbath, who have not yet united in church fellowship.

WALLACE.—Twenty-six are now keeping the Sabbath here as the result of meetings lately held, and the company will soon be organized into a church.

##### Wisconsin.

JANESVILLE.—One interested laborer at this place has sixty regular readers of the *Signs of the Times*, and a good work is being accomplished.

WAUPUN.—The company at this place is of good courage. Considerable work is being done with reading-matter among the inmates of the State prison, a number of whom are much interested. The friends at this place have united with the Fond du Lac church.

WEST SUPERIOR.—The company here is alive to the work. A number of the brethren are holding Bible readings, and considerable interest has been developed.

##### West Virginia.

DUNLEITH.—A Sabbath-school has lately been organized here, and two have begun the observance of the Sabbath; others are interested.

HIGGINSVILLE.—Public meetings are being held near here in a schoolhouse, and a fair interest is reported.

KITE'S RUN.—Sixteen were lately baptized here, some of tender years, and others whose heads were gray. Besides these, several are keeping the Sabbath, and still others are undecided.

#### MICHIGAN.

NORTH WHEELER.—I have recently held a few meetings with the company at this place. Five are keeping the Sabbath, and one who had given up in discouragement has made a new start to keep the commandments. We have organized a tract society, and ordered a club of *Signs* and a supply of tracts. We also elected a treasurer to receive tithes, and are working toward organizing a church.

ALBERT WEEKS.

#### MISSOURI.

WHITING.—I am thankful for a humble part in spreading the message so dear to all our hearts. I have been having some interesting experiences while distributing literature. With hardly an exception, it has been gladly received, and already considerable interest has been awakened. I have given out about three hundred periodicals and over three thousand pages of tracts. I have met with some encouragement in laboring for the colored people at Charleston, the county-seat of this county. I extend thanks to friends for their liberality in supplying me with reading-matter.

MOSES M. JACKSON.

#### FLORIDA.

TALLAHASSEE.—With my wife and child, I came to Tallahassee, February 4, from Duquoin, Ill. We came in private conveyance, as self-supporting missionaries. Our intention, when starting, was to go farther south, and remained so until we were within two days' travel of this place, when, by circumstances in which we believed and are still confident that we saw the guiding hand of the Lord, we were led to come here. We found a few Adventists, and the people were somewhat stirred up because of the Sunday work which had been performed on the farm of the only brother here at that time. We began our labor at once, as all things seemed ready. As a result, a man and his wife have accepted the truth of God, and others are interested. I speak on Sabbath evenings, and Sunday afternoons. I must work on the farm for our support, consequently cannot speak oftener. However, there are many ways to work besides preaching. On Sabbaths we have been having prayer and social meetings, and shall now have also our Sabbath-school, which was organized last Sabbath, with nineteen members. Several more are expected to meet with us next Sabbath.

We have never felt the guiding hand of God with us as now. He leads us every step of the way. We needed help in our singing, and last week God supplied this need. We praise his holy name, who directs all our ways.

C. L. HATHAWAY.

## News of the Week.

FOR WEEK ENDING APRIL 9, 1898.

—The ropes on a first-class man-of-war cost about \$15,000.

—Fires during 1897 destroyed \$3,708,076 worth of property in Chicago.

—It took eight tons of paper to print the ballots for the late city election of Chicago.

—The governors of the six New England States dined together in Boston on March 22.

—The Austro-Hungarian government has asked for \$25,000,000 to increase the Austrian navy.

—America turns out \$75,000,000 worth of commercial canned fruits and meats every year.

—Fire at Rock Hill, S. C., April 3, destroyed twelve buildings, involving a loss of \$250,000.

—Forty floating submarine mines were secretly planted in Havana harbor last Wednesday night by the Spanish government.

—There are about 130,000 ministers of the gospel in the United States, 180,000 churches, and about 25,000,000 communicants.

—The right hand, which is more sensitive to touch than the left, is less sensitive than the latter to the effect of cold or heat.

—At Mt. Carmel, Ill., March 31, high water caused the sinking of a shanty boat, whereby a family of five lost their lives.

—Over two thousand men are working day and night at the Brooklyn Navy Yard, and twenty warships are in process of construction there.

—Old glass bottles, which are more or less useless, are now ground up and employed as a substitute for sand in the preparation of mortar.

—Of the 20,000 clerks employed by the government in Washington, more than 6,000 are women. Their salaries range from \$600 to \$1,800 a year.

—A steel arch is to be thrown across the Niagara River near Clifton, which will be 840 feet span—a greater distance than was ever yet spanned by an arch.

