

The Adventist REVIEW AND HERALD And Sabbath

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

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WHAT WOULD JESUS DO?

WHAT would He do with the tears that are falling?
—Wipe them away.
What would he do with the dark nations calling?
—Bring them the day.
What would he do with those pining in sadness?
What with the gay in their short hour of gladness?
What with the thoughtless in folly's wild madness?
—Call them to pray.

What would he do with the Peters that fail him? —
Gently restore.
What with poor Thomas when dark doubts assail
him? —
Come as before.

What would he do with the hungry, but feed them?
What with the blind, but enlighten and lead them?
Even the wretched—his love makes him need them,
Wounded or sore.

Thy life and mine, Lord, I've just been comparing;
Shame covers me,
Filled with amazement that still thou art sparing
This barren tree;
Yet in my bosom a great wish is heaving,—
Everything willing to lose in such giving,—
Oh, to be doing and being and living
Always like thee!

—Manie Payne Ferguson, in *Peniel Herald*.

THE IMPORTANCE OF HOME TRAINING.

MRS. E. G. WHITE.

TRUE education means much more than many suppose. The fear of the Lord is the beginning of wisdom. By some, education is placed next to religion, but true education is religion. The Bible is to be made the child's first textbook. From this book, parents are to give wise and godly instruction. The word of God is to be the rule of the life. The first lesson that children are to be taught is that God is their Father. This lesson should be given them in their earliest years. Parents are to realize that they are responsible before God for making their children acquainted with their Heavenly Father. From the very first it is their duty to teach their children the importance of obeying the law of God. That God is love, is to be taught by every lesson.

Let not home education be regarded as a secondary matter. It occupies the first place in all true education. Fathers and mothers have entrusted to them the molding of their children's minds. It is their privilege to help their children obtain that knowledge which they may carry with them into the future life. But for some reason many parents dislike to give their children religious instruction. They leave them to pick up, in Sabbath-school, the knowledge they should impart concerning their

responsibility to God. Such parents need to understand that God desires them to educate, discipline, and train their children, ever keeping before them the fact that they are forming characters for the present and the future life. Parents should be ministers of righteousness in the home, surrounding their children with pure, sweet influences, that the higher, nobler powers of the mind may not be enslaved by the lower passions.

The Lord is calling for children to enlist under the blood-stained banner of Prince Immanuel. He is waiting to receive children. He can fit them to be missionaries for him; for in him is found everything required for the development of a symmetrical character. "Suffer the little children to come unto me, and forbid them not," Christ said; "for of such is the kingdom of heaven."

It is God's design that the earthly home shall be a symbol of the home in heaven. From their earliest years, children should be taught to render implicit obedience to their parents. Their future well-being requires kindly, loving, but firm discipline.

The Lord has plainly specified the duty of those he has created. Parents are to obey his commandments, and they are also to see that their children keep the way of the Lord. The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

These words came directly from the lips of Christ. He was just as verily the Redeemer of his people then as he was when he came to our world in human form.

Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. "I know him," said the heart-searching God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the home life. They need to imitate the life of Abraham, showing themselves capable of ruling with combined affection and authority.

It is often necessary to command children to keep the way of the Lord. There is a blind affection that gives children the privilege of doing as they please. Such love is not sanctified love. Those who manifest it do their children a cruelty that eternity alone will reveal. The children are misguided; and the evil of their undisciplined, unrestrained disposition is a curse in the home, in the neighborhood, and in the church.

The Lord will not vindicate the misrule of parents. To-day hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen.

True parents will not say to their children: Follow your own choice. Go where you will, and do what you will. Instead, they will say: Listen to the instruction of the Lord. In whatever business you engage, remember that you are the Lord's property, and that it is your duty to honor him by obedience. Serve the Lord; for in this lies your safety. Place yourselves in the channel of light, making God's law the rule of your life. Then you can be trusted in any position.

Parents may understand that as they follow God's directions in the training of their children, they will receive help from on high. They receive much benefit; for as they teach, they learn. Their children will achieve victories through the knowledge that they have acquired in keeping the way of the Lord. They are enabled to overcome natural and hereditary tendencies to evil. By setting an example of kindness and patience, by molding the characters of their children after the divine pattern, fathers and mothers become qualified to help the youth outside of their homes.

Parents, it is your work to develop in your children patience, constancy, and genuine love.

In dealing aright with the children God has given you, you are helping them lay the foundation for pure, well-balanced characters. You are instilling into their minds principles which they will one day follow in their own families. The effect of your well-directed efforts will be seen as they conduct their households in the way of the Lord.

Blessed is the family where father and mother have surrendered themselves to God to do his will! One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with his flock, his beautiful flock.

IF.

If all my year were summer, could I know
What my Lord means by his "made white as
snow"?

If all my days were sunny, could I say,
In his fair land "he wipes all tears away"?
If I were never weary, could I keep
Close to my heart, "He gives his loved ones
sleep"?

Were no graves mine, might I not come to deem
The life eternal but a baseless dream?
My winter, yea, my tears, my weariness,
Even my graves, may be his way to bless.
I call them ill; yet that can surely be
Nothing but good that shows my Lord to me.
— *Selected.*

TIMES BEFORE APPOINTED.

J. N. LOUGHBOROUGH.

The prophet Daniel was familiar with the typical services of the Jewish sanctuary. He knew that the *standing* "in thy lot" was what took place on the tenth day of the seventh month, the last day of their regular yearly service. When the *lots* had been cast upon the two goats; when the high priest was in the most holy place of that sanctuary, offering the blood of the Lord's goat, Israel were standing outside, in prayer and solemn meditation, waiting for the priest to come out and place the canceled sins upon the head of the scapegoat, and then bless the people. While Israel stood thus waiting, in that decisive day, they were *standing in their lot*.

As Daniel had understanding of Christ's sufferings, and of what was to follow, he saw in this cleansing of the sanctuary, at the close of those prophetic times, that which related to the gospel work, and to Christ's last work as the "Apostle and High Priest of our profession," and especially to that time when he would blot out the sins of God's people—those sins which in all ages of the world had been confessed through faith in him. This is that time spoken of by the apostle Peter, when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20.

We see the great question in Daniel's mind was *when* these prophetic times were to end. The twenty-three hundred days is the longest prophetic period, coming down a little past the termination of all the others. When we come

to the close of that, we are indeed at the *end of the days* introduced in his prophecies. The Lord did not tell this prophet, in reply to his anxious inquiry, that the time was so securely sealed that it should never be known; but sealed "till the time of the end," when "many shall run to and fro, and knowledge shall be increased," especially knowledge on the very thing previously sealed up.

Other translations of Dan. 12:4 make this plain. The German of Luther reads: "So shall many come over it, and find great understanding." The German Parallel Bible reads: "Many shall run it through, and so the knowledge shall be increased." L. van Ess's German Bible reads: "Many will search it through, and the knowledge will be great." The Swedish Bible says: "Many shall search in it, and knowledge shall become great." The new revised Norwegian Bible reads: "Many shall eagerly search, and the knowledge shall become much." So we see the idea is that when we come to the "time of the end," light will come out on that which had been "sealed."

According to Dan. 11:35 the time of the end is when that power is overthrown which had been persecuting the people of God, that power whose time was "appointed." In 1798 the civil authority was taken from that power which had been, for the twelve hundred and sixty years, the time appointed, persecuting the people of God. This marks 1798 as the *time of the end*.

Until 1798 the knowledge of the close of the twenty-three hundred days—the end of prophetic time—was to be sealed up, and after that date it was to be "searched" out, and "become great," and be spread abroad over the earth. What are the facts in the case?—Prior to this date the students of prophecy were unable to tell where the twenty-three hundred days would terminate, for the reason that they could not tell when the days began. Coming past 1798, they discovered, for the first, that the seventy weeks of Daniel 9 was the first part of the twenty-three hundred days. Knowing where the seventy weeks began, at once all was plain as to what year the twenty-three hundred days would end.

In the *Midnight Cry* of June 15, 1842, the following is found: "It is truly interesting to find the various independent writers, who, since 1798, have seen what was *entirely unperceived before*,—that the seventy weeks was a key to the twenty-three hundred days." In the same article we read: "Is it not a wonderful coincidence that so many writers, without any knowledge of one another, came to the same conclusion about the same time?" Their unanimous conclusion was that the twenty-three hundred days would end in our year 1844.

In more than a score of different and distant parts of the world men were led to "search," and they found the light on that which previously was to them dark, mysterious, sealed up. God's time "before appointed" had come for this light to shine out, and the light came, being communicated by the Spirit of God to the diligent "searchers" for truth. Thus the Lord was preparing the way that, in his own time, his *apostles* of the second advent of Christ might go forth with their heaven-inspired message.

We live in a world of mysteries. We can not understand the simplest forces of nature. We speculate and theorize and set forth our beliefs; and after all, they are but beliefs. Of a surety, we know but little or next to nothing. When we ascend into the realm of spirit, the mysteries grow and deepen. Into whatever field we carry our investigations we are constantly reminded that even what we do see we see as "through a glass darkly," and can not fully understand.— *Selected.*

THE THIRD ANGEL'S MESSAGE, WHAT IT INCLUDES.—NO. 1.

L. T. AYRES.
(St. John's, Newfoundland.)

THE first lie ever uttered in this world was when Satan said to Eve, "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." From a belief in that contradiction of the word of God, all the sin, misery, disease, and death that have been the lot of the human race have come. Desiring to be as gods, they soon forgot their Creator, because "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . And worshipped and served the creature more than the Creator, who is blessed forever."

Thus arose all the various forms of pagan idolatry; but the most wide-spread of all, and the one which includes the most abominable practises of all, was sun-worship. That God regarded this as the worst of all is shown by the vision of Eze. 8:5-16. To this worship the first day, or sun's day, was set apart, and then it was "the wild solar holiday of all pagan times." In our day, ancient paganism still usurps the place and worship of God; but in order more effectually to deceive the so-called enlightened Christian world, it has assumed a Christian garb, claiming to exercise the power of God on earth, and is now known as the papacy, or Roman Catholic Church, the great mystery of iniquity. In principle and in most of its forms, ceremonies, holidays, images, ritual, etc., it is identical with ancient pagan idolatry, with a new set of names.

For ages this power has boldly held forth to the world this pagan holiday as an evidence of its authority to change the law of God, and control the consciences of men. Thus Sunday-keeping was then, and still is, the mark of submission to him who sought to usurp the place of God in heaven and in the hearts of men.

There is no form of sin that was not taught and practised as a part of heathen idolatry; and modern paganism, as the man of sin, still throws the mantle of his pretended infallibility over the darkest crimes in the history of the world. To accept the badge which he presents as the sign of his authority is legally to acknowledge his claims. That Sunday is now called the Christian sabbath does not make it so. For hundreds of years, thousands of willing dupes have been bowing the knee to, and kissing away the toe of, a bronze image in Rome, easily fooled by the priests, who tell them it is an image of the apostle Peter. So glaring is the fraud that a glance at the first Israelite met on the street is sufficient to show that the countenance of the old image is not that of Peter the Jew. It is, in fact, an image of unknown origin.

