

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

"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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MY REFUGE.

MRS. L. D. AVERY-STUTTLE.

SOMETIMES this path of mine is dark and thorny,
 And my worn spirit yearneth for relief;
 And then I hear a Voice amid the darkness,
 That softly whispers: "Child, I know thy grief;

"My rod and staff shall be thy comfort ever;
 I'll bid the foe thy spirit to release;
 And in the glorious morn that hastens greatly,
 I'll bless thy soul with everlasting peace.

"Yea, though thou walkest through the silent valley
 Of death's dark shadow, thou shalt feel no fear:
 I will be with thee, I will be thy refuge,
 Thy trembling soul to comfort and to cheer."

Ah, then Thy blessed peace, like dew of Hermon,
 Falls o'er my spirit at the cheering words,
 A calm, sweet peace, which tells of sins forgiven,
 And soothes my spirit like the song of birds.

Yea, when my heart is sad, thou sendest comfort;
 Thou art my blessed hope in time of need;
 For thou dost guide me by thy shining presence,
 A mighty help, a counselor indeed.

And when at last, safe in that blessed haven,
 That Beulah land where all is bright and blest,
 Where sin's dark shadow nevermore shall enter,
 My weary soul shall find eternal rest.

WEEK OF PRAYER AT AVONDALE CHURCH.

MRS. E. G. WHITE.

THERE was a large attendance at our meetings on Sabbath, June 4. Besides the families of the Avondale church, there were about forty present from Dora Creek, making a congregation, old and young, of over two hundred. The weather was excellent, and about thirty took their dinner under the large gum-trees near the church. This was the last Sabbath of the week of prayer, and the time appointed for the bringing in of the annual offerings for missions.

During the week, envelopes had been distributed, in which the gifts to missions might be enclosed; and on the envelope was a place for the name of the giver, and for the reference to a Scripture text expressing the thought accompanying the gift. A similar provision was made for gifts to the school.

At the opening of the meeting a psalm of thanksgiving was read, and then invitation was given for each one to read the text that had been selected to accompany his gift. Then prayer was offered that God would accept our offerings and our praise; the gifts were collected; and the article on consecration, written by Brother A. T. Jones, was read. The Scripture texts and the article on consecration

made a deep impression on all; and from this day, changes were wrought in many lives.

In the afternoon I spoke from 2 Corinthians 8 and 9. These chapters, speaking of the joyful giving of churches that were in deep poverty, and giving instruction regarding the principles that should govern Christian benevolence and ministry, seemed to be very appropriate. We are surrounded with difficulties and with poverty, yet we may have the joy of giving. As we read the chapters, we felt that our people could understand them. We knew that nearly all who had bestowed their gifts had not given from their abundance, but that they had given as a result of self-denial, and with a desire to do what was within their power. To all such the sixth verse of the ninth chapter comes as a precious promise: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The promises, the encouragement, and the instruction in these chapters are the words of inspiration; they are the voice of God speaking to us to-day. When every one will do to the utmost of his ability, giving in faith and love, and with an appreciation of the infinite sacrifice made for us, the Lord will receive the gifts, and will make his gifts to abound toward us so that we shall lose nothing.

The Lord knows all the thoughts of our hearts. He understands all our circumstances, and the self-denials and sacrifices made for the advancement of his work in the earth. He saw how willingly and earnestly the people of this place entered heart and soul into the work of helping to finish the buildings required for our first term of school.

There are times when much is to be gained by a united, prompt, and persistent effort. The time for opening our school had been appointed; but our brethren throughout the colonies were looking for a postponement. They had waited long for the school to open, and were discouraged. There was much work yet to be done on the buildings, and our funds were exhausted. Therefore the builders said that the work could not be done at the appointed time. But we said there must be no delay. The school must be opened at the time named. So we laid the matter before the church, and called for volunteers. Thirty men and women offered themselves for the work; and although it was hard for them to spare the time, a strong company continued at the work day after day till the buildings were completed, cleaned, and furnished, ready to be used at the day set for opening the school.

When the time came for this meeting-house to be built, there was another test of faith and loyalty. We had a council to consider what should be done. The way seemed hedged about with difficulties. Some said: "Enclose a small building, and when money shall come in, enlarge; for we can not possibly complete at this time such a house as we desire." Others said, "Wait till we have money with which to build a commodious house." This we thought to do; but the word of the Lord came to me

in the night season, "Arise, and build without delay."

We then decided that we would take hold of the work, and walk out by faith to make a beginning. The very next night there came from South Africa a draft for two hundred pounds. This was a gift from Brother and Sister Lindsay, of Cape Town, to help us in building the meeting-house. Our faith had been tested, we had decided to begin the work, and now the Lord put into our hands this large gift with which to begin. With this encouragement the work was begun in earnest. The school board gave the land and one hundred pounds. Two hundred pounds was received from the Union Conference, and the members of the church gave what they could. Friends outside of the church helped, and the builders gave a part of their time, which was as good as money. Thus the work was completed, and we have this beautiful house, capable of seating four hundred people. We thank the Lord for this house in which to worship him. He understands all the strait places through which we were brought. When difficulties arose, Elder Haskell, who was superintending the work, would call the workmen together, and they would pray earnestly for God's blessing upon themselves and the work. The Lord heard prayer, and the house was completed in seven weeks.

To Brother and Sister Lindsay, we say now, as we said when the draft arrived: We thank you for helping us in the beginning by the gift of one thousand pounds for the purchase of our school land, and we thank you for again coming to our assistance. And we give honor and praise to Him who has committed to you this treasure, and that he has put it into your hearts to respond to the necessities of his work in this place. And to our brethren and sisters here, who have sacrificed and labored for the building of this house, we say: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever."

"He that hath my commandments, and keepeth them," said Jesus, "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." Here faith and works are combined. The one who loves, obeys: the love of the heart shapes the conduct. When the Lord speaks to us, saying, "Go forward," it is not for us to stand and talk of difficulties, but promptly to obey, knowing that God understands the nature of every difficulty. If those in his service will stop talking unbelief and magnifying difficulties, and will move forward in humble obedience, God, in his providence, will co-operate with the finite efforts of man, and thus testify to the world of his omnipotence.

Thus God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully ren-

dering to God what is his due, he, through his providences, will enable some to bring princely offerings, as Sister Wessels and her children have done, laying upon the altar of God their offerings in Christian liberality. He will enable others to present smaller offerings; and the small offerings and the large are acceptable to him, if given with an eye single to his glory. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

As the promises and principles were presented to the people, many hearts were cheered; and some who had made small offerings, with which they were not satisfied, brought additional gifts after the meeting.

The closing meeting of our special season of thanksgiving and prayer was held Sunday afternoon. Again our meeting-house was well filled. The friendly visits and invitations from our brethren had encouraged a number of families to come from a distance to this afternoon meeting, who could not readily travel so far in the evening. Our teams had brought about twenty-five from Dora Creek; and just before the service, they held a consultation with our church officers, which led to a decision to rent a cottage for meetings, and to establish regular services there, Sabbath morning and Sunday afternoon.

As I spoke to the people, my spirit was stirred again to urge upon students, and church-members not in the school, to arouse, and obtain all they possibly could of an intelligent knowledge of the Scriptures, and then bring this knowledge into their practical life. The church is to be a shining light, a blessing to others. Said Christ, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit."

I felt an earnest desire that our people should see and appreciate the missionary fields right around us. "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

And so it is to-day. There is work to do everywhere in the fields within our sight, if we would but lift up our eyes and look. God's servants must throw off all inclination to sloth. Lay firm hold of the work given you, and hold it fast. "Thou therefore endure hardness, as a good soldier of Jesus Christ." The work requires physical, mental, and moral power. If we do not cultivate the ability to impart to others, we shall soon lose our power to do the work required at this time; but if we exercise our talents in God's service, heavenly angels will be close by our side to help us.

THE OFFERINGS.

By Sunday afternoon it was known that the gifts to the mission fund and to the school amounted to about two hundred and twenty-five dollars. We all desired to bring it to two hundred and fifty; and the students in the school, who had very little money to give, proposed to give a day's labor. This proposition was presented to the whole school; and it was arranged to suspend school the next day, that all the students might be free to give one day's labor to the cause of missions. The young men took a job of clearing, and the young women made one hundred and fifty pounds of granola. All united in the work, and worked with a will. When the results of this day's

labor were turned into cash, we found that our united gifts had reached the desired amount,—two hundred and fifty dollars. We all wish it were a hundred times more; but we are glad to have had a part in doing this much for the cause we love.

PERHAPS THOSE SELFSAME ANGELS.

WHAT angels brought Messiah cheer
From his own native heaven,
When, fasting in the desert drear,
He had with Satan striven?

Which angel was it strengthened him
When, in Gethsemane,
Amid the olive shadows dim,
He wrought for thee and me?

Perhaps those selfsame angels now
Are sometimes earthward sent
Where overlaiden pilgrims bow,
Beneath their burdens bent.

Then up, my heart! be strong and brave!
Think thou what angel may,
Commissioned from the Lord to save,
Beside thee walk this day!
—William Cleaver Wilkinson, in *S. S. Times*.

ALL POWER IS FROM GOD.

L. A. REED.

I HAVE sought to show how sunlight is a manifestation of God's goodness; and I have said that any light is, similarly, a manifestation of God's goodness. In attempting to show this we will consider the candle. What is true of that, is true of all light caused by the combustion of oxygen and carbon.

First of all, I wish to say that all power manifested in the world in creative acts is direct from God. "God hath spoken once; twice have I heard this; that power ["strength," margin] belongeth unto God." Ps. 62:11. "For there is no power but of God." Rom. 13:1. Paul declares that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." But what are these *invisible* things of him, which are thus clearly seen, being understood by the things that are made?—His eternal power and Godhead. You never saw power in your life: it is invisible. And God's power, as the verse says, is of the invisible things of God. But how is this invisible thing clearly seen?—Why, it is understood by the things that are made; natural objects reveal it.

"Habit blinds us to the marvelousness of this phenomenon [of motion]. Familiar with the fact from childhood, we see nothing remarkable in the ability of a moving thing to generate movement in a thing that is stationary. It is, however, impossible to understand it. In what respect does a body after impact differ from itself before impact? What is this added to it, which does not sensibly affect any of its properties, and yet enables it to traverse space? Here is an object at rest, and here is the same object moving. In the one state, it has no tendency to change its place; but in the other, it is obliged at each instant to assume a new position. What is it that will forever go on producing this effect without being exhausted? and how does it dwell in the object? The motion, you say, has been communicated. But how?—What has been communicated? The striking body has not transferred a *thing* to the body struck; and it is equally out of the question to say that it has transferred an *attribute*. What, then, has it transferred?"

So reasons Herbert Spencer, and he attempts no answer to his questions; for no answer is possible, only to say that power is acting upon matter. But power is invisible; we have no conception of it whatever: all we conceive of is the *manner* of its action on matter. In the

words of Scripture, it is "understood by the things that are made;" but of the thing itself we have no mental picture. Try to call up a mental picture of power; the only conception you can raise is some body or bodies acting under its operation.

But the great truth I wish you to catch here is that this invisible power that operates in nature, and that is back of every natural phenomenon, is God's eternal power. Every manifestation of power in nature is his power. I have a ball in my hand, which I wish to hurl through the air. My arm swings in a peculiar curve, my hand opens at a critical instant, and the ball goes whirling away toward the sky. What moves the ball?—It is the power of my arm; but does the motion, or power, originate in my arm?—No; I will that my arm should so move, I will that at a certain point my hand shall open; and my arm and hand simply obey my will. Then the motion of that ball originates in my mind.

Now, you are standing out yonder, unconscious that I am near. Suddenly a ball drops at your feet. You pick it up; and while you are doing it, you come, almost without thinking, to a decision as to how that ball has come to you. You are familiar with the fact that it whirled through the air; but you go back farther than that. You know that it spun through the air because somewhere the strength of an arm set it going; and, further, you know that back of the arm and hand and their motion was a mind that willed that hand and arm to the act. You have, almost without effort, traced the motion of that ball back to *mind*. Why do you not do that in your science-study? Why not trace every movement in creation back to the *Mind* that originates it?

Such thinking would be scientific. Science reasons by means of the things of the material world. If you reason from your own consciousness, all your science-study must lead you back to mind. But the only reason men do not so reason is because they do not wish to see God in his creation; and when there is the least danger of their coming into his presence face to face, they deliberately turn square about, and move the other way. They say they were following an "incorrect hypothesis." Tyndall says if you ask the materialist whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. And she is mute as many a spoiled child is mute, who sits down in a corner in a fit of the sulks, and deliberately wills not to answer any questions but those it pleases.

But I have not yet told you how candle-light is a manifestation of the goodness of God.

ANGEL MINISTRY.

ANNIE F. CLARK.
(Cambridge, Me.)

LONELY and scattered ones of the faith, do the angels of God hover over your homes, looking with special interest upon your efforts to keep his truth? Do they behold with anxiety the unsaved in your families, desiring that they be led to him in loving service?—Assuredly they do. The Bible says that these heavenly beings are sent forth to minister to those who shall be the heirs of salvation. The psalmist says, "The angel of the Lord encampeth round about them that fear him." O, that we might realize that angels direct from the presence of Jesus are sent to be near us! They visit us in our homes; and whether the days seem dark or light, they are ever near. They stand with us amid the shadows of sorrow that sometimes surround our way; and if we listen, we may catch messages of love

and peace from the Master. Day by day they are writing our life record. Individually, ought we not frequently to ask ourselves the question, What are they writing for me? Are my thoughts, words, and deeds such that I shall not be ashamed to meet them by and by?

Commissioned by their loved Commander, the angels will soon bear us to that land where all is joy, peace, and loveliness. There will be one God, one Father, one home, one brotherhood, one city, and Christ himself to lead us into scenes of ever-unfolding beauty.

SERVING SIN.

