

The Adventist REVIEW AND HERALD

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

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SWEET AND LOW.

SWEET and low, sweet and low,
Jesus my Master is calling;
Softly flow, sweet and low,
Gently his accents falling,—
Calming the wild, surging waters of strife,
Breathing a deep, holy rest in my life.

Strong and true, strong and true,
Safe in his bosom holding,
Jesus keeps, never sleeps,
Sweetly my soul enfolding;
Tenderly shielding when fierce tempests roar,
Bearing me calmly and safely to shore.

Swift as light, swift as light,
Angels are downward sweeping;
Clothed in white, pure and bright,
Love's faithful vigils keeping;
Guarding my path with the staff and the rod,
Feeding my soul with the word of my God.

Day by day, day by day,
Sweetly I learn the story,
Mercy free, Christ in me,—
This is the hope of glory;
Love is perfected, my fears backward roll,
Peace like a river flows over my soul.

—Selected.

THE DAY OF RECKONING.

MRS. E. G. WHITE.

"WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Enoch, the seventh from Adam, prophesied of this event: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

In his teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor. The Son of man will come in the clouds of heaven with his own glory, with the glory of his Father, and the glory of the holy angels. The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded, and despised, and trampled underfoot is God's standard of character.

Vividly before the mind of every commandment-keeper, and before every transgressor, will be brought the scene when the Sabbath was first given to man in Eden. Those who have ministered in word and doctrine; who by smooth words and fair speeches have taught that the law of God is no longer binding, that the Sabbath of the fourth commandment was given for the Jews only; who have educated their hearers to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their minds the scenes of Sinai in all their grandeur,—God the Father, and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, the tempest, the earthquake, the sound of the trumpet waxing louder and louder, and the voice of God proclaiming his holy law.

The glory of this scene has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing guilty of transgression every man who has disregarded a "Thus saith the Lord." Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will then understand the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

In this speck of a world, the heavenly universe manifests the greatest interest; for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Yet we come in contact with the busy activity of our cities, we mingle with the multitude in the crowded thoroughfares, we enter marts of trade and walk the streets; and through all, from morning till evening, the people act as if business, sport, and pleasure were all there is to life,—as if this world were all there is to occupy the mind. How few contemplate the unseen agencies!

All heaven is intensely interested in the human beings who are so full of activity, and yet have no thought for the unseen, whose thoughts are not upon the word of God and its instruction. If men would appropriate the word of God, they would be assured that there are agencies for good and evil observing their every word and deed. These are in every assembly for business, in councils, and in meetings for the worship of God. In these public assemblies there are more listeners than can be seen with the natural sight. These unseen agencies are co-laborers with God or with

Satan, and they work more mightily and more constantly than do men. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that our minds may be withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say, when engaged in business, or when we think ourselves alone.

The Lord would have us understand that these mighty ones who visit our world have borne an active part in the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings, and as strangers converse with those who are engaged in the work of God. In lonely places they have been the companions of the traveler in peril. In tempest-tossed ships they have spoken words to allay fear and inspire hope in the hour of danger. Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. Time and again have they been the leaders of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families, and often have they appeared as weary travelers in need of shelter for the night.

We need to understand better than we do the work of these angel visitants. It would be well for us, as children of God, to consider that heavenly beings hear our words, and behold our works. Heavenly angels are co-operating with us in every good work, and thus earth is connected with heaven.

"The Father judgeth no man, but hath committed all judgment unto the Son." "He hath given him authority to execute judgment also, because he is the Son of man." In his super-added humanity consists the reason of Christ's appointment. God has committed all judgment unto the Son, for without controversy he is God manifest in the flesh.

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; he whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; he who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross,—he alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work he has begun he is able to complete. It is Christ who gives men the grace of repentance; his merits are accepted by the Father in behalf of every soul that will help to compose the family of God.

In that day of final punishment and reward, both saints and sinners will recognize in him who was crucified the Judge of all living.

Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ,—those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life.

A sign in the heavens was given to the wise men of the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Unseen angels were present in the judgment-hall. When Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at his death. The darkness that covered the earth at his crucifixion concealed the company of heaven's powerful agencies; but the earth quaked beneath the tread of the heavenly throng. The rocks were rent. For three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God.

And will Christ's second coming be wanting in glory?—No; he comes to triumph. At his death, creation shrouded itself in darkness, and all nature sympathized with his sorrow and humiliation. At his second appearing, nature will testify her triumph. Many think lightly of Christ now. They despise and reject him, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." But we read, "He cometh with clouds; and every eye shall see him." The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "And all kindreds of the earth shall wail because of him."

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Then is it not of tremendous importance to us, individually, that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, and improve every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God! We must have simple, increasing faith. We must depend upon God; for we "are kept by the power of God through faith unto salvation."

The apostle says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Too well do the unprepared inhabitants of earth know what to expect. Satan can not pay a ransom for their souls; and poor, deluded, professed Christians, who have been content to let the ministers search the Scriptures for them, see that they will receive as their works have been. Those, too, who have wrested the Scriptures, and taught for doctrines the commandments of men, see that they must

answer for the souls of those who have been led into error and apostasy. A wail of agony and despair reaches heavenward, but it echoes back to earth. Louder, far louder, than any human cry, is the last trumpet's sound; and far above all is heard the voice of Omnipotence: "Depart from me, ye that work iniquity."

THE HEAVENLY SCRIBES.

MRS. L. D. AVERY-STUTTLE.

Busily writing, day and night,—
What are the words that the angels write?
Writing forever with busy pen,
Writing the lives of the sons of men.
When in the garden of Eden fair,
Flaming watchmen were stationed there,
Then on the pages fresh and white,
Did the bright angels begin to write.

Time passed on till the dark days when
Violence dwelt in the hearts of men;
Violence covered the earth until
Valley and mountain and plain and hill,
River and ocean and verdant sod,—
All were cursed with the curse of God.

Now from the heavens the thunder crashed;
Now from the "great deep" the waters dashed;
Now o'er the face of the cursed world,
Mountainous billows were dashed and hurled.
Still was the terrible record kept;
Not for a moment the angels slept.

When, in defiance, toward Shinar's sky,
The Tower of Babel rose proud and high,
And at a touch from Jehovah's hand,
Men were scattered o'er sea and land,
O, how heavy the records grew!
Yet were they ever just and true.

Back, still back, through the ages dim;
Back through the centuries dark and grim;
Back to the days when, in wanton pride,
Sodom stood like a princess bride,—
Stood like a royal queen of earth,
Drunk with revelry, drunk with mirth,—
Yet did the writers their tasks fulfil,
Busily, busily, writing still.

Busily writing day by day,
Still, while the centuries roll away;
Till at last, in the skies afar,
Angels herald the shining Star,
Still the record is kept: and when
Nailed on the cross for the sins of men,
He, the Victim, is hanging high,
He, the Christ, is condemned to die,
Scoffing soldiers are faint and pale,
Rent in twain is the temple's veil,—
Still o'er Jerusalem's darkening sky
Hovered the angel scribes on high.

Just as the angels were writing then,
Still they are writing with busy pen;
Just as in centuries long gone by,
Still they are writing,—those scribes on high.
What, O what! are the lives they see?
What are they writing for you and me?

LIGHT AND GOD'S PROVIDENCE.

L. A. REED.

THE combustion that gives us the light in the candle flame is due, as we have seen, to a union of oxygen with carbon and hydrogen. A pertinent question may arise at this point. Why, it may be asked, does not the oxygen unite with all the carbon and hydrogen in the world, and thus be forever done with the process? In asking such a question, we are simply saying, Why does not the whole world burn up? For we must have a general conflagration if all the hydrogen and carbon in the world are to unite with all the oxygen. But adhering still to the question, we may ask, Why does this not take place? Why does not this combustion occur? I read that "the heavens and the earth, which are now, by the same word are kept in store." 2 Peter 3:7. And when I see how readily oxygen unites in the flame with carbon and hydrogen, consuming the wax; how readily and fiercely they unite in any fire, con-

suming houses and property whenever the right conditions obtain, I am ready to believe that this result is prevented by the word of God.

But the question is a fair one, and should be fairly answered. Every time we have a fire, or flame, these elements which I have mentioned are in process of uniting. This phenomenon we call combustion. Now, to repeat the question, Will not all the carbon and oxygen finally unite? Will not all the oxygen, in time, seize upon all the carbon and consume it?—No; not till the day of God shall appear,—the day that shall burn as an oven.

But let us attempt to answer the question.

In these articles we have already attempted to show that life acting in sunlight is the counterpart of this work of combustion. In any fire, oxygen and carbon, and oxygen and hydrogen unite to form, respectively, carbon dioxide and water. This carbon dioxide and the watery vapor pass into the atmosphere, and there become diffused. In time they pass within reach of some plant or tree. Vegetable life acting in the sunlight takes the carbon dioxide and water, and in its wondrous laboratory builds them into new products. Seizing upon the carbon dioxide, it separates the carbon from the oxygen, builds the carbon into the solid fiber of itself, and gives the oxygen back to the air. In a measure it does similarly with the hydrogen. Now the oxygen, being once more set free, is ready, when raised to the proper temperature, to reunite with the carbon of the tree. When it so unites, we say that the tree burns.

Thus we have the two processes contrasted, and set over against each other. Fire is a union of oxygen with hydrogen and carbon, while vegetable life acting in the sunlight is a tearing asunder of the united elements, and a setting free of the oxygen. For convenience, I have said that life does this work, while combustion does the other. But let us not forget for a moment that it is God who is working both to will and to do of his own good pleasure.

Let us trace this twofold work as it is related to the candle. Suppose our candle is composed of paraffin. In ages past, God stored up the hydrocarbon of paraffin in trees: these trees, later, by the same power of God, were turned to coal, and the hydrocarbon was stored in the earth,—stored there, as we would store any valuable article, for future use. After a time, we get this stick of paraffin in the form of a candle. By the flash of a match we raise the temperature of the paraffin to a point which produces another manifestation of the "intelligent presence and active agency" of God. And as, in the past, the hydrocarbon was *made* by God working in the vegetable, so now the hydrocarbon is *unmade* by God working in the flame.

Suppose the candle to be made of tallow. This compound was formed, much as paraffin was formed, in the vegetable. The cow or ox ate the grass or herbs containing it; in the animal it was somewhat modified, and we call it tallow. It is essentially a compound of hydrogen and carbon. The Creator united the two when he made the grass grow. Ps. 104:14. We take the stick of tallow, called a candle; and as we did with the paraffin candle, so we do now, with similar results.

But suppose the candle is made of wax. This wax was laid up in the honey of the flowers, which grew in the sunlight. God made the flowers grow, and God made the sunlight shine. Bees gathered the honey of the flowers, and made some of it over into wax. The honey is a form of diluted sugar, and sugar is a compound of carbon and hydrogen, called a "carbohydrate," having a small amount of oxygen. It would take large quantities of this honey to make a pound of sugar, and it takes from twelve to fifteen pounds of dry sugar to make one pound of wax. Wax is also a compound of carbon and hydrogen, with the oxy-

gen mostly eliminated. Thus the Creator, who united the hydrogen and carbon in the plant, casting out the oxygen, and still more closely united the hydrogen and the carbon in the wax, casting out still more of the oxygen, tears asunder the hydrogen and carbon, when we light the candle, causing them to unite again with the oxygen in such a way as to give us light and heat.

First, God gave light and heat, by making his sun to shine (Matt. 5:45); next, from the light and heat, so to speak, he made the compound of hydrogen and carbon by causing the grass and vegetation to grow (Ps. 104:14; 147:9); then, from this compound of hydrogen and carbon, he again gives light and heat. Isa. 45:7; Dan. 2:22. God does it all. In the fullest and broadest sense, God gives to all liberally, and upbraids not.

"Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, lose sight of, if they do not deny, the continual and direct agency of God. . . . God is perpetually at work in nature. She is his servant, directed as he pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all his works according to his will."

Ages ago God made the coal and paraffin; last summer, or the summer before, perhaps, he prepared the wax; and if he had not made these and other combustible products, you and I would have no light and heat to-day by our winter fireside. God provided beforehand for all our needs. Ages ago he gave his only begotten Son that we might now be his children; and ages ago he did ten thousand things, any one of which, left undone, would have worked to-day our everlasting sorrow and eternal death. Any trouble you may have any of these days, God not only now sees, but he saw it and prepared for it before he laid the foundations of the earth. O, how much God has done, in all the rolling years gone by, in order that to-day you and I might have not only spiritual, but also temporal, blessings in him!

But if he had done all this in the *past*, and would do nothing *now*, what could we do? He worked *then* to provide, but he is still at work to bless us with substantial good. In the days which are past, he provided the paraffin, the tallow, and the wax; but to-day by this same goodness, he makes these yield up their store of light and heat. And this light and heat in our stoves, on our hearths, and on our tables, manifest his everlasting goodness. He is kind to all his creatures.

THE STUDY OF NATURE.

H. W. JOHNSON.
(Morley, Mich.)

"THERE is need of a close study of nature under the guidance of the Holy Spirit."

Nature is one field of the works of God. It is an expression of the thoughts of God; for "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth;" and words express thoughts. All the thoughts of God are truth; and as all nature is an expression of God's thoughts, nature is therefore an expression of truth.

The Saviour said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The Spirit must be received into the heart, in order to guide a person. So, in order for a person to arrive at the truth in the study of nature, that person needs the Spirit of God to guide him, just as much as he needs the guidance of the Spirit to arrive at the truth when he studies the written Word.

Why should parents want their children to study nature or anything else under teachers who do not recognize the Spirit of God as their guide and teacher?

CHOOSE YE THIS DAY WHOM YE WILL SERVE.

MRS. CARRIE BUTCHER.
(Waxahachie, Tex.)

If God in love should send the light,
And open up the way
For you to see the gospel truth
About his holy day,—
Should make you *know*, without a doubt,
His holy, changeless will,—
Then bid you joyfully tell it out,
O say! could you sit still?

If 'gainst the message, you should find
Fierce opposition rise;
And dearest friends, by sin made blind,
Should fail to sympathize,—
Yea, more, should sit in judgment stern,
Your actions misconstrue,—
O, would you from his leadings turn,
Or to your Lord be true?

If, as you meekly followed on,
His kindly smiles to gain,
Earth's tenderest ties should, one by one,
Be rudely rent in twain;
And those whose love you dearly prize
Should cold and colder grow,
Could you still lean alone on God,
Content to have it so?

O child of God! thus it may be;
For Satan lies in wait,
'Gainst all who thus the truth shall see,
To hurl his darts of hate.
He hates the "light, the truth, the way,"
That lead to heavenly bliss,
And all his tact will sure display
That you the goal may miss.

When loud and long, the trump shall sound,
And from his dazzling throne
The King of kings comes sweeping down
To gather out his own,
The sneers, the jeers, the haughty air,
Will all as nothing seem;
A thousand times as much we'd bear
For just one smile from him.

Then, brother, sister, friend, be true,
Though bitter be the test;
O, 'tis so little we can do
Or bear for him at best!
Lo, all the harvest-fields are white,
And night draws on apace;
But if we're faithful to the light,
With joy we'll see his face.

We've such a little time to walk
This straight and narrow way,
To prove our loyalty to him
Who died on Calvary.
Look up! we are not called to tread
This rugged way alone:
"Lo, I am with you," Jesus said;
"I know and love my own."

"I will not leave you comfortless;
My Spirit I will send
To cheer, to teach, to keep, to bless,
And guide you to the end."
Then courage, tried and tempted one!
Be brave, and persevere;
A little while to battle on,
Then we shall surely hear

The trump of God, which loud proclaims
The "tarrying time" is o'er;
And Christ will bid us come to him
To dwell forevermore.
The bars of death will rend in twain;
The sleeping saints will rise,
And with the glad, triumphant host,
Sweep homeward through the skies.