Even less has been done to conceal the fact that Sunday is a relic of the ancient worship of Baal the sun-god. In the beginning God gave to man a memorial of his own power and authority as our Creator and our King. Pointing to the great I AM as the Maker of the heavens and the earth, it clearly distinguishes the true God from all false gods. The study of the ten words of the decalogue will show that the fourth differs from the other nine. Each of the others may, in a sense, be said to rest upon, and be derived from, the relation of man to his Creator and his fellow man.

The reason the seventh day should be kept sacred is that God has commanded that it be so observed as a memorial of his power in

creation, and as a sign of obedience, and an acknowledgment that he is our God. The Sabbath is therefore a pledge, which we voluntarily make, that we will obey the will of God, not alone in the day of rest and worship, but in every act of life. When thus the matter is seen in its true light, the observance of a sacred day is clearly a test of our allegiance to one or the other of the rival powers. We either accept the false sabbath, acknowledging the claims of the man of sin, whose sign or mark it is, and so become partakers of his sin, to receive at last of his plagues, or we accept the Sabbath of Jehovah, as a pledge that we will do his will, that we may become like him, and be prepared for endless life in his presence. Thus the lines are being clearly drawn between "him that serveth God and him that serveth him not."

"MY PRESENCE SHALL GO WITH THEE."

MRS. C. S. HAMMOND.

THE Lord has promised that his presence shall go with his people. He told Moses that his presence should go with him, and added, "I will give thee rest." God has said: "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." There is nothing that gives such a sense of rest to the heart as the presence of the Lord. He has promised to give his angels charge over us, to hide us under the shadow of his wings, and to be a strong tower and a refuge in time of storm and trouble.

The Lord has promised to give us rest from anxieties. What need we fear when God stands by us? He protects us from our enemies; he saves us from want; he comforts us in sorrow; he guards us from impending evil. We lie down in peace and sleep; we awake; for the Lord sustains us, and we need not be afraid of ten thousand enemies that set themselves against us. The Lord has said: "I will walk among you, and will be your God, and ye shall be my people." "And I will give peace in the land, and ye shall lie down, and none shall make you afraid."

"If God be for us, who can be against us?" No matter how dark our prospects may be, no matter how trying our circumstances, the Lord God, who led Israel through the Red Sea, who saved the Hebrews from the fiery furnace, who delivered Daniel from the lions' den, who delivered Joseph from his enemies, who delivered Paul and Silas from prison,—the One who has done all this for those who trusted in him has said in his Word that he is the same to-day and forever. He will deliver his children. To-day God has taken us to be not merely his servants and his friends, but his sons and his daughters, and has promised that he will never leave nor forsake us.

What, then, need we fear when the Lord stands by to deliver? Why should we be disturbed when his presence goes with us? He who was more than a match for Pharaoh, he who brought Nebuchadnezzar down into degradation and affliction, he who smote Herod till he was eaten with worms, he who broke down the walls of Jericho, he who overthrew Jerusalem, he who shattered the great empires of antiquity, has taken it upon himself to walk with us in the hour of weakness, and to give us rest when the heart of flesh is fainting and failing.

Make sure, O man of God, that he, the great Friend, goes with you. "The Lord is with you, while ye be with him."

See to it that your path lies in the direction that he goes, that you are following where he

leads, that you are doing the things which he would have done, and his presence will go with you to give you rest, and you need not fear a thousand foes or snares. He who has been with his people through the ages will be with you to protect, defend, comfort, and save you, and will at last bring you, with all his redeemed saints, to his kingdom.

IN GRATITUDE.

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth, and the fruits of our prime,
And blessings that march down the pathway of Time.

We thank thee, O Father, for all that is dear,—
The sobs of the tempest, the flow of the tear,—
For never in blindness and never in vain
Thy mercy permitteth a sorrow or pain.

We thank thee, O Father, for song and for feast,
The harvest that glowed and the wealth that increased;
But never a blessing encompassed earth's child
But thou, in thy mercy, looked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour,—
The generous heart, and the bountiful hand,
And all the soul-help that sad souls understand.

—Will Carleton.

THE BLESSING OF GOODNESS.

C. H. KESLAKE.

God only is good. "Why callest thou me good? there is none good but one, that is God." He only has goodness; indeed, he is goodness; that is his name. Ex. 35:4, 6.

In Christ all the fulness of the goodness of God dwells. It is his by inheritance, and it is his delight to extend this goodness to those who have it not. Thus we read of Christ, in Ps. 16:2, 3: "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight."

While this scripture says that God's goodness is extended to the saints, it does not say that those who are not saints are debarred from being sharers in it. Indeed, it is this very goodness that makes saints. Rom. 2:4. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." Ps. 68:18.

Had God waited until man expressed a desire for his goodness, man would never have had it. But God brought it to him without waiting to be asked. And so we read, "Thou meetest him unasked with the blessings of goodness" (Ps. 21:3, Hebrew Version); or, as it reads in another version, "Thou anticipatest his desires with the blessings of goodness." David wisely saw that it was impossible to get away from it, and so declares, "Goodness and mercy shall follow me all the days of my life." Ps. 23:6.

The great danger on our part is that we shall fail to discern the goodness of God, although partaking of it every day; for it is a truth that no man can live and not receive of God's goodness. He eats it and drinks it. This is not figurative nor "spiritual," as some may regard it. It is a literal truth that in the food man eats he literally eats the goodness of God. This is illustrated in the experience of the children of Israel in the wilderness, who murmured against Moses because he had, as they fancied, brought them into the wilderness, there to kill them with hunger (Ex. 16:3); but the Lord promised to send them "bread from heaven." Subsequently they complained because there was no water, and the Lord commanded Moses to

strike the rock at Horeb, and "the waters gushed out; they ran in the dry places like a river," "the streams overflowed." Ps. 105:41; 78:20. Thus literal bread and water were given to them; but this was also, in its true sense, spiritual food. "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:3, 4.

Now let us read the account of all this as given in Ps. 107:4-9: "They wandered in the wilderness in a solitary way, . . . hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. . . . For he satisfieth the longing soul, and filleth the hungry soul with goodness." The people literally ate and drank the goodness of God. "Thou, O God, hast prepared of thy goodness for the poor." And what is true of ancient Israel is true of all men. When the earth brings forth its increase, and men gather it into their barns, they simply reap the goodness of God. "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give . . . good [ness]; and our land shall yield her increase." Ps. 85:11, 12.

From year to year the fulness of God's goodness is manifested; yea, "thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Ps. 65:11-13. "Harken diligently unto me, and eat ye . . . good[ness], and let your soul delight itself in fatness." Isa. 55:2.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"EACH lawless thought will mar the plan,
Each wasted day will stint the man.
Wouldst thou excel? Let purpose run
A thread of gold from sun to sun!"

INFLUENCE.

W. D. WILLIAMS.
(College View, Neb.)

INFLUENCE is something each one has, and it is either for good or for evil. We little realize how our actions are molding characters. Some are watching us all the time, and thinking, Well, Brother—did this, and Sister—did that, and I can do so if they do.

If we follow our heavenly Example, we shall be leading others to God instead of from him. Our Heavenly Father has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"TRUTH will never die; the stars will grow dim, the sun will pale his glory, but truth will be ever young. Integrity, uprightness, honesty, love, goodness,—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up, the everlasting truth. You can not kill goodness, and integrity, and righteousness; the way that is consistent with these must be a way everlasting."



THE BOOK OF REVELATION, CHURCH HISTORY.*

A. T. JONES.

(Concluded.)

TAKE another look at the twelfth chapter. Here we have the narrative of the "woman clothed with the sun." The church of Christ, the true one, is taken up now in another phase. Christ was born; and there stood a great red dragon to devour him as soon as he was born. The power, the instrument, by which the attempt was made to destroy the new-born Saviour was pagan Rome. But who is, in deed and in truth, the dragon? Rev. 12:9 says plainly that he is that old serpent, which is the devil and Satan.

Satan can not work his purposes in this world except through men. Even the Lord has to have men to work his purposes in this world. He has never done it any other way. If the men who are present will not allow the Lord to use them, it is written, "God is able of these stones"—to do his work?—No; "to raise up children." God can not use stones until they are made into men. If the men who were there had altogether refused and rejected him, he would have had to make men out of those stones before he could use them; for it is through men that he must work. Satan can not make stones into men. All he can do is to use men. So he uses governments, individuals, whomsoever he can: all his purposes must be carried on through men.

So when Rome was in this condition of wickedness, and Christ was born into the world, Satan tried to stir up a power to destroy him as soon as he was born. Herod was king of Judea, becoming king by direct appointment of the Roman Senate. The history of it all is detailed in the book, "Great Empires of Prophecy," to which we have referred several times. See pages 308-310.

Herod sought to destroy Jesus as soon as he was born. But who was behind Herod?—Satan. He failed at that time to do it; but it came around at last, and the word was spoken that made it possible for Jesus to be put to death, and the word went forth that led him to be put to death. Whose was the word?—Satan's. But who was the man?—Pilate. He was a Roman, direct from Rome, representing Rome in all respects. It was the word of Rome that led them to crucify the Lord, and thus Rome is the power and instrument of Satan represented in the great red dragon. He was the life and inspiration of that power. And after Jesus had been caught up to the throne of God, Satan, still by dragon Rome, persecuted the woman who brought forth the man child.

Now I want you to see, in the twelfth chapter of Revelation, the three phases of the history of the world, from Christ until now. The first is pagan Rome,—Rome in the time of Christ and the apostles and the early church, with Satan as the inspiration of Rome. From that the story passed down to another power that is used against the church. But where is the church at this time when this second power

comes in?—In the wilderness. And the dragon still persecutes the church; and now he casts out a flood after her. In the other he persecutes her; but in this he casts out a flood. There is as great a difference between plain persecution and a flood of persecution, as there is between the natural stream and the flood: the flood is overwhelming.

This is still Rome, but in what form?—It is the apostate church, the form of Christianity inspired by Satan, who was the life of it. And what does this phase of Rome do?—Still by peace it destroys many; always by Rome's peace comes destruction.

Then "the dragon was wroth with the woman." Had he not been wroth with the woman from the first?—Yes; but what now?—He "went to make war with the remnant of her seed." In all this, you see the three phases of history, the three powers that Satan brought against the church, between the first advent of Christ and the second coming. The first was pagan Rome; the second is the apostate church; the third is the power that is used against the remnant.

In the twelfth chapter of Revelation, then, the church of Christ stands before us as warred upon by Satan through three powers. The first is the church at the birth of Christ; the second is the church in the wilderness; the third is the remnant church.