T. E. BOWEN.
(Newburg, W. Va.)

SERVING is honorable. The more honorable the master, the more honorable the service. To whatever or whomsoever one yields himself to serve, his servant he is. All are servants. The Bible presents two masters, and declares us all to be serving one or the other.

Will it not be wise in us to find out whom we are serving? The Jews *supposed* they were serving God in condemning and putting to death the Son of the Highest. While they were plotting his death, Jesus remarked, "Who-soever committeth sin is the servant of sin." He went on further, and showed that they were serving the devil. "Ye are of your father the devil, and the lusts of your father ye will do." Thus it is made plain that whoever persistently goes on serving sin is a child, or offspring, of the devil.

All have committed sin: so all are, or have been, the servants of Satan. But Jesus Christ came into the world to free us from all this. "Thou shalt call his name Jesus," said the angel, "for he shall save his people from their sins." He will save them from sinning. He purposes to lead out from sin into the service of righteousness. He is powerless to do this so long as we *love* sin; he can not set us free until we *want* to be freed.

Servants expect pay. They work with the understanding that they shall receive wages. Did you ever see a pay-car, with the month's wages of those serving the company, stop at a station? How eagerly the men press about the car, waiting their turn! Usually they come out looking satisfied. Would you like to see the pay-car of sin roll in? Are you ready to receive your wages for serving sin? Ah! that pay-car is attached to the train of pale horses. "For the wages of sin is DEATH." Rom. 6:23. Terrible wages, these! Will you be satisfied with your pay?—No, no! You are not satisfied now in your *servicing*, neither will you be satisfied when your master "pays off." There will be gnashings of teeth when the great deceiver of man is made bare to the gaze of all humanity, and his servants see that they have been miserably deceived. "Be not deceived." If we walk in the counsel of God's word, we shall not be misled.

But satisfaction, peace, and joy are found in serving God. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end [or wages] *everlasting life*." Rom. 6:20-22. This certainly is good pay, and it is *sure*.

DISAPPOINTING facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants and the walled cities, any more than the ten other spies were. The giants were actually no bigger, and the walls actually no higher, to the ten than to the two.

The facts were the same, but Caleb and Joshua concluded differently. Why?—Because they *included* differently. The ten faced the situation by themselves; the two faced it with God. The ten judged God in sight of their difficulties, and said, "It can not be done." The two judged the difficulties in the sight of God, and said, "We are well able." If, in the bright lexicon of youth, there is no such word as "fail," so in the records of our lives as Christians, who trust in the living God, there never should be written, "And they brought back a discouraging report." Let the odds be against us, and obstacles seem insurmountable, we have but to include the Almighty in faith and ourselves in fidelity, and let God draw conclusions. "He shall not fail nor be discouraged," is the divine intention concerning every soul, trustful and true.—*H. Clay Trumbull.*

HOLD Thou my hands!
In grief and joy, in hope and fear,
Lord, let me feel that thou art near:
Hold thou my hands.

If e'er by doubts
Of thy good fatherhood depressed,
I can not find in thee my rest,
Hold thou my hands!

Hold thou my hands,—
These passionate hands, too quick to smite,—
These hands so eager for delight:
Hold thou my hands!

And when at length,
With darkened eyes and fingers cold,
I seek some lost, loved hand to hold,
Hold thou my hands!

—Selected.

INDWELLING OF THE SPIRIT.

J. N. LOUGHBOROUGH.

WHEN the Lord has instructed his ministers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), what could be expected but disaster and strange performance on the part of those who, leaving the study of the Word, follow their own impressions? It was thus in the Wisconsin fanaticism of the winter of 1860-61, spoken of in "Testimonies for the Church," Vol. I, pages 228-232, 311-323. Instead of studying the Bible, and going forth to lead souls to Christ, days were spent in following impressions and signs, by which it was claimed that those so doing could decide whether they could stand through the "time of trouble" and the seven last plagues.

For instance, one woman related to another what had been taught her by impressions respecting the other woman,—that if she would take hold of an iron candlestick, grasping it with her hand near the top, and let the lighted candle burn down into the socket while she still held it,—if she would thus hold the candlestick without flinching until it became cold,—it would be proof that she would stand in the time of trouble. This the woman did; but when she let go of the candlestick, the flesh of the palm of her hand was cooked nearly to the bone, and it was necessary to poultice and doctor her hand for several weeks. She afterward said to Elder James White that she "had evidence that she should stand through the time of trouble." He replied, "Well, sister, if *grit* is all that is necessary to enable one to stand in the time of trouble, I think you will stand." I am glad to say that the lesson some of that company learned in following impressions, though sad, was a lasting one for them, and taught them to heed closely the Scriptures instead of their own imaginations.

I would not intimate that all who have followed impressions have been led to such extremes as the one mentioned above; but many

have rejected plain truth for false impressions. I call to mind a circumstance that occurred in Manchester, N. H., in September, 1863. One day when the writer was seated in the meeting-tent, a man came rushing in, and said: "I am taught by the Lord! I do not have to study the Bible, or attend meetings, to learn his will. He teaches me, and I came in to say to you that there is no event to take place now till the Lord comes."

Concluding from the "rattling" way in which the man talked, that the "loud-and-fast" way would suit him best, I related to him, as rapidly as I could, what the Bible teaches about the seven last plagues, the time of trouble, the battle of the great day, etc., which are to be followed by the coming of Christ. He was quiet, giving the best of attention. As I paused, he began to endorse what I had said, but suddenly stopped, only saying, with emphasis, "That looks very clear." It was evident that he began to say "clear;" but, instead, he abruptly stopped, and said, "The Spirit will not go with me in any such view as that." The Scripture was "clear;" but the spirit impressing him said "No," and that settled the case for him.

From the Scriptures, and from the Testimonies of the Spirit of God, we not only learn that it is our duty to study the Word, but to preserve mental power, that we may indeed be taught in the way of truth by the Spirit of God. We read: "The brain nerves, which communicate with the entire system, are the only medium through which heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—"Testimonies for the Church," Vol. II, page 347.

Again: "When men take any course which needlessly expends their vitality or beclouds their intellect, they sin against God; they do not glorify him in their body and spirit, which are his. . . . The Spirit of God should have perfect control, influencing every action."—"Christian Temperance," pages 8, 9.

Persons thus yielding to God, claiming by faith the guidance of his Spirit, will find fulfilled in them one part of Paul's instruction to the Romans: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken* your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. Such can say, with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

OUR OWN BUSINESS.

Harper's Bazar.

ONE of the very best lessons we learn in this life, on every plane of thought, is emphatically to mind our own business, and to let our neighbors' alone. We learn it sometimes very hard, but it gets drilled into us pretty thoroughly; and those are wisest who make up their minds to accept the teaching before they suffer too much for not doing so.

This law holds good with equal force in immaterial as well as material matters. Other folks' hearts and consciences and minds and moral standards are to be let alone, with a big A. We must be satisfied that our brother's reformation, his higher living, his eternal salvation even, are in the charge of a Power which does not need our aid; which takes its own ways and its own times; and which, although it may use our help, can equally well do without it.

It is not an attitude of censoriousness for the conduct of others that is meant here, but that overzealous spirit which earnestly labors too much for the reformation of his brother. He often works and entreats until he defeats his own object. And often, by overmuch exhortation, he brings about an emotional state of mind that is neither genuine nor permanent. A forced or emotional repentance, or one founded on the danger of discovery or the punishment of sin, is not that which will do the most good to the heart and life of the sinner.

Surely we should be content to work slowly, to wait serenely for God's time, to keep our hands off that which is his business alone,—the mistakes, the faults, and the sins of our dear brother. Let us be more satisfied that he should find God in God's way rather than in ours,—through long and strange and round-about ways, perhaps; through falterings often, and with many backslidings, but surely to find him.

When this brother comes to us for help, for comfort, for sympathy, or for advice, then we may believe that we have a right to give these things. Until then our part is to wait.

"SO MUCH TO DO."

Mrs. M. A. Holt, in *Christian Work*.

WE often hear people complain because they have "so much to do." They regard work as an affliction, instead of a blessing, as it really is. If there was no work to do, life would be shorn of the bright blessings that come as a reward for labor. The world would be full of idlers; people would wander around in the aimless, unconcerned manner that means so little in this great world, where there is so much to do. We have only to look at the dull faces of idle people to know how strange the world would appear if it was filled with them.

God has wisely given all something to do, and strength for each one to perform his part. We are happier and stronger when we engage in his great work as it really is. When we work, the days do not seem long and useless. It is labor that brings sweet, refreshing sleep when the starry night hangs over us with its silent mystery. It is labor that touches life with hope and gladness; for we know that reward shall surely come.

Let us be glad because there is much to do, and go to the work of life with gratitude welling up in our souls, knowing that we have the strength to engage in it. And let us begin early in life's morning, when we are well and strong, and when we can labor successfully for God. O, how much we can accomplish in the long, bright years that are before us! The "so much to do" is but little, after all, if we engage in it with all our might. God will help us, and then give us the precious reward at last. Let us thank him every day for giving us something to do.

THERE is sometimes as much merit in taking pains for Christ's sake as in suffering pain. We are more likely to conceive of a saint as one ready to expire for Christ's cause than as one ready to *perspire* for it; but the call to duty is oftener to patient, plodding, thorough-going fidelity in little things, than to yield up the life in some supreme act of sacrifice. A mother who takes the trouble daily to teach her child, patiently and wisely, how to conquer the evils in the world against which it needs to guard, may be more truly the savior of the child than if she threw herself into the flames to rescue its body from death. The fidelity to details that makes a life luminously consistent and Christlike may be a stronger argument than martyrdom for the truth. Conscientious living often counts for more than conscientious dying.—*H. Clay Trumbull*.

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth.

To them the Sacred Scriptures now display
Christ as the only true and living Way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The blessings of his blessed Saviour's grace.

For them he bore
His Father's frown;
For them he wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'er refuse
The Lord thy heart,
Lest he declare,
"I know you not,"
And deep despair
Should be your lot.

Now look to Jesus, who on Calvary died,
And trust in him who there was crucified.

—*Wellspring*.

TITHE-PAYING IN RIGHTEOUSNESS BY FAITH.

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"AND all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: *it is holy unto the Lord.*" Lev. 27: 30.

God as clearly and distinctly claims one tenth of all the earth's increase as his own, "holy unto the Lord," as he does the seventh portion of time. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." "Remember the Sabbath day, to keep it holy," is the commandment of God. He has thus devoted both this time and means to his service. "Every devoted thing is most holy unto the Lord." Lev. 27: 28.

The Sabbath is devoted to worship (Isa. 58: 13); and the tithe is devoted to the proclamation of the gospel to a fallen world, which is to result in worship. In organizing the great work of evangelizing the world, God made full provision for the support of all his laborers, by giving to them, for their service rendered to mankind for him, the tithe, which is his own. God has not sent forth his laborers, and made them dependent upon the work of their hands in other than gospel work for their support, which would divide their strength and time and interest; but he has sent them out free from worldly encumbrance, and made them wholly dependent upon himself for support. He says, "The laborer is worthy of his hire." Neither has he sent them to beg their way through the world, thus to reproach the wisdom of God in sending a work among men with no plans for its support.

The word of God is definite on this subject: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. But the Levites shall do the service of the tabernacle of the congregation, . . . but the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18: 20-24. In sending forth the gospel minister, there has been no change in the plans for his support; for in all ages every true minister has been a gospel minister. "Do ye not know that they which minister about holy

things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14. "Even so" means that in like manner as those who did service about the temple lived of the tithes and offerings of the temple, "*even so* hath the Lord ordained that they which preach the gospel should live of the gospel." See also 1 Cor. 9: 7-11; 2 Tim. 2: 3-7.

"The tithing system is founded upon a principle as enduring as the law of God." It is the recognition of stewardship, the honoring of the Lord with the first-fruits of all our increase. By paying tithes, we recognize the source of all the blessings of life—health, strength, food, air, light, heat, dew, and rain—as God's constant gifts, on which all our increase depends; and, also, that we ourselves are not our own, but the Lord's. With these inestimable gifts, God is testing every man; and soon every one will be called to give an account of his stewardship, to decide whether he may continue eternally as the steward of God's gifts, or whether he can be "no longer steward."

But while the tithing system is obligatory upon every one, young and old, it is not to be enforced by any organization of man. Man is left free to pay the tithe to the Lord of his own choice, in recognition of God's claims upon him. "God has made it a law for his people that a tenth of all their increase shall be his." But God's laws are not to be enforced by man; neither the tithe nor the Sabbath is to be enforced upon men. God loves a cheerful giver of both time and money; and neither claim is a burden, but both a constant delight, to the heart that loves God supremely,—the heart in which Christ dwells.

The tithes and offerings paid into the treasury of the Lord are not to enrich him, for they are already his; but they are to enrich us. They are a treasure laid up for *ourselves*, an eternal inheritance. Said Jesus, "Lay up for yourselves treasures in heaven."

The tithing system did not originate with Moses, but it reaches back to the days of Adam. Abraham, the father of all them that believe in Christ, recognized it, and paid tithes to Melchisedec, the representative of Christ. Gen. 14: 18-20; Heb. 6: 20; 7: 1-10. Jacob also recognized it, and said to God, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 22. And thus will you and I recognize it if we are the children of Abraham, by faith, in Jesus Christ. Gal. 3: 29; Rom. 4: 11, 20-25; John 8: 39.

WORK FOR THE CAPABLE.

"I DON'T know what we are coming to," he said, enigmatically; "here is the same old story about 'the hosts of the unemployed,' and yet I can't get a boy or a man to copy letters in my office, and mail them, without making mistakes likely to cost hundreds of dollars. A man I met to-day told me that out of fifteen thousand homeless men in Chicago, most of them claim to be vagabonds on the face of the earth because they were bred to farm labor, and the improvements in farming machinery have supplanted the work of their hands. But I've been four months trying to get a reliable, efficient man to live on our little summer farm, at wages of thirty dollars a month and board, and I can't find one. I have tried advertising, tried associations of various sorts, and I've even sent two men out there to try; and one of them sold all my choice eggs for his own profit, and the other let my pet Alderney cow die of neglect."—*Scribner's Monthly*.