HERE we see in part, because here it is best that we should see in part. When men would study the sun, they darken the glass; they can discern it better when they have but a part, than when they have the fulness, of its light. Too much light blinds the seeing as surely as densest darkness. So God reveals to us here his spiritual things in part, not in order that we may see and know less of them, but in order that we may see and know more of them than we could do if they came in fulness of heavenly wonder. True faith believes that God gives us here the very fullest, best light

that earthly eyes can see with. It is not the thing to repine or complain because we do not see more clearly; rather, should we so study the heavenly visions in the glass in which we now darkly see them, that we shall be able to recognize them when at last we may look upon them face to face.—*Selected.*

THE SPIRIT AN INSTRUCTOR.

J. N. LOUGHBOROUGH.

OUR Saviour promised to send the Spirit to his people as an instructor: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Again: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. . . . He shall receive of mine, and shall show it unto you." John 16:13, 14. This is also in perfect accord with the promise of the Lord, as expressed by David: "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9); and, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye ["mine eye shall be upon thee," margin]. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." Ps. 32:8, 9. Once more: "Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73:24.

From these scriptures we learn that the Lord gives us his Spirit that its fruits may appear in our lives. As expressed in the REVIEW of July 23, 1895: "Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit." Of this fruit-bearing, the Saviour said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:8, 4. In John's first epistle we read, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4:13.

The proof, then, of the indwelling of the Spirit, must be the life of the believer; for the Lord said, "Wherefore by their fruits ye shall know them." Matt. 7:20. The apostle Paul said of the believers at Corinth that they were his epistle, "known and read of all men." 2 Cor. 3:2. In the Galatian letter he said: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. To the Romans he said: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22. In the same chapter he calls this holiness, "obedience unto righteousness." Verse 16. The apostle John says, "He that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

The false idea of the working of the Spirit is well illustrated in an experience of Brother William Ings while laboring in the Bible work at Southampton, England, in 1882. He had given readings to a woman who claimed great love for the Lord and his word. As he gave the readings on present truth, she endorsed it all, and was "so thankful for the readings and for the great light" she had received. When at last he urged the importance of obeying what she thus endorsed, she exclaimed: "O, God would not ask *me* to keep the Sabbath, because my family would be opposed to it! It would make trouble in my family. I

do love the Lord, and he loves me so that he will never lay such a burden as that upon me. It is all right for those to keep the Sabbath who can do so without opposition. Praise the Lord! O, how I love him!" How much love to God does one have who understandingly refuses obedience to him?

THE ONLY WAY.

Christian Work.

Not until, in the name of Christ crucified and in his strength, you can say, "Get thee behind me, Satan!" can you gain any substantial victory. Philanthropists who dream of lifting up their fellow men from sin, and leading them to happiness and peace, will find all efforts fail, unless they point them to the cross, and to him who was crucified upon it. There is nothing for the sinner but the gospel, which "is the power of God unto salvation to every one that believeth," no matter what may be his guilt.

And this gospel can do everything for a sinner. It can change the brute into a brother, the fiend into a father, the monster into a man. It can put your earthly house in order, and secure for you a glorious freehold in that better country, even an heavenly. It can make you happy at your daily toil, happy in your home, happy in yourself. It can prepare you for life, with all its cares and trials, and fit you for death, with all its terrors.

How can any rational being refuse to accept such a gospel as this? Will you believe on the Lord Jesus Christ and be saved? Not a single soul who will come to him is excluded from his mercy. And there is no one that can not come to him if he will. The invitation is to whomsoever will. The heart of Christ is large enough to embrace all. Never distrust the mercy of the Saviour. Only take him at his word when he invites you, and you shall in no wise be cast out.

O sinner! to you is the word of this salvation sent. To you who are toiling for the bread that perisheth the bread of life is offered freely. You who are poor and needy and empty, here is wealth that is more to be desired than gold, yea, than much fine gold; here is a patrimony for you richer than the bequests of princes,—an inheritance incorruptible, undefiled, and that fadeth not away. To you who are engulfed in sin, and around whom the enemy of souls has thrown his snares and chains, to you the gospel promises can reach; "for with the Lord there is mercy, and with him is plenteous redemption." There is not in all the wide world a soul that is not precious in his eyes. There is not a soul that Jesus did not die to save.

Accept, then, the offers that the Heavenly Father makes to you of an abundant entrance into the everlasting kingdom of your Lord. Are you weary and heavy laden, given to sin and worldly pleasure? "Turn ye, turn ye from your evil way; for why will ye die?" There is love in the Father's heart for all. "Christ Jesus came into the world to save sinners." Listen to the invitation: "Behold the Lamb of God, which taketh away the sin of the world." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." O homeless outcasts, wanderers, and wayfarers, who have proved the hollowness of human sympathy, never distrust the love of him who loved you, and gave himself for you.

We are not put into the world merely to do no harm: we are here to help on the progress of God's kingdom. And so it is well to remember that "when a man has not a good reason for doing a thing, he has one good reason for letting it alone."—*Sunday-School Times.*

"YE MUST BE BORN AGAIN."

AWAKED by Sinai's awful sound,
My soul in bonds of guilt I found,
And knew not where to go.
Eternal truth did loud proclaim,
"The sinner must be born again,
Or sink to endless woe."

When to the law I, trembling, fled,
It poured its curses on my head,
I no relief could find;
This fearful truth increased my pain,—
"The sinner must be born again,"—
And whelmed my tortured mind.

The saints I heard with rapture tell
How Jesus conquered death and hell,
And broke the fowler's snare;
Yet when I found this truth remain,—
"The sinner must be born again,"—
I sank in deep despair.

But while I thus in anguish lay,
The gracious Saviour passed that way
And felt his pity move;
The sinner, by his justice slain,
Now by his grace is born again,
And sings redeeming love.

—*Selected.*

THOROUGHNESS ALWAYS AT A PREMIUM.

Northwestern Christian Advocate.

It is the lament of half-efficiency that the world is too full of workers to "give a fellow a chance." A man said that very thing in a street-car the other day. He is not right. This more and more populous world now has needs it once had not. A decade ago there was little demand for electricians; but an army of experts in that field is now needed. He who had previous knowledge of mechanics, chemistry, and allied sciences, soonest went to the front as an electrician. Electricity is simply a newer growth of branches on the old tree of science. The newer arts are evolved from older ones. Science is like an unfolding rosebud. They who have been earnest, industrious, exact, and untiring in the older arts, are the first to perceive the extensions of knowledge, and to enter the newer areas of practical learning. The intellectual loafer does not come into any kingdom of remuneration and repute when new fields of invention and mechanical administration are revealed. They are advanced who have been faithful in their old studies and labors, and they succeed because of good faith and industry. Science promotes her devotees by seniority in expert service and untiring research.

Armies of our young men are content to be clerks, where they might be owners or chief managers in business. They remain at the foot simply because they are self-indulgent, and more intent upon having a good time than earning promotion by faithfulness. Armies of young men dabble in "sports," giving whole summers to baseball, or bicycle-riding for mere pleasure, or visiting summer resorts. When a fire breaks out in a city, one wonders at the crowd of young men who flock to the scene, as if grateful that some event consents to yield a spectacle, and break the monotony of their useless lives. When one looks into the problem, he is humiliated with the impressive totals of young men who do nothing, live "by their wits," and eat bread earned by parents, brothers, sisters, or other indulgent relatives. The fact is, the world is crowded with non-producing young men, rather than with earnest and eager young people who manfully strive to excel.

It is sad to see a man who was once in demand finally reduced to a supernumerary. As a rule, outside of providential hindrances, the cause lies in the man's relaxed diligence. It is not enough to begin as an expert. Every year brings fresh demands for excellence; for the world advances constantly, and the worker must also advance. This rule applies to the professions. The clerk, the captain, the mer-

chant, the engineer, the physician, the lawyer, the preacher, must be as diligent to keep at the front as he once was to get to the front. There are no permanent endowments for the lazy, the shirk, or the self-indulgent. The straightforward, industrious, and faithful worker endows himself. It is sad to contemplate the superfluity that comes to a man from inadequate original outfitting, for which he is not always responsible. He, however, who falls to the rear because he is unwilling to fulfil the conditions of remaining at the front, has only himself to blame.

GOOD OPPORTUNITIES IN PARAGUAY.

THE United States consul at Asuncion, Paraguay, makes the following report that may be of interest to some of our people whom God would send to that land to let the light shine:—

"Oranges are of prolific growth in Paraguay, being found everywhere, many growing wild. They are cultivated, however, on farms. The seed will bear, five years after being planted. Oranges flourish all the year, except in January, February, and March. A seven-year-old tree bears about one thousand oranges. The orange is one of the most generally used articles of food in Paraguay, forming a staple eatable for the poor, particularly in the country. The exportation begins about the end of May, and lasts till November. The boats are loaded all along the river, women with flat baskets on their heads carrying them on board. There is no export duty. Most of the oranges are sent to Buenos Ayres and to Montevideo; during the season, about three hundred thousand oranges are exported. The orange is usually about three inches in diameter, and is very sweet. There are three classes which might be mentioned,—the ordinary Paraguayan orange, the mandarin, and the bitter orange.

"The first I have described. The second (mandarin) is very small, and not so sweet as the first. It is more expensive than the orange, its pungency making it popular. There are but few mandarin plants in Paraguay, and the product goes largely to supply the demand in Buenos Ayres and at points farther south. The sale of this orange is ready, and the price is remunerative. The third class is the sour, or bitter, orange, from the skin of which marmalade is made. There is also an extract made from the blossoms. Some Frenchmen are engaged in this business, which is remunerative.

"Allow me to say, for the benefit of those who contemplate entering this country for agricultural purposes, that the best sites would be along the river, accessible to boats, which can carry produce to the markets of Buenos Ayres and Montevideo. There appears to be an opportunity for profitable investment in this line.

"The government of Paraguay pays passage of immigrants from Buenos Ayres to the land on which it is desired to settle, and furnishes oxen and agricultural implements, the latter to be paid for in labor or produce. Some agricultural implements, however, are lent free of charge by officials of the colony. This point I hope to make clear: What the government furnishes is charged for, except the passage from Buenos Ayres. The land is good and fertile, and recommends itself to the favorable consideration of all.

"JOHN N. RUFFIN, *Consul.*

"Asuncion, Sept. 2, 1898."

Deal freely with every author you read, and yield up your assent only to evidence and just reasoning on the subject. In compositions of men, remember you are a man as well as they; and that it is not their reason, but your own, that is given to guide you when you arrive at years of discretion — *Dr. Watt.*

The Sermon.

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

"PREPARE TO MEET THY GOD."*

THE responsibility of the watchman of to-day, the one who stands on the walls of Zion to proclaim God's truth, is such that if I were to consult my own feelings, I would flee from the responsibility that rests upon me this morning. Brethren, if I ever needed the prayers of God's people, that I might be strengthened for the hour's service, that time is now. We are in a time when we can not afford to listen to, much less to speak, anything that is not in harmony with the mind of God.

The last words of each verse of this thrilling hymn that we have sung, is the message of God for to-day: "Prepare to meet thy God." This scripture is found in Amos 4:12; and in recent Testimony that has come to us these words have been repeated.

It will be my purpose to-day, God helping me, to show from the light that God has given through the Testimonies of his Spirit, where we are in the history of the world and of this message, and why this solemn message is the message of God for to-day.

I am satisfied that the greatest danger that confronts the people of God and the third angel's message is not the influences from without, but our own carelessness and lack of realization of where we are in the history of this message. The greatest danger that will come to you and me as individuals, and to the cause of God, is that we shall be lulled to sleep on the very verge of the eternal world, and that we shall not realize what God is doing in the earth as a fulfillment of those things that have been preached for many years, as a matter of faith, from the word of God.

As we read the history of God's people from the very beginning, it is noticeable that the people who were passing through the crises that have occurred down through the ages, little sensed the times in which they were living. Very few of them realized that they were really actors in events that were making history. And the Lord has told us that the Seventh-day Adventist people, who are proclaiming the third angel's message, are no exception to that rule. I am not speaking my own opinion. I trust that I shall not utter a word to-day simply of my own opinion. It is what God has said to us, that I feel a burden to present to you to-day.

I shall read to-day largely from the Testimonies of God's Spirit. The Testimony says that not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. These words were sent to us several years ago; and if they were true at that time, they are doubly true to-day. I wish to repeat the thought that the greatest danger to this denomination, to this people, and to us as individuals, is that we shall not realize the time in which we are living, and shall settle down in a carnal security, and so the day of God will take us unawares.

Here is another statement that has recently come to us. In fact, all that I shall read to-day is of recent date. It says: "The evidences of the coming of Christ are right upon us,—are to be seen everywhere,—and many of us are asleep." It says that unless we understand the important moments that are swiftly passing into eternity, and get ready to stand in the great day of God, we shall be counted unfaithful stewards. The watchman is to know the time of night. If the man who claims to stand

on the walls of Zion and proclaim the truth of God, does not know the time of night, he had better get off the walls. It is a fearful thing to give the trumpet an uncertain sound in a time like this; for the blood of souls will be required of the unfaithful stewards. But I am glad that we need not be in darkness in regard to these things. If we will study our Bibles, if we will study the Spirit of prophecy, if we will study the events that are occurring in the world, we can see, just as has been said, that everything indicates that the coming of the Lord is very near.

The Testimony says, further: "Everything is now clothed with a solemnity that all who believe the truth should realize." Do we realize the solemnity that clothes everything in this world to-day? "They should act in reference to the great day of God." I appeal to you this morning, as we stand face to face with the Judgment,—are we acting as in the very face of the great day of God? May God help us to see these things as he would have us see them. The plagues of God are about to be poured upon the world, and we need to be prepared for that great day. "Prepare to meet thy God," is the message for this morning; and the Lord says that because of the things that are coming upon the earth, we must be prepared.

Before going further, I wish to read a statement that astonished me and thrilled my soul when I first read it; and I really could not understand it at the time. It has now gone out in a little leaflet addressed to ministers and workers. It is this: "Many will stand in our pulpits with a torch of false prophecy in their hands, kindled from the hellish torch of Satan." I said to myself, "What does that mean? O God! open my eyes, that I may see, and that I may not be among that number." I have studied on that subject since I first read this statement, and I believe the Lord has made very clear to me what that torch of false prophecy is; and I want to explain the same to you this morning, so that when any one stands in the pulpit, and sounds that note, and holds up that torch of false prophecy, you may recognize it in a moment, and not receive it as coming from God.

In the "Special Testimonies on Education," page 108, I read these words: "Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." Is this an explanation of that? There is another statement, found on page 9 of "Special Testimonies for Ministers and Workers," No. 4. Speaking of the false watchman, this statement makes it a little more explicit: "He [that is, the false watchman] is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, 'My Lord.' But he says, 'My Lord delayeth his coming.' He does not say that Christ will not come; he does not scoff at the idea of his second coming; but he tells the people that his coming is delayed. He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch, and they echo the words of the unfaithful watcher; still others catch them up, and the evil spirit, and men are confirmed in their worldliness and stupor."

Is that so? Is that the torch of false prophecy that is to be kindled in our pulpits from the hellish torch of Satan? I believe that that is just what the Lord meant in that statement. It is by an interpretation of prophecy, or by an insinuation that the coming of the Lord is away in the future; and the minds of the dear people who look to these men who stand on the walls of Zion to give the trumpet a certain sound, are lulled to sleep in carnal security. I read again: "Their course is down-

ward, not upward; they are not looking for and hastening unto the day of God. Earthly passions, corrupt thoughts, take possession of the mind."