In the twelfth chapter these last two powers are not named. The power used against the church in the wilderness, and the power used against the remnant, are not there described: only the fact is stated. But in the thirteenth chapter these two powers are described: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Who was the dragon?—The devil. And the dragon gave him his power. Who gave him his power?—The devil. Who gave him his seat?—The devil. Who gave him great authority?—The devil. Then whom does this beast represent?—The devil. Who is in him?—The devil. Who is working in him?—The devil. But it is the form of the church. It professes Christianity. Do not forget that all-important thing: it professes Christianity. It professes the gospel. It is all the forms of Christianity, with a great deal more added, it is true; but with the true forms of Christianity it started, and lo! it ends in and with only Satan.

Now when the Lord has pointed out to us the fearful consequences of allowing Satan to inspire his forms, and have his place in professed Christianity, is it not enough to teach us to beware of it forevermore, and to lead us to shun it as we would shun the devil? That other passage comes to me just here, that was printed in Special Testimony, No. 9, that there has been a "following in the track of Romanism." What is the track of Romanism?—The track of Satan.

O brethren, let us shake it off! Does not this lay on us an obligation everlastingly to

examine ourselves, to watch the motives, to investigate the principles, which actuate us, to see whether Christ or Satan is manifested in us? Watch yourself, not some other brother; see that it is manifested in yourself, not in some committee or board, but in yourself. Look at it through the anointing of the heavenly eye-salve, that you may see and discern whether it is Christ who is your life and inspiration, or whether you have given place to the other spirit.

Next in the thirteenth chapter, is described "another beast; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." He says "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." This is the power through whom Satan makes his war with the remnant of the church.

Taking the twelfth and thirteenth chapters of Revelation together, we have the history of the world from the birth of Christ to the end of the world,—the dragon, the beast, and his image. What is in the fourteenth chapter?—The great threefold message for this time. To what time does the first part of the book of Revelation bring us?—To the coming of Christ, the end of the world, the coming of judgment. And the first message of the great threefold message, is, "The hour of his judgment is come."

Now the warning comes against the worship of the beast. What is it to worship the beast?—They worshiped the beast, and "they worshiped the dragon which gave power unto the beast." But it is Satan-worship all the time. Now comes the warning cry of the great threefold message: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

Now to sketch rapidly through the rest of the book, to see the relation that all the rest of the book bears to this chapter:—

What is in the fifteenth chapter?—The seven last great plagues.

What is in the sixteenth?—The pouring out of the vials of the wrath of God.

What is in the seventeenth and eighteenth?—The judgment of the great harlot that sitteth upon many waters,—not the history of her, but the judgment of her. "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters."

What is in the nineteenth?—The coming of the Lord, the destruction of the beast, and the last great battle.

What is in the twentieth?—The binding of Satan, and the judgment of Satan and all the wicked.

What is in the twenty-first?—A new heaven and a new earth.

What is in the twenty-second?—The throne; the river of the water of life; and the saints, who "shall reign forever and ever."

Then do you not see that in the twelfth chapter all the following part of the book is wrapped up; and from that chapter we can look right through into the kingdom of God? Bless the Lord. Let us study as never before the book of Revelation.

*Bible lesson given at General Conference, Monday, 8 A. M., February 27.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68: 11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7: 23.

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

ALONG THE WAY.

THERE are so many helpful things to do
 Along life's way
 (Helps to the helper, if we did but know)
 From day to day!
 So many troubled hearts to soothe,
 So many pathways rough to smooth,
 So many comforting words to say
 To hearts that falter along the way.

Here is a lamp of hope gone out
 Along the way.
 Some one stumbled and fell, no doubt—
 But, brother, stay!

Out of thy store of oil refill,
 Kindle the courage that smolders still;
 Think what Jesus would do to-day
 For one who had fallen beside the way.

How many lifted hands still plead
 Along life's way!

The old, sad story of human need
 Reads on for aye.

But let us follow the Saviour's plan—
 Love unstinted to every man!—
 Content if, at most, the world should say:
 "He helped his brother along the way."

—James Buckham.

THE WOMAN'S WORK.

[In place of the usual Studies in Principles, this week I have made the following selections from some of Sister White's personal letters to me concerning the woman's work, to which I intend to add, from time to time, as they contain an enunciation of principles which it is worth our while to study. I hope that this will be taken up as a regular study, and that every woman will make a personal application of it to herself.—S. M. I. H.]

The Lord, I fully believe, is leading you, that you shall keep clear and distinct in all their purity the principles of temperance in connection with the truth for these last days. They that do his will shall know of the doctrine.

"I," said Christ, "send you forth as lambs among wolves." If he sends his disciples on such a mission, will he not work through them to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus.

I thank the Lord with heart, and soul, and voice, that you have been a member of the Woman's Christian Temperance Union. In the providence of God, you have been led to the light, to obtain a knowledge of the truth; and the education you have received in the grand temperance work in connection with your sister workers is that which you need to bring into the work for women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasures.

Let us, in our work, have faith in God, and trust him. While we may take pleasure in

counseling with our brethren, an individual work is to be done which is beyond the power of any mind to comprehend. In the night I am aroused from my sleep, and I write in my diary many things that, when read, appear as new to me as to any who hear them. If I did not see the matter in my own handwriting, I should not think my pen had traced it. At times matters come up for decision, when all are not of the same mind. Then I read to them the writings given, and they accept them, and become one in their decisions.

The Lord designs that women shall learn of him meekness and lowliness of heart, that they may co-operate with the greatest Teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion; for it will be realized that mind, voice, and every jot of ability are only loaned as talents, given by God to be used in his work, to increase for him, and to be returned to the Giver with all that has accumulated. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus; and by beholding, we shall become changed into his likeness.

The woman's work is a power in our world, but it is lost when, with the word of God before her, woman sees a "Thus saith the Lord," and refuses to obey. The great and difficult thing for the soul to do is to part with its own supposed righteousness, contending most earnestly against its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the place of honor in the service of God. All unconsciously we act out the attributes of our own character and the bias of our own minds in the very presence of God, in prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do. This is the great peril of woman's work in Christian temperance lines.

EXTRACT FROM CORRESPONDENCE.

Your letter is at hand, and has been read and re-read. I would like to comply with your request to become a worker for others, but I don't know how I can. I have been so discouraged that for the last six months I have had no desire to go to church; and when I did go, I went from principle, but only to be more discouraged than I was before. I find myself losing confidence in my brethren and sisters all the time. I do not know how to help it; for I see so many things that are wrong. I have walked the floor and wept alone, but it does no good. My faith is shaken even to the foundation-stone, and I am led to cry out, Oh, shall I ever be able to stand in these trying times! I have not lost faith in God or in his word, but in many who profess the truth. Now if you can tell me what to do, I will be more than glad. If any one should ask you why you are a Seventh-day Adventist, what would you tell him? I long to be fitted for the work. I have spent all my time and strength doing for others to make them happy, and have failed every step of the way. No

fruit is seen of all my hard work, and I am truly discouraged. Where shall I go for comfort and strength?

With reference to the discouragements in the work by which you seem to have been overcome, I want to say that if it is possible for you to become discouraged by anything that can happen, you will be discouraged; if you can be overcome, you will be; because we have an active, energetic, cunning enemy to deal with, and he will leave nothing undone to overthrow the faith and courage of every child of God. You are probably especially exposed to attacks concerning your relations to other persons if you have not learned to stand alone with God upon a naked principle. This is what every one of us must learn before our Lord comes, or before we are ready to come into the life of his kingdom.

You ask me what I would say if any one should ask me why I am a Seventh-day Adventist. I would tell him, as I have done again and again, that I am a Seventh-day Adventist because of the truth which is represented by that name in the earth. I am not here for the sake of getting among people; I am not here because I have more delightful associations among this people; people have nothing whatever to do with it. I had all the folks I could do anything with before; and if it had been people, or any human association which brought me in among this people, I should have left them long ago. It is a principle that holds me, —a principle which is so clear and imperative in its grasp upon my convictions that I can not relinquish. When I see men and women who profess to believe this truth, and who do not live the principle involved in it as I think they ought to, the only recourse for me is to look away from them to the principle itself,—look to Jesus alone, and try myself to be that sort of a representative of the principle which will help others; or, at least, to be myself; to the extent of my ability; all that I can be, and to let the Spirit of God work in me and through me. That is the only relation which any of us as individuals can bear to this truth. And then I must remember that I may fail in others' sight just as grievously as any one can in mine.

What you need to do is to turn your eyes away from men and women entirely. When you see people who are weak morally, weak in their comprehension of what is clear to you, pray for them. Cultivate the mind of Christ toward them. Try to make your life something that can help them. Remember that you and they look at everything from different standpoints. Remember also that they may be just as acceptable to God as you can be, and that he has not made you a judge over them, but that they are to answer to him, and to him alone.

You say that you have spent all your time and strength in doing for others. That is no more than Christ did. He did not see any fruit. He has seen as yet no satisfactory fruit, and he will not until the great reaping day shall come. Then will be the time for every one to receive his recompense in fruit. But remember that your fruit is to be in him unto holiness, and first of all it must be in your home life. There needs to be a work done in your own life. You are not ready yet to gather any fruit out of the world's harvest-field; for your own heart must be cleansed of everything that could possibly give you this sense of discouragement and distrust of others.

You say, Where shall I go for comfort and strength?—In the Lord is your strength, in the Holy Spirit is your comfort. He is your health, your wisdom. I am glad that you have some realization of the value of the truth; but it must come to be the only desirable thing, over and above everything else, to you before it can do its legitimate work in your life.



THE DAY'S WORK.

DO THY day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope,
And very much for fear.

We can give kindly speech
And ready, helping hand to all and each,
And patience to the young around
By smiling silence teach.

We can give gentle thought,
And charity, by life's long lesson taught,
And wisdom, from old faults lived down,
By toil and failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy
That make youth cold and hard.

And, if gay hearts reject
The gifts we hold, would fain fare on unchecked
On the bright roads that scarcely yield
All that young eyes expect,

Why, do thy day's work still.
The calm, deep founts of love are slow to chill;
And Heaven may yet the harvest yield,
The work-worn hands to fill.

—All the Year Round.

DISEASE AND ITS CAUSES.

MRS. E. G. WHITE.

SINCE the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering.

Eve was intemperate in her desires when she put forth her hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of by reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended.

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health.

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being can not be more successfully violated than by crowding upon the stomach unhealthful food, because craved by a morbid appetite. To eat

to excess, of even simple food, will eventually break down the digestive organs; but to eat too great an amount of food, *and that unwholesome*, and the evil is greatly increased. The constitution must become impaired.

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the old world were intemperate in eating and drinking. They would have flesh-meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent.

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself as his peculiar treasure if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them: if they would obey him in all things, he would preserve them from disease.

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted.

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason.