"HE is a fool who can not be angry; but he is a wise man who will not."

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.

THE FIRST TANGLE.

ONCE in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled,
Before the king has spoken."

The little child looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said, abashed and meekly;
"You know he said in everything——"
"Why, so do we!" they cried; "we bring
Him all our troubles weekly."

She turned her little head aside,
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children! weavers all!
Our broidery we spangle
With many a tear that would not fall
If on our King we would but call
At the first little tangle.

— Selected.

HOW NOT TO DO IT.

Harper's Bazar.

SHE had a headache, and was lying on the lounge with flushed face and throbbing veins, and longing only for surcease of pain and for quiet, when Janet opened the door. "Hush!" said Alice. "Don't make a noise! Whisper! Her head is aching terribly. Oh, there goes that chair—I am so clumsy! When my head hurts me, the least jar is agony."

"The poor thing! What is she taking for it? You poor dear, sha'n't I get you some bromide of sodium? It takes the blood down so, and relieves one——"

"No, no," said Alice, now straightening all the other chairs. "Don't ask her to take that. It is dangerous. I've heard that it's positively injurious——"

"What nonsense! Mama has taken loads of it; she always takes it for her headaches, and she is always having headaches."

"O, she is ill, is n't she?" asked Annette, peering in at the door, and coming in and closing it. "The dear girl—I'm so sorry!"

"You must n't whisper," murmured Helen, joining the group, and letting the door go with a bang. "Oh, how careless of me! Just when I was telling you not even to whisper; but every one says that nothing is worse for a patient than whispering: it stimulates curiosity, and that sets the nerves to dancing. I have such dreadful headaches myself. Sometimes it seems to me I would rather die than have another. It seems as if a trip-hammer were falling on my temples, and I cringe every time. Do you take phenacetin, dear? There is a morphia preparation that is said to work in ten minutes, but no one would advise anything of that sort——"

"I should think not!" said Alice. "The idea of mentioning such a thing! Hot water

is as good as any other cure, every bit; but it makes such a mess,—wets everything through,—and she won't have it, anyway."

"If we only had electric lights, there's an electric pad just as good as hot water," said Janet.

"Oh! oh!" sighed Florence.

"Well, vinegar and cold water is an excellent application, and so is a bit of ice held in a napkin to the forehead," said Annette.

"Oh, go away! A cup of strong green tea——"

"Not the least use in the world till the stomach is settled——"

"But the stomach has nothing to do with it—has it, Florence, dear? It's all on the nerves."

"Comes from her eyes, I suppose. She has been studying too hard."

"Oh! oh!" from the patient.

"If you would only smell some strong salts," said Alice. "But lavender salts makes her ill."

"Oh, please!" sighed the patient again.

"Florence, dear, I only want to get you well enough for the concert this afternoon," in mild expostulation.

"Mama always gives me twenty drops of aromatic ammonia," said Helen.

"We use guarana," said Annette. "Why, you know the crew sometimes take it in boat-races just before they start, to give them staying power."

"I never heard of such a thing!"

"I should think it was almost like a fraud, unless the other crew took it, too."

"Oh! oh!" groaned the patient.

"Poor dear! there's too much light," said Alice. "I was going to send for the janitor's man to close those outside shutters. How in creation do you shut them?"

Just then Amelia opened the door, paused, took in the situation, and disappeared. She returned in a moment with a bottle of alcohol in her hand and a bit of thin muslin, and she went into the bedroom beyond and found a comb. "Out of here, all of you!" said she, coming back. And then she closed the door upon the departing quartet, and opened the window a little, and pulled down the shades; then she wet the muslin in the alcohol, and doubled it across the aching brow of the sufferer, and sat behind her and blew upon it, and passed the comb quickly through the thick hair, irritating the scalp. She never said a word, but sat there an hour, combing, wetting the muslin, blowing upon it, and cooling the hot head beneath. And after a while Florence slept. And the one who knew what to do, and did it, kept her place silently, till at last her patient stirred. "Oh," she said, "how good you are, Amelia! There is healing in your touch. I thought those dear girls would drive me crazy, the pain was so bad. But I am better. The pain is almost gone."

Much good is always accomplished by the quiet, kind, and sensible person, with cool, steady hands and firm will, who simply acts, and does not fuss. The essential of all successful nursing lies in tranquillity. Massage given by a nervous and fidgety person is distressing. The same treatment by one like her whom we have called Amelia is luxury unspeakable to pain and weariness.

AN EFFORT THAT IS WORTH WHILE.

ONE of the many things which we all might do, and to which few of us attach much importance, is the custom of calling at the house of an ill or an indisposed friend to ask how she is, and to inquire if there is not some way in which we can be of service.

We may hear, every day, through a common acquaintance, of our friend's condition; but the call and inquiry should be made just the same.

To the invalid in her lonely room there is something inexpressibly soothing and cheering in the knowledge that somebody has been interested enough in her welfare to go out of the beaten track of duties to come to her house to inquire about her. Not only is the sufferer herself comforted by this little act of kindly interest; but the watchers in the sick-room, the members of the invalid's family, are encouraged by the thought that some one is sorry, and wants to help them and their beloved charge.

One mother, whose child had a tedious illness, says that she does not know how she could have kept strong and hopeful during the days of weary watching had it not been for the kindness of her neighbors and friends. Often when her heart would almost fail within her, some kind mother or interested father or a bright young girl would stop "just a moment to ask after the dear little man." And the sick child, too, was pleased with these attentions; for the love of being loved is inherent in us all.

It may take a bit out of an already full day to perform this errand of mercy; it may even mean a walk of several blocks when we are tired: but are we not amply repaid by the knowledge that we have sent even a tiny ray of sunshine across a path that is heavily shadowed?— Selected.

VENEERING.

It was Gail Hamilton who said that civilized people are like an onion—peel them off, and, as layer after layer is removed, you find at heart the primitive savage. Some people have no more than just one thin coat of civilization. "Scratch a Russian, and you will find a Tartar," is an old saying. Crack the veneering of civilization, which constitutes society politeness, and you will find underneath the uncontrolled animal, that is looking out for himself, and letting the fiend take everybody else.

Look at a party on a pleasure tour in a railway train. They may be the cream of refinement and politeness, the quintessence of grace and courtesy in manner. They may be chatting in the sweetest, merriest way. Let the dining-car steward put his head in at the door, and announce dinner. Instantly the layers slip off every one of the human onions. Each man makes a dive to outstrip his neighbor, and get the first and best seat. If another shoots in ahead of him in this rush to the feeding-trough, he glares at him as at his worst enemy, though a second before you would have thought them the dearest friends. There may be, and usually is, abundance of food to go around; and at the worst it is only a half-hour's waiting. But the exquisite gentleman is transformed for the time into a ravening monster. The man who gets left has, for a brief flash, something very like murder in his heart.

If carriages are provided for the party, there is not even a pretense of assuming the veneering. A rush, a jostle, and a jump, without so much as, "I beg your pardon." Every man and woman of them makes a scramble for the best places, for all the world—shall we say it?—Yes, come to think, we will—for all the world like cattle at a drinking-trough on a hot day. Like cattle at a drinking-trough, too, the weakest and slowest get left.

The immediate animal wants being satisfied, — the stomachs being filled, or good seats in the carriage once obtained,—it is truly astonishing how quickly the veneering slips on again. The animal becomes once more the gentleman, with the manners of a chevalier, when good manners are no longer especially called for. The minute it is no longer of any consequence, every man becomes at once solicitous for his neighbor's welfare.— Selected.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 1, 1898.

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PERFECTION is the only goal of any believer in Jesus.

It is the only thing set before anybody by Jesus; for he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Therefore, the divine exhortation to every believer in Jesus is, "Let us go on unto perfection." And the only response to this, that is given for Christians, and the only response any Christian can give, is, "This will we do, if God permit." Heb. 6:1, 3.

But nobody can attain to perfection without the gifts of the Holy Ghost; for these are given "for the perfecting of the saints," and "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

And nobody can have the gifts of the Holy Ghost, who has not first received the gift of the Holy Ghost.

Therefore, without the gift of the Holy Ghost, no believer in Jesus can reach the only goal that is set before him by the Lord.

Therefore, every believer in Jesus must receive the gift of the Holy Ghost. Accordingly, it is the all-important question for every minister to ask every believer, "Have you received the Holy Ghost since ye believed?" Acts 19:2.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with the Spirit." "Covet earnestly the best gifts." And "go on unto perfection."

BECAUSE of unfaithfulness, Israel missed all that God had prepared for them when they came out of Egypt.

But what had God prepared for them? Where did he want to take them when he took them out of Egypt?

Read it in the song of their triumphant faith at the Red Sea,—the song of Moses, the servant of God:—

(a) "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." Ex. 15:13.

(b) "Thou shalt bring them in, and plant them in the mountain of thine inheritance."

(c) "In the place, O Lord, which thou hast made for thee to dwell in."

(d) "In the sanctuary, O Lord, which thy hands have established." Verse 17.

What sanctuary is it which the Lord's hands have established?—Answer: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Our High Priest, the Apostle and High Priest of our profession, Christ Jesus, is at

the right hand of the throne in heaven. In that place, in heaven, he is a minister. He is there a minister of the sanctuary. This sanctuary in heaven, of which Christ is minister, "the Lord pitched." This, then, is the sanctuary, and the only one, which his "hands have established."

And he designed to bring Israel unto the sanctuary which his "hands have established." But the only sanctuary which his hands have established is the one in heaven. Therefore, it is perfectly plain that the Lord designed to bring Israel unto the place of the sanctuary in heaven, the only one which his hands have established.

Again: he was to bring them to the place he has made for himself to dwell in, to the mountain of his inheritance, to his holy habitation. And it was Christ who was their Leader. Where, then, is the place of his inheritance?—Answer: "Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? . . . Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet; . . . but now we see not all things put under him. But we see Jesus, who was made a little lower than the angels." Heb. 2:5-9.

That is to say, God has not put the world to come in subjection to the angels, but he has put it in subjection to man; and Jesus Christ is the Man. Therefore, "the world to come," this world made new,—this is the inheritance of Christ. He is the Seed to whom the promise of the inheritance was made. This is the place of his holy habitation. This is the place which he has made for him to dwell in; for when the new earth is seen, it is said, "Behold, the tabernacle of God is with men, and he will dwell with them." Rev. 21:1-3.

This, then, is the place to which God designed to bring Israel when he brought them out of Egypt. This is what Israel missed by their unfaithfulness. This is what they lost by their unbelief.

"Wherefore, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," for this same thing is set before you. "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

WHEN the word of the Lord came to the children of Israel to forsake Egypt, they obeyed; but at the Red Sea, at the waters of Marah, and at many other places it is easy to see that while they were bodily out of Egypt, their hearts were still there. So to-day, the Lord has called you and me out from the world. Nominally, we have obeyed this call; but the hearts of many are right where they were. Just as surely as the longing of the Israelites for the "leeks and onions" and "flesh-pots" of Egypt was the cause of their destruction in the wilderness, so now, unless all is surrendered,—unless we forsake everything, cut loose from every earthly entanglement, and place ourselves and all that we are, body, soul, and spirit, on God's side,—we shall never enter the promised land, which is just before us.

WHICH MORAL SCIENCE SHALL BE TAUGHT?

MORAL science must be taught in every Seventh-day Adventist school. This is no less important than the teaching of mental science, though in the nature of things it is second in order to mental science, because it is only with the mind that it can be studied.

Right morals can be discerned only with a right mind. Therefore true moral science can be understood only through true mental science. Thus, though in this sense moral science is second in order to mental science, it is not less in importance; indeed, the two are inseparably connected.

However, though we speak of these as "moral science" and "mental science," and treat them as the sciences which they truly are, let no one fall into the mistake of thinking that these sciences are abstruse things, obscured and confused under long sentences of high-sounding words, and beyond the reach of people of common understanding. It is not so. True science is always simple and easily understood. The nearer true, and the better understood, any science is, the simpler it is, and the easier understood by those who would know it.

"Morals" is the popular, the common, name for virtue: so that moral science, or the science of morals, is the science of virtue. And virtue pertains to right, the good, the true, the pure. It relates to conduct, and conduct relates to character.

In other words, moral science is character-science. And science is knowledge. Fully expressed in other words, then, as morals is character, and science is knowledge, moral science is character-knowledge; the science of morals is the knowledge of character.

What shall be the field, then, for the study of moral science? What character shall be the basis and subject of this knowledge? Shall it be the human character, or the divine character? That is to say, Shall it be human science, or shall it be divine science, that shall be studied in our schools?

As these schools profess to be Christian, the only character-science that can there be consistently studied is Christian character-science. Christian character is the character of Jesus Christ, and the character of Christ is the character of God; therefore, the only character-science that can be consistently studied in any Seventh-day Adventist school is science of the character of God. And as science is knowledge, this is to say that the only knowledge of character that is fit to be inculcated in any Seventh-day Adventist school is knowledge of the character of God.

Yet that which in the world, in popular systems of education, passes for moral science, is simply the human knowledge, or rather, human conceptions, of human character. But what is human character?—It is the character of men naturally, as they are; and that is thoroughly bad. What is the value of human conceptions of human character?—Nothing whatever; for these conceptions, springing from such a source, are utterly false.

Yet even though these conceptions were entirely true, where could there be any value to anybody in studying that which is thoroughly bad? Out of that which is bad, only bad can come. The knowledge of the bad is only bad.

Indeed, the knowledge of even good and bad is only bad. For it was simply by eating of the tree of good and evil that this world became evil, and has been evil ever since.

Human moral science, therefore, is utterly false, corrupt, and corrupting. It is essentially and only pagan, where it is not essentially and only papal, which is worse. So entirely is this true, that we have never yet seen, and we do not believe there is in the world, a work on moral science, as such, which is not essentially pagan, where it is not essentially papal. Yet these books—books in which there is neither morals nor science—have been used as text-books on moral science in Seventh-day Adventist schools. We sincerely hope that there are none of them in any Seventh-day Adventist school now. And if by any possibility there should be any, we hope the students in such school will have sufficient respect for morals and science and Christianity to refuse to have anything to do with such books, or with any stuff which might be taught from such books as moral science.