One more reference from a recent communication will suffice to prove, beyond the shadow of a doubt, what the Lord means by that torch of false prophecy: "It is not a trifling matter for those who have the light of truth to be non-committal, nor for the sentiments of the heart to be expressed in the words, 'My Lord delayeth his coming.' The influence of the peace-and-safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. . . . Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins; and when the crisis comes, and the last call is made, 'Behold, the Bridegroom cometh; go ye out to meet him,' they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light."—*Review and Herald*, Aug. 23, 1898.

I will read something here that the Lord sent us some time ago in regard to the soon coming of Christ in the clouds of heaven: "This blessed hope of the second appearing of Christ needs to be presented often to the people with its solemn realities. Looking for the soon appearing of our Lord Jesus Christ in his glory, will lead to the regarding of earthly things as emptiness and nothingness." I am persuaded that if we could realize the importance of this event, and all that it implies, and the dreadful consequences that will result if it takes us unawares, we would all be more earnest and zealous. I am satisfied that there would be a mighty crying unto God for forgiveness of sin, that we might be prepared to meet him in peace when he comes. Again I repeat that it is my firm conviction that the greatest danger to this people in this time is that we shall not sense the times in which we are living, and that we shall go on, thinking the day of God is away in the indefinite future; and all at once, like a clap of thunder in a clear sky, that event will come upon the world.

There is another statement that I will read in connection with the first one I read from this little book. It says: "The day of the Lord hastens on apace. The false watchmen are raising the cry, 'All is well;' but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, 'Peace and safety,' sudden destruction cometh upon them; . . . and they shall not escape."

In connection with what I have read (let no one's interpretation of prophecy rob you of the conviction that the day of God is right at hand) I will read what precedes: "Great pains should be taken to keep this subject before the people." "Why, yes," you will say, "that is the message that is given us to give to the world,—that the day of God is at hand." But there is something more here. We must not give away to the outside world what the Lord has given to us as a people: "The solemn fact is to be kept not only before the people of the world, but before *our own churches also*, that the day of the Lord will come suddenly, unexpectedly." Brethren, I am persuaded that we as ministers are not sounding this note of warning as we should. I am persuaded that we do not talk enough about the soon appearing of our Lord and Master in the clouds of heaven; that things are coming in to draw away our attention; and, in a measure, we are losing sight

(Continued on page 1 of Supplement.)

*Sermon by Elder G. A. Irwin, delivered Sabbath morning, Aug. 27, 1898, at the Owosso, Mich., Seventh-day Adventist camp-meeting.

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.

INTERFUSED.

"SEEK your life's nourishment in your life's work."

We can not lie every morning, and repent the lie at night;
We can not blacken our souls all day, and each day wash them white;
Though the pardoning blood availeth to cleanse the mortal stain,
For the sin that goes on sinning that blood was shed in vain.

We must buy and sell in the market, we must earn our daily bread;
But just in the doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate so,
But by mixing the prayer with the labor that the soul is taught to grow.

Then none may deem it wasted time, who stands in a humble spot,
And digs and waters a little space, which the hurrying world heeds not;
For the Lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.

— Susan Coolidge.

"GOOD FORM."—NO. 2.

MRS. S. M. I. HENRY.

STILL pondering the school question, and remembering that we are in the first of the school year, I shall naturally have in mind, as I write, the preparation of the children for their school life; and shall hope to help the anxious parent as well as the young student who is conscious of a desire to do right.

It is a great deal more important to *be* than to *do*; for it is out of the being that the doing must come. Hence the point about which one should be the most anxious is to love and know the principle upon which safe conduct depends.

He who loves purity will never go very far astray from those manners which are always of "good report." He will instinctively avoid the "very appearance of evil" so far as he knows how evil appears.

There are a few principles which should especially govern the behavior of the young, both to safeguard and defend; and which, woven into familiar thought, will assure that the details of conduct will almost take care of themselves. And yet circumstances modify this fact. It is sometimes slow work to get hold of a principle; and some specific teaching as to just what to do, and what not to do, will be a great help even to those who are pure of heart, and have a mind to be careful in deportment.

Nowhere does good breeding reveal itself more quickly than in the quiet, unobtrusive, "I-am-minding-my-own-business" air of the girl or boy who, with an armful of books held closely, looking neither to the right nor left, clips to and from school; or, if two be walking and talking together, it is with voices so modulated that no passer-by will overhear a word.

Children should be taught by both word and example that when they are about to meet any person on the street, they should fall back into single file at the right, while still far enough distant to obviate all danger of interference. Who has not found himself caught on the street in a mob of schoolgirls or schoolboys, often both together, who heedlessly monopolize the walk, talking loudly, wrangling, jesting, jaws working at both words and gum,—a spectacle disgusting and disheartening enough to cause the fear that decency had become a condition of the past? And the children have been blamed,

but they were not to blame. The blame is all back in the homes out of which they have tumbled without any instruction as to what constitutes good form.

They should be taught to give courteous recognition to acquaintances,—boys by lifting the cap to one another as well as to their elders, always to father and mother, if they chance to meet in public; and the girls by some modest, feminine salute of bow or word. Good form in behavior does not in the least interfere with the good times that children and youth ought to enjoy, nor does it make them old before their time; but rather, like every other good thing, it will promote strength; and all-round strength is safe, and a continual source of delight.

First, as to manners on the street. Boys and girls should grow up with the idea that it is a great deal nicer for girls to keep each other company on the street, and for boys to do the same, than for boys and girls to go together. Teach your boy to protect the girls of his acquaintance from any annoyance from his presence anywhere; that carefulness in this regard is the beginning of genuine manliness; and that boisterous familiarity, even in play, breeds contempt. And teach both boys and girls to be reserved and modest in their deportment toward all other boys and girls alike.

It is bad form for two, three, or more to walk in an irregular huddle on the street, as children sometimes do, going backward, facing those who should be behind, in order that conversation may be carried on. Even young children should be taught that the running, leaping, jumping, loud talking, and laughter, which would be all right in the back yard or on some playground, are never to be indulged in on the public street; that the moment the street is reached, the deportment should become quiet, and thoughtful of the public. They should understand the obvious reasons for this: A running child is practically a blind and deaf one; he will be almost sure to collide with something or somebody, and will be in danger of teams and cars. The rule for the street should be: Steady, quiet, careful, eyes to the front; no loud talking nor laughing; no play; no swapping of knives; no reading; no chewing nor eating; no clearing the throat, nor spitting, nor using the handkerchief, if it can possibly be avoided (if this is impossible, then let it be done in the most unobtrusive manner),—in short, let nothing be done that will necessarily draw the attention of passers-by; never, never, do anything for that purpose.

The craze for notoriety manifests itself in a thousand repulsive forms of street behavior, through which the grossest temptations attack the untaught and careless; and those parents who would protect their children from many nameless dangers must teach them good form as applied to street life.

DON'T DECEIVE CHILDREN.

NOTHING can be a greater mistake than to consider young people as destitute of understanding; their understanding should rather be appealed to and consulted. Do we not all remember how, when young, we were imposed upon; how our elders sought sometimes to put us off; how they gave us evasive answers or explanations; how they told us some plausible story as an excuse or as a reason? And do we not remember that even in our youth and simplicity, we were quite capable of seeing through their maneuvers? Do we not all remember how, when any one endeavored to keep us in ignorance of some proceeding of which we were made accidentally cognizant, we could divine very correctly the real motive for sending us out of the way with some false excuse? Now, in a case of this kind, which comes within the pale of parental authority, the will

of the parent alone ought to be sufficient to control the child. But there should be no stifling of the truth and no relaxation of duty. If, as will often happen, it is not expedient nor proper for children to know a particular fact or incident, they should be told so with frankness and kindness, but at the same time with firmness. We are apt to overlook the intelligence of these little people, and address ourselves to their stature. The treatment of children must always, for their own sakes, differ from that of full-grown men and women; our manner of addressing them must also be different; but there does not seem to be any reason why we should not give them full credit for the amount of intelligence they do possess; for we may every day see children with more discrimination, greater good sense, and better-regulated moral deportment than many whose tall figure or riper age has invested them with the consequence of men and women.—*Arthur's Home Magazine.*

THE STRANGER'S MISSION.

"WHAT! has he gone?" exclaimed Mrs. Tucker, entering the breakfast-room, from the kitchen, bringing a small, deep pan of hot water, and finding only Aunt Sylvia, where but three minutes before she had left a trio.

"He has just stepped out on the porch with Mr. Tucker," replied Aunt Sylvia, proceeding to wash the soiled silver she had gathered from the dismantled table. "Of course he will not go without at least bidding us good morning."

"He has, however," said Mrs. Tucker. "See what long strides he is taking down the hill. He cut short his adieux to you, also, did he not, Mr. Tucker?" she said, as her husband entered the room, a broad smile overspreading his rugged face.

"Well, I must say he beats all," said Mr. Tucker, speaking slowly, and from the open window watching out of sight the retreating figure of his guest.

"An entire stranger, bearing the same name as my first wife, but no relation to her whatever as I can make out, fastens himself upon us for six meals and two nights' lodging, breaks up a day and a half for me, drives my horse ten miles or more, routs us up at four o'clock of a summer morning to get him a hot breakfast, that he may take an early train, and goes off without so much as saying, 'Thank you, sir,' or, 'I am obliged to you,' or, 'Give me a call should you ever come my way.'"

"I hope he will enjoy the lunch I put up for him," said Aunt Sylvia, joining in the laugh; and Mrs. Tucker added: "I wonder how long it will take to get the smell of tobacco-smoke out of the sitting-room. The idea of his filling his pipe, lighting it, and puffing away after I had hinted to him that tobacco was offensive to me."

"He was dressed like a gentleman," said Mr. Tucker, "but for all that I should class him as a full-grown pig."

"He seemed to be possessed of average intelligence," said Aunt Sylvia, as she began to wash the coffee-cups, "and I suppose he has treated us quite as well as he treats his mother. He has lived on this beautiful earth nearly fifty years, been fed, and clothed, and sheltered, and, according to his own story, has never recognized the Lord's kindness in any way. If the Lord does not resent his want of appreciation, I suppose we ought not to do so."

Mr. Tucker said nothing as he went out about his daily work as a farmer.

This Aunt Sylvia of his wife's was a very devout woman, with the right word for the unconverted always at her tongue's end. "But she never meddles with me," the sturdy farmer was wont to say.

The perfect freshness and beauty of the June morning appealed to his heart in an unwonted manner. He was a true lover of nature; and

all the rural charms of verdure, and foliage, and witching scenery about this, his ancestral home, were a part of his life; yet it seemed to him that he had never breathed in the marvelous fulness and perfection of the June bounteousness as on this morning, when the ascending sun cast over the dew-laden meadow its own peculiar rose-tint.

"I am fifty-five," said the farmer to himself; "for half a century I have stood on this hill-top at all seasons, and at all times, and enjoyed my surroundings. I have had good health, an abundance of this world's goods, and but few sorrows. The Lord has been very good to me; but I have never fully appreciated it, and have never expressed myself to the All-Giver as being thankful. O, what a wretch I have been!"

For a week Mr. Tucker turned this matter over and over in his mind. One thought made way for another. He no sooner tried to find an excuse for one shortcoming than a worse one came to take its place.

"I don't know what ails Mr. Tucker," said his wife; "he neither eats nor sleeps; he takes no interest in anything you or I say or do; he does n't even read the daily paper."

"I have noticed it," said Aunt Sylvia. "His work does n't seem to be getting on, either; he just wanders around the farm without staying long enough in one place to accomplish anything, and he stands for half an hour at a time looking off into the distance in one direction or another, as if he were taking in all the features of a view quite new to him. It is not like Mr. Tucker at all."

"I can't understand it," said Mrs. Tucker. "He may be bilious. I will go right away and make him a spring syrup."

The next morning a small glass of the decoction was handed him by his anxious wife, as he stood in the dining-room doorway, looking pale and worn, gazing far off upon the distant hills.

He shook his head, and said, with apparent effort: "No wonder you are anxious about me. I am anxious about myself, but the remedy is not thoroughwort. Aunt Sylvia, how does a person atone for fifty years of wilful neglect of God's goodness?"

"So that is it!" exclaimed the good woman. "The Lord be praised! The stranger had a mission here, after all! It was to show Abraham Tucker to Abraham Tucker. Let us take your query to the Lord."

The change was not an instantaneous one; but it came after real repentance and much prayer, and it brought a marvelous joy and peace.

Mr. Tucker tries to make his present daily life atone for the years of neglect; but he charges all his young friends to start early in the right way, that they may enjoy the fulness of life that comes only to those who love and serve the Lord.—*Mrs. Anna A. Preston.*

"MAKING" CHILDREN HAPPY.

HAPPINESS is the natural condition of every normal child; and if the small boy or girl has a peculiar faculty for any one thing, it is for self-entertainment, with certain granted conditions, of course. One of these is physical freedom, and a few rude or simple things that can be used constructively. Agreeable occupation is as great a necessity for children as for adults; and beyond this almost nothing can be contributed to the real happiness of a child. The costliest dolls ever made have not yet yielded a tithe of the bliss that rag dolls, or those quaint images made of corn husks, have given; while all the toys that German ingenuity has invented can never be compared with the mud pies or snow huts of country youngsters, or with the rude things made by them with the aid of jack-knife and hammer. Fashionable young women never wear chains of gold, or

ornaments of ruby or pearl, with more pride and enjoyment than do the little country maidens their necklaces of loops of grasses or pine needles, strung with the scarlet berries of the rose, or the pearly balls of the snowdrop-tree.

It is not the reality of the thing so much as what the imagination conjures that yields pleasure. And it is for this reason that the children of the humbler and unpampered classes are far happier than are the children whose created wants are legion, and for the satisfaction of which a fortune is required. If there is anything worthy of being envied it is a simple childhood, unrestrained, but judiciously guided, which leaves the tastes and fancies strong, keen, and free for the experiences of the future.—*Selected.*

FOR OTHERS' SAKE.

I HAVE read somewhere a story,
How two friends one evening sat,
In the waning twilight glory,
Deep engaged in friendly chat.
On a table stood a candle;
And its rays of mellow light
Made the fitful shadows dandle,
As if moved by some mad sprite.

Soon a silly moth, attracted
By the bright and flickering flame,
As, alas! have wiser acted,
Sought destruction just the same.
Moved by tender, sweet compassion,
The two friends blew out the light;
And in this unusual fashion,
Chatted on into the night.

What a lesson lies enfolded
In this simple little tale;—
A sweet lesson, bright and golden,
Richest drop in mercy's grail!
If, in some unthinking moment,
You have lit a light that lures,
That to others brings bestowment
Of some ill, through fault of yours,

Blow it out. Be not a tempter
To draw others into wrong;
He who was the world's redeemer
Gave himself to make thee strong.
Put in no one's way temptation,
Or false lights to lure to sin;
Rather seek His commendation
Who the lowliest would win.

Let your lives go out for others,
Let your care for them be shown;
See in all, your sisters, brothers,
Live not for yourself alone.
Let the Lord be your ensample,
Who for others lived and died;
So shall peace and joy most ample
With you evermore abide.

—*William G. Haeselbarth, in Christian Work.*

CHARM OF MANNER.

A MAN died a violent death in New York a few years ago, who was known to all the country as a thief, a libertine, a speculative gambler in the most exaggerated degree, and who prided himself on being known as such; yet when he was dead, there was a sudden hush of regret.