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly seasoned meats, with rich gravies, rich cakes, pies, ice-cream, etc.

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised

for religious purposes. Thus ministers and professed Christians have acted their part and exerted their influence, by precept and example, in indulging intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite.

The gratification of the appetite will induce men to give when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite! Such as follow her example from the heart will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value.

THE INTELLECTUAL LIFE OF THE CHILD.

MRS. S. M. I. HENRY.

AMONG the very first intellectual processes is discrimination, and choice which follows closely upon its heels.

These are both so instinctive as to seem very like the automatic action of a machine, such as is used in separating the grain from the chaff; and if the mother is a thoughtful student of the little life as it thus begins to reveal its intuition,—which means its present self-knowledge,—she will be able to get hold of many a clue to much that will be necessary in training.

Self-knowledge, or intuition, in the baby is, of course, very limited; but it is there just the same,—a function of the life which it has from God; in fact, this which we call intuition, or immediate self-knowledge, might be more accurately called *God's tuition*, or his teaching concerning the inner need. It is, in fact, the Spirit of God at the seat of life taking account of the furniture of the miniature temple, and reporting to Consciousness just what he finds,—whether everything there is in its right place, or whether something which is in itself necessary has been so badly placed that before life can go on harmoniously, changes must be made all around.

Often Love and Hate are found in each other's quarters, and must be moved; sometimes Firmness is altogether absent, and must be found and induced to remain at home; and in the small space provided for Appetite is often crowded a whole troop of lustful tendencies. Disorder fills the apartment dedicated to Harmony; Ambition needs to be turned upside down and outside in to make it serve any legitimate purpose at all; and the mother will find it an interesting study, and a labor of which she should never weary, to set this intellectual furniture all in proper place, reducing everything to its legitimate proportions and most suitable relations in the little house.

The child's intuition always leads up to likes and dislikes. If he could only have been born in the state of nature as it was in the beginning, then likes and dislikes would have been in just the right place and proportion. Discrimination would always have recognized evil as evil, and good as good; and Intuition would have quickly and unerringly discovered the place which both should occupy in relation to Self; and Choice would have placed them just where they belonged, and no harm would have resulted.

The first temptation would have vanished like a vapor before the burning eyes of a righteous discriminating Choice; and sin, which consisted in a misplacement of right things, would never have been. It is six thousand years too late for this possibility to be realized in this world; but the same problem must, sooner or later, be met and intelligently dealt

with by every human being. The same old Edenic "chance" comes to every child.

Intellect in your babe discriminates concerning every morsel of food which passes the lips, and shows its estimate of it in two ways: first, by the sense of taste; second, by that of feeling.

Intelligence will, with astonishing rapidity, discriminate, choose, and dispose of the food which Taste and Discrimination (for the time being serving on committee together) shall decide is either all right or all wrong; and Choice will very quickly accept or reject it in a manner which cuts controversy squarely off, unless, indeed, you have for some reason determined that Intelligence must be so educated as to change its dislike into liking, and its liking into dislike. This can be done, and must be in almost every individual at some stage in the development. And this is where Feeling comes into play.

With this sense of feeling, the old adage that "silence gives consent" is true; for if there is no feeling, there is no disturbance. Feeling never hesitates to speak its mind in its language of pleasure or of pain; so if it does not speak, you may know that it has nothing to say. It is not, however, always quick of speech. Sometimes, in fact, it seems very slow,—so slow that you presume on its silence, going on with reckless confidence that you know just as much about yourself and your own children as anybody, even in matters about which science or personal experience should have taught you to take an entirely different course, if you had only been willing and quick to learn. But even if Feeling is slow, by and by you may discover that it has, after all, something to say about some question which you had supposed you had settled in your own mind long ago; and you may be compelled to take from it both warning and reproof, such as you will find very distasteful, but which you must obey, or suffer the penalty of death.

In health there is little or no conscious feeling of any sort. Of course the constant sentient interchange between Intellect and the outer world goes on, but so naturally, so harmoniously, as to be unnoticed. That which we recognize as feeling is the result of some jar or discord in the perfect harmony of nature. It is always a sudden self-consciousness, such as could never occur in a state of perfection.

A perfectly comfortable Self never intrudes upon the notice of Intellect. You never think that you have an eye unless something happens to make you conscious of it. You go on breathing, and never think of your lungs, unless pain or congestion brings them to mind.

After food has been placed between the lips of the child, and readily accepted by the sense of taste, you are sure that it is exactly what the little one needed; and yet it not infrequently happens that you are suddenly surprised by a strong protest from Feeling later on. So long a time may elapse, however, that you find it difficult to see any connection between the food and the cry with which Feeling has uttered its protest. Perhaps you may think that the cry was a call for more food. Mothers have often made this mistake. Taste may seem to enter into a conspiracy with your bad judgment, and continue quietly to receive whatever you offer, although Intelligence may protest, with more and more intensity of feeling, every time the child is fed.

Ignorance may say that it can not be the food that produced the outcry of Feeling, or it would have been heard from sooner. But the fact probably is that Feeling has been held in restraint by Intelligence until the nerves, blood, bones, muscles, stomach, heart, kidneys, and liver have been heard from, and when at last the reports are all in, and it finds occasion to submit a protest, it will do so with the voice of authority, which you will disregard at the peril of the health and life of the child.

If Appetite is not disposed to come to an agreement with Feeling, it must be trained and disciplined until it will.

Nature is in this matter all on the side of Taste and intelligent Discrimination; and the appetite that is not pampered, but has been taught self-denial for the sake of health and life, so that it is self-surrendered to Will, and kept under, will soon become the patient servant of Life, instead of the master which it may have started in at the beginning to be.

The same processes mark the work of Discrimination and Choice as they deal with smelling, with sight, and with hearing; and education and discipline must be applied in the same way along these lines of the intellect in its relation to the sentient being, and everything with which it has to do.

"SOME children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away.
Some glow with health and bound with song,
And some must suffer all day long.

"Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah! if it is, its glowing sun
The poorer life should shine upon;
Make glad one little heart to-day,
And help one burdened child to play."

ONE MOTHER'S WAY.

Adelia Cobb, in Christian Work.

"MAY we go to the river, mama? Ed Taylor says he found some lovely stones down there yesterday, and we want to get some. Please let us go, mama."

I looked up anxiously, wondering how the mother would meet the request of four-year-old Fred and his little sister,—a request even more loudly spoken in their features than in word.

I had reached my friend's Idaho home from the East only the day before; and one of my first impressions, as I took in her immediate surroundings, was the danger to her children which lay in the swift, treacherous Snake River, which ran its weird course not far from the house.

I had not mentioned the subject; but the child's question served to emphasize my thought, and I eagerly awaited her answer. It was but a moment, and there was no suggestion of annoyance in face or voice, as she said, in her animated way: "I have been wondering how it would be to have a little river of your own in the back yard. I will give you each a stout iron spoon, and you can dig a big ditch instead of a well, as you generally do. Then you may dip water from the barrel out there to fill it, and have a canal something like the one we saw when we went driving with Mr. Clark last week."

"Oh," exclaimed Fred, "that will be fun! Where are the spoons? We'll dig a big one, won't we, Ruthie?" And full of enthusiasm they set about their work, where I found them, half an hour later, deep in the mysteries of head-gates, brakes, and other features peculiar to an irrigated country.

The larger river had been quite forgotten in their absorbing interest in the smaller; the children had suffered no sense of restriction; there had been not a trace of antagonism between the mother and her little ones; and when, toward evening, she suggested that we all take a walk to the river, and gave the children a basket in which to gather stones, there was a manifest happiness which evidently found its highest expression in the mother's presence.

The next morning proved cold and sunless, and I heard my friend say to her husband, unnoticed by the children: "I wish you would bring in a pan of that dry sand from the back yard. It won't do for the children to go out

in this cold wind, and I must plan to entertain them indoors."

Not long after breakfast Fred announced his intention of going out to see the canal of his digging the day before, and was immediately followed by Ruthie's, "Me go, too."

Taking no apparent notice of his remark, the mother said: "Fred, did you ever hear of a sand-garden in the house? I read of one a few days ago, and if you like, you and Ruthie may make one."

Of course the boy was all attention, and full of questions, while the mother spread upon the floor several large newspapers, and then, going to the kitchen, closely followed by the children, she brought in two basins of sand and some wooden toothpicks, with some bits of colored paper. Placing the basins on the floor, she showed them how they could stick the toothpicks in the sand for trees, and bits of colored paper for flowers.

All thought of going outdoors was forgotten as the little ones, with an occasional hint from mama and much assistance to Ruthie from Fred, arranged and rearranged their trees and flowers.

An hour passed before the sand-garden began to pall; then Fred ran to the window, and was evidently meditating an outdoor excursion when his mother asked, "Fred, where are those stones you gathered yesterday?"

"They are in the shed. Do you want them?"

"Yes; I've been thinking of a nice game you might play with them."

Fred ran to get the stones, while mama removed the sand-garden, easily gathering up that which was spilled on the papers. She then sent Fred to the kitchen for the clothes-pin bag, which he presently came dragging into the room.

"Now," said mama, sitting down on the floor, "I want you to make a ranch, and teach Ruthie how to make one. You see, you can make the fence of the clothes-pins, laying them down end to end, and using one for a gate; then play that the little stones are cows and horses, and put them in the fields."

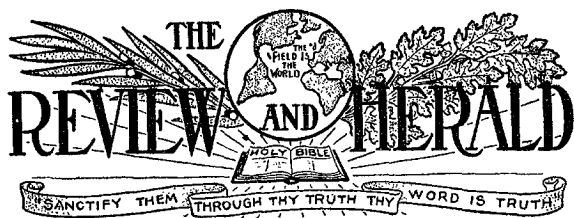
It took but a few moments, and the mother resumed her work, while the children busied themselves in making fields and driving cattle till dinner-time, after which the bright sunshine permitted the renewal of canal-digging in the back yard.

Going out to watch them, I was struck with the fact that although they helped themselves freely from a barrel of water by the side of the house, their clothes were not wet nor soiled, and remarked upon it to their mother.

"That, I think," she said, "is largely the result of my teaching. From the first, Fred has had a passion for playing in the water; and I knew I must indulge him as far as possible, if I would keep him from the river during his toddling years. As soon as he could sit at the table in his high-chair, I often gave him a spoon with two tin cups and a little water, which he could pour from one to the other; but I made him understand that if he got his dress wet, it was to be taken away. From course, I was obliged to take it away from him occasionally at first; but he soon began to exercise care, and now he seldom has an accident while playing with water; and it has been the same with Ruthie. They often play with sand and water, making mud pies the whole forenoon, without soiling their clothes or hands, something that I am prompt to commend them for. They really pride themselves on their care in this direction. Of course I always provide them with spoons and cups, so that they may have no excuse for putting their hands into the water."

(Concluded next week.)

BETTER one word in time than two afterward.