—Alabama has just begun the erection of a \$600,000 mill for the manufacture of cotton goods, and similar enterprises are projected in other States in the South.

—Underground London contains 3,000 miles of sewers, 34,000 miles of telegraph-wires, 4,530 miles of water-mains, and 3,200 miles of gas-pipes, all definitely fixed.

—At the close of the last century there were supposed to be 1,000,000 aborigines in Australia. There are now less than 100,000, and among them are still some cannibals.

—Four specially picked detectives from the Metropolitan Police Force of Washington, have been assigned to duty at the White House as a special guard for the President.

—In the counties of Cork and Limerick, Ireland, the police have taken from the farmers' houses all the firearms they could find. The weapons will be returned when the centenary celebration is over.

—It is estimated that there are no fewer than 70,000,000 Europeans who wear wooden shoes. Basswood is ordinarily employed for sabots, but willow is the best material. Poplar, beech, walnut, and birch are also used.

—The *Charleston News and Courier* calls attention to the fact that although the South produced more than 11,000,000 bales of cotton last year, it did not raise enough provision crops to support its own population six months.

—The next time you pass a jeweler's shop, notice that the hands of his dumb watch-sign point to seventeen minutes after eight. It is said that they are so placed to indicate the time of the assassination of Abraham Lincoln.

—The United States consumes annually 328,500,000 handkerchiefs. Nearly all these are imported. \$100,000,000 capital is said to be invested in the business of handkerchief-making, and New York City is the great distributing center.

—The *Chicago Tribune* of March 2 prints the picture of Noah Raby, a New Jersey man who, the Friday before, celebrated his one hundred and twenty-sixth birthday. He boasts that he has smoked ever since he was six years old.

—On the night of April 1 a fire broke out in the Davis furniture and carpet house of Lincoln, Neb. At a critical moment the water supply suddenly gave out; this enabled the flames to spread, and before they could be checked, the loss reached \$200,000.

—Mrs. David J. Brewer, wife of Associate Justice Brewer, of the United States Supreme Court, died April 4. It was Justice Brewer who wrote the decision declaring this to be a "Christian nation."

—It is stated, on reliable authority, that the life-saving crews of all government stations on the Atlantic coast have been notified to hold themselves in readiness to enter the naval service at a moment's notice. There are about 1,200 men so employed.

—A combination, according to the *Pittsburg Dispatch*, has been formed for the purpose of cornering the Southern coal market, in anticipation of war prices for that commodity. It is said that New Orleans will be the base of the coal supply in case of war with Spain.

—A broken car-wheel last week caused the wreck, at Hornellsville, N. Y., of a fast freight, consisting of twenty-seven cars loaded with grain and fruit and eight cars of thoroughbred horses. Four cars of horses and seven of grain were smashed. Twenty horses, valued at \$12,000, were killed.

—Mrs. Katherine Slewinski, of Dunkirk, N. Y., died March 31, aged 115 years. She often told interesting tales of the acts of Napoleon's army in Poland, which she witnessed. Her boast was that she never tasted beer or other alcoholic beverages, and was never attended by a physician.

—Since its establishment, the American Tract Society has published 500,000,000 books and tracts and 251,000,000 periodicals, in 153 languages and dialects. Its colporteurs have made 15,000,000 family visits, and the number prayed or conversed with on the subject of religion amounts to 8,500,000.

—Mrs. Ballington Booth, who for a number of months has been suffering from nervous exhaustion, and confined to a hospital in New York, is now so far recovered as to be able to resume her duties. Last Monday she was present at the second anniversary of the American Volunteers, held in Carnegie Hall.

—It is said that among the Turks, bath-money forms an item in every marriage contract, the husband engaging to allow his wife a certain sum for bathing purposes. If it be withheld, she has only to go before the *cadi*, and turn her slipper upside down. If the complaint be not then redressed, it is a sufficient ground for divorce.

—The Congressional act for the relief of the sufferers by the "Maine" disaster has been approved by the President. It reimburses the survivors, officers, and men for the losses they sustained, to an amount not to exceed a year's salary, and directs the payment of a sum equal to a year's pay to the legal heirs of those who perished.

—A sixteen-year-old boy has confessed to misplacing the switch that caused the wreck of the Northwestern passenger-train at Rockford, Ill., last week, whereby the fireman lost his life, and many passengers were hurt. He did it, he said, because he had a grudge against the section foreman, and thought if the train was wrecked, the foreman would be discharged.

—The steamship "Alameda," reference to which was recently made, arrived at San Francisco, Wednesday, March 30, from Sydney, Australia, with \$3,000,000 in English sovereigns. This is the eighth shipment of gold from the same source since last fall, aggregating \$18,000,000. This is in payment of the balance of trade in favor of the United States for wheat, flour, lumber, etc., in excess of our imports of merchandise.