One person told how fond a son he had been to his old father. Another, how generous was his care for the poor. This man had a story to tell of his jumping from his carriage to help a fallen horse in the road; that, of the pet birds that followed the gambler from room to room of his house, perching on his shoulder, eating from his lips.

Even good men were so dazzled by the sunny generosity, the warm sympathy, and genial good comradeship of the man, that they were almost blind, or at least were silent, as to his crimes, until the secular press boldly denounced this false charity, showed its probable effect upon the boys who were just entering life, and labeled the dead man as only a successful, open-handed swindler.

Now, if geniality and generosity are such good qualities as to lend a gloss to a debased

and vicious character, why do not good people use them oftener to adorn their real virtues?

Nothing is so rare in the world as that unselfish, cordial good-fellowship, that quick throwing of ourselves into the interests and feeling of others, which gave to this unprincipled man his magnetism and influence. Nothing is so attractive or powerful with every rank and class. Not even beauty, nor money, nor intellect has its irresistible charm, simply because the most interesting thing to every man is his own self; and the more concern you show in that, the greater will be your influence with him.

Besides this, it is the right feeling to cultivate toward others. Many high-principled people do their duty all through life, but with as hard and callous a temper and face as if they were paying a debt of which they begrudged every penny.

They render their full dues, perhaps, to God and to Cæsar, but in rusty black metal, instead of shining, jingling coin. They march alone along the pathway of life, wrapped in their own thoughts and purposes, when they ought to be singing in good company.

Many girls who lack beauty of face, many dull boys, will read this, who are tempted to envy the beauty or cleverness of their companions, but who do not realize that they have within their own reach a real Aladdin's lamp, — a sincere, cordial manner, an unselfish interest in others, — which will not only command friends for them, but will brighten their own inner lives as no other gift can brighten them.—*Youth's Companion.*

SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves are unstrung, the spirit is perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we should bear in mind that scolding never did anybody any good, and, withal, grows to be very uncomfortable to the person who indulges in it.

Inappropriate in everybody, scolding appears most hateful in parents. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practise than their opposites. Why practise the worse thing when it is harder than the right? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—*Selected.*

THERE are many persistent sinners who felicitate themselves on the fact that their sin is not so bad as that of somebody else. The dancing "Christian" does not believe that dancing is so bad as drunkenness, and thus tries to justify the dance. The drunkard excuses himself by the reflection that it is not so bad to get drunk as it is to steal, and the thief is hilarious when he remembers that stealing is not half so bad as the commission of a murder. Let one and all remember that the heinousness of one sort of sin does not excuse any other sort. God can not look upon any sin with the least degree of allowance. Because murder is bad, theft is not good; and the same principle runs through all the catalogue of moral delinquencies. The best plan for a sinner is to confess his sin, whatever it is, to God, and not try to get his neck out of the halter by comparing his shortcomings with the greater shortcomings of others.—*Baptist Standard.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 22, 1898.

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FOR more than a year the Lord has been sending to his people the definite message, "Receive ye the Holy Ghost."

Thus the attention of a whole people, all round the earth, has been directed to this one definite call of God,—to this one great blessing of receiving the Holy Ghost.

Has it occurred to you to inquire as to just what this means? If not, please read this scripture, and think: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

As it is by the Holy Spirit that the people of God must be sealed, and as God is especially calling upon all his people to receive the Holy Spirit, then does not this plainly show that we are now in the time of the sealing of God's people?

If this is not plain to you, why so? Since the object of the Holy Spirit is to *seal, till the day of redemption*, those who receive him; and now, for more than a year, God is calling upon all his people to receive the Holy Spirit, do you expect this call to go on *forever* without the object of the Holy Spirit being accomplished,—the sealing of those who receive him? Do you expect the call to receive the Holy Ghost to go on forever, and expect the Holy Ghost to abide forever with those who do receive him, without that Spirit's accomplishing the very object for which he is given?

If you do *not* expect this, then since it is only by the Holy Spirit that the sealing is done, and since God is now, and has been for more than a year, continuously calling to his people to receive the Holy Spirit, is it not perfectly plain that we are now in the time of the sealing of God's people? And if it should be that this is not yet plain to you, then is it not because you are not looking straight in this direction? or else because you have not yet anointed your eyes with the "eye-salve, that thou mayest see"?

This will never do. No; God will not work forever, and do nothing. God will not send a message forever without accomplishing that whereunto the message is sent. And as he is *now* sending his message, "Receive ye the Holy Ghost;" and as the work of that Spirit is to seal the receivers thereof unto the day of redemption, it is certain that *now* is the time in which, by the Holy Spirit, God will seal his people unto the day of redemption, which, by all other signs also, is nigh at hand.

"Get ready, get ready, get ready." "Ask, and it shall be given you." "Receive ye the Holy Ghost." "Be filled with" the "holy Spirit of God, whereby ye are sealed unto the day of redemption."

THE only part of the word of God that will ever do any man any good is what he gets *inside* of him. The way to get it there is to receive it and submit to it: in it is power to keep us forever.

SAVING HEALTH.

"BELOVED, I wish above all things that thou mayest prosper and be in health." 3 John 2.

This is a wonderful wish; and there is a wonderful reason for it, though many Christians, even Seventh-day Adventists, seem to think that this wish is one of minor importance. Let us study it a little.

The word "health" is an abstract noun, derived from the word "whole." The thought is expressed in the words of Jesus, "They that are *whole* need not a physician." Matt. 9:12.

The word "whole" was formerly spelled *hole*, and comes from the original Anglo-Saxon *hāl*, same as present German *heil*, which means hale, hearty, sound, whole, *saved*; and *saved* because of being hearty, sound, and *whole*.

This word *hāl*, through *hole*, *holeth*, is our present word "health," which, from its origin, signifies happiness, safety, *salvation*. This thought is also expressed in the Scriptural phrase, "thy *saving health*."

To this original word *hāl*, there was added the expressive *ig*, making the word *hālig*, present German *heilig*, signifying *salvation*; from this, in descent, is our word "holy."

To the word *hālig* there was next added the suffix *nes*, or *ness*, expressive of quality, thus forming the word *hālig-ness*, which, in descent, forms our word "holiness." This seems to be the surest descent of the word "holiness," though from the word *hole* (whole), with the qualitative *ness*,—holeness,—the descent is easy to holiness.

In any case, however, the root-word of "health" is actually the root-word of "holiness." This is positive, also, from the fact that the root-word of "health"—*hāl*—signifies *saved*, and *saved* because of *hāl-ness*, which is *hole-ness*, which is *wholeness*, which is *hālig-ness*, which is *HOLINESS*.

Therefore when the Lord wishes "above all things that thou mayest prosper and be *in health*," he wishes that "thou mayest prosper and be in *holiness*." And why should he not wish this "above all things"? Can any higher point be attained than *holiness* according to God's wish, which is *perfect holiness*?

Men themselves know that perfect holiness is the highest possible attainment. This is the one thing "above all" that *they* wish. But this thing of perfect holiness can not be attained without health. This the Lord perfectly understands, though men do not; and therefore he has recorded this word, "Beloved, I wish above all things that thou mayest prosper and be in health."

Do you question the statement that perfect holiness can not be attained without health? How can you, when the very root idea of *health* is *holiness*? But if you are not ready to accept this from the words themselves, then read the same thing in the word of God: "Dearly beloved, let us cleanse ourselves from all filthiness of the *flesh* and *spirit*, *perfecting holiness* in the fear of God." 2 Cor. 7:1.

This is also expressed in the full text cited at the beginning of this article: "Beloved, I wish above all things that thou mayest prosper and be in *health*, even as thy soul prospereth."

Perfect holiness embraces the flesh as well as the spirit; it includes the body as well as the soul. Therefore, as perfect holiness can not be attained without holiness of body, and

as holiness of body is expressed in the word "health," so perfect holiness can not be attained without health.

And "without holiness no man shall see the Lord." Heb. 12:14. Since this is eternally so, and as perfect holiness includes the body, and holiness of body is expressed in the word "health," do you not see in this the whole philosophy of health reform? Do you not see by all this that in the principles of health for the body, and righteousness for the soul, both inwrought by the Holy Spirit of God, the Lord is preparing a people unto perfect holiness, so that they can meet the Lord in peace, and see him in holiness?

Can you, then, despise or slight true health reform, and expect to see the Lord in peace, which means only to see him in holiness?

God would make us acquainted with his great name,—*Jehovah-tsidkenu*, the Lord our Righteousness,—and also with his great name,—*Jehovah-rophekha*, the Lord our Healer.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy *saving health* [thy perfect holiness] among all nations." Ps. 67:1, 2.

SIN'S MOCKERY.

THE apostle speaks of the deceitfulness of sin; that is, the trick it plays upon us. It could not deceive the Son of God; but it could, and did, inflict upon him cruel mockery, which it may be well for us to consider, lest we be betrayed into the same course by its power over us. Matthew gives a graphic description of the scene: "And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" Matt. 27:29.

It was the Roman soldiers who were engaged in this shameful proceeding. They were mocking one whom they supposed to be a rival of Cæsar, and were given full liberty to do so. In this, therefore, they were sure to go to the utmost length in their derision. A victim in their hands so calm, and gentle, and unresisting as Jesus was, gave them all boldness, and they would set no bounds to their scorn.

And the treatment inflicted on Christ was as cruel as it was derisive. Thorns and rough blows were designed to give, and did give, emphasis to their scoffings and mockeries. The Romans, as a race, were characterized by the absence of all tenderness and humanity. They wrought cruelties with the keenest relish, and were most at home in those amusements where gladiators were spilling one another's blood, or wild beasts were tearing in pieces their hapless victims. The Roman legions who made our Lord the sport of their ferocity and scorn were the brutal instruments to translate into open action that disposition of that unfeeling race.

Behold in this scene how the Saviour humbled himself for our sakes! For any private man to have arisen to be the rival of Cæsar would have subjected him, very properly, to the ridicule and banter of the soldiers. Our Lord suffered himself to be made the substitute for foolish, sinful man, and to be treated as such. He was scoffed at by soldiers of the meanest grade. He was made the puppet of

men who played the fool. And as a sheep before her shearers is dumb, so he opened not his mouth. In all this beheld his love for us! He bears immeasurable contempt, and bears it in silence, and bears it to the bitter end, for the love he has for his people.

But notice the grand facts lying behind all the scorn they try to heap upon him. As the wrath of man is caused to praise the Lord, so their very abuse is made to preach his greatness and power. They hailed him as a king; and indeed he is a King. They put a crown upon his head; and he is entitled to a crown, and will soon wear many crowns,—not crowns of thorns, but crowns of everlasting glory. They cried before him, "Hail, King;" and indeed he is the King, not only whom all *should* hail, but whom all *will* hail by and by,—not in mockery, but in the utmost seriousness of either joy or despair.

His crown was made of thorns, thus glorifying him as the conqueror of earth's sorrows; for the thorn is the child and symbol of the curse. What coronet ever before betokened such a conquest? In his hand they put a reed for a scepter. In this, which they meant as a mark of ridicule, they unconsciously declared a most glorious truth; for he rules by apparent weakness. And what a glory it is to be able to reign, not by force of arms, but by the force of truth, and patience, and gentleness! To him, in mockery, they bowed the knee, but real homage is his due, and will be rendered to him in due time; for to him, at last, every knee shall bow, and every tongue confess. He reigns, and will reign, whether men will have it so or not. They called him the king of the Jews; and so he is, being of the seed of Abraham and of David; and on the throne of his father David he is to have a kingdom which is to have no end. Bernard used to say, "The more vile Christ hath made himself for us, the more dear he ought to be to us." Do we honor and love him in proportion to all the shame and mockery he has borne in our behalf?

In all this there is an important lesson for the conscience; for Jesus may still be mocked, he may even be crucified afresh, and put to an open shame, and that too, by ourselves, unless we carefully guard against the deceitfulness of sin. He may be mocked by deriding his people. In the same manner that people treat the servants of the Master, so they treat the Master himself. We may mock him by contemning his doctrines. How many in this age affect to admire his character, and laud his virtues, yet will not obey his teaching. We mock him by resolves never carried out. To vow and not pay, to confess faults and still cling to them, is to insult the Lord. We do this also by acknowledging the truth and never obeying it, and by making a profession which our lives do not justify.

If, then, we find ourselves sometimes convicted of thus having mocked the Lord, what shall we do? Despair?—No; but with confession and sorrow turn away from the wrong. Give up all for lost?—No; but believe and live. Repeat the offense?—No; but repent and quit. Sink down in sullen silence?—No; but honor Him to whom we have been so unfaithful. And in any case we should crown him, not with thorns, but with love; we should put into his hands for a scepter, not a frail reed, but our

loyal obedience; we should bow to him the true knee of worship, and to all around, by word and deed, proclaim him King. Sinners, destroy the sins that have grieved him. Saints, brave all the contempt and opposition of the world for his sake. Samuel Clark says: "Christ's head hath sanctified all thorns; his back, all furrows; his hands, all nails; his side, all spears; his heart, all sorrows that can ever come to any of his children." U. S.

THE PERSECUTIONS IN MARYLAND.

American Sentinel.

THE cases of Brethren John Curlett and John H. Rhodes, of Ford's Store, Md., charged with violating the Sunday law of that State, were tried in the circuit court at Centerville, November 9, 10, the result being a sentence of thirty days in jail against each of the defendants. A remarkable and very significant phase of legal opposition to observers of the seventh-day Sabbath developed at this trial.

The circumstances leading up to this result are as follows: Ford's Store is a small town situated on Chesapeake Bay, the residents being almost exclusively oystermen. These oystermen generally own a plot of a few acres of ground, on which they raise corn and garden products. By the law of the State, oyster-fishing is forbidden on Sunday; and in this respect the Sunday law is generally observed. During the oyster season, which begins early in the fall, the men are busy at their trade from early morning till night every day on which it can be legally followed; and Sunday, being their one day of leisure, becomes the natural time for attending to incidental work that may be necessary about their premises, mending their apparatus for fishing, etc.

The men who are now in jail at Centerville were arrested for working on Sunday at cutting corn. This corn is cut for fodder, and must be cut at a certain time, or it becomes useless. Consequently it falls, when the time for cutting it arrives, within the class of goods known as "perishable," which goods are allowed by the Sunday law to be handled on Sunday in any way necessary to prevent pecuniary loss. The men were at work on Mr. Curlett's premises, their position being such as to make it necessary to spy them out, in order to know that any work was being done.

The man who caused their arrest, Mr. Linwood Lane, had on the same Sunday been sailing for pleasure on the bay, and was returning when he spied the men at work. Taking his horse and carriage, he then drove first to one church and then to another to find the sheriff, and finally to his house, where he found him; then, with the sheriff, he drove to the field where the men were working.

It was necessary for the prosecution, at the trial, in order to sustain its case, to prove that the work done was not work of necessity, this work being permissible under the law. As cutting corn for stock on Sunday is usually allowed to be a work of necessity; as it could not be charged that the work had disturbed or interfered with any person, since no one claimed to have been disturbed, or even to object to the work, in itself; and as the constitution of the State allowed them freely to follow the religious practises dictated by conscience, provided only that such practises were not immoral

nor in violation of the rights of others, it did not seem that any case could possibly be made out against our brethren.