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GOD'S SIGN;

Or, Christ in the Sabbath, and the Sabbath in Christ.

ANOTHER ground of objection that Mr. Torrey lays against the Sabbath of the Lord is that it is a sign between God and his people. With much vim he quotes, as a powerful argument against God's people now keeping the Sabbath, the following blessed texts:—

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Verse 17.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

And there is another one to the same purpose: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

Now that anything that ever was a sign between God and his people, by which they should know that he is the Lord, that he sanctifies men, that he created the heavens and the earth, and that he is the Lord their God; that a thing by which was conveyed and obtained the knowledge of God, which is in itself life eternal,—that anything clothed with all this virtue from God to men, should ever become a thing to be spoken against, and to be despised and rejected, by the very ones who most loudly profess to be the people of God, is indeed most strange.

Is it such an evil thing for men to know the Creator of the heavens and the earth that the very sign which he himself set, by which they might know him, must be denounced and repudiated?

Is it such a reproachful thing for men to know that the Lord, the Creator of the heavens and the earth, is *their* God, that they must be taught to despise and reject the very sign which the Lord himself set, by which they *might* know that he is their God?

Is it such a disgraceful thing for men to know that the Lord, the Creator of the heavens and the earth, is their God, and that he is sanctifying them, that they must cast down and trample underfoot the specific sign that God has given that men might know all this?

The Creator of the heavens and the earth, the God of Israel, is the only true God. It is life eternal to know the only true God, and Jesus Christ, whom he has sent. Is the knowledge of God, which is life eternal, such a damage to men that the very thing which he has given by which men may attain to that knowledge of God and of Christ which is life eternal, must be spoken against and avoided as if it were a most destructive thing?

But, upon all this, Brother Torrey may exclaim that it is carrying things too far to say that the Sabbath is or ever was intended to be a means by which men might know God, and *Jesus Christ*, whom he has sent. But it is not in any sense carrying things too far. The statement is not in the least extravagant. It is the simple, sober truth. And all may know that it is the truth, who are willing to have the true and full knowledge of God, and of Jesus Christ, whom he has sent.

Come, let us candidly study the word. It is written, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." There is, therefore, that about the Sabbath by which he who hallows it may know not only that the Lord is God, but that the Lord is *his* God. But to know God is to know not only *that* he is, but also *what* he is; for his name is not simply "I AM," but "I AM THAT I AM,"—I am *what* I am, I am *that which* I am,—so that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,"—must believe not only *that* he is, but also *what* he is. Therefore as the Sabbath is a sign which God has set by which those who hallow it may know that he is the Lord their God, it follows with perfect certainty that there is in the Sabbath that by which those who hallow it may find the knowledge of God. There is in it that by which he who hallows it may know what God is to the person who believes in him; in other words, the Sabbath is a revelation of God.

This is yet more fully seen in the truth that "no man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. Thus God is known only as he is revealed in Jesus Christ. What God is, is revealed only through Christ, and can be known only in Christ. "God was in Christ, reconciling the world unto himself." Christ is therefore and forever "God with us."

Now as the Sabbath is God's sign by which men may know that he is the Lord, and as he is known only as he is revealed in Christ, it is the very certainty of truth that the Sabbath is God's sign by which those who hallow it may know God as he is revealed in Jesus Christ,—the sign by which men may know what God is to the believer in Jesus.

Again: the Sabbath is God's sign by which those who hallow it may know that the Lord sanctifies them. But no man can be sanctified except by faith that is in Jesus Christ. Acts 26:18. Therefore as the Sabbath is the Lord's sign that he sanctifies men, and as men can be sanctified only by faith in Jesus, it is the plain truth that the Sabbath is God's sign by which men may know the sanctifying power and purity of God, through *faith in Jesus Christ*.

This is why it is that only the believer can enter into God's rest in the Sabbath, as it is written, "We which have believed do enter into rest." And this is why it was that Israel, who did not believe, could not enter into God's rest; as it is written, "So I sware in my wrath, They shall not enter into my rest." But "to whom sware he that they should not enter into his rest, but to them that *believed not*?" So we see that they could not enter in because of unbelief." Thus faith in Jesus Christ is and always was the object of the Sabbath, and the whole life of Sabbath-keeping.

The Sabbath, then, being the sign of what God in Christ is to the believer, it follows that there must be found in the Sabbath that which is also found in Christ; in other words, the Sabbath being the sign by which men may know that God is the Lord, and as God is known only in Jesus Christ, it follows that in the Sabbath there is the very reflection of Jesus in what he is to the believer; otherwise it could not be such a sign.

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, he created all things; then he ceased from his works and rested the seventh day; he then blessed the seventh day, and he made it holy, and sanctified it. The Sabbath, therefore, is—

1. The reminder of God as Creator: it is the reminder of his creative power manifested; for it is a sign between him and his people forever, *because* that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

2. In the Sabbath is God's *rest*; "for he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest." Heb. 4:4, 5.

3. In the Sabbath is God's *blessing*; for he "blessed the seventh day, and sanctified it: because that in it

he had rested from all his work which God created and made." Gen. 2:3.

4. In the Sabbath is God's *holiness*; for "he hallowed [made holy] the Sabbath day." But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:4, 5. That place was made holy ground solely by the *presence* of "him who dwelt in the bush." Again, when Joshua, near Jericho, beheld "a man over against him with his sword drawn in his hand," and Joshua asked him, "Art thou for us, or for our adversaries?" "he said, Nay; but as Captain of the host of the Lord am I now come. . . . And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:13-15. That which made holy the place whereon Joshua stood, was the presence of the "Captain of the Lord's host," who was there. And as it is thus the presence of the Lord which makes holy, that which made holy the *seventh day*, the Sabbath of the Lord, was the *presence* of him who rested the seventh day from all his works.

5. The Sabbath has in it God's *sanctification*; because he not only blessed the seventh day, but *sanctified* it,—set it apart unto the holy use and service of the Lord,—that his presence might dwell therein; for it is not merely the transient presence, but the *abiding* presence, the *dwelling* of God in a place, which sanctifies; for it is written: "Israel shall be sanctified by my glory;" for "I will dwell among the children of Israel, and will be their God." Ex. 29:43 (margin), 45.

Thus connected with the Sabbath, there is the creative power of God, the rest of God, the blessing of God, the presence of God which makes holy, and the continuing, dwelling, presence of God, which sanctifies.

And all this is precisely, and in order, what is found in *Christ* by the believer in Jesus; for—

1. First of all, the believer finds in Jesus the *creative power of God* manifested in making him a new creature; for, "We are his workmanship, *created in Christ Jesus* unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

2. The believer finds in Jesus God's *rest*; for, having found in Christ creative power to make him new, he ceases from his own works, as God did from his, and enters into God's rest in Christ. Heb. 4:10. Therefore it is written: "Come unto me, all ye that *labor* and are heavy laden, and I will give you *rest*. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find *rest* unto your souls." Matt. 11:29.

3. The believer finds in Christ God's *blessing*; for "God, having raised up his Son Jesus, sent him to *bless* you, in turning away every one of you from his iniquities." Acts 3:26. And "the God and Father of our Lord Jesus Christ, . . . hath *blessed* us with all spiritual *blessings* in heavenly things [margin] in *Christ*." Eph. 1:3.

4. The believer finds in Christ the *presence of God* to make him *holy*; for it is written: "I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him." John 14:18-23. And "God would make known ["to his saints"] what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory." Col. 1:27.

5. The believer finds in Christ God's *abiding, dwelling, presence* to *sanctify* him; for it is written: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and *make our abode with him*" (John 14:23); and, "Whosoever shall confess that Jesus is the Son of God, God *dwelleth* in him, and he in God" (1 John 4:15); "For ye are the temple of the living God; as God hath said, I will *dwell* in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

Thus it is plainly seen that in the Sabbath is the very reflection of all that the believer finds in Jesus; and thus it is that the Sabbath is a sign to every one who hallows it, by which he knows that the Lord, the Creator of the heavens and the earth, is his God. And as no one can know God except as he is revealed in Jesus Christ; and as the Sabbath has connected with it the suggestion, the reflection, of all that the believer finds in Jesus; it is plainly God's sign, by which he who hallows it may find the knowledge of God as he is revealed in Christ.

In all this it must also be borne in mind that it was in Christ and by him that God created all things; for, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." John 1:1-3. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:16. Thus it was Christ who created all things; it was Christ who rested on the seventh day from all his works; it was Christ who blessed the seventh day because that in it he had rested; it was Christ whose presence made the day holy; and it is the continuing, dwelling, presence of Christ which sanctified, and sanctifies, the seventh day. It was Christ himself, therefore, who connected with the Sabbath of the seventh day that which is the reflection of himself, that which is the expression of what he is to the believer in him, so that whosoever would hallow the Sabbath might know that the Lord, who is known only in Christ, is his God.

A beautiful lesson that shows Christ in the Sabbath and the Sabbath in Christ, is found in the ancient sanctuary. There was the table of showbread, upon which were placed, at the beginning of every Sabbath, twelve fresh-baked cakes. Those cakes remained there until the beginning of the next Sabbath, when they were replaced by the fresh bread. Thus at the beginning of every Sabbath the bread was renewed.

Now the term "showbread" is literally "bread of the presence," and signified Christ, "the true bread which came down from heaven." This bread of the presence therefore signified the presence of Christ with the whole people—the twelve tribes—of Israel. The bread's being always there, signified the presence of Christ always with his people. But this bread of the presence was always there only by being renewed, and it was renewed every Sabbath. And thus God would teach the people then, and now, and forevermore, that his presence in Christ is renewed to the believer every Sabbath. When the Sabbath is past, however, his presence still abides through all the days of the week until the next Sabbath, when it is renewed. And thus is fulfilled the scripture, "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

Thus the true believer in Jesus, and the true observer of the Sabbath, is ever growing in the knowledge of God as he is revealed in Christ; and thus the Sabbath is a sign by which he knows that the Lord is his God, and that by his abiding presence he sanctifies him.

It is so also with the blessing of God in the Sabbath. When on the sixth day God made the man, "God blessed them." Gen. 1:28. Then came the seventh day, in which God rested, and "God blessed the seventh day." Gen. 2:3. Thus both the man and the seventh day were blessed. The man was blessed before the day was blessed. Then when that blessed man came to that blessed day, he found additional blessing; and each succeeding Sabbath he found yet additional blessing. And had he remained faithful, it would ever have been the blessed man coming each Sabbath to the blessed day; and so he would ever have grown in the knowledge of God. And so it is to-day with every soul whom God has blessed in turning him away from his iniquities, and who hallows God's blessed Sabbath day: every time this blessed man comes to that blessed day, he receives additional blessing, and so is ever growing in the knowledge of God. And thus, whether before man sinned, or since he sinned, the Sabbath has ever been, and is still, and will ever be, God's sign, by which he who hallows it may know that the Lord, the Creator of the heavens and the earth, the God

and Father of our Lord Jesus Christ, is his God; and may know what God is, as he is revealed in Jesus Christ, whether in creation or in redemption.