—It has just been learned that the "Mastiff," one of the sealing-vessels in the fleet containing the ill-fated "Greenland," of which we made mention last week, was, during the same storm, caught in the ice-floes, and crushed like an eggshell. The two hundred people on board had hardly time to escape in their life-boats before it sank, and the suffering they endured in the open boats before the storm subsided, is almost past description.

—W. C. Brann, editor of the *Iconoclast*, at Waco, Tex., died April 2 as the result of an encounter with Captain Davis, in which each received three revolver shots. The quarrel grew out of an attack in his paper on the chastity of the students of the Baylor University of that place. Davis also died, a little later, and the two were buried the same day. Ten thousand people attended their funerals, and the floral offerings, it is said, would fill two freight-cars.

—An exchange says: "There is, perhaps, no more humane nation in the world than the Japanese, who have recently erected a monument in memory of the horses that fell in their war with China." We think this is not so much from a strictly humanitarian point of view as from a superstitious one, since they believe in transmigration, and that through these animals the departed souls must pass before they are absorbed into the great Buddha.

—There are said to be 57 frog-farms in the United States.

—A four-inch circular saw for the amputation of limbs is being installed at the Emergency Hospital at Boston. An electric motor will furnish the power to run the device. Not only does the saw cut much faster than a hand-tool, but the heat of its rapid cutting sears the flesh and blood-vessels, and the healing processes of nature are advanced to a stage which, by the old method, is reached only after an hour or two.

—On Sunday afternoon, April 3, the levee along the bank of the Ohio River, above Shawneetown, Ill., broke without warning, and a flood of water from eight to twenty feet deep swept down upon the town, practically annihilating it. Houses were wrenched from their foundations, and tossed about like boxes on the waves. Many sought refuge in second stories and on housetops, only to be hurled into the surging waters and drowned. Fleeing mothers, with babes in their arms, were overtaken by the torrent, and swept away just as they were reaching a place of safety; parents were separated from their children; fathers, in their frantic effort to save their families, were lost; and in one or two instances, lovers perished in each other's arms. At first it was reported that no less than 200 had drowned, but later reports reduce the number materially, although the exact number may perhaps never be known. Those who escaped were for a while in dire distress, but relief was quickly sent them, and all possible effort was put forth to care for the dead, and provide for the immediate wants of the sufferers. The disaster is one of the worst that has occurred since the Johnstown flood.

—We surely thought that ere this we would have something more definite to say, concerning the strained relations between our country and Spain than we are able to give at this writing. The President, for various reasons, has delayed his message outlining the policy of the government, until the suspense has become almost unbearable to the people. Spain has practically rejected all overtures looking toward an amicable settlement of the difficulty, and now there is apparently nothing to do but to accept the inevitable. The policy of the government will without doubt be made public within a day or two, as the President has promised it during the early part of the week. In the meantime the most extensive preparations for war have gone forward with the utmost haste. Every vulnerable coast point, east, west, and south, has been fortified; the entire navy is being put in the best possible condition, and is being distributed where it will be the most effective. Not a stone has been left unturned to be well prepared for war if it comes. Our ministers to the Spanish courts have been recalled, and Americans are fleeing from Havana. Those who have hoped for peace without bloodshed have now abandoned that hope, and are anxiously waiting developments. The encounter will, of course, be a naval one, and it will, without doubt, be short and decisive, but terribly disastrous. What the outcome ultimately will be, only He who rules above can know.

## Special Notices.

### WANTED, AT ONCE!

For the department of agriculture of the South Lancaster Academy: One heavy single harness, with side straps, thill loops, double lines, and bale strap, or a complete double harness; one dozen hoes; one half-dozen steel garden rakes; one-half dozen spading forks; two solid spades; one spade bar; one dozen garden trowels; one hand-cultivator; one one-horse cultivator; one disk-harrow, or one square harrow. Any one who desires to help the school to obtain any of the tools mentioned above should send contributions for the same, or the articles themselves, express prepaid, to H. B. Tucker, South Lancaster, Mass. We need these tools at once. Who will help the boys to help themselves in the work of tilling the soil?  
R. A. UNDERWOOD.