But this view did not count upon the position that was to be taken in these cases by the prosecuting attorney,—a position that had never before been taken in any similar case in this country. Boldly stepping out from under the cover of such reasons, or excuses, as are usually alleged for the Sunday laws upon civil grounds, the State's attorney declared, and reiterated and emphasized the statement, that the offense for which the men were being tried was that of having *violated the sanctity of the Christian sabbath*, which had become established by custom and by the law. It was *not the work* that these men had done on Sunday, or that others in the community usually did on that day, he said, that constituted the offense. That was not what they were being tried for; but, he said, *when men belong to a religious sect which holds to the disregard of Sunday as a principle of religious belief*, and violate the Sunday law on that ground, it is necessary to interfere to prevent the spread of such moral contamination! The State wants good citizens, he said, and these men are not good citizens.

Mark what is contained in this position that has now been taken in the courts against observers of the seventh day. All civil grounds that have been alleged in support of Sunday observance were ignored, and the offense was charged flatly upon the ground of religion. It was not the Sunday work that the men had done that was objectionable. Others did work on that day; in fact, the great majority were wholly careless of the law as regards such work as the defendants were charged with doing. But these men belonged to a religious body that did not believe in the sanctity claimed for Sunday, while others who worked on Sunday did believe in it, or at least professed to. Or if they did not profess to believe in Sunday as the sabbath, they did not express any opinion to the contrary. They simply did not care whether Sunday was, or was not, the "Christian sabbath," or whether any day was the Christian sabbath. Therefore they were to be exempt from prosecution, while the others were to be arrested and punished.

The one class were conscientious in the matter, and the other class were not; and the conscientious people were the ones to be punished, and they were to be punished because they were conscientious; while the others were to be exempt because they were not conscientious about the Sabbath one way or another. People who disregarded the law entirely, by violating it merely for their own pleasure, and had no conscience about Sabbath observance, were good citizens, such as the State wanted, especially when they took pains to see that conscientious Sabbath-keepers were prosecuted for doing only what was allowed by the law on Sunday as a work of necessity or mercy!

But the point above all others to be noted in the case is that the men were prosecuted because they belonged to a religious denomination—"small and obscure," the prosecuting attorney put it—that objects to Sunday observance on religious grounds: that no pretense was made by the prosecution that the case rested upon civil grounds; but, on the contrary, it was boldly avowed to rest upon the purely religious offense of a violation of "the

sanctity of the Christian sabbath:" and, still further than all this, that all law, even the Sunday law itself, was entirely ignored, and proceedings were taken, without law, against these observers of the seventh day, because they had violated a mere religious sentiment. And to-day these two men are in the Centerville jail without having been convicted of any legal offense, even under the Sunday law of the State; but for the offense of belonging to a people who observe the seventh-day of the week as the Sabbath!

Of course in putting the case upon this ground, the prosecuting attorney of Maryland was really trying the denomination to which the defendants belonged,—a fact of which he was reminded by the counsel for the defense. But apparently it mattered not to the prosecution whether it was conducting a trial of two individuals for a civil offense, or of a denomination for a religious offense, so long as it secured a conviction of the prisoners, and thus vindicated the "sanctity of the Christian sabbath."

This is the first time in the history of the prosecutions of seventh-day observers under the Sunday laws, that it has been openly avowed that the prosecution was for a religious offense. Now this stand has been boldly taken by the Sunday element in this State; and this new and bold stand taken in behalf of the sanctity of Sunday in this latter part of 1898 coincides very well with the new activity that has taken hold of the religious organizations which are sowing the land with their "reform" leaflets and literature in behalf of the same thing, and organizing for an active campaign in politics. From this the reader can make his own deductions with reference to what developments are soon to be expected.

It should be said, in explanation of the situation at Centerville, that in Maryland a jury is judge both of the fact and the law; hence in a case of prosecution for Sunday-breaking it only needs that the prosecuting attorney shall work upon the religious prejudices of the jury to secure a perversion of law which would hardly be possible were the jury instructed in the law by the judge, as is usual in jury trials.

The man nowadays who preaches that the Bible means just what it says, and says just what it means, is becoming a back number, so far as modern theology is concerned. The following extract from a sermon given by the Rev. Frederick W. Miller at the Ryder Memorial Church, Chicago, October 27, speaks volumes concerning the tendency of modern preaching:—

The spiritual interpretation of the Sacred Scriptures removes the difficulties which have perplexed the minds of devout students of the Bible respecting the days of the creation, as being at war with geology; or in regard to the sun's being made on the fourth day, as opposed to astronomical laws. Astronomy and geology have enlarged our conception of the Creator's grandeur. Not in six days only, nor in six thousand years, but during millions of ages was the earth being prepared for the residence of beings created in the image of God. It is a mistaken idea to assume that it is a literal history of the creation, of the garden of Eden, of the serpent talking, of the forbidden fruit and the fall, or respecting the creation of Eve from the rib of Adam after the seventh day, when man had been created male and female on the sixth day. The Bible was not designed by the divine Spirit to teach geology, astronomy, or history. It is a spiritual book, and must be interpreted according to the spiritual sense.

Is it any wonder that infidelity, Spiritualism, and a lack of true spiritual power are coming into the church, when the plainest record of fact is "spiritualized" as in this extract? And this is only a fair sample of the views altogether too largely held in the pulpit of to-day.

The Institute.

THE POSITION THE SPIRIT OF PROPHECY IS TO OCCUPY IN OUR SCHOOLS.

L. A. HOOPES.

The term "Spirit of prophecy" is defined as the "testimony of Jesus." By the Seventh-day Adventist denomination it is usually applied to the writings of Mrs. E. G. White, who is recognized as having exercised the gift of prophecy ever since the rise of the denomination. The best evidence of the high authority of these writings is found in the writings themselves. It is not my purpose, however, in this paper to discuss this phase of the question. My aim is to ascertain what place the Spirit of prophecy should occupy in our schools. I am firmly convinced that this question can be clearly defined.

First, let it be understood that the Spirit of prophecy is to be recognized, along with the keeping of the commandments of God, as a distinguishing characteristic of the remnant people; and let it be further understood that our schools are to prepare men and women for efficient work in the ministry and in different branches in the cause (they are to be "fitted for the various branches of the great work committed to our hands"); and we shall soon discover that the writings of the Spirit of prophecy will easily find their place in every course of study.

I can do no better than briefly to note the different topics of school work considered. Many will be surprised when they see how minutely the Lord has worked out the details of our educational work. I here give some extracts from the Testimonies, and make a few brief statements, relative to—

OUR SCHOOLS IN GENERAL.

Object.—This has already been mentioned.

Standard.—Not to pattern after worldly schools. They should "reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but through a knowledge of God, may be educated to glorify him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for the immortal life." The shortness of the time in which we have to work, the location of our colleges, the establishing of church schools, and the need of a speedy preparation of students, are all fully considered.

The college home life is also noted: (1) Need of homes for students; (2) the rooms; (3) the daily conduct; and (4) the importance of cultivating good manners.

TEACHERS AND INSTRUCTORS.

Page after page and chapter after chapter are devoted to the consideration of this important topic. The qualifications and disqualifications and the work of teachers are clearly set forth.

METHODS OF EDUCATING.

(1) The environment of students; (2) the high ideals presented in the great themes which

concern our eternal life,—avoiding all narrowness, and ever keeping "before them [students] how much they can accomplish;" (3) the importance of illustrating; (4) oral teaching; (5) examples of the schools of the prophets. Christ's methods of educating are brought before our minds,—his manner; the thing he taught (truth); his illustrations from nature; his questions, which stimulated thought in the minds of his hearers.

DIETETICS.

This subject is set forth in its true light: (1) Its importance in connection with school work; (2) the foods to be used or avoided; (3) the influence of foods.

HOLIDAYS AND DISCIPLINE.

No one need be ignorant on these questions; for they are also considered.

STUDENTS.

Under this heading may be found many expressions of the tenderest solicitude. The great object of the school is to make, under God, all that is possible of the student. His talents and abilities, including the talent of speech, and his possibilities, both intellectual and moral, are considered. The ambition is to be pure, not selfish. Specific topics, among which may be mentioned the spirituality of the students, their perils, health, zeal for learning, sleep, dress, need of exercise, wrong habits, and finances, are discussed.

MEDICAL STUDENTS.

Demand for, qualifications of, and advice to, medical students can all be found in the Spirit of prophecy.

BOOKS.

The influence of books, undesirable books, and desirable books are carefully noted.

TRUE EDUCATION.

Under this heading may come: (1) The object; (2) examples; (3) advantages of practical education; (4) business training; (5) physical training; (6) Christ's methods of study.

SUBJECTS TO BE STUDIED.

Under this heading may be found the following subjects (I shall not attempt to give them in the order in which they should be taken up in our schools): the Bible, science, agriculture, theology, prophecy, the common branches, philosophy in general, mental philosophy, moral philosophy, sacred music, music, vocal culture, bookkeeping, history, physical culture, poetry, teaching, physiology, literature, classics, modern languages, biology, geology, botany, and cookery.

MANUAL TRAINING

May be grouped under the various departments; namely, manufactures and mechanical arts, agriculture, bookbinding, tent-making, masonry, carpentry, gardening, cooking, sewing, dressmaking, floriculture, and horticulture. All these subjects are considered in the Testimonies.

SCIENCE.

Under science will be found the relation of science to the gospel, the science of salvation, and the true science as contrasted with the false.

THE BIBLE

Is given the first place in the school. Benefits derived from Bible study, both intellectual and moral. How to study the Bible, educational topics in the Bible, and special subjects to be studied, are all treated with care in the Spirit of prophecy. By many the divine Word has been made secondary; but the Spirit of prophecy assigns to the Holy Scriptures their proper place in all our schools.

THE FALSE IDEAS OF EDUCATION

That have been firmly planted in the great majority of schools and institutions of learning are mentioned.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

On this subject please read "Special Testimonies on Education," pages 31, 150, 154. In the REVIEW AND HERALD, No. 33, 1897, is the following: "The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into this instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: 'Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness.'"

ASSERTION AND ASSUMPTION

Are too often taken for facts. "When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry."

LONG COURSES OF STUDY.

Much is said on a long preparation being unnecessary; on too many branches; on being crammed with useless knowledge; on over-study; on mechanical routine; on superficial work; on amusements; on honors and rewards.

Any one who takes the time to study the educational work, and its relation to the proclamation of the message due to the world at this time, will see that all the foregoing items deal with principles that enter into the life-work of every student. Things helpful, and instruction as to things detrimental, are set forth in plain, unmistakable terms.

The Spirit of prophecy defines its own position in all our schools.

Progress of the Cause.

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

GOD'S SPIRIT IN BATTLE CREEK COLLEGE.

THE wonderful work of the Spirit of God on the hearts of the students, as reported last week, has continued. As Christ told his disciples that the first effect of the Comforter is to convict of sin, then to reveal the righteousness of Christ and his power to save, so in the school the real conviction of sin, which led to earnest confession and the determination to forsake past ways of living, came first. This was followed by a view of Christ as the compassionate Saviour; and knowing that all sins were taken away, the desire for work was overpowering.

Friday the students formed themselves into companies of four, and during the afternoon visited different portions of the city, making appointments for cottage meetings. So strong was the manifestation of the Spirit, that scarcely a student allowed anything to detain him from working either in cottage meetings or in street meetings. Such happy hearts and glowing faces as returned in the evening one can not describe. Surely the Saviour, seeing these young people, must have felt as he did when the seventy returned, declaring that even devils were subject unto them through his name.

Sabbath morning the Spirit of God was again manifested; and the Sabbath-school, instead of being conducted in the usual way, seemed naturally to adapt itself to the needs of the hour. The experiences of Jacob at Bethel, at the Jab-

bok, and in meeting Esau; and the sale of Joseph into slavery by his brethren, especially appealed to the heart of every student.

The Tabernacle was well filled for the morning services. After the ordination of Brother Brown, and his consecration to the work in India, Professor Lamson spoke on the present workings of the Holy Spirit. God directed his words, and hundreds of prayers ascended that the same refreshing that had been felt in the school during the week might be granted to the whole congregation.

At the close of the service an earnest appeal was made, and many sought the Lord for pardon. In the afternoon, after a talk by Elder Corliss, the people separated into several companies, where they remained till hundreds had expressed themselves as free in the Lord. It was indeed a day of earnest prayer and supplication; and those whose hearts the Lord had touched were able to kneel by the side of the penitent, and point them to the Saviour. In the evening the students held a praise service, and brought in their reports from the work of the previous evening. It was a joy to angels and to men to hear the earnest words spoken.

Monday morning the school work was resumed with a general understanding that better work will now be done. Many expressed a desire to receive baptism; and Tuesday morning the chapel hour was devoted to a study of this subject. It was clearly seen that this sacred rite signifies the burial of the old man of sin, and at the same time is the marriage ceremony between Christ and his follower, whom he claims as a husband claims his bride.

Young men who had conducted themselves in such a manner that their presence in the school was no longer desirable, have been converted. Impelled by the Spirit, they have returned to their home churches, in the midst of worldly associates, and there held meetings, not only among Sabbath-keepers, but with the young people of other churches. The following extract from a letter from one of these young men speaks for itself: "I told them, with the help of the Lord, just as well as I could, the glorious time we have had in Battle Creek, and read them the Testimony that was sent to us, also the 'Shaking Time,' and 'The Loud Cry,' and closed with that most beautiful chapter of 'Early Writings,'—'The Deliverance of the Saints.' Then I said, 'Let us sing, 'Revive Us Again;'' and those dear souls did. Then we had a blessed, heart-searching testimony-meeting, where the testimonies came directly from the heart. It strengthened me wonderfully."

One young man visited his home church, and reports two baptisms as the result of his meetings. Perhaps the most faith-strengthening evidence we have that this is the special work of God is the frequent and unmistakable cases of direct answer to prayer. The young ladies of the home were much burdened for one of their number, so much so that on being asked to write the name of one for whom they desired special prayer, ten handed in the name of this one student; the next day she made a complete surrender. To some who have been long in the way, it would be surprising to see the decided stand that these babes in Christ take in health reform, plainness of dress, and kindred matters. One woman in the school, who, while at home, had suffered much from her husband, because, as a result of resisting the Spirit of God, he had become brutal, was overjoyed to see her prayers answered. She received a telegram from her husband, saying that he could stand the suspense no longer; God was striving with him, and he must see her face to face, and beg forgiveness. We can only exclaim, "What hath God wrought!"

Students are leaving the school to work in the cause, but others are coming. A call was made for seventy-five young people to be ready

to enter church schools by the first of January. Brother Boggs has arranged with ten or twelve to canvass Battle Creek for the new life of Christ, "The Desire of Ages."

So we find that as soon as hearts are prepared for work, work can be found that will strengthen the faith of the worker.

Are you in the smaller churches responding to the moving of the Spirit?

M. B. DE GRAW.

UNION COLLEGE.

DURING the past summer, attention has been called to this important institution a number of times, through the columns of the REVIEW, the State papers in Union College district, and by private correspondence. It is the earnest desire of those who have been called to the present management of the college to place the situation so carefully before the friends and patrons, or those who should be patrons, that they may as fully as possible understand the plan and character of the work being done, and the spirit that characterizes the efforts put forth.

Union College was not built and equipped in order that a few professors and teachers might have employment; in fact, this hardly entered into the original consideration. On the other hand, these splendid buildings were erected for the one purpose of educating and training young men and women to become efficient laborers in the cause of God. There are few institutions in the entire West so substantially built, so comfortably furnished, and so well fitted to do this work.

At the beginning of the present decade, the brethren living in what is now known as Union College district, embracing the States west of the Mississippi River, and reaching into the Rocky Mountains, expressed an earnest desire to have a college of their own, as nearly in the center of their district as possible. After careful deliberation by the brethren interested, and after the matter had been thoroughly considered by the General Conference, the plans for the establishment of Union College were approved and fully carried out. Until the financial panic of 1893, and the almost total failure of crops in many parts of the West during several succeeding years, the college was filled with students, and gave every evidence of prosperity, and of fully meeting the most sanguine expectations of its promoters.