There is a true moral science, a true knowledge of true character. It is the knowledge of the character of God, as manifested in Christ Jesus our Lord. The character of God is supreme. There can be no higher; there can be no better. This is the only true basis of character-knowledge. And the knowledge of God, the revelation of God, is the only true knowledge on the subject of this supreme character. Therefore, the only true text-book of this moral science, this character-knowledge, is the word of God, the Bible.

As there is a human mental science and a divine mental science, so also there is a human moral science and a divine moral science.

Both the human mental science and the human moral science are the science—the knowledge—only of evil, and are not true science at all, but are science falsely so-called. The tree of the knowledge—the science—of good and evil can produce nothing but evil, and that continually and continually increasing. This is human science.

Both the divine mental science and the divine moral science are the science—the knowledge—only of good, and in the highest, broadest, deepest, and strictest sense, are true science.

Which of these moral sciences shall be studied in our schools,—the human or the divine? Will teachers and students misspend time and effort in the study of human conceptions, which are false; of human character, which is only evil? Will they not rather devote all energy and every faculty to the study of the divine revelations of the divine character?

THE following vigorous passage, by the editor of the *Interior*, is as richly deserved as it is vigorously written; and is worthy of sober consideration by our own teachers and students:—

A number of the *Sociological Magazine* lies upon our table, and we have turned over its pages with much interest and some curiosity. A boy from our high school lately entered the Blank University; and, in answer to our inquiry as to what course he would pursue, he told us that he intended to “make a specialty of political economy and sociology.” We said little, but thought a good deal. The thing that puzzled us was how a lad who had never so much as heard of Gibbon or Macaulay or Motley or Irving, who absolutely knew as little of the great tides and mighty currents of the world as a yearling

calf, could make much out of a study which troubles historians and confounds philosophers. We have ever since suspected that “a plentiful lack of knowledge” is one of the prerequisites of sociological confidence; and this little pamphlet confirms that supposition. For we notice in it, what we never saw in any magazine before,—a “glossary,” containing the pronunciation and definition of such unusual and recondite terms as “metaphysician,” “plebian,” “patrician.” It seemed to us a long step from algebra to sociology, but it is a longer one from Mother Goose to Guizot and Buckle. The attempt to “solve all mysteries” before a class that does not know how to pronounce “cosmopolitan” strikes us as a difficult task, which suggests something wrong in the make-up of the teacher as well as of the taught.

CAREFUL FOR NOTHING.

TO THE Philippian brethren, Paul wrote: “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Phil. 4:6. The Bible recognizes the necessity of a cure for care. It recognizes the great burden that rests upon the heart of humanity from this source. Hence the many directions what to do with this troublesome guest, the many recipes in the Scriptures for the cure of its galling burdens.

“Take therefore no thought,” says Christ, “for the morrow.” “Which of you by taking thought can add one cubit to his stature?” Then we are referred to the birds of the air and the lilies of the field, that seeing, through them, God’s care for the works of his hands, we may be able to feel that he will have a care for the higher works of his hands, his children, who trust in him, and so not let the anxieties of life destroy the peace and comfort that come from trusting in him. Are not ye, he says, much better than they? And if a sparrow, so small an embodiment of animal life that it took twenty of them to equal in value a Roman penny, does not fall to the ground without the notice of our Father, what about the notice he will take of his servants, who are sincerely endeavoring to serve him? “Ye are of more value,” he says, “than many sparrows.”

From this thought, the language becomes specific: “Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on.” Matt. 6:25. The instruction Peter gives is, “Casting all your care upon him; for he careth for you.” 1 Peter 5:7. In line with these declarations is the language first quoted, from Phil. 4:6: “Be careful for nothing.”

“O,” some one may say, “that will do for a theory, a sentiment, an exaggeration of emotional fancy and fanaticism; but it is not adapted to this practical world, where men are always looking ahead, and planning for future contingencies,—sowing in the spring to reap a harvest in the fall, spending years in study to prepare for the duties of life, and laying plans reaching months and years into the future, even to carry on the work of the gospel.”

But in all these declarations there are conditions to be considered. None of these statements should be taken outside of, and apart from, the setting in which they are presented in the Scriptures. Carelessness, indifference to the duties of life, idleness, sloth, and laziness receive no countenance in the word of God. The words quoted above from Christ’s sermon on the mount find their conclusion and climax

in this instruction: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” These words throw all this instruction into its proper light and focus. Christ is speaking of that which should be the *first* and *leading* subject of thought and study in this life. And the first should not be the things of sense and animal life, but God and his righteousness. *Secondarily*, we should consider those things that pertain to our physical well-being; “for your Heavenly Father knoweth that ye have need of all these things.”

So in Phil. 4:5, 6, there is a point of view introduced which should not be overlooked, and that is in the last clause of verse 5: “The Lord is at hand.” That is, be not overcareful, anxious, troubled, and solicitous concerning the things which pertain to this life; for the Lord is at hand, his coming is near; and with that, this world and the fashion of it pass away. When the coming of the Lord is impending, let that be the all-absorbing event before the heart and mind. Let care concerning all other things take a subordinate place. At the same time, Paul takes into account that we have necessities; for he goes right on to say, “But in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” We make requests because we are in need, and we voice those requests in prayer; then the peace of God, which passes all understanding, keeps our hearts and minds through Christ Jesus.

This is no fanciful, chimerical scheme. It is the only real, substantial cure for care. Again, Peter urges the same great truth, the shortness of time, as a motive for watchfulness and prayer: “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” 1 Peter 4:7. Paul appeals to the same fact to enforce an argument to use the world as not abusing it: “But this I say, brethren, the time is short.” 1 Cor. 7:29. The Revised Version reads: “The time is *shortened*.” And to him who looks at events aright, does not the time seem shortened now, above all other times? How the mighty inventions, fulfilling the word of prophecy that many should run to and fro, and knowledge be increased, in the time of the end, the day of God’s preparation; the multiplying signs in the heavens above and the earth beneath; the anger of the nations; the state of the world and the church, as it was in the days of Noah and Lot; and the rising in power of the last message of mercy that is to go to the world,—how all these things are shortening up the time! How everything is hastened on with a push and a rush, as if impelled by some Titanic force, which nothing can stay nor resist! How the whole world roars with the speed and momentum of passing events in these days of steam and electricity! The great day of the Lord is near; it is near, and hastens greatly. The time is shortened. It remains that our position, and course of life, in the world be far different from what they would have been if the time had not been thus shortened.

The time is shortened, the Lord is at hand. Then let us be careful for nothing only to make sure that we are getting ready for that event, and *are* ready for its opening scenes,—careful for nothing only to realize what manner of persons we ought to be, and to be that kind

of persons, "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

The apostle gives us two oars with which to propel our otherwise frail craft against the current,—two wings with which to fly through the murky atmosphere of these last days. These are "prayer and supplication with thanksgiving." Supplication is a more intense form of prayer. And how broad and specific shall we be in these supplications and thanksgivings? How many particulars shall we enter into?—The venerable apostle answers, "In *everything*!" Like the flaming sword wheeling every way to guard the way of the tree of life, so prayer in everything wheels every way to keep back and away the annoyance and burden of care. By exercise we may reach that steady, prayerful condition referred to in the direction, "Pray without ceasing." Payson says, "God gives his answers more to the habit, than to the act, of prayer." And the habit of prayer becomes the blessed habit of freedom from care.

U. S.

WHO ARE MEANT?

THE *Missionary Review* for November is out, and with considerable other interesting matter, it says: "The Seventh-day Baptists from Battle Creek, Mich., have representatives in Chile. They announce themselves as from London and San Francisco, which sounds better than from the former place. The peculiar ideas which they advance, and which form the staple of their preaching, make progress somewhat difficult. They give emphasis to feet-washing as a part of the rite of the Lord's Supper. They hold to soul-sleeping, and follow the old Judaistic practise of observing Saturday as the rest day, and insist on not eating pork. They also require immersion, and laymen are permitted to administer the rite."

The Seventh-day Baptists will hardly be thankful to the *Missionary Review* for such statements concerning them. For it is doubtful whether there is a single Seventh-day Baptist in Chile, and we do not know of more than one in Battle Creek. We are quite certain that with the Seventh-day Baptists, feet-washing is no part of the rite of the Lord's Supper; nor do "they hold to soul-sleeping;" and we have never understood that they "insist on not eating pork."

Now the Seventh-day *Adventists* could be grateful to the *Missionary Review* for such an advertisement if only we certainly knew that it had said all this about us. For while it is not true, as is implied, that the Seventh-day Adventists are all "from Battle Creek, Mich.," but are from San Francisco, and London, and all the way between, *both ways*, yet it is true that the Seventh-day Adventists "have representatives in Chile:" we do "give emphasis to feet-washing as a part of the rite of the Lord's Supper," because the Lord so established it: we do hold to the sleep of the dead, because Christ said it: we do observe "as the rest day" the day commonly called Saturday, because God says, "The seventh day is the Sabbath [the rest] of the Lord thy God:" we do "insist on not eating pork,"—thank the Lord!—because the Lord has said that the swine is "an abomination,"—such an abomination, too, that ye shall not "touch," much

less "eat," "his dead carcass:" and we do "require immersion," because the word of God requires it, though it is *not* true that "laymen are permitted to administer the rite."

It is possible that the *Missionary Review* did indeed intend to tell about Seventh-day *Adventists*, instead of Seventh-day Baptists. But since Seventh-day Adventists are distinctly a missionary people, and have chains of mission work in three phases,—spiritual, medical, and educational,—established twice round this whole world,—above the equator and below the equator; and since the *Missionary Review* professes to be what its full title says, *The Missionary Review OF THE WORLD*,—would it be unreasonable to suggest, or extravagant to expect, that the writers and editors of such a journal should know what people it is about whom they are really writing?

SOUTHERN EUROPE.

AFTER our excellent Swiss camp-meeting, I spent some time at Basel, chiefly in the interests of the sanitarium. The work here is making progress, though not so fast as we would like to see it; still, it is gradually extending. The health publications and foods meet with a fair sale. An encouraging feature of the work is the devotion of the helpers. With scarcely an exception, all who remain in the house as patients are touched with the spirit that prevails. The new training-class for nurses, which opened in August, was joined by eight, mostly French.

September 18 I left Basel to visit our mission in Turkey, holding meetings at several places on the way. At Zurich, new faces in the meeting spoke of the growth of this church, which now numbers sixty-four. From St. Gallen, where I spent some time with a company of colporteurs, I came to Munich, the Bavarian capital, and the art center of Germany. There are works of art here which even the angels are interested in; they are the images which the true Master is working out in the lives of believers. The time spent with these was well occupied with meetings, in which we could sense the power of the living Word.

The most economical route from Basel to Constantinople is by way of Munich, Vienna, Hungary, Rumania, and the Black Sea. In Hungary I stopped two days at Fogaras, near the Rumanian border. Brother Hünergardt, of Kansas, who was recently sent from Germany to this field, now labors at Fogaras. He has visited several German districts, and in each finds doors wide open for the preaching of the message. Though he met with good success in Germany, he finds this field more ripe for the truth. He has made a good beginning at learning the Hungarian language, and hopes in a year to preach in this tongue. The Germans in this country generally know the Hungarian, and a number are also familiar with the Rumanian; hence our German work here will also reach these two nationalities. I have seldom held meetings where the word spoken was appreciated to such a degree as here. Though few invitations had been given, our meeting-place was well filled. The prospects are that Hungary will soon become one of our most promising fields.

From Fogaras I came to Bukharest, the capital of Rumania, where I visited T. G. Aslan and his wife, who were among the first to accept the truth in Rumania. They still keep

in remembrance the visit of Elders Butler and Whitney and the labors of Elder Bourdeau. While I was searching for Brother Aslan, I passed an old woman selling trinkets on the street. Without knowing why, my sympathies were especially drawn out to her as I passed. From Brother Aslan I learned that she is a Sabbath-keeper, having remained firm in the truth from the first. My short visit afforded her much pleasure.

Rustchuk, on the Danube, is but fifty miles south of Bukharest. It is a principal town of Bulgaria, made memorable by the last Turko-Russian war. Brother A. Seefried, who was a British Bible Society colporteur in Macedonia and Albania, and who speaks the Rumanian, German, Russian, Bulgarian, Italian, and Turkish languages, is now laboring here with a good interest. Half a dozen here keep the Sabbath, three of whom are Armenian refugees; one is a Bulgarian, and two are Jews. Our meeting here was well attended. On learning of the meeting, one man from a distant village remained, preferring to drive home in the night rather than miss the opportunity. At the close of the meeting he expressed, with tears, his gratitude for the word spoken. This visit afforded me special pleasure in contrast with the time when Elder Jones and I, on our way to Turkey, spent the Sabbath here. At that time the only ones manifesting any interest in us were some boys who threw stones at us from the river-banks.

From Rustchuk I came to Constantza, the chief port of Rumania. In this vicinity there are forty-eight German Sabbath-keepers in three groups, the chief one being at Sarighial, thirty miles south of Constantza. These are mostly settlers from Russia. I spent four days with this company, and we enjoyed excellent meetings. Four new members were added, one by baptism. In this region there are about twenty German villages; and many openings invite a permanent laborer to this field. A number of Russian refugees are here accessible. At this place I met a Russian brother, who had been for five years in banishment on the Persian border. He related many interesting details, showing how the Lord has specially cared for him when he was in danger and want. He now expects to labor among his countrymen in Rumania.

From Constantza, sixteen hours by steamer brought me to Constantinople. Here I found Brother Baharian still in prison, and am doing what I can for his relief. He was arrested for preaching at Adrianople, and has now been in prison fifty days. I can not yet tell what the prospects for release are, but hope to be able to report soon.