### SUMMER SCHOOL AT BATTLE CREEK COLLEGE.

WE are approaching the time for opening the summer school at the College. The work outlined is especially designed for teachers, and those who wish a commercial training. It is highly important that we have, as soon as possible, the names of all who expect to attend, with information as to age, education, practical experience, and plans for future work. There is a great demand for capable, consecrated, Christian teachers in our church schools; and as soon as we can get the right kind of teachers, State schools will be started. The Lord has said

that there should be a school in every church, and this is equivalent to an invitation to all Christians who have the ability to teach, to enter the missionary field, where they can "bring hundreds and thousands of children to Christ." "Let us, then, in our educational work embrace far more than we have done of the children and youth, and there will be a WHOLE ARMY OF MISSIONARIES RAISED UP TO WORK FOR GOD. I say again, Establish schools for the children where there are churches." "Where there are churches, let there be schools. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life." Surely there will be a large number who will now prepare to enter this blessed work. The churches should take a lively interest in the work of educating teachers for their children. Would it not be an excellent plan for many of the churches to select proper persons to be trained to conduct church schools?

Address all communications to the Battle Creek College, Battle Creek, Mich.

E. A. SUTHERLAND.

### MARITIME PROVINCES, NOTICE!

THE annual meeting of the Seventh-day Adventists of the Maritime Provinces (New Brunswick, Nova Scotia, and Prince Edward Island) will be held in Moncton, N. B., May 25-30. We are glad to announce that Elders R. A. Underwood and H. W. Cottrell will attend this meeting. The Intercolonial Railway will grant return trip free to those purchasing a first-class ticket from any station, and at the same time calling for a certificate. This certificate must be signed at the meeting to enable those who come to return free. Already many are planning to come, and preparations are being made to accommodate a large number. A house will be rented, and furnished with stoves, woven-wire mattresses for beds, and dishes, except knives, forks, and spoons. Each one will be expected to furnish his own bedclothes and provisions, as our gatherings are becoming so large that it is impossible for the church to provide for all who come, further than as stated above. Come seeking God's blessing.

G. E. LANGDON.

173 Main St., St. John, N. B.

THE twenty-sixth annual session of the Iowa Tract Society will be held in connection with the State camp-meeting at Des Moines, May 26 to June 5, for the election of officers and the transaction of all other business pertaining to the society.

CLARENCE SANTEE, Pres. Iowa Tract Society.

THE thirty-fifth annual session of the Iowa Conference of Seventh-day Adventists will be held in connection with the State camp-meeting to convene at Des Moines, May 26 to June 5. All business for the coming year will be transacted at that time, and we hope that every church will be represented by a full delegation. Each church will have one delegate without regard to numbers, and a second delegate for twenty members, a third for forty, etc. Our growing city mission work will be considered at this time.

CLARENCE SANTEE, Pres. Iowa Conf.

### GENERAL SPRING COUNCIL.

No doubt the readers of the REVIEW are anxiously waiting to see a report of this general meeting. It is well known to the most of you that at the General Conference, held at College View in the spring of 1897, there were several changes in the organization and plans of work in the General Conference, the detail working-out of which has been left to the various departments to put into shape as the circumstances seem to demand. As this is the first council that has been held since that Conference, it will readily be seen that there would be a great many questions to be decided, and relationships between the several divisions to be adjusted. Accordingly, the representatives of the General Conference Committee, the General Conference Association, and the Foreign Mission Board, were all present, with the exception of three members of the General Conference Committee,—Elders O. A. Olsen, H. P. Holser, and A. G. Daniells, and some members of the Foreign Mission Board who were detained by sickness and otherwise. There were fifteen Conferences represented by their presidents.

It is not out of place to say that this was the regular time for the auditing of the accounts of the laborers employed by the General Conference and the Foreign Mission Board, nearly four hundred in number.

Meetings were held in the interests of the International Religious Liberty and Medical Missionary and Benevolent associations. Then came the regular stockholders' meetings of the Educational and Publishing associations at this place. Reports of the

last two mentioned have already appeared in the REVIEW; but owing to the many questions that seem to depend on a report from persons who have received recommendations to change fields of labor, it has been thought best to hold the report of the council at least another week.

The many calls from home and distant fields, and laborers for the same, and the subject of finances, are no small problems. With these the committee have had to deal. Much time was spent in prayer and counsel. Many were the distinct leadings of the Spirit of God. Many were the fierce attempts of the enemy to thwart the work of God, but as many times we have seen signal victories for the truth, for which we praise his name. The council has dispersed, and the presidents and superintendents and secretaries have gone to their respective fields of labor.

In the next issue we wish to present the recommendations concerning the moving of laborers, our camp-meeting work, and items in general.

We have this to say, that there is courage all along the line. While perplexity is thickening around us from the world's point of view, never were the indications brighter that God will vindicate his cause and bring it off victorious.