During these years of depression and crop failure, many like institutions throughout the country were forced to go down, and our own college had a hard struggle for existence. It has seemed evident, however, that the Lord has a work for Union College to do, and through his providence it has been wonderfully spared.

Now that this section of the country has been so abundantly blessed with crops of all kinds, there seems no reason why the college should not accomplish the work originally intended. With the advance light of the message, the importance of the times in which we are living, and the great work committed to us, how necessary it is that every person interested in present truth should be stirred as never before. There has never been so great a demand for an intelligent ministry, consecrated Christian teachers, God-fearing business men, trained canvassers, Bible workers, and general missionaries, as there is now. This demand is rapidly increasing, and it calls loudly for every earnest young man and woman in the denomination to make haste and be ready for the work.

We are now in the time of the loud call for consecrated, trained laborers, who will be prepared to give the final loud cry of the third angel's message. Union College and the Nebraska Sanitarium, with an earnest corps of devoted Christian instructors, and with large, well-equipped buildings, stand ready to do the

instructing and the training. At present there is an excellent spirit in the school, and confidence and harmony prevail. A large number of students are now here fitting themselves for the Lord's work; but in this great territory, where there are several thousand Sabbath-keepers, there ought to be many more,—not so much that the college needs the young people, in whose interests it was established, but that the young people need the benefits of the college.

The winter term opens December 21, and will be in many respects the most important term of the year. Let every person in this district who desires to be better fitted for the Lord's work be ready, if possible, to enter at the beginning of the term. Write at once for further particulars, addressing all communications to the undersigned, at College View, Neb.

W. T. BLAND.

NATIONAL REFORM CONVENTION.

A CONVENTION of the National Reform Association was held at Washington, Iowa, Nov. 1-3, 1898. Before the meeting the two or three families of our people in the place had canvassed the city thoroughly with religious liberty tracts. Speakers and leaders of prominence in this movement were present, such as H. H. George; Dr. McAllister, editor of the *Christian Statesman*; etc. An idea of the ground covered may be obtained from an enumeration of a few of the subjects: "Christian Citizenship; How Can It Be Secured?" "Religion and the State;" "Licensed Traffic in Liquor;" "The Christian Sabbath Essential to the Nation's Life;" "What Responsibility Has this Nation for the Millions That Have recently Come under Its Influence by the War?" "The Christian Amendment; What Is It?" etc.

The delegates appeared to have learned wisdom by the history of past conventions, as they stated on the programs that true friends of reform would be welcome to participate in all the discussions, but no time would be given to captious debate. Also, that "the association earnestly opposes everything of the nature of a union of church and state, but maintains with equal earnestness that the separation of church and state does not involve the divorce of the state from the Christian religion." In other words, though the church and state should be separated, for the present this separation should not go to the extent of a divorce; so that should the church and state wish to unite in the future, the courtship and marriage would not have to be gone all over again, but the union could be quietly made.

They declared: "This association stands for our imperiled sabbath, the Bible in our common schools, a uniform divorce law according to the law of Christ, a complete severance of the connection between our government and the liquor traffic, and a suitable Christian acknowledgment in State and national constitutions." The association did not declare openly, as in former times, that these principles should be enforced by bullet and bayonet, if necessary; it wanted simply an acknowledgment of Christ and the Christian religion. Mr. McAllister said: "Acknowledging Christ and national Christianity is the best possible safeguard against the intermingling of the civil and the ecclesiastical, or a union of church and state." "The state has no right to compel any man to be religious or irreligious, but it has a right to say that his outward conduct as a citizen shall be moral and righteous according to the standard of the Christian religion." We would understand by this statement that the state has no right to make a man truly religious, but that it does have the right to make hypocrites,—to make people outwardly conform to Christianity.

Although a number of objections to this movement were considered, the statement of

Christ, "My kingdom is not of this world," was not mentioned. As God does not change; and as when the people of old "would come and take him by force, to make him a king," he departed from them, we know he can not look with approval on any such attempt to-day.

The following are some of the statements made by the different speakers: "Christ and his law should be supreme, not only in private, but also in public life." "Government is of God. That old statement that this government is 'of the people, by the people, and for the people' is a dangerous doctrine, and as far as this principle is stated in the Constitution, it should be changed and amended." "We can not make Christ king of this government; it is an accomplished fact." This statement was cheered. "This nation was founded, and has been reared, on the principles of Christianity; and it is a Christian nation, although this is denied by the treaty of Tripoli, which says that 'the government of the United States is not in any sense founded on the Christian religion.' This statement should be blotted from the pages of history as an untruth and a misrepresentation." "With all the excellences of the Constitution, it leaves out the one all-important fact that Christ is king. He must be declared king of this government." "The churches carry the balance of power, and our government representatives as well as the churches themselves should be made to realize this fact." "While in Chicago lately, President McKinley called in a barber, and was shaved on Sunday; and this sabbath-breaking barber had his name in all the papers as a noted man. What can be expected of the common people when the leader of the government thus breaks the *holy sabbath*?"

"There is a connection between the state and religion; they can not be separated any more than the ten commandments can be abolished. Good government and religion can not be separated." "The ten commandments should be the law of the nation, and should be enforced as such. If they are binding on individuals, they are binding on the nation, which is composed of individuals; and it should be so stated." "Atheism means anarchy, and anarchy means plunging the steel into the heart of a recent queen of Europe." "This being a Christian nation, we must have the Christian sabbath." "The fourth commandment remains as it was spoken in thunder tones from Mount Sinai. Since the resurrection, the *first day* is to be observed, as specified in the fourth commandment. This is the Christian sabbath. If God thought the sabbath was so important as to speak it with his own voice, should not the nation observe it?" "The reason America defeated Spain may be found in the fact that Spain has no sabbath as we have it, does not observe it, but it is there observed only as a gala-day, a sort of holiday."

Resolutions were then submitted, which were carried with great enthusiasm, confirming these principles, and asking that there be an amendment to the Constitution, recognizing Christ as king; that Sunday mails, Sunday newspapers, Sunday excursions, open public libraries, museums, etc., be prohibited on God's holy day (Sunday); and that the ten commandments be recognized as the law of the land.

The convention also declared against the license in any form of the liquor traffic; in favor of a uniform divorce law ("the law of the Bible"); and "that the reading of the Bible should be retained in the schools." These National Reformers are awake to the fact that their religious views should form a great part of their education, even though some Seventh-day Adventists do not recognize that their system of education should be founded on the Bible and Christian principles.

Dr. J. Q. A. Henry, of Chicago, gave a stirring address the last day of the convention.

He was cheered repeatedly. Speaking of the millions coming "under our power through the recent war," he said: "We owe it to them to teach them the separation of the church and the state. The flag stands for a church without a pope and a state without a king." But he ended with the thought that "the English-speaking people are the ones who are to enthrone Jesus Christ as King of kings and Lord of lords, and crown him Lord of all."

The one thought seemed to be that if the name of Christ could be put in the Constitution, all the evils of this nation would suddenly cease; and that Christ is only waiting till some one writes his name in the Constitution before being, what he explicitly declared he would not be,—king of this world.

It was aptly stated by Dr. Croffut that whether or not this is a Christian government, is not a matter of *statement*, but of *fact*. Dr. H. H. George said that we are now living in the calm just before the great storm that will soon sweep over the land, and that they must work now. Although he probably did not entirely understand the nature of that great storm, he here told the truth. National Reformers are not asleep on this great question, though some Seventh-day Adventists are. Let us awake to the times in which we live, and work while it is called to-day; for "the night cometh, when no man can work."

FRANK WASHBURN.

MISSISSIPPI.

YAZOO CITY.—Last spring the workers at this place began to build a movable chapel, which was first erected at Lintom'd, a suburb of Yazoo City. Brother and Sister Halladay had been giving Bible readings and holding night-schools and Sunday-schools in this neighborhood for nearly a year, and the people had become deeply interested. As a result of their work, all prejudice seems to be removed, and the people are ready to hear more of the truth for this time.

Not only have Bible truths been taught to these people, but they have had lessons in reading, so that a number who could not read are now reading God's word for themselves. In some instances the ministers have been stirred to speak against this work; but the people see the benefits to be derived from it, and refuse to be influenced against it.

At the close of a sermon in which the minister had spoken against the work we are doing, one woman who had learned to read in one of Brother Halladay's night-schools, came to the minister, and said: "What do you mean by talking against these people? We have been paying you preachers ever since the war to teach us, and when did any of you come to our homes night after night to teach us to read? These white people have come here without pay, and are teaching us these things. A year ago I could not read a word, and now I am reading the Bible for myself. You can't turn me away from people who are doing a work like that." The minister stammered some excuse, but made poor work of it.

Every day we see evidences of the lasting benefit of the school work among this people. It takes some time for them to become convinced that we have their real good at heart, and that we are not designing to take some advantage of them. They watch the work closely; and when they become convinced that our efforts have only their good in view, they appreciate them.

The Sunday-school was begun in a private house, but it increased so that it became necessary to divide it, the children going to one house and the adults to another. But only a few will come to a school held in a private house, compared with the number that will at-

tend if it is held in a building especially for that purpose.

It took longer to complete the chapel than was expected, but it is now finished, and nicely painted inside and out. The building is twenty-one by forty-eight feet in size, and twelve feet high from floor to eaves. But as it is finished clear up the rafters, it is twenty feet from floor to peak. It can be taken apart, even to the floor and sills, carried wherever needed, and again set up in a short time. This building is now pitched on a lot which we purchased last spring for \$150. It is situated in a thickly settled colony of colored people, most of whom own their homes. There is no other church for colored people in all this suburb. It is probable that this chapel will be removed, later, to do pioneer duty elsewhere, and that a permanent building will be erected in its place.

Three services have already been held in this chapel. The Sunday-school has an average attendance of about one hundred, and at the preaching services the house has been well filled. The influence of this chapel and its work is already being felt. The Lord is blessing the work and the workers. The opening of services in the chapel has enabled us to become acquainted with people not known before, and this is opening the way for holding Bible readings in their homes.

Day-schools and night-schools will be opened in this chapel as soon as the teachers, Brother and Sister Rogers, from Oregon, arrive. The yellow fever, with its accompanying quarantine, has delayed their coming; but the Lord has blessed us with several hard frosts unusually early in the season, and workers can now safely come to this field. J. E. WHITE.

News of the Week.

FOR WEEK ENDING NOVEMBER 19, 1898.

—Every continent except Australia produces wild roses.

—The public debt increased \$43,487,717 during October.

—The quarantine against yellow fever in the South has been removed.

—Sixty thousand elephants are annually slaughtered in Africa for their ivory.

—Norway has recently negotiated for a \$5,000,000 loan for military purposes.

—Astronomers predict that on November 23, 24, there will be a brilliant meteoric display.

—It took seven years to make a handkerchief for which the empress of Russia paid £1,000.

—The war-tax will not be abolished at the coming session of Congress, as some have predicted.

—Election riots at Greenwood, S. C., resulted in the death of ten colored, and several white, men.

—A call has been issued for a national Christian Citizenship convention, to be held at Washington, Dec. 13-15, 1898.

—A university in Cairo is said to have 11,000 students,—more than attend any other two universities in the world.

—St. Louis is to have a world's fair in 1903 to celebrate the centennial of the Louisiana purchase, made by Jefferson in 1803.

—Five copper-mining properties at Houghton, Mich., have been consolidated, the whole having a capital stock of \$2,500,000.

—Potter Palmer has leased a lot on Wabash avenue, Chicago, 35x174 feet, for eighty years, for which he agrees to pay \$840,000.

—There are now 993,714 persons on the pension-rolls of the United States. Last year they received \$144,657,000 from the government.

—It is reported that two children at Perry, O. T., were killed by a meteor during a brilliant shower of meteors at midnight, November 13.

—Emperor William has received from the sultan of Turkey the right to plant a large German colony along the whole coast front of Tripoli.

—A fire at Canyon City, Ore., destroyed the entire business portion of the town. This is the second time the place has been thus visited by fire.

—In Norway, Sweden, and Denmark, people are not permitted to marry without producing a certificate showing that they have been vaccinated.

—Owing to the outbreak of the bubonic plague, the United States has adopted quarantine measures against steerage passengers who have passed through Vienna.

—Telephonic connection is now complete between Austin, Tex., and Bar Harbor, Me., a distance of 2,600 miles. This is the longest telephone line in the world.

—An exchange says that the people of the United States consume 200,000,000 bottles of pickles annually. No wonder Americans are a "nation of dyspeptics."

—The Italian anarchist, Luigi Luccheni, who stabbed and killed the Empress Elizabeth on September 10, has been sentenced to rigorous imprisonment for life.

—A schooner with seven persons on board went down in a storm off Green Island, Lake Erie, November 12. Attempts to rescue the passengers were unsuccessful.

—On November 17 two desperate battles were fought between the imported negroes and the striking miners at Pana, Ill. It is thought that fully 500 shots were exchanged.

—Chicago capitalists have planned to connect Lake Michigan and Lake Superior with a canal across the upper peninsula of Michigan. The canal will cost about \$4,000,000.

—The President is seriously considering the advisability of the federal government's taking a hand in bringing about a restoration of law and order in the Carolinas.

—November 11 four men were killed, and eleven injured, as the result of an explosion of powder and kerosene stored in the cellar of a building that burned at Hanover, Mass.

—It is reported in London that King George of Greece will abdicate next spring in favor of the Crown Prince Constantine, duke of Sparta, and settle permanently in Denmark.

—The first ten days of November broke all records of the weather bureau in Chicago for continued and violent gales. On the lakes much damage was done to shipping, and many lives were lost.

—Iowa's corn crop this year is 268,672,000 bushels, being thirty-two bushels an acre. This yield is 30,000,000 bushels over that of 1897, and is the largest yield, to the acre, of any Western State.

—Typhoid fever is raging in the military camp at Honolulu. The hospital is crowded, and the force of nurses is sadly inadequate. Over two hundred of the New York volunteers are on the sick-list.

—November 11 the Buffalo express, on the Lehigh Valley Railroad, ran into the New York and Philadelphia express near Wilkesbarre, Pa. Five men were killed, and a number injured, by the collision.

—Should the United States add Cuba to its domains, and establish a stable government in the island, this country would soon control the world's market for four great staples,—tobacco, sugar, coffee, and rice.

—The French naval construction program for 1899 includes two battle-ships of 14,500 tons each, with powerful armament and protection; two cruisers; two large torpedo-boat destroyers; and eleven torpedo-boats.

—A range of mountains, hitherto unknown, has been discovered in Alaska by a government surveying party. The range is several hundred miles long, and the mountains are from 7,000 to 8,000 feet in height.

—The American representatives at the peace commission have received positive instructions from President McKinley to admit of no further discussion as to the right to consider the disposition of the Philippine Islands.

—A revolution is reported in Salvador, originating in the unwillingness of the inhabitants to stand by the action of the authorities in uniting it with Honduras and Nicaragua to form the United States of Central America.

—News is at hand that by the capsizing of a skiff at the mouth of the Chilkoot River, two persons were drowned, one of them a woman, whose body was recovered. On her person was found \$114,000. She formerly lived in Minneapolis.

—Manchester, England, is a small place compared with New York, and nature made it an inland place; but it has made itself a seaport for the largest vessels. Berlin is scarcely half as large as New York, and is far inland; yet it is planning to cut a ship canal across country to Stettin, so that the biggest ocean-liners can steam right up to Unter den Linden.