And what shall we more say? The time would fail us to tell all of God's blessed Sabbath. The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against: and all, "that the thoughts of many hearts may be revealed." Luke 2:34, 35. Yet ever he is indeed "the glorious Lord" (Isa. 33:21); and ever "his rest," his Sabbath, is indeed "glorious." Isa. 11:10.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

The latter half of the book of Revelation is very strangely divided into chapters, in the common version of the Bible; in fact, if these chapter-divisions are regarded, the most important point is lost from each subject.

Notice: In the thirteenth chapter are given the beast and his image, and their wrath against the remnant; but the division of the chapter where it is divided spoils much, because it entirely cuts off the record of victory. The thirteenth chapter closes with the beast and his image pouring out their united wrath upon all who will not worship them. But as God gave it, the story goes right on, saying, "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Thus the Lord gives us not only the beast and the image, but also the victory of the faithful, over them. And the fifth verse of the fourteenth chapter shows these faithful ones "without fault before the throne of God."

At the sixth verse of the fourteenth chapter, begins another view of the same subject, which really ends only in the fifteenth chapter, as the victors over the beast and his image stand on Mount Zion, having the harps of God, and singing the song of Moses and the Lamb; but which, by the unfortunate division of the chapter, is made to end so as to disconnect from the contest all record of the victory of the faithful.

Then the rest of the fifteenth chapter, and the sixteenth, seventeenth, and eighteenth chapters give the plagues and the judgments upon great Babylon; and again the true culmination is lost by separating the victory of the faithful, setting it over in the nineteenth chapter—"a great voice of much people in heaven, . . . saying, Alleluia; for the Lord God omnipotent reigneth."

Next, at the eleventh verse of the nineteenth chapter, is begun the account of the coming of the Lord with the armies of heaven, and the destruction of the kings of the earth and their armies, and of the beast and the false prophet; the binding of Satan, and the triumph of the saints in the first resurrection, and their sitting on thrones of judgment. Yet the direct and interesting connection is broken by the division of the twentieth chapter where it is.

Then come the thousand years, then the resurrection of the wicked, the judgment of Satan and all the wicked, and their destruction in the lake of fire; and then the new heaven and the new earth, and the triumph of all the saints in the new earth and in the New Jerusalem and in the presence of God forevermore.

Thus the first half of the book of Revelation, by three separate accounts, brings us to the time of the beast and his image; and the remaining portion of the book sketches a series of contests of the beast and his image with the people of God; yet out of the contest come the people of God in triumph every time. Bless the Lord.

In Bellevue Hospital, New York, May 26, there died a man who was a tea sot; that is, by the use of tea he brought himself to the same point that others do by the use of whisky. "He contracted the tea-habit when a child, and finally drank thirty

or forty cups a day." And "the primary cause of his death" was decided by the physicians to have been "due to tea-poisoning." Anything with which a man can poison himself to death is poison in whatever quantity it may be taken; and therefore is not fit to use at all.

THE LAW UNTIL JOHN.

ONE of the pleasing features of the truths of God's word is the wonderful strength in which they are entrenched. They are surrounded, as the prophet declares, with "walls and bulwarks." They are defended by the "munitions of rocks." How pleasing to the military commander are the granite walls and battlements that render his position impregnable! How safe from any outward foe the garrison feels in Gibraltar! But stronger works than these the Lord throws up around his truth. He pledges the very heavens and earth in its defense. Hear his words to his disciples: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. This word "fail" means, "to fall to the ground; to become null and void."

The claim that the law of God has been made null and void, and has fallen to the ground, is the one supreme error the enemy would be most glad to establish; and against this the Lord has taken special pains to defend that sacred instrument, which is the embodiment of his will to men. So he does not entrench it behind any strongholds of nature, or the fortresses reared up by men, but rolls in the heavens and the earth as a safeguard against its destruction. It is easier for these to pass away than for one tittle of the law to fail. The easier of two things will, of course, take place first. It would take a mighty power to annihilate the heavens and the earth; it would take a mightier one to render null and void the law of God. But the heavens and earth have not yet passed away. They still stand as an unshaken witness of the perpetuity and immutability of every tittle of the law of God. Then this law, in all its entirety, still remains.

But is it not said in just the verse before (Luke 16:16), that the law was only till John? and as we are a long way this side the days of John, has not the law also ceased to exist? Look again: does it not say the same of the prophets as of the law? "The law and the prophets were until John;" and have the prophets been annulled or done away? Notice what is said of them: "They were until John." Were what?—The verb "were," it will be seen, is supplied. There is no verb expressed in this part of the text; one must therefore be supplied to make the sense complete. What verb shall it be?—It must be one which will be in harmony with the verb that is expressed, in the latter part of the sentence; and the only verb expressed there is the verb "is preached." This, therefore, is the verb to be expressed in both members of the sentence to make them harmonize.

A slight analysis of the sentence will make this plain. Leaving out the supplied word "were" we have this: "The law and the prophets until John; since that time the kingdom of God is preached." To put any other verb in place of the supplied one, except the one that is expressed in the last member of the sentence, would be to act arbitrarily, and without reason. The verb "preach" is the only one that can be used; and to conform to the construction, it must be in the past tense, plural number, and passive form, "were preached." Then we have this: "The law and the prophets were preached until John; since that time the kingdom of God is preached."

What, then, does the text affirm?—Simply this: that until John, the people had the preaching of the law and the prophets only, but that since that time they have had the preaching of the kingdom of God as set forth in the wonderful discourses of Christ, in addition to that of the law and the prophets. This, beyond a shadow of doubt, must be the correct view; for no one will, or can, claim that the prophets, either prophets, personally, or the fulfilments of past prophecies, ceased when John appeared. Indeed, some of the most important prophecies have been fulfilled since John's day; and even now, the most important prophecies for the world are yet future.

If the text spoke of the law only, a little better showing for its abolition could be made; but the "prophets" entirely spoil that argument. And then, as if for the very purpose of anticipating the assault that would be made upon the law, Christ adds the words of the following verse, virtually saying, "But I would have you understand that heaven and earth will both pass away, sooner than that a tittle of the law will cease to be binding."

There is still another particular in which those who urge from this passage the abolition of the law are glaringly inconsistent in their reasoning. They take their stand at John, and proclaim that the law was done away then and there, because they imagine this text can be used in support of that contention; but when they begin to feel a little uncertain on this point, they fly right over to the crucifixion of Christ, and claim that that was where the law was done away; for he there nailed it to the cross. But certainly the law has not been done away twice. No more than one act of that kind can be claimed. Therefore if it was done away by Christ on the cross, then it was not done away at the advent of John; and John ceased to preach before the crucifixion of Christ. Hence Luke 16:16 can not be appealed to.

Now we respectfully submit to all interested in the examination of this subject, that they must decide which of these two points, if either, they will adopt as the date where they will place the abolition of the law. There seems to be great reluctance on the part of many to surrender either of these points of vantage, on which it is thought such strong arguments can be made. But all can see that they can not both be used for the same purpose. Whoever builds an argument on the case of John, must give up the cross; and if they base an argument on the cross, they must give up John. In either case, they must surrender half of their position, which should convince them that the other half is not sound; for no testimony of Scripture can be used to sustain an argument if, when so used, it is made to antagonize other testimony from the same Book of truth. U. S.

THE TIME OF TROUBLE.

In a recent Testimony a statement is made to the effect that we are no longer to look forward to the time of trouble, because it is already here. Now one of the features of the time of trouble is the decree "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This decree has not yet gone forth. Nevertheless the period of time in which it is to go forth has even now been reached. The train has already been laid by means of which this decree can be executed in the twinkling of an eye. The machinery with which to put it into operation is all prepared.

The great trusts and combines, of which scores have been formed during the last few months, form the train, and are a part of the machine. By them every necessity of life is controlled. There is no more an independent class of middlemen. The middlemen have been degraded into mere distributors for the great concerns. These great concerns have only to say to their distributors, "Do not buy or sell" with such and such a class, and their mandate will immediately be obeyed. And if it is not obeyed by the distributor, he will no longer be permitted to distribute. And this simply means that he will lose his business and his living. Naturally enough, he feels that he can not afford to do this; and therefore, no matter how much personal friendship he may have for the class under the ban, he must either yield up his business, and put himself in the same place as that class, or he must himself join in oppressing them. And when he is forced to this place, it will not take him long to manufacture reasons with which to persuade his conscience that he is right after all, and that these offenders are getting their just deserts. Judge ye, with these two issues in front of them, which path the majority of men will choose. And it is further true that the power of the trusts is being used daily in the very way already mentioned, not, as far as I know, against Seventh-day Adventists, but against whosoever pleases them not.

Here then is where we are—at the beginning of the time of trouble. As long ago as 1851 instructions were given to the people of God, telling them what to do to prepare for this time. For you and me who live to-day it has been written out: "The Lord has shown me repeatedly that it is contrary to the Bible to make provision for our temporal wants in the time of trouble. I saw that if the saints had

food laid up by them, or in the field, in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields."—*"Early Writings," page 47.*

The people, then, in that day, who will be well off are those who will not have "food laid up by them, or in the field." And in saying this, the Testimony is only saying just what the prophet Isaiah said hundreds of years before: "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured or laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isa. 23:18. Then, brethren, let us not be laying up either our merchandise or our hire. The man who owns property should not hoard it, and the man who earns wages should invest it in the cause of God. To hoard merchandise, or wages, is simply to get ready to incur a terrible loss; for the record says that in the time of trouble "it would be taken from them by violent hands, and strangers would reap their fields."

And again, What will be the use of having fields for strangers to reap? Blessed will be the man who, at that time, has no field, who has taken to himself the injunction of the Saviour: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." And it is well worth while to note that the Saviour followed these words with an admonition to be ready when he comes: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:33-40.

The time is here when Seventh-day Adventists should sell,—not that God is beggared for need of what we have, but that we will be beggared ourselves if we do not dispose of what we have. These things are real, living issues, and they are staring us in the face. In the next paragraph this same Testimony says: "Houses and lands will be of no use to the saints in the time of trouble; for they will then have to flee before infuriated mobs, and at that time their possessions can not be disposed of to advance the cause of present truth."

Certainly not, for the good reason that at that time there will be no "cause of present truth" to "advance." The cause of God on earth, as far as getting men and women into the light is concerned, will be at an end. Thousands will wake up too late to the fact that there is no longer a cause of God to help. Therefore again be it said that blessed is the man who has nothing to sell in the time when the world says that we may not buy nor sell. It is further written: "I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice."

This is a close and a cutting message. It calls for most consecrated thought and action.

PERCY T. MAGAN.