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

## Publishers' Department.

### "THE COMING KING."

W. W. PRESCOTT writes thus concerning this new book:—

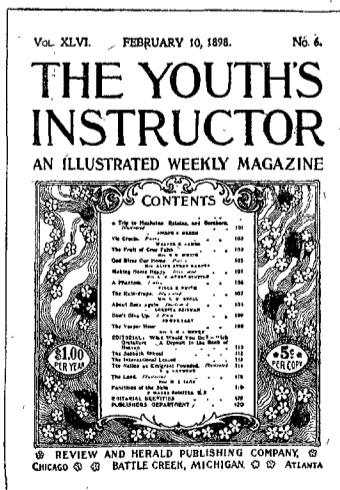
"I have examined the book, 'The Coming King,' and am much pleased both with the character of the matter and its typographical appearance. The subject is presented from such a standpoint, and is handled in such a manner, that it will be sure to command attention; and as a specimen of attractive book-making, the book ranks high. I hope it will have a large circulation, and that it will inspire many hearts with 'the blessed hope.'"

290 pages. Price, cloth, \$1; presentation edition, \$1.50.

FROM a letter just received from Elder O. A. Olsen, written while on the way from South Africa to Europe, we quote the following in regard to "The Eastern Question in the Light of God's Promises to Israel," by Elder H. E. Robinson:—

"Since leaving Cape Town, I have read the book through, and am much pleased with the manner in which the question is treated. The subject under consideration is an important one, and I have long felt the need of just such a treatise as this book furnishes. I cannot but believe that it will do a great deal of good, and it ought to have, and I hope it will have, a very large circulation. I shall be pleased to aid in this in every way I can."

Bound in beautiful buckram cloth; cover design in four colors; 276 pages; printed upon fine quality of laid paper, making easy reading for the eyes. Price, in buckram cover, post-paid, \$1; in paper cover, 50 cents. Address all orders to the Review and Herald Pub. Co., Battle Creek, Mich.



If you have not already received a sample copy of the YOUTH'S INSTRUCTOR in magazine form, you may look for one right away. The publishers inform us that they are now sending one sample copy to every REVIEW reader who is not an INSTRUCTOR subscriber. The INSTRUCTOR contains twenty pages of choice reading-matter each week. Fifty-two issues a year, or an annual

total of 1,040 pages of illustrated reading matter. Subscription price, \$1 a year, or six months for fifty cents.

As a further inducement, the publishers make the following offer: During the next thirty days, they will mail to each new subscriber, free of charge, a copy of that new and thrilling illustrated forty-eight-page, covered tract, entitled "The Arming of the Nations" (price 10 cents). Send your dollar, and thus take advantage of this limited offer.

Address Review and Herald Pub. Co., Battle Creek, Mich.

## ANNOUNCEMENT NO. 2.

Number 11 extra of "The Words of Truth Series" will be published May 1, 1898. It is entitled,

"THE LAW IN CHRIST, or the Relation between the Law and the Gospel."

This tract gives a new luster to the gospel which "is the power of God unto salvation," and expresses in a very original manner the relation which the Law and the Gospel sustain to each other. It shows the natural condition of all men, and the efficacy of the Gospel for all who will accept it.

The tract is written by Elder W. W. Prescott in his logical and convincing style, and any one who has trouble in understanding the Scriptures on this subject, will find their difficulties entirely vanished after reading this tract.

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### 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 additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

If "R. D.," student, Nashua, N. H., will send us his name, we will send him some printed matter on the question that he asks.

HELP WANTED.—A sister Sabbath-keeper to do housework in a Holland family. Address F. D. Fluister, Ravenna, Ohio.

ADDRESS WANTED.—Any one knowing the address of Rachel Phillips, formerly of Pueblo, Colo., will confer a favor by sending same to J. L. Humbert, 215 Summit St., Pueblo, Colo.

FOR SALE.—A seven-room house, with ten lots, barn, wood-shed, cave, cisterns; shade-trees, bearing fruit-trees, and berry vines. Two blocks from depot and post-office. Address M. L. Hale, Brownville, Neb.

FOR SALE.—House and corner lot, three blocks north of Sanitarium and College. House new, eight rooms, excellent well, good cistern, and city water. Address I. D. Van Horn, 34 Walter Ave., Battle Creek, Mich.

HOME WANTED.—We have two children—boy nine, girl eleven, brother and sister—for whom we would like to obtain a good home or homes. They are bright, intelligent, attractive children, small for their age, but healthy and capable of being taught. Would be pleased to hear from those interested. Parties not acquainted please give reference. Address G. C. Tenney, 72 Kendall St., Battle Creek, Mich.