H. P. H.

LET US PRAY.

In times past, the annual season of prayer was a precious occasion, and one of great profit to those who took part in it. All our people joined in fasting as a preparation. It was a time to which the children as well as the older ones looked forward, and all believed that God was about to visit his people in a special manner. They were not disappointed.

We are about to engage in another season of prayer to continue at least four days. It is well, when we are to appear before the Lord, that we stop for a moment to consider in what

manner and with what words we shall come before him.

Let us ask ourselves, How shall we pray? He who came forth from the Father, and knew what is pleasing to him, teaching his disciples to pray, said: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." When we are shut in with our Father, he will teach us how to pray; "for the Spirit searcheth all things, yea, the deep things of God," and he certainly can reveal our own hearts to us as well as how we shall ask for needful things.

How sacred to be shut in with God, there to pour forth the soul in prayer, with no ear but his to listen as we express the desires with which he has filled our hearts! With the precious promise before us,—"Thy Father which seeth in secret shall reward thee openly,"—can we wait until the time of the season of prayer before seeking the Lord alone in prayer?

For whom shall we pray? The apostle says: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." This exhortation is to Christian men and women. If we have submitted ourselves to the Lord, and he has made us his own, then we are *first of all* to supplicate the throne of divine grace for all men before we think of ourselves. In fact, why should self come into mind at all, except to give ourselves to him, with all that we have? If we are the Lord's, all things are ours in Christ; he has freely given them to us. What more can we ask for ourselves? It is those who have not fully surrendered to God, who need to pray for themselves.

But aside from looking to God for daily strength to keep his ways, for what shall we pray? The apostle Paul says that to pray for all men, as well as kings and those in authority, "is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth, . . . who gave himself a ransom for all, to be testified in due time." It is acceptable to our Saviour for us to pray that men be brought to a knowledge of the truth and saved. We need not be in doubt on that point. If we pray in faith, how shall we stand related to our prayer? One half of the people of this world have no knowledge of the truth, and therefore can not be saved by it. We are to pray for them; but can our prayers save them?—Yes, if our souls are drawn out to them as they will be if we truly pray in faith.

God does not inspire his people to offer prayers and supplications to him, that he may mock them. He will reward them openly, not by placing upon them some visible mark of his approval, but by letting them see souls saved in his kingdom. If his people pray in a manner acceptable to him,—that is, for lost mankind,—their reward will be in seeing souls saved by a knowledge of the truth; and this because God, in answer to their prayers, will enable them to become instrumental in bringing to the heathen a knowledge of the truth.

As we go into our closets to talk with God, perhaps he will show us how we can help in the great work for this time. It may be he will have us give *ourselves* to go to the heathen afar off, or may be he will tell us how we can

help sustain others whom he will send. If we follow his leading, we shall have the answer to our prayers; and could we possibly receive any greater reward in this life than to see the will of God accomplished in the salvation of men?

ALLEN MOON.

THE FOREIGN MISSION BOARD.

WHAT is the Foreign Mission Board? Where did it originate? What is its mission in the world? On what does its success or failure depend? These questions may seem out of place; but we need to study them and our relation to them.

What is the Foreign Mission Board?—It is a committee elected by the delegates of the General Conference, and forms a very important part of that body during the interim of its biennial sessions, in looking after missionary operations outside the organized Conferences. The board is composed of nine members, having as officers a president, a secretary, and a treasurer. At present the home office is 1730 N. Fifteenth St., Philadelphia, Pa.

Where did it originate?—It originated in the General Conference. It is the outgrowth of the demands that more attention be given to foreign fields. From the time that Elder M. B. Czechowski, a Polish Catholic, received the third angel's message in 1864, till 1887, the work of foreign missions was carried on through the General Conference officers. In 1888 an additional secretary was chosen to give his entire time to this work. In 1890 the first distinct Foreign Mission Board was elected.

What is its mission in the world?—Interest in the regions beyond has steadily increased, until Conferences in lands outside America have been organized as soon as they were self-supporting. General Conference districts have been set apart in order that the territory might be more systematically worked. Notwithstanding all this, there is a vast area of the earth, peopled by many millions of blood-bought souls who have not heard the message. Immense empires, which have hitherto been closed to the preaching of the gospel, are now, through the manifold providences of God, open to the messengers who are to bear the last message of mercy to the world. It is this territory outside the boundaries of organized Conferences, that comprises the field of the Foreign Mission Board.

No phase of the gospel commission commends itself to Christians everywhere more than does the work of this board. Think of the thousands upon thousands of open hands, open ears, open eyes, and open hearts in foreign lands, ready to receive the message of salvation! No heart that has been renewed by the atoning sacrifice of Christ can fail to be touched by such appeals. Next to the home circle, the regions beyond claim our co-operation.

This brings us to the next, and by no means least important, question: On what does its success or failure depend? In fact, this question embraces all the rest, and strikes at the vital point which shows our relationship to the work of the board. The work in the regions beyond is but a part of the great commission, "Go ye into all the world, and preach the gospel to every creature." The work of the Foreign Mission Board is one of the means by

which we may go into all the world, and carry into execution this commission.

The board is made up of men of like passions as ourselves. They can not coin money, neither can they send it broadcast throughout the world, unless it is first sent to them. They are powerless to convert even one soul, save by the Word, through the power of the Holy Spirit. In all this they are dependent first on God, and secondly on us. A responsibility rests upon us that we can not shake off. Through this board the Macedonian cry of thousands of souls has sounded in our ears, thereby giving us the gracious opportunity to have a part in the salvation of souls who may shine as bright stars in our crown of rejoicing.

The brethren who comprise this board are not only the servants of God, but they are also our servants, and have the one desire to do all in their power to assist us in pushing the triumphs of the cross in other lands. We would not expect very efficient work from a servant if we gave him nothing to work with, and then tied his hands besides. There is danger of our doing this very thing with the board. They are largely dependent on our co-operation.

The gold and silver, the cattle on a thousand hills, the world, and all the fulness thereof, belong to the Lord. He is not dependent on the small offerings we make to carry the third angel's message to foreign lands. There are men who control millions of dollars, whom the Lord could move upon to do more, in a financial way, than the entire denomination has ever done. But this is not his plan. He says, "It is more blessed to give than to receive." His plan contemplates a blessing for the humblest child who can contribute anything to the cause. He designs that we all shall have a part in the rejoicing that will take place at the appearing of Christ.

It is not difficult to see that God is in readiness, with the wealth of the universe at his command, and that, too, awaiting our demand. Then the failure of the board will not be due to failure on the part of God. Since we are the other factor in the solution of the problem, it must appear that the success or the failure of our Foreign Mission Board rests upon the people who have elected this board, and put its members in this position of trust.

It may be urged that we contribute annually, and twice a week, toward the support of the foreign mission work. This would suffice if the plan were universally adopted. If all would contribute liberally in the Sabbath-school collection, then on First-day lay aside as God has prospered them, then give a heartfelt annual offering, the board would not lack for funds. If all could realize that a dollar may represent a soul saved in the kingdom of God, there would be a judicious expenditure of our Lord's goods, and we should contribute more than we have given to his work.

L. A. HOOPES.

GOD has shown his unselfishness by freely giving, for the benefit of others, every atom of his universe, from the kernel of wheat, whose life is given for ours, to that of his Son, who died that we might live. The more we become like God, the easier it will be to give all we have for the benefit of others. We are not to *give* that we may become more like God, but to be *transformed* that it may be easy to give.

A QUARTER-CENTURY'S PROGRESS.

TWENTY-FIVE years ago the 4th of next June, the first number of the *Signs of the Times* was issued in Oakland, Cal., and thus our pioneer paper was launched on the journalistic sea. Its founder, Elder James White, has been laid to rest; but still the work goes on. Many storms have been encountered, and at times it has been necessary to furl the sails; but in the providence of God, and by his overruling power, the *Signs* has been able to stand the storm and outride every gale, and at the present time is enjoying a greater degree of prosperity than ever.

In view of the wonderful developments during the last quarter of a century in the social, religious, political, and scientific worlds, the publishers have decided to issue a quarto-centennial edition of the *Signs of the Times*, giving a panoramic view of these important events, showing what they mean, and just where we are in this world's history.

This special number will contain thirty-six pages, including cover. The cover is to be printed on enameled book-paper; and the first page will be illuminated with a large half-tone engraving in three colors, representing Christ and his disciples leaving the temple, with these words underneath: "When shall these things be?"

Below we give the titles of some of the articles that this number will contain:—

The Development of Church and State Union for the Last Twenty-five Years. By Alonzo T. Jones.

Political and Ecclesiastical Changes, Revolutions, and Upheavals in Europe for the Quarter-Century. By H. P. Holser, of Basel, Switzerland.

Important and Striking Inventions for the Last Twenty-five Years. By Uriah Smith.

The Military and Naval Development for the Quarter-Century. By A. O. Tait.

Witnesses in Stone. By the well-known Oriental scholar, Rev. A. H. Sayce, LL. D., of Queen's College, Oxford, England.

Astronomy for Twenty-five Years. By Prof. Charles Burckhalter, F. R. A. S.

Sabbath Reform, True and False. By George E. Fifield.

The Development of the Money Power for the Quarter-Century, and Its Place in Prophecy. By Prof. P. T. Magan.

False Religions and Isms: Their Rise and Development during Twenty-five Years. By L. A. Phippeny.

The Demand for a Definite Message. By J. O. Corliss.

The Last Reformation Predicted by Prophet and Apostle. By Francis M. Wilcox.

Progress in Medical Science for a Quarter-Century. John H. Kellogg, M. D.

Medical Missionary Work, and Its Development for Twenty-five Years. By Mrs. E. H. Whitney, editor of the *Medical Missionary*.

The Gospel of Healing: Its Simplicity. By David Paulson, M. D.

The Gospel the Remedy for All Earth's Ills,—Spiritual, Physical, Political. By E. J. Waggoner.

A Beautiful Story for the Home. By Mrs. S. M. I. Henry.

What Seventh-day Adventists Have Been Doing for Twenty-five Years. By Geo. A. Irwin, president of the General Conference.

Summary of Prophetic Fulfilment for a Quarter-Century.

Progress in Educational Lines True and False. By prominent writers and men of God from whom we have not yet heard.

The Open Door for Christ's Ambassadors. By Allen Moon, president of the Foreign Mission Board, and other missionaries in various quarters of the world.

Besides these, there will be one page of original music; another page giving a brief history of the rise and progress of the *Signs*, with portraits of all the managing editors, including that of Elder James White, its founder; also much interesting matter from the present editors. Elder Irwin's article will be illus-

trated with views of our most prominent institutions, such as the Battle Creek Sanitarium, Review and Herald, Pacific Press, our colleges, etc. All the articles will be illustrated as far as consistent; and the publishers will spare no pains nor expense to make this a representative number in every respect, and far ahead of anything we have ever yet produced.

There will be enough in this one paper to stir the world, and bring conviction to every honest heart. A copy should be placed in every home. But in order to do this, we must have the hearty co-operation of all our people; and to secure that, our brethren and sisters in every church must be *organized for work*. The territory should be mapped out and divided, and every man, woman, and child, instructed and assigned a position. Now is the opportune time. Such an opportunity as this to get the truth before the people may never again be presented. Will our people arouse to action?

The Lord has said that "if there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures;" and, further, that "the circulation of our papers is doing even a greater work than the living preacher can do."

The enemy knows this, and will try to hinder the work in every way possible; but we are glad to know that there is a waking up among our people. We are in the time of the "loud cry," and the Lord is pouring out his Holy Spirit according to his promise; and this is always a call to *labor*.

In this connection we wish to call attention to what some of our Conferences are preparing to do.

California proposes to place a copy of this special number with every family in the State, as far as possible, making a special effort in the large cities. An institute for the instruction of workers will be held about the middle of November, to which ministers, Bible workers, and leading brethren and sisters will be invited. From this institute, workers will go to all parts of the Conference to organize and drill the members of our churches for aggressive work, and to take right hold with them to make it a success. It will be remembered that one of the late Testimonies says that "it does not belittle a minister of the gospel to canvass;" and so the ministers propose to engage in this work, at least for a few weeks. Every church will be visited and organized for this work; and to places where there are no churches, workers will be sent, so that the whole State may be covered. California expects to dispose of at least one hundred thousand copies of this special number.

The North Pacific Conference is also alive to the situation, and will follow about the same plan as that outlined above. They have already placed an order for twenty-five thousand copies.

The writer had the privilege of attending the Montana camp-meeting; and I can truly say that I never saw greater enthusiasm manifested by both ministers and people than when the subject of the circulation of our periodicals was considered. Ministers, Bible workers, and canvassers testified that the *Signs of the Times* prepares the way for all other branches of our work. One of our canvassers said that he never failed to sell one of our books where the *Signs* had been taken and read.

This Conference passed the following resolution:—

Resolved, That we heartily approve of the plan of the publishers in issuing a quarto-centennial edition of the *Signs of the Times*, and hereby pledge ourselves to give it our hearty support by placing one of these papers in every home in Montana, as far as possible.

In order to carry out this resolution, the president of the Conference, Elder W. B.

White, will spend much of his time, until the paper is out, in visiting the churches, and getting them organized for the work; and when the papers are received, ministers, Bible workers, canvassers, and all will take right hold with the members of the churches, to do just what the resolution states.

This quarto-centennial number will be dated Jan. 5, 1899; but it is our purpose to have the paper printed, ready to distribute, not later than December 15, thus giving some time to work before the holidays. Remember, it is to be a double number, with illuminated cover. The retail price is ten cents a copy; to agents, five cents a copy.

We hope to circulate not less than a million copies of this special number. That may look big to some, but is not so very large after all,—only about twenty copies for each Seventh-day Adventist. Orders for one thousand copies have already been received from single individuals. How many are you going to take? Remember, nothing like this has ever been published. It will be a veritable mine of information, brimful of the gospel message, and so attractive that it will sell at sight.

Every church and every individual should consider this matter carefully and prayerfully, and place orders as soon as possible, so that the publishers may know just what to depend on.