In the Home department this week we begin a series of articles on Disease and its Causes. This matter was first published about thirty-five years ago; but it is just as fresh and good to-day as it was then, and it will be so for all time; for it treats only of principles. The plain and simple style in which it is written makes it especially valuable to the common people, as all can easily understand it.

All who will read these articles and receive what is said in them will know how to live free from disease, by knowing how to avoid the causes of disease. When the causes are avoided, disease can have no place. On the other hand, time is lost and effort is vain in attempting to counteract effects while ignoring causes. Disease is only an effect, and for it there are always causes. In the articles begun this week, the wisdom of God plainly points out the causes of disease; and all who would rather have health than disease can have it by simply abandoning and avoiding the things which are mentioned as causes of disease.

And let all bear in mind while reading these articles, that everything that is therein mentioned with disapproval is a cause of disease. To many people it may seem strange that some of the things so men-

tioned can be causes of disease; nevertheless it is so, and whoever would avoid disease must avoid these things: the writing is the truth, whether or not we know all the secret of it. Therefore believe it, and receive it as the truth; for it is through the truth that we must be sanctified, body, soul, and spirit; and it is only through the truth that we can ever be sanctified, either body, soul, or spirit.

THE IMPORTANCE OF CHURCH SCHOOLS.

THE church-school problem is one that is now agitating many minds; and it is right that it should; for God has spoken in no uncertain terms in regard to it. There is a deep feeling of anxiety on the part of many parents in regard to the safety of their children, and not a few children are equally interested. The Spirit of God is working in many ways, raising the alarm, and urging parents to seek a place of safety for their children. Many sad experiences of children of fond parents, who in their childhood loved Jesus and his word, but whose affections the world is fast gaining, and upon whose hearts it is getting a firm hold, are calling for decisive measures, such as are met only in home and church schools.

To some it may seem that it is necessary for our children to associate with the world in order to form character. Strong characters are made by meeting and resisting temptation. But shall we indifferently put ourselves in the way of temptation? Shall we pray; "Lead us not into temptation," and then deliberately go into temptation, or put our children there? With Satan and our own carnal natures to overcome, it will not be necessary for us to go out of our way to find other foes.

But did not Jesus associate with publicans and sinners?—Yes; but what for?—Certainly not to get wisdom and knowledge from them. He had a greater teacher—God. The Bible and nature were his lesson books. Through prayer and contemplation, and in the study of the things of God, both in his childhood and in his manhood, God flashed truth into his mind, and he went forth to meet with publicans and sinners and proud Pharisees, not to be taught of them, but to teach them hidden knowledge—knowledge hid from them. Having been taught of God, he went forth a "teacher come from God;" and the combined wisdom of all the learned of earth could not withstand it.

And here has been and is still our mistake. God intends that his people shall go forth to associate with the world to teach it,—not to be taught,—to be "the light of the world," and to give light. This is to be true of our children and youth. It was the experience of Joseph when he taught wisdom to the senators of Pharaoh, and of Daniel and his associates when God was their teacher, and gave them "knowledge and skill in all learning and wisdom." God wants his people, including the children, to be the head, and not the tail.

In Christ are hid all the treasures of wisdom and of knowledge. Nothing can be rightly understood except as God reveals it to the mind. The more fully he is recognized as the teacher, and the more complete the submission of the mind to him, the more full, complete, and certain will be the wisdom that he gives. Without this, every apparent truth the individual may have will only serve as a snare of Satan more fully to entrap the soul. "The meek will he guide in judgment: and the meek will he teach his way."

Thus no system of education is right that does not recognize God as the teacher. It can accomplish no good for the soul. Setting aside the author and rightful controller of the mind, it can not be trained in right lines, nor can the most be done for its development. Then what consistency is there in sending our children to be educated where the one thing most essential for the development of both soul and mind—God as the teacher—is entirely lost sight of? And can we safely patronize such schools? Surely we can do it only at the peril of the souls of our children. As near as we have come to the end of all things, and the little time there will be to undo the evil accomplished, we can not, we dare not, run this risk. We must put ourselves in right lines quickly. The great danger will be that even in our own schools, Jesus, as teacher, will not be sufficiently brought into the individual experiences and studies. If this is done, the experience of Joseph, Moses, Samuel, Solomon, and Daniel will be repeated in their experiences.

As every Christian grace is to be perfected in the lives of God's children in these last days, and as every gift is to reappear in its true setting in the church, so God's purpose in the teaching and training of our children will yet be fully met, and thus the wisdom that cometh from God only, will shine forth in all its luster to the world. It is for this that God is now preparing us. For this reason he is calling upon us to arouse to action in the education of our children. He might work a miracle to do this, but he will not. It is not his plan. He did not do it in the past. He waits for us to co-operate with him in it. Shall we do it? J. W. WESTPHAL.



CHILIAN MISSION.

SINCE my last report, Brother Balada and I have been in the South, strengthening the scattered brethren, and trying to expound to them the way of God more perfectly. But as it was in the time of wheat harvest, many were too busy to attend the meetings. We were made to rejoice to see the advancement some are making in the way of healthful living. The Spanish-speaking people need instruction on this subject, perhaps as much as any other people, and yet, as far as I know, we have not begun any printed work for this purpose.

In this language there is also a lack of books treating on the third angel's message in general. We ought to have, one by one, "Great Controversy," "Daniel and the Revelation," "Bible Readings," and many other books to circulate among the sixty million Spanish-speaking people. While it is sadly true that the majority of them can not read, and a majority of those who can would care nothing for this class of literature, nevertheless God has children in this tongue who have already heard and accepted the message. These ought to have all the light, so that they can not forbear to cry, with a loud voice, "Come out of her, my people."

At San Felipe, Brother Avalos recently baptized one sister from the Methodists, who is rejoicing in the light. Brother Escobar has baptized three in Lima, Peru. One of these, a young Peruvian sixteen years of age, was, in consequence of his baptism, cast out of his home, disowned by his parents, and told by his mother that she regarded him as dead, and would clothe herself in mourning. Thank the Lord for all such deaths. We hope the mother may die likewise.

While we rejoice that the work is advancing in Chile and Peru, we are sorry that the message is not represented in either Bolivia or Ecuador. However, we feel hopeful that the hand of God is preparing these fields for the full sowing of the seed. There is a revolution going on in each of these countries.

In Ecuador the present political administration is trying to inaugurate a progressive, liberal policy. It is trying to break the galling chains of clericalism. The revolutionists are fighting to preserve the old order of things, and of course are directed by the church party. The government seems to be winning, notwithstanding the rebels are being aided, in a quiet way, by the churchmen of Peru.

In Bolivia the conditions are reversed. The church party is at the head of the government, under President Alonzo. The rebels are the liberalists, and are tired of hearing the clank of the chains of Rome. They are led by Colonel Pando, and are increasing in numbers and in power. The following from a Bolivian paper shows the sentiment existing: "The sight of Alonzo's soldiers buying candles for the purpose of making offerings to the female saints, beseeching them to give success to their arms, has been the cause of much ludicrous comment." And well it may!

G. H. BABER.

SHOUTS OF VICTORY.

EVERY shout of victory over besetting sins is the sound of abundance of rain, even the "latter rain." "I saw that none could share the refreshing unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

The following shouts of victory are taken from letters which I have received from those whom God delivered during the meetings held in South Lancaster Academy and church:—

"The Lord is still working for us at South Lancaster, and new victories are being won every day. The Lord is leading me, and giving me a burden for others. I am spending most of my time with those who have not yet obtained the victory, but who have become interested and want to know more of the truth. I am growing stronger in the Lord every day. Praise his name that he can take such a poor, weak sinner as I was, and so fill him with the Holy Ghost that the Lord can use him to help poor sin-sick souls to gain the victory over Satan. I am so glad the Lord is no respecter of persons. The Lord has worked a miracle for me, and I praise him for it. The anchor holds. Glory to God, it holds! It

is grounded on the solid Rock of his salvation. I praise the Lord for his keeping power."

"We are praising the Lord this morning, and I want to tell you that the anchor holds, and we know that it always will; for Christ is at the helm, and he is the solid Rock. The night after you went away, we had a wonderful praise meeting. The students were happy,—so happy that they could not keep still, but kept singing and praising God. There were also two Methodist women present from Clinton, who brought their lunch, and stayed to both meetings. They gave their testimonies in the social meeting. They just could n't keep still, but kept saying Amen and Praise the Lord. They said they had never attended such a meeting before."

"God is keeping me from my old sins, which in the past I have thought it would be impossible for me to give up; and it was, but Christ took all of those sins on himself, and let me go free. Praise the Lord."

"The anchor holds, for which I praise God with all my heart. I have been baptized, and joined the church. I used to think it was hard for people to be Christians, but now I praise God that it is a real pleasure for me to serve my Saviour. I can't tell you how much the Lord is doing for me. I just feel that I must do something for him; for he has taken me out from the depths of sin, and placed me on the solid Rock, and now I am free in him. Praise be to God. Praise God, the anchor holds now. My courage is good; for I know the Lord is able, and will keep me. My trust is in him forever."

"I have much to praise the Lord for this afternoon, for the change he has wrought in my heart. I know he has given me his Holy Spirit, which will keep me from falling. My Bible seems like a new book to me; I understand it better now, for it is being translated into my own life."

Reader, have you obtained the victory? "This is the victory that overcometh the world, even our faith."

A. F. BALLENGER.

NOVA SCOTIA.

I BEGAN work here recently, and find the people friendly, and willing to read. The Lord is with me, so I am sure I shall enjoy my work. If any of the REVIEW readers know of persons here who are interested, or would like to have me visit them, will they please correspond with me?

J. R. ISRAEL.

Yarmouth, Nova Scotia.

SOUTHERN MANITOBA AND NORTHERN NORTH DAKOTA.

IMPRESSED that there was something connected with the cause at Wakopa, Manitoba, and St. John, N. Dak., that demanded special and immediate attention, and fearing that the three days allotted for the work in those localities would be insufficient for the task, I shortened my stay with the professor mentioned in my last report, and hastened to Wakopa, where I arrived April 4.

At this place I learned from Brother Neal McGill, with whom I had formed a most pleasant acquaintance at the time of my labors among the French near St. John, N. Dak., in 1896, that the church of Wakopa and St. John, whose membership is about equally divided between French and English converts, was passing through a serious crisis, which demanded close investigation, and prompt, decisive action.

A cloud was lifted from the church, and God set his seal to what had been done, by granting, while the ordinances of the Lord's house were being celebrated, a special effusion of his Holy Spirit to his tried children after they had taken this wise and decided course. One new convert was added to the church, and a missionary spirit was encouraged in parents and children.

My six-days' work in the township of Wakopa and in St. John, was as heavy as any in my ministerial experience. One day I labored twenty-one hours. I visited every French family of believers, and most of the English and Scotch families, and traveled a great deal; but God sustained me, and my labors were made agreeable by the valuable assistance of Brother and Sister McGill, Brother and Sister Guédesse, and others.