—November 15 the Grand Trunk express from Montreal, Canada, for Toronto, collided with a freight-train two miles from Trenton. Eleven persons were killed, and twenty badly hurt. The accident was caused by an open switch.

—The Kirksville, Mo., savings-bank was looted on the night of the 11th inst., and about \$30,000 was stolen. The work was that of professionals, who left no clue to their identity. A reward of \$1,000 is offered for their apprehension.

—There was much bad blood displayed between the full-blood and half-breed Indians at Omulkee, the capital of the Creek Indian Nation, I. T., on election day. One man was killed, and nearly a dozen were wounded. Further trouble is expected.

—The ministerial association of Des Moines, Iowa, has entered a protest against the charity ball, which has for several years been a feature of the holiday season, and which has resulted in bringing to the treasury of the Associated Charities about \$1,000 annually.

—November 13 a train consisting of twelve Pullman coaches and a baggage-car, carrying soldiers from St. Louis, Mo., to Fort Riley, Kan., caught fire. For a time the soldiers were panic-stricken, and great loss of life was threatened; but happily no lives were lost.

—The great Virden, Ill., coal strike, which has been on for six months, has practically closed, with the agreement on a scale price in wages. It is claimed that the miners won their point, but not without much loss of life, and the destruction of large property interests.

—Compared with the corresponding period last year, there was an increase of more than \$125,000,000 in exports, and a decrease of nearly a like amount in imports, for the nine months ending Sept. 30, 1898. This is the largest volume of foreign commerce in the history of the country.

—Returning Klondikers report that on Nov. 7 the city of Dawson was visited by a \$500,000 fire. Forty buildings were burned, including the post-office. The fire was started by a woman in a saloon, who threw a lighted lamp at another woman. The lamp broke, and in a few minutes the building was in a blaze. Two thousand men fought like Trojans to stay the flames. As there is no insurance carried in Dawson, the loss falls entirely on individuals. There is not enough lumber and window glass in Dawson to replace the burned buildings, and no more can be secured until navigation opens in the spring.

Special Notices.

NOTICE!

THOSE who have missionary-acre money for the Medical Missionary Board will please send the same to the *Medical Missionary*, Battle Creek, Mich. The money is needed at once, so please send it in as soon as convenient. J. H. KELLOGG.

DISTRICTS 1 AND 2 (MICHIGAN), NOTICE!

WILL our brethren living in Districts 1 and 2, who desire to have general meetings held in their localities, or who know of new fields where calls are made for labor, write to me at once, giving information regarding such calls? Thus attention can be given to each, in planning the winter's work. O. F. CAMPBELL.

536 Williams St., Jackson, Mich.

THE WORK IN TORONTO.

THE publishing work in Canada, which has been carried on under the name of the International Tract Society during the last ten years, has been taken back by the Review and Herald Pub. Co., which started the work in this country. We believe this transfer will be advantageous to the work, and will result in our having more workers, of which we are in urgent need. The Review and Herald Pub. Co. has the facilities for conducting all departments of the book work more successfully than has any other organization in the denomination.

The office, which has been situated at 268 Crawford St., has been moved to 320 Yonge St., the principal street of the city. Hereafter all the business pertaining to the sale of our books in all parts of the Dominion of Canada will be conducted from this office.

As many of our books teach the necessity for a reform in our manner of living, there is an urgent demand for a means of supplying to our patrons and others such food as will promote healthful liv-

ing. It has therefore been deemed advisable to establish a house where all our health foods may be procured. So besides the publishing work and the retail department in connection therewith, there will be carried on in the same building a wholesale and retail health-food office and store, where will be sold the principal products of the Battle Creek Sanitarium Health Food Co., and of its Canadian Branch.

The health-food department will be conducted under the name of the Dominion Health Food Co., Toronto. We shall be pleased to receive orders for all our cereal and nut products, a catalogue of which will be issued at an early date.

We wish to extend our thanks to our friends for their support of the work thus far during the last ten years, and we trust it will be carried on in such a way as to merit a continuance of the same.

J. H. WATSON.

NEW TESTAMENT GREEK.

NOTICES under this heading have appeared several times in the REVIEW, the last one promising the immediate issue of another pamphlet of lessons if a sufficient number were ordered in advance. The rate proposed was ten cents for four lessons, if issued in leaflet form. It was hoped that the response to this proposition from our field workers, home students, and the schools, would be general enough to warrant the publication of a complete book of lessons, that would complete the series begun in the REVIEW. Such a book would probably not cost more than \$1.50,—perhaps less,—and with a grammar would provide for all the needs of the student. And the book would be cheaper than to send out a few lessons at a time in leaflet form. We have been waiting to hear from those interested; and we are disappointed. So far, only a few persons have ordered the leaflets; and not enough of the bound pamphlets containing the first twenty-two lessons have been sold to cover their cost (only 20 cents). The Office is occasionally receiving letters asking when the remaining lessons will be sent. We are sorry to say that we *can not tell*. Certainly we can not publish them yet, with no prospect that their cost will be met.

This states the situation, and explains the delay in this matter. It would be easy for us to consider the subject closed, and return any money that has been sent. If there are enough persons—two hundred or more—who will immediately send in ten cents for the next four lessons, and twenty cents for the first twenty-two lessons, they will be sent out at once. This is the *last* proposition we can make. Any who can not take advantage of it, but earnestly desire to continue the studies by correspondence, should write to Prof. E. D. Kirby, Battle Creek, Mich.

Out of 20,000 readers of the REVIEW, there ought to be enough to make our original plan a success.

F. W. HOWE.

OUR NEW YORK MEDICAL MISSION.

THE friends everywhere will be glad to know that a medical mission has been opened in New York, with the most gratifying prospects for success. The first meeting was held Sunday evening, November 6. No special effort had been made to get a large audience, but the house was well filled. Dr. Nicola, Elder Place, and several experienced workers from other missions presented the principles of the saving gospel, with the result that seven men professed conversion, and all present felt that the Lord had come very near. These facts we glean from a recent letter from Dr. Nicola. From the reports received, it is evident that the work is growing in interest day by day, and souls are being saved. The location is the best possible for the work; and with the Lord's blessing added to the labors of those who are carrying the burden of this new enterprise, a mighty work will be done.

All who are so disposed may have a part in this effort. A mission needs a constituency. Half a dozen people can not carry on a work like that which is to be done at the New York Medical Mission. A medical mission is a many-sided enterprise.

In a little pamphlet entitled "City Medical Missions," we have prepared an outline of the work to be done, and the way in which it is to be done. Those who are especially interested in knowing about methods, etc., can obtain a copy of this paper by addressing the *Medical Missionary*, Battle Creek, Mich., enclosing two two-cent postage-stamps.

Many things are needed; such as, foods of various sorts for the lunch-counter and for the workers; money to meet the expense of rent, gas bills, fuel, car-fare, etc.; Bibles, Testaments, good religious reading-matter, and some large pictures for the wall. We especially need two hundred persons who will agree to pay \$1 each every month to support this mission. The prospect is that this amount will meet all the necessary expenses for some time to come. This is one of the most needed, and we trust

it will be one of the most successful, efforts in behalf of fallen and suffering men and women that has ever been undertaken in this country.

Contributions of food, clothing, money, etc., should be sent to Dr. C. C. Nicola, 43 Fulton St., Brooklyn, N. Y.

J. H. KELLOGG.

NOTICES.

HOME WANTED.—For a girl fourteen years of age, who has been well brought up, and is of good parentage. Address F. H. Graham, Otterville, Ill.

HELP WANTED.—A steady man, also a competent girl, to work by the year or by the season on farm two miles from Red Wing, Minn. Address Oscar Bruber, Red Wing, Minn.

WANTED.—The names and addresses of all Sunday-school teachers and superintendents living in your town. Please send these names and addresses as soon as possible to the Review and Herald Pub. Co., Battle Creek, Mich.

FOR RENT.—A fruit and poultry farm. Ten to twenty-four acres. Over three hundred bearing peach-trees, also apples, pears, etc. Good house of six rooms. Five outbuildings. One and three-quarter mile to village. About eleven miles to Paterson, N. J. For full particulars address Box 85, Cornwall, N. Y.

ADDRESS.

THE address of Elder C. W. Olds is Box 852, Janesville, Wis.

Obituaries.

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

MAGEE.—Died at Adel, Iowa, Oct. 17, 1898, Brother Elijah Magee, aged fifty-two years. He died with a bright hope of a part in the first resurrection.

W. A. MC KIBBEN.

WOODRUFF.—Died at Blendon, Mich., Oct. 7, 1898, of cholera infantum, little Ferdie, aged 1 year, 7 months, 14 days. Words of comfort were spoken by A. Smith.

MR. AND MRS. GEORGE WOODRUFF.

ANDRUS.—Brother Elmer E. Andrus, of Chetek, Wis., died as the result of accidental poisoning, aged 27 years. Words of comfort were spoken from 2 Cor. 1:3, 4.

J. B. SCOTT.

ROGERS.—J. T. Rogers was born in New York, Jan. 31, 1816. He accepted present truth in Wisconsin in 1858. He died at Boulder, Colo., Nov. 3, 1898. We believe he rests in Jesus.

F. M. WILCOX.

LOCY.—Died near Ithaca, Mich., Nov. 2, 1898, Mrs. Barbara F. Locy, aged nearly 71 years. She accepted the truth we love in 1872. Words of comfort were spoken from John 11:25.

L. A. KELLOGG.

JOHNSON.—Died at Milton Junction, Wis., Nov. 1, 1898, Sister Hannah Johnson, in the eighty-seventh year of her age. She accepted the truth nearly forty years ago, and has walked in the light ever since.

C. W. OLDS.

CANNAN.—Died at Marion, Kan., Nov. 4, 1898, of tuberculosis, Mattie Cannan. She was born Feb. 27, 1863. At an early age she gave her heart to the Lord, and in 1886 accepted the Seventh-day Adventist faith. She was an earnest Christian.

W. E. CANNAN.

HARRY.—Died at Charleston, Ill., Aug. 23, 1898, Brother William E. Harry, aged 66 years. He accepted the third angel's message two years ago, and was a faithful member of the little company here. The funeral services were conducted by the writer.

E. A. CURTIS.

WAGNER.—Died in Cleveland, Ohio, Nov. 10, 1898, Sister Eliza Wagner, aged 51 years, 7 months, 21 days. She was an earnest Christian, and died trusting Him who has proclaimed himself the resurrection and the life. At the funeral, remarks were made by the writer, also by Brother Reisenwaber, who spoke in German.

J. W. COLLIE.

BEE.—Laura Clarissa Bee was born in Ritchie County, W. Va., June 25, 1861. She died of pneumonia, Sept. 23, 1898, at Longmont, Colo., while engaged in teaching a church school. Sister Bee has worked as a teacher at South Lancaster Academy, and at the Battle Creek (Mich.) and St. Helena (Cal.) sanitariums. She was also an active field worker for a time in the health and temperance work. She was an earnest Christian.

F. M. WILCOX.

GRETTIE.—Maude Amelia Grettie was born in Cushman, Wis., July 14, 1878. Last year she went to Battle Creek to take the nurses' course. Failing health compelled her to go to Colorado in August of this year, in the hope that the trouble that had developed might be overcome. She died Nov. 7, 1898. Sister Grettie was an earnest, devoted Christian.

F. M. WILCOX.

MC CLARY.—Died at the Montreal General Hospital, Montreal, Quebec, Oct. 23, 1898, Brother Austin Mc Clary, in the fifty-fourth year of his age. For several years Brother Mc Clary had taken a deep interest in the spread of present truth, spending the greater part of his time in canvassing for our literature. Funeral services were conducted by the writer.

W. J. BLAKE.

CHAMBERS.—Died at Chattanooga, Tenn., Nov. 9, 1898, L. Dyo Chambers, in the fifty-ninth year of his age. He accepted present truth in 1882, and served faithfully for years as secretary of the Kansas Tract Society. On account of failing health, he was transferred by the General Conference to the Southern field, where he labored in connection with the Southern Tract Society. His last days were filled with rich experiences in the divine life, and with a bright hope he fell asleep in Jesus. Funeral discourse by the writer.

R. M. KILGORE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

EAST.	8	12	6	10	14	20	36
	*Night Express.	*Detroit Accom.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*All'n'do Express.
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	6.37		2.36
Kalamazoo.....	2.10	am 7.15	11.55	2.08	7.28	pm 6.00	4.10
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.28	6.43	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.50	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.38		pm 4.15
Susp. Bridge.....					5.53		4.33
Niagara Falls.....					6.15		4.43
Buffalo.....				am 12.20	6.45		5.30
Rochester.....				8.13	7.55		6.40
Syracuse.....				8.15	pm 12.15		10.45
Albany.....				8.05	4.20	am 2.50	11.45
New York.....				pm 3.25	8.15		7.00
Springfield.....				12.16	8.34		7.40
Boston.....				8.00	11.35		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 8.00		pm 7.15
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.35			am 2.10		pm 12.25
Rochester.....		10.37			4.15		pm 2.25
Buffalo.....		11.50			5.35		pm 3.50
Niagara Falls.....					6.28		4.32
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.45	am 7.50		pm 12.40	pm 4.35	11.25
Ann Arbor.....	10.00	8.13	9.18		1.38	5.45	am 12.30
Jackson.....	11.15	9.15	11.10	am 8.35	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.55	6.00	3.50	9.08	3.00
Kalamazoo.....	1.35	11.05	2.13	5.40	4.28	10.00	3.40
Niles.....	3.15	12.31	4.00		6.05		5.08
Michigan City.....	4.26	pm 1.28	5.20		7.05		6.06
Chicago.....	6.30	8.00	7.15		8.50		7.50

*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.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

EASTBOUND.		LEAVE.
MONTREAL, NEW YORK.		
Bay City, Detroit, Port Huron, and East.....	* 7.00 A. M.	
Bay City, Detroit, Port Huron, and Int. Stations.....	* 7.15 P. M.	
Port Huron, Susp. Bridge, New York, and Montreal.....	* 8.27 P. M.	
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.	

WESTBOUND.		LEAVE.
South Bend, Chicago, and West.....	* 8.52 A. M.	
Chicago and Intermediate Stations.....	* 12.15 P. M.	
Mixed, South Bend, and Int. Stations.....	* 7.10 A. M.	
South Bend, Chicago, and West.....	* 4.05 P. M.	
South Bend, Chicago, and West.....	* 12.55 A. M.	

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.

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

W. E. DAVIS,

E. H. HUGHES,

G. P. and T. Agent,

A. G. P. Agent,

MONTREAL, QUEBEC.

CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

Publishers' Department.

DO YOU REALIZE

The fact that, each week, there appears in the *Youth's Instructor* an article from the pen of Mrs. E. G. White? Those who are not taking this magazine do not know how much they are missing each week in this line alone. Remember, also, that these articles vitally concern the middle-aged and the older ones as well as the youth who read the *Instructor*. Send for a free sample copy and see for yourself. The subscription price of the *Youth's Instructor* is only \$1 per annum. Address the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

NO. 14, EXTRA,

Of the *Words of Truth Series* is now ready for delivery. It is written by Uriah Smith, and bears the title, "Come, Lord Jesus."

This little 4-page leaflet, by vividly portraying scenes of the new earth, creates in the mind of the reader a strong desire to be there, and to enjoy, in the words of the writer, "the tree of life, with its healing leaves and life-giving fruit," "fields of living green," and "flowers that never fade."

Just the tract to hand to your discouraged friend. Price, 1 cent a copy, or 25 cents a hundred. Order of your State tract society, or of the Review and Herald Pub. Co., Battle Creek, Mich.