### PUBLICATIONS WANTED.

THE persons whose names appear below, desire late, clean copies of our publications sent, post-paid, to their addresses:—

G. S. Vreeland, 243 S. Boulevard, Atlanta, Ga.

P. A. Oliver and James Ellis, Viola, Ark., REVIEW, Signs, Sentinel, tracts, etc.

ACCEPT Christian greeting from one who, about thirty-five years ago, conveyed the mail and express matter of the Review and Herald to the Battle Creek post-office in a wheelbarrow. I am now in this city as a ship missionary and colporteur. I am in need of all kinds of reading-matter, prepaid, especially illustrated health leaflets. My work is now among the colored people. Address R. Sawyer, Galveston, Tex.

The Home School.

NEW TESTAMENT GREEK.

LESSON XV.

Review of Personal Pronouns — Intensive Pronouns — Demonstrative Pronouns — Attributive and Predicate Position.

I. PERSONAL PRONOUNS — REVIEW. — Grammar: Sections 261; 263; 677 with a.

II. INTENSIVE PRONOUNS. — Grammar: Sections 265 with a; 678; 679; 680; 682 with a.

The intensive pronoun αὐτός self is declined like ἀγαθός, except that the nominative and accusative drop ν in the singular of the neuter.

Written Exercise.

Decline from memory ἐγώ, σύ, οὐ, αὐτός.

Why are personal pronouns so called?

Why are intensive pronouns so called?

Explain the uses of αὐτός.

Translate into English: —

- 1. ἐγὼ δὲ λέγω ὑμῖν. 2. λέγει αὐτοῖς ὁ Ἰησοῦς (Jesus). 3. οὐχ ἡμεῖς λέγομεν; 4. λέγει αὐτῇ ἡ γυνή (woman). 5. λέγει αὐτῇ ὁ Ἰησοῦς. 6. προφήτης (prophet) εἶ σὺ. 7. πατήρ ἡμῶν. 8. ἐν αὐτῇ δὲ τῇ ὥρᾳ (hour).

Translate into Greek: —

- 1. To them, of them, for them, to her, to it, to you. 2. Of us, of me (my), to thee. 3. Thine is the kingdom. 4. The same country is friendly. 5. The country itself is friendly.

III. DEMONSTRATIVE PRONOUNS. — Grammar: Sections 271; 272; 695.

Demonstrative pronouns point out; as, ἐκεῖνος ὁ ἀνὴρ, that man. ἐκεῖνος (that) is declined like αὐτός.

IV. ATTRIBUTIVE AND PREDICATE POSITION. — Grammar: Sections 666 with a; 667; 668; 669; 670; 673 with b.

A modifier of a noun is said to be in the attributive position when it stands between the article and its noun; as, ὁ ἀγαθὸς ἀνὴρ, the good man; or when it follows the noun with the article repeated; as, ὁ ἀνὴρ ὁ ἀγαθός, the good man.

Vocabulary.

Table with 4 columns: Greek word, English translation, Greek word, English translation. Includes ἀνὴρ, αὐτός, αὐτή, αὐτό, γάρ, ἐκεῖνος, ἡμέρα, Ἰησοῦς, οὐρανός.

Written Exercise.

Translate into English: —

- 1. ὁ ἀγαθὸς ἀνὴρ ἀδελφὸς μου (117) ἐστίν. 2. ὅδε ὁ σοφὸς ταμίας φίλος. 3. ἐν δὲ ταῖς ἡμέραις ἐκεῖναις. 4. ἐφῆ αὐτῷ ὁ Ἰησοῦς. 5. μακάριοι οἱ πτωχοὶ τῷ πνεύματι (in spirit) ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 6. ἡμεῖς γάρ ἐσμεν ἡ περιτομή. 7. τὰ αὐτὰ (679; 620; 621) ἔγραψόν ὑμῖν. 8. ἡ ἐντολή ἡ παλαιά ἐστὶν ὁ λόγος.

Translate into Greek: —

- 1. A new commandment I give to you. 2. And this man himself says to me. 3. Who reads this letter? 4. This first letter, brethren, I write unto you. 5. Simon Peter says unto him, Master (Lord) whither goest thou? 6. My children, these things I write unto you (dative case). 7. And the truth is not in us, in them, in her.

NATURE STUDY. — NO. 15.

In the last lesson it was said that all the spectrum colors, — regarding red, yellow, and blue as primary, — when combined together, produce white.

One who has seen these colors whirl into white on the colored buzz or top, naturally expects to see red, blue, and yellow ink produce white ink.

Now, printers' inks, paints, crayons, etc., are not pure colors, but material substances more or less impure; and so we cannot get the same results with them as in mingling the colored rays of sunlight.