Order through your tract society, as usual. All orders sent direct to the publishers must be accompanied with the cash, at the rate of five cents a copy in lots of not fewer than five.

For convenience, and to save handling, single copies will be mailed direct from this office, when five or more are ordered at one time. No doubt there are many who will be glad to avail themselves of this offer to have copies sent direct to their friends. Send in your orders early.

We wish to emphasize the importance of *selling the paper* in business places, on the street, and from house to house, as far as possible: (1) because by so doing we come in contact with the people, and the way is opened to introduce other lines of work; (2) people are more likely to read and appreciate what they pay for; (3) it will enable our people to circulate many more copies than they possibly could if there were no returns. One copy sold will enable the seller to buy two more copies to sell or give away. This number of the *Signs* will contain nearly twice as much reading-matter as is found in the popular magazines, which sell for ten cents. It can be sold; and we trust that every man, woman, and child will esteem it a privilege to have a part in this good work. C. H. JONES.

THERE ARE TWO OF THEM.

SUPPLEMENTARY to the article on the *Signs of the Times* in a recent issue of the REVIEW, it seems appropriate that attention should be called to the position that the Lord has assigned to the REVIEW itself. It is a self-evident proposition that when any instrument in the Lord's work faithfully aims to fulfil the mission assigned to it, and the people recognize that position, and use the instrument accordingly, success and the blessing of God will surely be the result. Now here is what the Lord says about the REVIEW:—

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in *every family* of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. . . .

"The same course should be pursued with the *Signs*. With slight variations, this paper has been increasing in interest and in moral

worth as a pioneer sheet since its establishment. These periodicals are *one in interest*. They are two instrumentalities in the great field to do their *specific work* in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other."—*Testimonies for the Church*, Vol. IV, page 598.

These quotations show the relative positions which the Lord designs these two instrumentalities to occupy. The language is plain; and there is not the least doubt that if the papers were faithfully worked on the Lord's plan, each would have a much larger circulation than it has at present. Another thing that emphasizes the foregoing statements is the difference in the character of the Testimonies borne in the two papers through the articles of Sister White. This must have been noticed by those who have generally read her articles in both papers. It is safe to assume that if a canvass were made for the REVIEW in a community where the *Signs* had been faithfully circulated for a few months, more subscribers would be obtained than if the canvass were made for the REVIEW first. How do I know this?—Because it is the Lord's plainly indicated order of procedure; and it has been demonstrated, again and again, that every other branch of the work succeeds better when following in the wake of the pioneer.

Again, I quote from the Testimonies about the importance of the REVIEW:—

"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness, and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the *messenger of light* to come into their households. . . . Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life. . . . The same interest which has been manifested to circulate the *Signs of the Times* should be shown in extending the circulation of the REVIEW. If this is done, success will attend the effort."—*Id.*, pages 599, 600.

Success is what we all want to see,—not merely the success of these papers, but the success of the Lord's work. These papers are the Lord's instrumentalities for carrying his last message to a sin-stricken world. He has endorsed them both, and assigned to each its place. He has told us that "our publications should have a wide circulation; for they are doing a great work." This is not to say that each in its sphere may not, incidentally, be a help in that of the other. In opening up a new field, the *Signs* leaves the REVIEW to cultivate and strengthen the work, developing missionaries to go to other fields. The *Signs* has been a help in the churches, and among those who have been taught the truth, to a certain extent; but the REVIEW is especially designed for, and assigned to, that work, by the Lord. The REVIEW has been the means of doing much valuable missionary work,—yes, pioneer work,—but the *Signs* is especially designed for, and assigned to, that work, by the Lord.

The Lord saw the end from the beginning; he foresaw the expediency of the two instrumentalities, else he would not have instituted the second one. Because he knew that the two lines of work could not be done so efficiently by one paper, he ordained the sending forth of the second. The fact that he did so ordain is the best evidence we can have that that is the better way. If our brethren will heed the Lord's advice, and place the REVIEW

in the family of every believer, it will necessarily stimulate our people to engage in pioneer missionary work to an extent hitherto unknown.

The Lord is the great Master Builder, and his servants should follow the plans that he has laid out. This, and this only, will insure success. W. N. GLENN.

The Institute.

HOME, CHURCH, AND CONFERENCE SCHOOLS.

WM. COVERT.

WERE all children properly trained at home, the world would soon be walking in paths of righteousness. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." The psalmist declared children to be the "heritage of the Lord." Ps. 127:3. While the Lord claims our children as his own, he places them in our care, to be trained for his kingdom.

Paul stated the purpose of their birth and existence when he said, "God . . . separated me from my mother's womb, . . . to reveal his Son in me, that I might preach him." Gal. 1:15, 16. The providence of God attended his coming into the world, and his education too, that Christ might be preached among the heathen. As the Lord has not changed, he has the same mind to-day, and the same claim upon the children of his people that he had upon the infant Paul.

"Christian Education," page 171, says: "Upon judicious early training depends the happiness of both the parents and the children. Who are these little ones that are committed to our care?—They are the younger members of the Lord's family. 'Take this son, this daughter,' he says, 'nurse them for me, and fit them up, that they may be "polished after the similitude of a palace," that they may shine in the courts of the Lord.'"

Begin early. I once heard a prominent educator, who was then in middle life, say he had been a Baptist for two hundred and fifty years, meaning of course that the bent and brain of his ancestors had been Baptist in sentiment for more than two centuries before he was born. In this way he became a Baptist by inheritance. The parent can not go back of the present to begin to educate his child, but the work should begin as soon as the child first exercises its natural senses. This is where the apostle placed the beginning of his education, as seen from the reference given in Gal. 1:15. The first thing, physically, which attracts the child's attention is *light*; and this it appropriates, also, for its mental development. After pondering over the candle for a time, it takes, for its next book, its mother's eyes; and this it studies intently as long as the book remains open. Of this book, "the mother's eyes," every one is a new edition, and none an exact duplicate of any other. This book, and the educator called the "school-teacher," are the two most important factors in what may be termed the "training."

Through these, the polishing and refining must in a large measure be done. Of course, many agencies and influences are brought to bear in the matter of educating and training a child for the kingdom of God; but the mother and the teacher are the first two in order of importance; and of these, the mother is the first. "She has a thousand cares and burdens, of which the father seldom has any knowledge."—*Christian Education*, page 171. Having these, there often comes with them the opportunity to polish and train the children whom the Lord has entrusted to her care. Here is

the true basis of the *home school*—the home training that the child receives.

To illustrate: The success of Jochebed in training Moses gives an illustration of what may be done by either the mother or the employed teacher. "Patriarchs and Prophets," pages 243, 244, says: "She endeavored to imbue his mind with the fear of God, and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. . . . She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, 'and he became her son.' Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court.

"How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. *There is no other work that can equal this.* To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. *Parents should direct* the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages."

SCHOOL IN THE HOME.

In a communication on school matters, written Feb. 2, 1898, we read: "If parents are not able to send their children to school, let them hire an exemplary religious teacher, who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard. Let mothers and fathers co-operate with the teachers, and devote an hour daily to study, becoming learners with the children. Make the educating hour one of pleasure and importance, and your confidence will increase in the method of seeking for the salvation of your children. Your own spiritual growth will be more rapid as you learn to work for them."

Should the parents unite with their children in the home study, then indeed could we have *home schools*. They would be family schools, and of course a blessing to every member.

In a special communication of Dec. 15, 1897, it is said: "Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. . . . Parents are to consider that they are in the place of God to their children, to encourage every right principle, and repress every wrong thought." Is not Moses referring to the home school where he says, speaking of the commandments: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"?

The necessity of continuing this method in the Christian dispensation is emphasized by Paul, where he writes to parents, advising

them to bring up their children "in the nurture and admonition of the Lord." Eph. 6:4. The blessed results are noted where he writes to Timothy regarding the home training which that young man received in the days of his childhood. He not only mentions the happy results of this training upon Timothy, but also shows that this blessing had been enjoyed by his ancestors. He writes of how he was filled with joy, when, as he says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also." Speaking on this thought farther on in the same letter, he says: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 1:5; 3:14, 15.

"The mother should be the teacher, and home the school where every child should receive his first lessons; and these lessons should include habits of industry." — *Special Testimony*, page 37.

In every home where children live, there should be a home school; and if the limited education or meager opportunities of the parents makes it necessary, a teacher should be employed by that family, that all—father, mother, and children—may be properly taught.

(Concluded next week.)

THE MISSION WORK IN CLEVELAND.

I AM learning more and more the blessed meaning of 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is marvelous that the Lord has allowed us to see the glory of God in the face of Jesus Christ. By walking in the light, we see him; and to see him is to do his work. When he was on this earth, he labored for sinners. He gave the gospel in its purity to Matthew the publican; Mary Magdalene listened to his sweet voice, and was converted; the thief on the cross looked into the face of the Saviour, and received the assurance that his sins were forgiven. His work was not only for the chief priests, scribes, and lawyers, but also for the outcast; for "the Son of man is come to seek and to save that which was lost."

When I had read and re-read the message the Lord had borne concerning the work in this city, I wondered how we were going to accomplish the work with the methods we were using. My question was answered when I read: "Nothing will, or ever can, give character to the work in the presentation of truth as that of helping the people just where they are—as this Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches [that means our church] will be the entering wedge where the truth will find standing-room." When I read, "The churches that will not take up this work will not prosper," I realized that we stood face to face with a grave responsibility. To go ahead meant

prosperity for the church of God; to go back meant utter ruin. As a church, we decided to go forward, and the Lord has richly blessed.

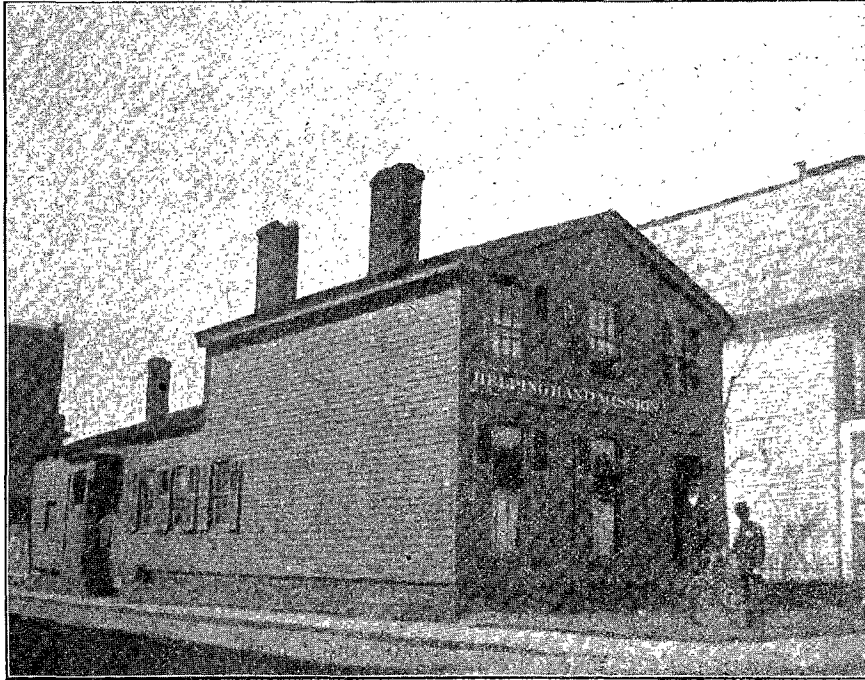
Walking in the light, we see things in a new

light; and these unfortunate men and women we see as those for whom heaven's best Gift was bestowed, and as those whom Jesus tenderly loves. We look beyond their present condition, and see them as they may be, saved by grace. When we first started our work, it was in a house in the most disreputable part of the city. No wonder the people were surprised to hear the gospel in such a place; but God had a purpose in sending us to that place. One part of that purpose, at least, was to acquaint a noble woman with our work,—a woman who gave up the joys of a pleasant home to care for the poor newsboys. She became an earnest friend of the mission, and is learning to love the truth.

As our work progressed, we saw the necessity of having more room, so we began to pray. We met difficulties and opposition; but this was the experience we needed. As we saw men who had been slaves to drink for years, get hold of God and his saving power, we saw that this is the kind of work that brings us in close touch with the Saviour, making us know the fellowship of his sufferings. One day I was asked to look at a building in a quarter of the city where I had hoped we might settle sometime, and was shown the second, third, and fourth floors of a place that was in a terrible condition. But I looked at the building much as I am learning to look at men,—not as it was, but as it might be,—and when the proprietor said he would put about three hundred dollars' worth of improvements on it, and let me have it two years for thirty-five dollars a month, I could see the hand of the Lord leading us, and the bargain was closed.

The accompanying illustrations will give an idea of our present quarters, but they do not convey the rich experiences we are having daily in this glorious work. Last year we cared for over five thousand men, all of whom came under the Christian influence of this mission. Space will not allow a description of the many cases. One or two representative experiences will suffice. One man who had occupied places of responsibility was obliged to give them up, one by one, because of drink, until finally he became an outcast on the face of the earth. He came to us, and we labored for him; but he fell, and kept falling, until we gave up in despair. When next we heard of him, he was an inmate of the workhouse, and here he had time for meditation. When he was released, he came to us a converted man; and to-day he is a monument of God's saving grace, pointing souls to the Saviour. Another case is that of a young man who had been living a wild life, and drinking to excess. He gave his heart to the Lord, and now for nine months he has been kept.

Our work is still small, and we have many needs; but we believe the Lord will supply them. When our brethren and sisters throughout the field sense the message for to-day, there will come an abundance to this mission, and to every other mission, that the work may go forward, giving to this message such a character as the Lord designs it shall have, and enriching the souls of those who have a part in it. By and by, if we are



OUR FIRST MISSION.



OUR PRESENT MISSION.

faithful, we shall see many of these precious souls standing near the throne, praising and adoring him who gave his precious life for them.

J. W. COLLIE.

EXPERIENCES IN BRAZIL.—NO. 2.