"THE RIDICULOUSLY LOW PRICE."

Mrs. L. D. AVERY-STUTTLE is the wife of a carriage-painter at Battle Creek, Mich. She is an authoress, and one of the most versatile writers it has been our good pleasure to know. Her prose is entertaining, and her poems are far above mediocre, full of poetic sentiment and of excellent meter and rhythm.

Mrs. Stuttle is a fervent Christian woman, so all her writings betray a strong religious current. She has just favored us with a copy of a book entitled, "Making Home Happy,"—a book which both children and parents would be benefited by reading. It is not only entertaining, but is full of little tricks and experiments that serve to educate. The book contains 200 pages, well illustrated, and sells for the ridiculously low price of 50 cents in cloth, or 25 cents in paper. Published by the Review and Herald Pub. Co., Battle Creek, Mich. Buy a copy for your children.—*Varnish* (Philadelphia, Pa.), Oct. 15, 1898.

THE YOUTH'S INSTRUCTOR

Free from
Now until
January.

Those sending the publishers of the *INSTRUCTOR* \$1, the regular subscription price, will receive the magazine regularly each week, from now until January 1, 1900. Send in your subscription (not renewal) now, and thus get the full benefit of our offer.

NOTICE!

In Nos. 45 and 46 of the *Youths' Instructor* dated Nov. 10 and 17, 1898, respectively, there appeared two advertisements from a bogus firm, posing under the name of the Laconic Pub. Co., 123 Liberty St., New York City. We wish to tell you that there is no such firm in that city, and probably no such books as they advertised, so don't send them any money.

These same people succeeded in getting temporary advertisements not long ago in our sister papers, the *Signs of the Times*, Oakland, Cal., and the *American Sentinel*, New York City, before they were found out.

In these days of business dishonesty it is sometimes hard to find out who are honest, and who are not. We are sure the publishers of the *Instructor* are using the utmost precaution in selecting reliable advertisements.

CANVASS FOR "LOOKING UNTO JESUS."

The descriptive leaflet for "Looking unto Jesus, or Christ in Type and Antitype," is now ready for delivery. Canvassers desiring copies of the same may secure them by addressing their State tract society.

THE DESIRE OF AGES.

You are probably aware that Sister White has been engaged for years in writing what has been known as a Life of Christ. Some portions of the manuscript have been placed in the hands of our leading ministers and others, who have used them to good advantage in public services. It is possible therefore that you are acquainted with it in a general way; but no series of quotations, and no description that can be given here, can more than hint at the wonderful riches contained in the completed volume, which will contain nearly 900 7x10-inch pages, and over 300 beautiful half-tone engravings, all of which were prepared especially for this book, and will be entitled "THE DESIRE OF AGES."

It has been called a Life of Christ, but it is more than that; it is a use of that life as a *Light to illumine the path of every soul striving for translation*. It is pre-eminently a book for

THESE LAST DAYS

and deserves most careful and prayerful attention. We are in testing times, therefore the author refers us to the great test in Galilee, when so many ceased to walk with him. Here are the words:—

"The test was too great. The enthusiasm of those who sought to take him by force and make him king was too much for them. They had welcomed his miracle-working power, and were eager to be freed from disease and suffering, but would not come into sympathy with his self-sacrifice."

This chapter is filled with precious instructions concerning complete consecration, and is a

"This is what it means to live 'by the word'—the word of the mouth of God." This is the word that comes down from heaven."

The circumstances leading

TRANSFERENCE

as told in the following chapters, and the idea of the new light thrown upon the events in Christ's life:—

"The light of the setting sun still lingered on the top, and gilds with its fading glory the path of the sun. But soon the light dies out from hill as well as from valley, and disappears behind the western horizon, and the shadows are wrapped in the darkness of night. The gloom of the surroundings seems in harmony with their sorrowful condition, and the clouds are gathering and thickening."

"Presently Christ tells them that they are now to go farther. Stepping aside from them, the Man of Sorrows pours out his supplication with strong crying and tears. . . . The Saviour has seen the gloom of his disciples, and has longed to lighten their grief by an assurance that their faith has not been in vain. . . . Now the burden of his prayer is that they may be given a manifestation of the glory he had with the Father before the world was. His prayer is heard, . . . the heavens open, the golden gates of the City of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form."

The chapter entitled "A Servant of Servants" contains much additional light concerning

THE ORDINANCES

and the circumstances surrounding their first celebration. We quote:—

"Christ knew that the time had come for him to depart out of the world and go to his Father. He was now in the shadow of the cross, and the pain was torturing his heart."

"On this last evening with his disciples, Jesus had much to tell them. If they had been prepared to receive what he longed to impart, they would have been saved from heart-breaking anguish, from disappointment and unbelief. As he

"THE STORY OF REDEMPTION"

BY

WILLIAM COVERT

THE great plan of redemption through Christ is here traced from the time it was unfolded to our first parents, until those who have heeded its requirements are safely housed in the city of God. A wonderful "story," of intense interest and profit. New and beautiful truths are brought to light by the author; and the "story," although old, sparkles with a new luster.

The book contains 237 octavo pages, exclusive of four full-page three-color engravings.

Bound in fine cloth, emblematical cover design, colored edges, \$1. Same as foregoing, with aluminum title and gold edges, \$1.25.

AGENTS ARE WANTED EVERYWHERE.

For territory, terms, etc., apply to your State Tract Society. Address all orders for the book to your Tract Society or to the

REVIEW & HERALD PUB. CO.,

Battle Creek, Mich.,

Atlanta, Ga.

It will pay you to subscribe to the *Words of Truth Series*, issued quarterly by the Review and Herald Pub. Co. Subscription price, 10 cents a year.

looked into their faces, the words of warning and comfort were stayed upon his lips. Moments passed in silence. Jesus appeared to be waiting. . . . There was a 'strife among them, which of them should be accounted the greatest.' . . . Another cause for dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for this service. The pitcher, the basin, and the towel were there in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. . . . The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then he, the divine Teacher, arose from the table. Laying aside the outer garments that would have impeded his movements, he took a towel, and girded himself. With surprised interest the disciples looked on, and in silence waited to see what would follow."

We would suggest that portions of the above chapter be read in connection with your quarterly meeting occasions, as it is well calculated to soften hearts and bring in a spirit of harmony.

PARENTS AND THE CHILDREN.

The Scriptures have told us that in these last days the hearts of parents and children would be turned to one another. This book contains inspired instruction on that line. Let us quote one paragraph:—

"The Helper of mothers to-day as when he was a little one to his arms in Judea. The children of the world are as much the purchase of his blood as were the children of Israel. Jesus knows the burdens of every mother who has a mother that struggled with poverty, who sympathizes with every mother in her perplexities. He came to Jesus with their perplexities. He came to aid them in the management of the babe in its mother's arms may be the Almighty through the faith."

Children is just as plain as is the heart of a parent, and will be found in the book especially to his early life. The thing that should not be lost in connection with this book, and that is our

BATH-SCHOOL LESSONS

The life of Christ as recorded in Matthew and a half years, commencing with January, and the student of these lessons can afford to be helped by this book contains.

THE WORKMANSHIP

This volume is of the highest possible character. Entirely new type has been used throughout the whole book; the paper has been made to order, and is especially adapted to the printing of fine engravings, while extra care is being taken with the sewing and binding, that the book may be *strong enough to be handled by every member of the family*. Each book will be protected by an extra paper wrapper, and the full morocco will be enclosed in a box. Referring to these special features, a prominent artist and art critic said, "This book marks a striking departure from the methods in use in our publishing houses."

IN CLOSING

we would urge you to get this book, even if you have to sacrifice to do so. It is well worth it, for it will carry a blessing wherever it goes.

PRICES.

Fine Maroon Cloth, marbled edge,	\$3 50
Fine Olive Cloth, gilt edges,	4 25
Library Leather, marbled edges,	5 00
Pull Turkey Morocco, gilt edges, boxed,	7 00

Address All Orders to Your State Tract Society, or THE REVIEW AND HERALD PUB. CO.,

Chicago, Ill.

Toronto, Ont.

BATTLE CREEK, MICH.

Atlanta, Ga.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 22, 1898.

THE *Signs of the Times*, November 17, is a beauty as well as extra good. But just wait a little while, and we shall see the quarto-centennial number, and then all former numbers will be completely in the shade.

FRIDAY, November 11, Elder G. C. Tenney and his family left St. Paul, Minn., for Vancouver, British Columbia, there to take the steamer, November 17, for Australia. The REVIEW, and all the REVIEW family, wish them a safe journey, and all blessing and prosperity from the Lord in the land of their labors.

THE November number of the *Good Health* is the anniversary number,—the *thirty-third*,—and gives a full account of the celebration of this anniversary on Sept. 5, 1898. An extra large edition has been printed, so that all who wish a copy can be supplied. If you miss this number, you miss a big feast. Please do not miss it.

WE especially ask every reader of this paper to consider very carefully the advance ground in persecution taken in the latest cases of our brethren in Maryland, as shown in the article on page 753, from the *American Sentinel*. This new turn means very, very much. Our only fear is that our people generally are not prepared for that which this betokens.

Two of our brethren are now serving in prison a thirty-days' sentence each, for being Seventh-day Adventists. They are both men of families, and are poor; and serious illness is in the family of one of them. The Religious Liberty Association, which is looking after their needs, is in great need of funds to help these poor families, whose bands and stays are in prison for the faith. Have not *you* some money, even though it be but little, that you can send to help them? Send the money to D. W. Reavis (Sec. Rel. Lib. Ass'n), 39 Bond St., New York City.

LAST Sabbath was a good day for the Battle Creek church. To begin with, the Sabbath-school was unusually large, and in some of the divisions a spirit of consecration was so manifest that the time of the general exercises was given up to a prayer and social meeting, with excellent results. Following this, the time of the regular church service was occupied by Elder G. A. Irwin, who gave an impressive discourse on the necessity of carrying forward the work of God on right principles.

In the afternoon there were two services, one conducted by Mrs. S. M. I. Henry, especially for the sisters, of which more will be said, and the other by Prof. J. G. Lamson, in the interests of the young people. At both of these the Spirit of the Lord was present in a marked degree. In the evening there was another service, at which fifty-seven were baptized, nearly all of them being from the College. A considerable number were re-baptisms, the candidates taking the step because of the new experience through which they have passed during the last two weeks. We believe that there are better days in store for the Battle Creek church.

If any are inclined to think that in Sister Henry's article in the Home department in this paper, some points are carried unnecessarily far, perhaps even extreme, we would assure them that there is a sound, worthy, and valuable reason lying back of each one of these things. The reason may not be given: indeed, in some points the reason *could* not well be given; for there are many things which it is good *not* to know. If in the garden our parents had held fast to the word of God, and had been content not to know the secret of the forbidden tree, this world would have stood in righteousness until this hour. So here: these are sound principles; receive them, and let them grow under the warmth and sunshine of Christ's Spirit; and you will enjoy blessing and soul-health in the good, without the knowledge of what is better never known. It would have been better at the beginning for man to know only the good than to enter into the "knowledge of good and evil." And it is ever so.

FRANCE and the United States are the two hotbeds of domestic unrest just now. Of France, *Harper's Weekly* says:—

France is rapidly demonstrating that she is unfit for self-government. . . . No one can tell whither France is drifting. It may be to an empire, or it may be worse. In either event, there is likely to come an interval of anarchy.

Of the United States, the same journal says:—

In the midst of our concern about distant islands of the sea, the defective government which Spain has given the Philippines, and the incompetency of the Cubans and the natives of the Philippines to govern themselves, parochial politics in this country is lively, and, in our view, important. Race wars are going on in North Carolina, Alabama, and Mississippi. In Mississippi eleven negroes have been killed, and the whites in the neighborhood of Forest seem to be out gunning for blacks as if they were game. The reign of law was suspended for several days. . . . These events in the South are symptomatic; and until the country meets and settles properly the conditions thus presented to it, democratic government here can not be said to be wholly successful. This is the plain truth; and we can not escape it by deriding those who are for civilization at home, nor by shouting for more savages to govern—white or black—in the islands of the Pacific.

And France and the United States are the two principal republics of the world; and when it is only by *self-government* that a republic can stand, what *must* come, now that these are so signally failing?

ON Sunday evening, November 13, there was given in the Tabernacle a farewell meeting to a large number of brethren and sisters who are soon to go out as foreign missionaries. The occasion was an interesting one, and will not soon be forgotten by those present. Five had previously been missionaries in foreign lands, under the auspices of other denominations; but now, all alive to the truth for this time, they go forth to proclaim it in the demonstration and power of the Spirit. Ten of these workers will go to Matabeleland, they being Elder F. L. Mead and his family, Dr. Hiram Green, G. J. Lloyd and his wife, Brother Albert Chaney, and Sisters Hiva Starr and Esther Peterson. Elder F. W. Brown, M. D., and his wife, Mr. and Mrs. Dr. Ingersoll, and Mrs. S. J. Olney go to India; and Dr. A. A. John and his family, with a corps of workers, will

be sent to Guadalajara, Mexico. Those going across the water will sail November 30. As these workers go forth to their various fields, it will be with the united prayers of this people that the blessing of Heaven shall rest upon them, and make them all efficient laborers for the Master.

THE national convention of the W. C. T. U. at St. Paul, Minn., on November 14, by a vote of 285 to 71, recommended that the Woman's Temple, of Chicago, in which is the widely known Willard Hall, "be discontinued as an affiliated interest of the National Woman's Christian Temperance Union." The principal cause of this action is the large indebtedness that stands against that temple. The friends of the temple, who desire to retain it as a memorial to Miss Willard, though greatly discouraged, are not cast down. Steps were immediately taken to bring into existence another organization, called the Young People's Temple Union of the World, the first object of which is to raise the indebtedness on the temple, after which it will prosecute its work in much the same manner as the W. C. T. U. is now doing. The promoters of the new organization declare that this action of the convention, in letting the temple go, sounds the death-knell of the W. C. T. U.

In 1850 there were 292 criminals in prison for every million inhabitants; in 1860 the number was 610 for every million; in 1870 it was 875; in 1880, it was 1,169; and in 1890 it was 1,315. These figures are taken from the *New York Tribune* of Oct. 12, 1898, and tell their own story. Yet in the face of this evidence, the popular teaching is that the world is growing better, and that we are rapidly approaching the millennium. Yet the sure Word tells the truth: "Evil men and seducers shall wax worse and worse."

THE WINTER SESSION OF THE CHICAGO MISSIONARY INSTITUTE OPENS DECEMBER 14.

In an announcement last week, it was stated that the Medical Missionary Institute in Chicago would begin December 1. It has been deemed advisable, however, to delay the opening for two weeks. An outline of this special course will be sent on application to any one who may be interested. This is an especially favorable opportunity for a speedy preparation for effective, soul-saving work. The opportunities will be such as can not fail to be appreciated by those who desire to become skilled fishers of men.

The expense will be about \$2 a week. Those who desire to do so can pay expenses by selling the *Life Boat*, introducing *Good Health*, selling small books, and in other ways.

Copies of the announcement may be obtained by addressing the *Medical Missionary*, Battle Creek, Mich., or the Medical Missionary Training-School, 1926 Wabash Ave., Chicago, Ill.
J. H. KELLOGG.

WANTED, AT THE CHICAGO MISSION,

Worn clothing of all kinds, peas, beans, and dried fruit. Address 1341 State St. There is great need of these things at the present time, and we hope the friends who have kindly assisted the Chicago mission and the medical mission in the past will still remember us. The freight should be prepaid.

J. H. KELLOGG.