The difference in both cases is due to a chemical change that has taken place in the substance of the apple. So with other fruits. Any substance or surface that reflects all, or nearly all, the rays of light, looks white; any surface that absorbs nearly all the rays of light, appears black.

Probably the reason that blue, yellow, and red printing-inks make black, is that in their mixture are found the conditions for absorbing nearly all the rays of light. The blue pigment absorbs the red and yellow, and reflects only itself; the yellow absorbs blue and red, and reflects only itself; the red absorbs the blue and yellow, and reflects only itself.

A few illustrations will assist to fix in mind what has been learned.

EXPERIMENTS.

Take two pieces of glass (broken window-pane) of about the same size, and hold one of them over the flame of a lamp until it is coated with a film of lamp-black (carbon). Set both pieces on edge, on the stove-hearth, facing the fire.

Look at the sun for a second, and then turn the eyes to a white wall or cloud.

Look steadily at a red spot in the center of a white sheet of paper, and then turn the eyes quickly to another white surface.

Look through a piece of yellow, red, or blue glass at various objects.

STUDY.

- 1. Which piece of glass heated first on the hearth? Why? 2. Why are black clothes better for winter? How do you pronounce "hearth"? 3. When you looked at yellow light, and then at a white surface, what color did you see? 4. When you shifted your eyes from red to white, what color did you see? 5. What is the relation between yellow and violet? red and green? — The eye is naturally adjusted for white light. So when it is tired with red light, it rests itself by seeing an imaginary green. This is another evidence that pure colors are simply the eye's interpretation of the light it gets. 6. Why are the railroad signal-lights made red and green? — Because complementary colors are the least liable to be mistaken, the one for the other. 7. How does green grass look through blue glass? A yellow house through red glass?

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table with 2 columns: EASTBOUND and WESTBOUND. Lists train destinations like Bay City, Detroit, Port Huron, and departure times.

SLEEPING AND THROUGH CAR SERVICE.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

Large table with columns for EAST and WEST, listing stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, Springfield, Boston and their respective departure times.

\*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek, Mich.

## The Review and Herald.

BATTLE CREEK, MICH., APRIL 12, 1898.

WAR did not come last week, and we are glad of it. Thank the Lord, the angels still hold the winds.

CLARA BARTON, speaking from experience, says: "There is one class of people that give. Those that do give, give, and give again; and those that don't give, don't give at all." That is true in the church. Do you belong to that blessed "one class"?

THE spirit of honest investigation after truth is everywhere manifesting itself, even in spite of the distracting influences on every hand. A worker in Kansas says: "It is wonderful how people like to see our books and talk about the blessed truths for this time. Infidels give free lodging, buy books, and encourage us in our work."

A BILL has been introduced in Congress by Representative Dingley, of Maine, "providing for the reorganization of Columbian University." This is a Baptist university at Washington, after the lead of the Catholics and Methodists. The bill provides that "two thirds of the trustees and the president of the university shall be members of regular Baptist churches."

SOMEBODY is sending to our brethren throughout the country a chart of "types" and "anti-types" pointing to the summer of 1898 as the "fully expired" time "when all these things shall be fulfilled." It seems to be sent in such a way that many have thought that it came from this Office. In answer to all such we say that we know nothing whatever of the origin, authorship, or the sending of the thing. Neither have we any confidence whatever in it.

A PERSONAL note from Elder S. N. Haskell, Cooranbong, Australia, says: "We have had a wonderful interest here. Thirty-nine have been baptized, and I hope there will be as many more before we get through." Thus the message finds willing and obedient hearts in far-off Australia as in our own land, and the way is preparing for the prophecy of Rev. 7:9 to be fulfilled, that the redeemed shall come from "all nations, and kindreds, and people, and tongues."

SOME time ago we printed a note from a brother in Telluride, Colo., stating that there was a demand in many occupations, in Colorado, for good workers who would attend to their work, and not think that they owned the whole ranch, after they had been there a week. We have received a number of letters asking for this brother's name. His name and address is L. W. Scovel, Telluride, Colo. He says he knows whereof he speaks, and "will answer all inquiries."

WE believe our readers will peruse with interest what is said in another column concerning the "Christian flag." Mr. Overton says: "An army without its colors is inconceivable; then why not equip the army of the Lord with

a flag appropriate to its mission?" Correct, if that is the only insignia it has! Christ said, "My kingdom is not of this world." When his professed followers feel that the army of the Lord must be equipped with an ensign, the same as the nations of earth, is it not conclusive evidence that there is little difference between the two? Surely the time is close at hand,—indeed, is right here,—when the command should be heeded, "Come out of her, my people."