From Santa Cruz I again visited Santa Joanne: After spending another week at this place, and completing arrangements for our church school, I returned to the Santa Marie church. Having formerly encouraged several of the young people to take up the cross, it was now my privilege to baptize three of these. From Santa Marie I went to Isabella, where I baptized a company of ten last year. I was very sorry to learn that eight of these had again returned to the world; but their loss was in part made up by a German Catholic family's beginning the observance of the Sabbath. This family were so persecuted by the Catholics living in that section that the father-in-law of one of the sons came and took away his daughter and her two children from the husband and father. The Catholics also lay in wait for us, but the Lord so directed our steps that none of us fell into their hands. We hope that these poor, misguided people may yet see the glorious truth of the gospel of Christ, and be freed from error and superstition.

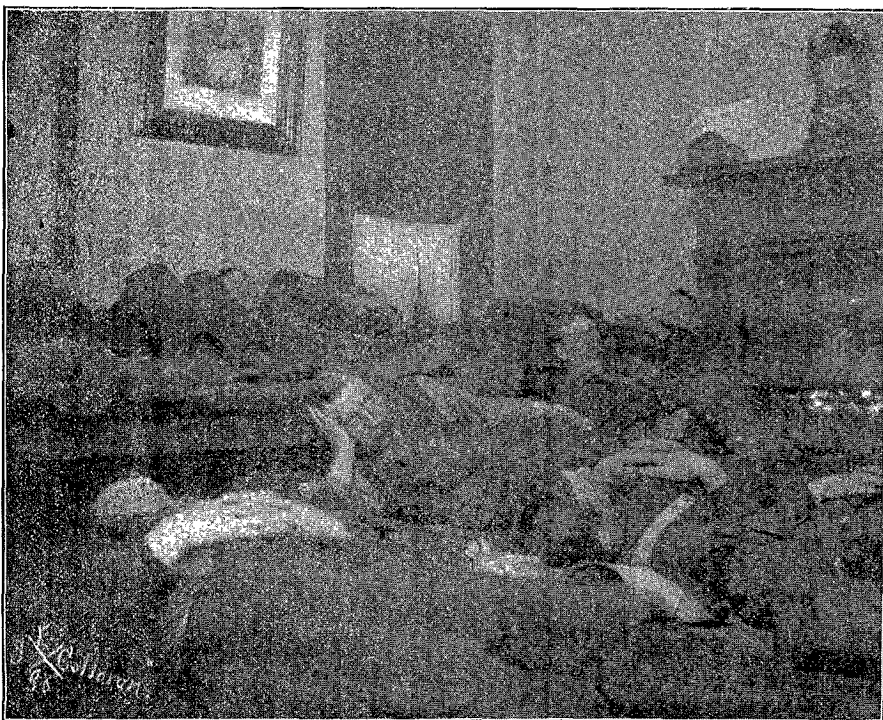
From Isabella I journeyed two days to the colony of Rio Novo, where some Swiss people live, and where I had hoped to do some work. But I was here so coolly received that I could not so much as hold a Bible study with them; and after three days of unsuccessful attempts to labor among them, I returned to Santa Marie.

While riding along as I returned from Rio Novo, I looked at the parched pastures, the dried coffee-trees without a leaf on them, and the great forests burning in all directions (for it had not rained then for seven months); and I was forcibly reminded of Joel 1:15-20. I was accosted by an Italian planter, who asked me where I was going.

When I told him, he said, "You can not get there; for there is fire along the road, and one man was burned to death in attempting to pass that way." When I came to where the fire had been, I found the road passable; but the fire was roaring and running at a terrific rate through the woods at my left. It is difficult to describe the feelings of one who thus views

the elements of destruction at work. How comforting at such times is the blessed hope!

I arrived at Santa Marie, August 23; and the next Sabbath we again had baptism, two more being buried in the watery grave. The following Monday I started for home. The truth has been proclaimed among the Germans in this province for about four years, but only a few, comparatively, have accepted and obeyed it. The Lord is now visiting this section with



OUR FIRST "DORMITORY" (CLEVELAND MISSION).

a severe drouth, there having been but little rain since January 1 in the sections I visited on my last trip, and none at all in the Rio Novo district. On the other hand, in the province of Rio Grande do Sul, in the southern



OUR PRESENT DORMITORY (CLEVELAND MISSION).

part of Brazil, a severe hail-storm has visited certain sections. Some time after the hail had ceased falling, some of the hailstones weighed almost five pounds. Thus the Lord is speaking to the people in one way and another, calling their attention to him and his great power. May many yet heed the call to flee from the coming storm.

F. W. SPIES.

News of the Week.

FOR WEEK ENDING OCTOBER 29, 1898.

— It cost \$253 to raise \$448 in the churches of Chicago for the jubilee fund.

— October 21 floods at Fiume, Austria-Hungary, did damage to the extent of \$1,000,000.

— An English syndicate has just bought a rich mineral section near Leadville, Colo., for \$2,500,000.

— Near Aurora, Mo., four persons died from drinking water from a well into which some one had put poison.

— Wet weather is reported to have caused a loss of at least \$5,000,000 on North Dakota wheat, and perhaps twice that amount.

— Large quantities of lumber are being shipped from this country to China to be used in railway construction in Manchuria.

— October 20, at Vancouver, British Columbia, Ivan Kraus, an officer of the Russian army at Port Arthur was arrested as a spy.

— President McKinley issued an ultimatum on October 24, to the effect that the soldiers and navy of Spain must quit Cuba before January 1.

— Senator William Lindsay, of Kentucky, says he favors making an experiment of the single-tax theory in the Philippine Islands, should they be annexed.

— October 22 a wreck of the Rock Island Railroad near Fort Worth, Tex., resulted in the death of seven men, and seriously injured several others.

— John Ruskin, without doubt the greatest writer of any age on questions of art, is approaching the end of his life at his home at Brantwood, on Coniston Lake, England.

— It is reported on good authority that Dreyfus, over whom so much has been said in France, has been secretly brought to Paris, and is confined there at the present time.

— Dr. Ireland, a man well known in Montreal, Canada, suddenly disappeared the other day. His wife claimed that he was drowned. It now appears that the scheme was but a ruse to rescue \$39,000 insurance, and that the man is not dead at all. To what lengths will not men go to secure money unjustly!

— Late despatches from the far East state that the most frightful series of disasters ever known in that region have lately occurred. The native papers of China and Japan report that no fewer than ten thousand lives have been lost near Peking through typhoons and floods. Other places have suffered great loss of life and property. At one place, twelve vessels were driven to sea, and every one of them was lost, with all on board. The people were terror-stricken by the succession of horrors.

— A local hypnotist of San Francisco tried to exercise his powers upon a young lion. The cub rebelled, and bit the hypnotist's hand, resulting in his death by blood-poisoning.

— At Pentwater, Mich., a furniture company's factory was wrecked by an explosion of its boilers. Two people were killed, and three badly hurt. The accident threw 250 men out of employment.

— Severe storms on the Atlantic during the past week did much damage to shipping-vessels, and a number of lives were lost. Storms on the Great Lakes have also been heavy, and great damage is reported.

— The circuit court at Urbana, Ohio, has handed down a decision awarding to the relatives \$5,000 damages from Champaign County for the lynching of Clink Mitchell two years ago. The case will now go to the supreme court.

— The *Orange Judd Farmer* says that the apple crop of the United States is smaller this year than at any time since reliable statistics have been collected. Michigan is the only State that has anything like its usual crop.

— A temporary injunction has been issued against the landing of any one in Cuba who can not show proof of his ability to support himself. Hundreds of people have already gone there, who are being supported by the government.

— Near Forest, Miss., October 23, there was a riot between the negroes and the white people on account of some trouble between a negro and his white employer. As the result, eleven negroes and one white man were killed outright. A number more were seriously wounded.

— Eight subordinate leaders of the Kwangski rebellion in China have been beheaded. Their heads were carried through the principal streets of the city in baskets as a warning spectacle, and then placed on a sort of improvised May-pole, around which the children danced.

— The bubonic plague has appeared at Vienna, contracted at the Bacteriological Institute while cultivating the plague bacillus. Three have already died, and the experimenting has been abandoned. Every precaution has been taken to prevent the further spread of this malady.

— The acting attorney-general at Washington, D. C., has rendered an opinion to the effect that the Chinese Exclusion Act applies to the newly acquired Hawaiian Islands, the same as to the United States. This means that Chinese laborers will not be permitted to migrate to that country.

— Admiral Sampson has recently made a report to Congress, in which it is made to appear that Admiral Schley, by disregarding positive orders during the blockade of the Cuban ports, greatly endangered the success of the navy. Admiral Schley demands legislative investigation of his course of action.

— The United States Supreme Court has just rendered a decision of more than usual interest, and of far-reaching results. It has decided that the Joint Traffic Association is illegal, placing it in the same category with trusts. This will, for the present, put an end to the combination of at least thirty-one railroads in their efforts to maintain fixed rates. But the railroads will find some other way to carry their point.

Special Notices.

APPOINTMENTS FOR NEW YORK.

PROVIDENCE permitting, I expect to meet with the churches in northern New York as follows:—

Union Square,	Oct. 27-31
Adams Center,	Nov. 2-6
South Russell,	" 7-9
West Pierpont,	" 10-13
Bucks Bridge,	" 15, 16
Dickinson Center,	" 17-20
Saranac Lake,	" 21
Keene Center,	" 22, 23
Schroon Lake,	" 25, 26
North Creek,	" 27-29
East Galway,	" 30

I very much desire to meet as many as possible of the brethren and sisters in this part of the State at these meetings. Neighboring churches and scattered Sabbath-keepers should attend them. Let the

elders and leaders at these places make the best possible arrangements for the meetings. Some other Conference laborer will attend these meetings with me. Let us seek the Lord together. The time has fully come to put away every sin, that we may receive the Holy Spirit. We need it, and must have it.
G. B. THOMPSON.

MICHIGAN, NOTICE!

I WOULD like to hear from all the elders of the churches of District 6 regarding their spiritual condition and wants, as I wish soon to lay plans for my winter's work. I should also be glad to hear from brethren living remote from the churches, who desire to have work done in their vicinity. My address is 1319 Ann Arbor St., Flint, Mich.
J. L. EDGAR.

THE SET TIME

To remember Zion has come. There must be a united effort on the part of those who know the truth, to carry it as far and as fast as possible. "In union there is strength." If we conclude that every advance step to further God's cause in the earth is from him, can we deny that our present duty is related more largely to our paper, the *Signs of the Times*, than ever before? Has the time ever been when this able messenger of light has had the extended circulation that would meet the full approval of its Author? If not, shall we delay longer, and thus let the ever-moving wheel of time leave us still farther from our appointed position?— May faith's voice be heard replying, "No." What an array of loving hearts may unite in this grand move! What a multitude of earnest hands may engage in scattering this silent preacher "everywhere"!

The sure promise is proclaimed to those who labor; but the Word has spoken sorrow to those who withhold "meat in due season." What tract, what pamphlet, what book, what paper, can do the specific work God has given to the *Signs*? Who can, with the eye of faith, "discern the signs of the times," and thus know "what Israel ought to do"? Who is still content with the thought that the greatest event of earth will be ushered in, and the voice of one of the *chief* watchmen make no more stir than it does now? Let us arouse, and push the fight long and hard. By faith let us scale the proud walls of unbelieving Babylon; reach down love's unselfish hand to putrid depths before almost unknown, to save helpless souls; and on mercy's wing send hope where dark despair has reigned. To you this work may seem small; but to Him, 'tis all. This done, the Lord of life will say: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."
H. G. THURSTON.

Obituaries.

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

MC AULEY.—Died at Whyecomah, Nova Scotia, Sept. 25, 1898, of consumption, Brother Malcolm McAuley, aged 30 years, 6 months. This dear brother came into our noon meetings in Boston, and was converted. He then went home, and proclaimed the truth to his family and friends. He died happy in the Lord.

J. B. THOMPSON.

A Personal Letter to Every Seventh-Day Adventist.

Oakland, Cal., Oct. 18, 1898.

Dear Brethren and Sisters:

I am glad to learn that an effort is being made to place fifty thousand copies of "Steps to Christ" in the homes of the people. It pleases me that the Review and Herald Pub. Co. has placed the price of this edition at 50 cents a copy, so that many more persons will be able to secure it. It seems to me that any one who carefully reads the book must recognize its value as a means of leading souls to Christ.

Our people should see the value of the book as clearly as did the publisher of an evangelical society in Bohemia, who, after translating and printing "Steps to Christ" in his language, advertised it as the best book he had ever seen outside the Bible,—a book that every member of his society ought to have. It was indispensable, he said, that all the ministers of the society should have it, even if they had to sell their overcoats in order to buy the book.

I was deeply interested in the relation of the experience of one of our young ministers at one of the Western camp-meetings this last summer. He said that, after beginning his meetings, he went from house to house and loaned the people about two dozen copies of "Steps to Christ," saying it was a book that had greatly interested him, and he thought they might be glad to read it. After about ten days he called to get the books, but told them they could retain them if they wished, stating the price. He let them know that it was not so much that he cared to sell the book as that they might have the pleasure of the perusal of it. The majority of these persons gladly paid the price of the book, being anxious to obtain it.

Perhaps more of our laborers might do the same thing,—not only our ministers, but every Seventh-day Adventist church-member. The price of "Steps to Christ" is now placed where all our people can take a part in its circulation and sale. I trust that all will so arouse to the importance of this move as to dispose of this fifty thousand, and that the perusal of these will create a demand for fifty thousand more.

J. N. LOUGHBOROUGH.

Do you want to see for yourself, in the history as it was actually worked out, the fulfilment of Eze. 26:7-11, 3, 4, 12? Then read pages 11, 12, 168, 169, of "The Great Empires of Prophecy." And that is only one of a great number of such illustrations of the faithfulness of the word of God, that are found in the 712 large pages of that splendid book. And all for only \$2.

Publishers' Department.

IMPORTANT NOTICE!

Reduction in Price.

MANITOBA AND "LOOKING UNTO JESUS."

We quote the following from a letter just received from the Manitoba agent, in regard to our new book, "Looking unto Jesus," by Elder Uriah Smith:—

"I have carefully read the new book, 'Looking unto Jesus.' It is a beautiful volume; and while it covers a great amount of truth, reaching from the beginning of the plan of redemption to its close, it is summed up briefly, and in a clear and satisfactory manner. I wish the circulation of this book every success, and will do what I can to secure canvassers for it in our field."

"Looking unto Jesus" is bound in two styles. Plain cloth edition, bound in buckram, cover design in four colors, \$1; presentation edition, \$1.50. Order of your State tract society, or of the Review and Herald Pub. Co.

WORDS OF TRUTH SERIES. No. 16.

Per Year, 10c. OCTOBER, 1898. Price, 1/2c.

WHAT TO DO WITH DOUBT.

Mrs. E. G. White.

ISSUED QUARTERLY BY REVIEW AND HERALD PUBLISHING CO., BATTLE CREEK, MICH.

Entered at the post-office at Battle Creek, Mich.

This shows you the title-page of our new tract, "What to Do with Doubt." It contains 12 pages, and sells at 1/2 cent a copy, or 50 cents a 100. This tract needs no recommendation. Its title is enough to announce its mission. How many copies will you buy to circulate?

Address all orders to your State tract society, or to the Review and Herald Pub. Co.

KANSAS "READY TO TAKE HOLD."

In a recent letter from the Kansas Tract Society's secretary, Brother R. M. Rockey, is the following in regard to the Review and Herald Pub. Co.'s plan to circulate a large edition of "Steps to Christ" this fall and winter:—

"Your letter in regard to 'Steps to Christ' is at hand, and was read with interest. I had a talk with Elder J. W. Westphal, the president of our tract society, and we are both ready to take hold with you in the work of selling 50,000 copies of this book this fall. We have had no one working for 'Steps to Christ' regularly, although some of our canvassers like to carry the book with them in connection with their other books. We think they will be glad to learn that the book can now be sold for 50 cents."

We are sure that every reader of the REVIEW, who is not already engaged in actual missionary work, will want to begin to help us circulate this valuable little book at once.

For full instructions and particulars in regard to our plan, please address your State tract society. Those in Michigan may address the Review and Herald Pub. Co., Battle Creek, Mich.

PUBLISHERS.

At a recent meeting of the board of directors of the Review and Herald Pub. Co., it was decided that hereafter the price of the English edition of "Steps to Christ," by Mrs. E. G. White, should be 50 cents, instead of 60 cents, as heretofore. This was done in order to encourage our people to use "Steps to Christ" in missionary work everywhere. Truly, we can put no better book than this little volume into the hands of unbelievers.

Let every Seventh-day Adventist who wants to know how to work to the best possible advantage with this book be sure to write to his State tract society. PUBLISHERS.

MANITOBA AND "MAKING HOME HAPPY."

ONE of our leading workers in Manitoba writes as follows in regard to our new book, "Making Home Happy":—

"In regard to the book, 'Making Home Happy,' I will say that I have read only a part of it; but I feel sure that it will take with the people generally, and will be an excellent book to use as a 'help.' I have already sent an order to Toronto for one hundred copies, fifty in each binding. I do not think it will hinder the sale of the 'Gospel Primer,' as I believe a great many people will want both of these books. The price of each puts them within the reach of almost every one."

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, cover design in three colors, 50 cents; paper covers, same design, 25 cents.

Address all orders to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.

"THE BEST TEXT-BOOK ON THE PERIOD COVERED."

AFTER placing with us a liberal order for our different text-books, in behalf of the South Lancaster (Mass.) Academy, the principal, Prof. J. H. Haughey, has the following to say in regard to the new history text-book, "The Great Empires of Prophecy," by A. T. Jones:—

"We are much pleased with the appearance of 'The Great Empires of Prophecy,' and so far as we have been able to examine it, think it will prove to be the best text-book on the period covered ever placed before the public. We shall look with interest to the publication of the third book of the series."

The "Great Empires of Prophecy" contains 712 large pages, 22 colored maps, and is neatly bound in substantial cloth binding. It will be sent, post-paid, for only \$2. Address your State tract society, or the Review and Herald Pub. Co., Battle Creek, Mich.

WORDS OF TRUTH SERIES.

NUMBERS ALREADY ISSUED.

Table with 2 columns: No. and Cents. Lists 16 items from 'The Coming of the Lord' to 'What to Do with Doubt' with their respective prices.

The Words of Truth Series is published quarterly with occasional extras. Subscription price, 10 cents a year. Just the right size for an envelope! Send all subscriptions and orders to your State tract society, or to the—

REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

"MAKING HOME HAPPY" IN NOVA SCOTIA.

OUR general canvassing agent for Nova Scotia, Mr. Levi Longard, of Tantallon, Nova Scotia, writes as follows in regard to our new work, "Making Home Happy," by Mrs. L. D. Avery-Stuttle:—

"I have been introducing the new book, 'Making Home Happy,' by writing to our canvassers in this field. Personally, I can say that I regard it as an excellent book, and one well adapted to arouse spiritual life in the minds of those who carefully read it. I think that our canvassers will be able to sell it as easily as the 'Gospel Primer.' I expect to meet some of our canvassers next week, and will do all I can to get up an interest in its sale."

"Making Home Happy" contains 17 chapters, 206 pages, with 4 full-page illustrations, besides smaller ones. Cloth, cover design in three colors, 50 cents; paper cover, same design, 25 cents.

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GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.

Table showing departure times for Eastbound trains to Montreal, New York, and Boston.

WESTBOUND.

Table showing departure times for Westbound trains to Chicago and South Bend.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.27 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; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman sleeper to Bay City via Flint; F. & P. M. R. Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; daily to Detroit. Daily except Sunday to Mt. Clemens. Through coach to Niagara Falls.

7.00 A. M. train daily through Pullman, wide vestibule sleeping-car to Montreal; also wide vestibule sleeping-car to New York via Niagara Falls and L. V. R. R. Also wide vestibule coach to Port Huron and Port Huron to New York.

WESTBOUND.

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

CONNECTIONS AT DURAND.

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, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH. A. S. PARKER, Ticket Agent, Battle Creek. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Large table showing train schedules for Michigan Central, including times for East and Westbound services to various stations like Chicago, Detroit, and Buffalo.

* 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. R. N. R. WHEELER, Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 1, 1898.

AFFAIRS in Paris, which means in France, have quieted somewhat, though it is only the quietness of a mob, both in the parliament and in the city.

THE peace-footing of the armies of the six chief European powers—Russia, Germany, France, Austria-Hungary, Italy, and Britain—is 2,960,000 men. The war-footing is 16,915,000.

UPON a rumor that the sultan might make a grant of land to Germany in connection with the visit of the German emperor, Russia promptly intimated that “any cession of Turkish territory to a foreign power will be but the beginning of the partition of the empire, probably involving the fall of the government.”

THE New York *Tribune* remarks that “the echoes of the czar’s call for peace and disarmament are waning, while preparations for war are increasing on every hand. The czar’s peace conference of the nations may be held; but when it meets, it will find the armed camps more extensive and more populous than when the call for it was issued.”

A WEEK or two ago, upon the authority of many papers, we reported the death of Dr. Cunningham Geikie, the noted author on Biblical subjects, especially “The Life of Christ.” But now Dr. Geikie himself reports that he is *not* dead. This, we take it, is better authority than the other. It was another Dr. Geikie, of Sydney, Australia, who died.

THE latest despatches as we go to press are to the effect that President McKinley has determined to retain the Philippine Islands. On account of pity for the bankrupt condition of Spain, it is agreed to assume \$40,000,000 of the Philippine debt. If this is held to, it fully establishes the United States as one of the great world-powers, and one of “the kings of the East.” How events are hastening! Are you ready?

THERE is evidently an awakening on the part of the advocates of Sunday enforcement. In a recent paper, one of them declares that “some three million American workingmen are *compelled* to work on Sunday!” Then the author goes on to suggest a remedy; it is to enforce existing Sunday laws, and make more stringent ones. No “American workingman is compelled to work on Sunday,” any more than Seventh-day Adventists are compelled to work on Saturday. There are more than fifty thousand Seventh-day Adventists who refuse to work on the seventh day, and not one of them is ever *compelled* to work on that day. They may lose their positions, but that is another question. Let these Sunday-law advocates inculcate principle and cultivate conscience in the people, and they will not be bothered with anybody’s being “compelled to work on Sunday.” That cry of being compelled to work on Sunday is a double fraud: they are not compelled to work on Sunday; and there is no harm nor wrong in working on Sunday, anyhow.

THE military governor of Cuba has issued a sort of Declaration of Rights of the people in that island. The second section pertains to religious rights, and “guarantees the right to worship God according to individual conscience, *provided* there is no interference with any existing form of worship.” If the Catholic Church did not dictate this section, it is simply because she did n’t need to. It is as clear an establishment of the Catholic Church as she herself could ask; for Catholicism is the only “existing form of worship” in Cuba, and everybody knows that anything whatever in favor of any other religion is a flat interference with the existing form of worship wherever she is.

WHEN you have read the announcement as to the quarto-centennial number of the *Signs of the Times*, on page 702, please ask yourself whether you can be clear before God if you do *nothing* to circulate this magnificent number. As stated, the publishers have arranged to print a million copies of that number. But we are sure that there should be, and that there can be, many more than that number circulated. And all that is needed to do it, is that each reader of the REVIEW do *something*, do simply what he *can*. It will be an immense loss to you if you do *nothing*. Please do not suffer that loss. Please do something. Ask the Lord just what, and then do *all* that he tells you.

WE are sure all our readers will be glad to have placed so clearly before them the true relationship of our two papers, the *Signs of the Times* and the REVIEW AND HERALD, as is done in the article on page 702, “There Are Two of Them.” We have heard of folks who thought that a thorough canvass for the *Signs* might not be to the best interests of the REVIEW. This is a great mistake. The two papers have different fields. And the more of the *Signs* that are circulated, the better it will be for the REVIEW. Please study carefully the article. Get the true idea clearly defined in your mind; then work with all your might for each in its proper field. And *just now* is a royal time to get ready, and *be* ready, to begin with the coming quarto-centennial number of the *Signs*.

WE have received a complete copy of that splendid book, “The Desire of Ages.” As the book is to be issued to all the day that this paper is issued, and as over four thousand orders were received for it before it was finished, many will have it by the time this paper reaches them. It is the life of Christ from his birth to his ascension. It has eighty-seven chapters, an appendix, and both Scriptural and general index, very full. In the book there are more than a thousand references to scriptures. Passages are quoted from fifty-four books of the Bible. Genesis is referred to twenty times; Exodus, twenty-four times; Psalms, fifty-eight times; Isaiah, one hundred and one times; Mark, sixty-nine times; Luke, one hundred and five times; Matthew, one hundred and twenty-eight times; John, one hundred and sixty-one times; 1 John, eighteen times; Acts, eighteen times; 2 Corinthians, nineteen times; Ephesians, twenty-two times; 1 Corinthians, twenty-six times; Romans, twenty-seven times; Hebrews, thirty times; Revelation, thirty-two times; and the other thirty-nine, all the way

from one to eighteen times. From this it will readily be seen that in this book there is given quite a full view of Christ in *all the Bible*, as well as in the four Gospels. We have not had time to notice the book more than this; but surely this is enough to convince all who are acquainted with the writings of the author of this book, that they can not well do without “The Desire of Ages.” Who that can possibly obtain it would think of doing without it?

ANOTHER illustration of the utterly unchristian “Christianity” of the present day is seen in this perfectly sober remark of a leading religious journal:—

The terms of Christianity involve an antithesis: Jesus had not where to lay his head—his followers possess the earth; the apostles were not allowed to use the sword—their successors pray for the work of the Maxim [gun].

When professed Christian editors can cite as simple “antitheses” in Christianity, to be approved and commended, things which are so utterly antagonistic to Christianity as are these, how much further can they go before they will utterly forget what Christianity really is?

AN excellent illustration of how fully the religious papers of the United States identify themselves with politics, the war, etc., as we noted last week, is the following from one of the leading religious papers of the country:—

Just as, despite all our blunders and something that might be called by harsher names, we nevertheless won the field at San Juan, so despite all the coldness and the defeats and the inconsistencies of Christians, the church moves onward, and the victory is assured.

Note that while it is “we” who “won on the field of San Juan,” it is “*the church*,” not “we,” that “moves onward” to victory. While it was despite “*our*” blunders that “we” won on the field of San Juan, it is not despite *our* coldness and defects and inconsistencies that *we* move onward to victory; but “despite the coldness and the defects and the inconsistencies of *Christians*, the *church* moves” on to victory. Thus analysis reveals the fact that that professed Christian paper, through its editor, is more closely allied to that which won on the field of San Juan than to that which, in another field, moves on to victory. No doubt it, with all the others, is unconsciously so; and that is just where lies the seriousness of the thing.

RECENTLY a banquet was given at the Albert Hall, London, England, at which three thousand persons, including the Prince of Wales, sat down. It was one of the largest banquets ever given in England. For this occasion there were required 3,000 yards of table-cloth, 18,000 pieces of glassware, 30,000 pieces of crockery, 2,500 plated dishes, 1,000 china dishes, 1,000 fruit and vegetable dishes. There were used 16,000 knives and a similar number of forks, 12,000 spoons, and 4,500 napkins. Verily, it was a record feast, excelling that of Belshazzar, who “made a great feast to a *thousand* of his lords.”

WE trust our friends will begin now to plan to work in behalf of an increase in the subscription list of the REVIEW. We are planning and working to the end that every Seventh-day Adventist in the land shall become a reader of this paper by the first of the year. Let church elders and librarians take this matter up, and have a personal canvass made in every church, and if possible secure as subscribers those who are not now taking this paper. This will be missionary work that can not fail to yield excellent results.