AT the Tuskegee Institute recently an earnest discussion arose as to the use of tobacco, snuff, and whisky. One wise woman who, though having used them for twenty-three years, had stopped it, declared that she "never considered her husband had a woman whom he could call his wife until she had stopped the use of these things." Now, how can any man consider that his wife has a man whom she can call her husband, until he has stopped the use of these same things?

NOTICE is given in another column that the lessons in Greek and Nature Study will not be published in the REVIEW after next week. These were begun in the REVIEW only to get the work started in the widest and best way. We do not think any wrong has been done to the subscribers of the REVIEW; and we know much good has been done to many in both the Greek lessons and the Nature Studies. As the original object has been attained, however, it is better now to carry on the work through other channels.

THE London *Spectator* expresses the carefully considered opinion that "the most probable destiny of China for some time to come is absorption into the Russian Empire." This is certainly correct; and for the reason, also expressed by the *Spectator*, that Russia is better able to govern the Chinese than is any other European power; and this because "she is half Asiatic herself," and knows how to "draw the lines at some points, and let them run loose at others." How fast the "prince of Rosh, Meshech, and Tubal" is multiplying and fastening his power in the "north quarters," over all the land, and among all the "mingled people" of Magog!

WE take the following from the *Chicago Record*, under date of the 4th inst., which will be read with interest by the REVIEW family:—

### Famine on Pitcairn Island.

J. C. Whatley, Seventh-day Adventist missionary, who arrived here yesterday on the British ship "Drummuir," brings the report that famine will soon prevail on Pitcairn Island unless some well-provisioned vessel chances to call at that remote island. Whatley says that there has been no rain on Pitcairn Island for over five months, and that all the usual crops have proved a failure. There are one hundred and forty-five persons on the island, of whom only five are Europeans.

If there should be real danger of famine coming, it cannot come, because our good ship "Pitcairn" can be there with abundance of provisions in about five weeks. It will be well, however, for all our people to be ready to answer promptly a call for money or provisions, or both, if it should be made. Get ready.

THE Lord has a solemn work to be done in the earth, and he has committed it to his people. To them he says, "Go work *to-day*"—not to-morrow, next week, or next year. All are not called to preach, but some are. Others are called as teachers, canvassers, and Bible workers, while many can best perform their part by going forth as "hewers of wood and drawers of water." There are many more privates than commissioned officers in an army. All have at least one talent, and in the day of judgment will be held just as strictly accountable for its improvement to the utmost of the ability as those who are more richly endowed. Do we realize this?

### THE COMING CAMP-MEETINGS.

MUCH interest has always centered in these annual gatherings, and as the end draws nearer, and the time when the Spirit of God is to be given in greater measure, they become more and more important. Knowing this, the Lord has been pleased to give us much valuable instruction as to the best method of conducting such meetings, so they will accomplish the greatest good. This instruction was compiled in a little leaflet entitled "Our Camp-meetings," and sent to presidents of Conferences and Conference committees last year, but in many instances it was received too late to be of practical value; hence I deem it prudent to call attention again to this leaflet, in time that Conference presidents and those having charge of these meetings may have time to study it carefully, and shape their plans to have the meetings conducted in harmony with its instruction.

I would suggest that special effort be made to comply with the instruction to eliminate, as far as possible, business matters from the meetings, together with the discussion of questions that should receive attention in the local churches, keeping uppermost the fact that the object of our camp-meetings is to attain a higher Christian experience, to advance in the knowledge of God, and to become strengthened in spiritual vigor. If these meetings are planned and conducted as the Lord designs, they will be a source of strength to the Conferences, and their influence will be far-reaching. That this may be so is the earnest desire of my heart. Ministers or members of Conference or camp-meeting committees desiring a copy of the leaflet mentioned above can obtain it free of charge by addressing Elder L. A. Hoopes, 267 W. Main St., Battle Creek, Mich. GEO. A. IRWIN.

NOTE the offer that the *Youth's Instructor* makes in the Publishers' department on that splendid pamphlet, "The Arming of the Nations." When the sample copy comes to hand, we feel sure that an examination of it will lead you to order, by first mail, the paper sent regularly to your address.

### NOTICE!

THE "Nature Study" on page 243 may be the last one in the REVIEW at present, as other plans are under consideration for their future publication. If you wish these studies continued in pamphlet form or otherwise, say so at once on a postal card to the *Christian Educator*. There will be one more Greek lesson in the paper,—a set of review questions that will last until plans are perfected for the publication of these lessons in a different form. Look for full explanations next week.