Brother Gravelle is doing good work, both for the church and for unbelievers in that section, and is strongly attached to Manitoba. And well may he be, for Manitoba and other western Canadian provinces are as promising fields as was California when Elder Loughborough and myself opened up the work in that State, thirty-one years ago. Manitoba is a fine wheat-growing province, and its enterprising inhabitants remind me of Californians of about one third of a century ago.

God bless Brother Gravelle in Manitoba. Our association with each other was of a pleasant character. Especially did we enjoy calling up experiences of the past, in connection with Brother and Sister White, and others, many of whom have passed away. But, thank God, the grand and final reunion is near, and our hearts are drawn out in a love for the old pioneers of this cause, that distance and death can not destroy; for genuine Christian love is stronger than death itself, and those who possess, exercise, and enjoy it, shall live while eternal ages last.

I am now on my way to Northern Michigan and Northern Wisconsin.

D. T. BOURDEAU.

NEW BRUNSWICK.

PEARTH.—The way grows brighter and brighter each day. Oh, it is such a blessed thing to live outside of Egypt, in the land of Canaan, where there is plenty of fruit, "a land flowing with milk and honey"! No more murmuring nor complaining; no more following Jesus to-day and going a-fishing to-morrow, but every day a Pentecostal feast, a new and living experience to praise God for! This is none other than the life of faith, the life of conquering faith, "the faith of Jesus," by which we are enabled to "keep the commandments of God."

It is such a blessed thing to have the Comforter as a teacher, a guide, a helper, a keeper every day; this takes away all fear, all doubt, every discouragement, and gives one a positive knowledge of the fact "that all things work together for good to them that love God, to them who are the called according to his purpose." There is nothing like having the Holy Ghost as a teacher both for one's own good and another's also. This I saw clearly demonstrated a few days ago while talking with a brother about this life of faith, or true Christian experience. I saw that he did not fully comprehend it; but feared that it was a fanatical streak that had reached me, and was dangerous to the body. I was sure that he was honest, and that God would show him both the Scriptural and experimental knowledge of it; so I said, We will not argue it at all, because that will drive away the Comforter. We then had a season of prayer and retired. The next night the brother began to want to know more about this experience, and after prayers he went away by himself to pray, and soon the Holy Ghost began to unfold to his mind the truth of this matter: yet his faith did not fully grasp it for himself until some days after. A little later this word came from him: "I write you this line to let you know that I have got out of Egypt, and into the glorious light of God's dear Son. It is blessed. I don't know how I have lived so long in sin. Praise the Lord for victory." And so the work goes on; and let all the people say, Amen.

At Greenfield a church building is being put up. One more has taken the Lord as his, and we hope others will do so soon.

Here in Peart, I found Brother Corkham having a good hearing of interested, intelligent hearers, and I was pleased to tell them of the power of God to save sinners from their sins. One family had already decided to obey God, and others will no doubt do so soon. The great testing question is now being presented, and we can see that the Spirit of God is doing his work. Pray for us and the work here.

H. J. FARMAN.

MEETING AT MILTON JUNCTION, WIS.

ACCORDING to announcement, I held a meeting in connection with the close of the church school in Milton Junction, Wis., May 4-6. The work accomplished shows that the school has been blessed of the Lord. Nearly all the students in the school who had not previously made a profession of Christianity, confessed their failure, and in a general meeting held last winter started publicly to serve Christ. They then expressed their desire for baptism, but it was finally decided to defer the matter until the close of school. During the interval, Brother Kenneth Haughey, their teacher, gave them instruction preparatory to receiving the rite. Accordingly, last Sabbath, May 6, seventeen students and eight other persons were buried in baptism.

At the water's edge, the student candidates for baptism, before entering their watery grave, sang No. 52 in the "Song Sheaf," "Halleluiah, Answer We." The spirit of joy was shared by the congrega-

tion present, the candidates for baptism, the teacher of the school, and the administrator of the rite.

May we not hope that our ministers, our teachers, and our churches will co-operate in their work in such a way that the fulness of God's blessing will rest upon all they do? WILLIAM COVERT.

DES MOINES (IOWA) CHURCH SCHOOL.

THE Lord is blessing the church school here in a wonderful manner. This work is certainly the work the Lord wishes carried on among his people. His leading is manifested in many ways.

To me it is a touching sight to see the little children, when difficulties or troubles arise among them, going to their playmates, and telling them they are sorry for what they have done or said, instead of being angry, and carrying it to the other children.

When the Easter copies of the *Signs* came, even the smallest children took part in selling them, and had good success. The older ones are now spending one night after school in visiting and hunting up poor families, the next night in soliciting clothing, etc., for them. They enjoy this work, and take a deep interest in helping these families, and leading them to Christ. The fruits of their labor will be seen in the new earth.

We also have a sewing society. The children are piecing a quilt, the proceeds of which are to go to the Huntsville Industrial Academy. They seem much interested in missionary work, and plan on preparing themselves for a place in this closing work.

Nearly all the older ones, and some of the younger ones, are living out the principles of healthful living as fast as these principles are taught to them. Sometimes the struggle is hard, but Jesus gains the victory. This makes my heart rejoice; for I know it is an important step in fitting them for translation.

The work is progressing rapidly; and when we think that it is the youth and children that are to carry this last message to the world, well may we be willing to work as for our lives in saving them from the corrupting influences around.

My heart is filled with praise because the Lord is leading in these schools, and there can be no failure in his work. PEARL G. HALLOCK.

SOUTH CAROLINA.

CHARLESTON AND SUMMERVILLE.—The Lord has surely been with us and blessed our efforts in this part of his vineyard. In the last three months sixteen have taken their stand for the truth of God; of these, eight are white, and eight colored. Many are interested, and I see no reason that the work should not go steadily forward.

All who have come into the truth in this city have been ministered to in our Christian help work. In the home of a Methodist pastor who preaches to four churches on the islands near here, we found a Christian daughter, suffering with consumption. The girl is now dead, but she died obeying the truth, and her mother is holding fast to the message. The father also is favorable to us, and I hope the day is near at hand when he will carry the truth out into the islands.

One of the first undertakers of the city, a man who has given of his money to help the work many times this winter, is now rejoicing in the truth. I will also mention a poor, illiterate colored preacher, to whom I have carefully explained the message, who says that he and most of his congregation are now keeping the Sabbath. They already claimed to be Adventists, but they are not included in the number given above.

In all my ministry, I never experienced the real blessedness of entering into the labors of Christ as I did in following his footsteps at the bedside of the sick and the dying, and in ministering to the widows and the poor of this city last winter. The labor has not been lost. We now have about twenty-four Sabbath-keepers in this vicinity, and regular mission work is established.

Brother Pomeroy has mission rooms at 18 Queen St., where services are held Thursday and Sunday nights, and also two services upon the Sabbath. We have also had our regular service and Sabbath-school each Sabbath at 135 Church St., in the chapel of the hotel where I live; but these services will now be discontinued for a time. Brother Pomeroy is laboring hard, without pay, and finds it difficult to meet expenses in this city. I hope our brethren will remember him with something besides their prayers.

I now go to Summerville, where my wife has been for the last two weeks. Eight or more have accepted the truth there through reading and some visiting. My wife is now canvassing the place, and I expect to begin a course of lectures there at once. It is a city of thirty-five hundred inhabitants, and is both a summer and a winter resort for Charlesto-

nians. I expect to secure the Lutheran church. The outlook is favorable for the work there. As Summerville is but twenty miles from here, I shall continue to look after the work here.

The school work here has been, in the providence of God, a decided help; and I think all the teachers who came here for the winter are glad they came, and are now prepared to take up the work more intelligently. Brother Pomeroy still conducts classes, and some of his pupils are becoming deeply interested in the truth. L. E. KIMBALL.

CALIFORNIA.

AFTER the General Conference, and the subsequent meetings in Battle Creek, Mich., I returned to California, arriving at Oakland, March 30. I have since held meetings at Oakland, Healdsburg, and St. Helena, attending at the same time the annual meetings of Healdsburg College, the Pacific Press Publishing Association, and the Rural Health Retreat.

May 8 I arrived at Walla Walla, Wash., and attended the commencement exercises of the Walla Walla College. It was interesting to see the large number of students attending the school, and to note their interest in their studies, and the progress made in their work. Brother Brunson was with us in season to give the address on the occasion of the commencement exercises, May 11. Everything about the grounds and farm of Walla Walla College looks neat and prosperous, and speaks well for the diligence of the students and the management.

I am now at the Milton, Ore., camp-ground to engage with others in the labors of this camp-meeting. Our people are rapidly coming in. More are arriving than the committee had expected. The prospect is good for a large meeting for this part of the country. That it may be indeed a season of great refreshing from the presence of the Lord, is my earnest prayer. J. N. LOUGHBOROUGH.

APPRECIATIVE.

PERMIT me, through the columns of our excellent church paper, to say to you and all the dear brethren and sisters who have so kindly responded to the call of our son, A. J. Waters, for literature, that we highly appreciate the favor. We have received a liberal supply of papers and tracts from individuals and from the offices of publication, which is being distributed in the city and country. My husband and son are using many among the prominent men in the city. The brethren and sisters are also helping in the work.

The reading has been placed in the hands of the mayor, judges, lawyers, sheriff, jailor, prisoners, merchants, and, in fact, among all classes in the city and country, and the Lord is working wonderfully on the hearts of the people. The subject of religious liberty is talked of among all classes, and the tide is turning in favor of liberty. The excitement runs high, and the trial, which is set for the third Monday in May, promises to be one of importance to the cause here.

We have received many kind and appreciative letters, which we would be glad to answer separately, but time forbids.

Will all please accept this in answer, with our most sincere thanks. LAURA J. WATERS.

MICHIGAN.

FRANKFORT.—Meetings were held at this place from March 5 to April 10. Bad weather hindered some persons from attending, but the Lord wrought for those who did attend. One who had been discouraged took a decided stand again, and six children of Sabbath-keepers started in the service of the Lord. Money was raised to build to the church an addition for school purposes; the job was let, and the work begun.

O, how willing the Lord is to work for the children! May he keep them to the end. O. SOULE.

THREE RIVERS.—We came to this place about the first of March, and began meetings in a schoolhouse known as the Babcock schoolhouse, four miles west of Three Rivers. From the first we had a good attendance, although the roads were muddy. The people continued to come till the close. When we asked how many believed the message we delivered to them was the truth, nearly all said they believed; then we asked how many would obey, and five said they would. We have reason to hope more will take their stand soon. We have been visiting from house to house. One of those who had taken a stand for the truth was taken very sick. We visited her, and asked her if she would put herself into the hands of the Lord to be healed. She said she knew if it was the Lord's will, he could heal her. Then we

read some of the promises of God, and knelt in prayer. The Lord heard and answered prayer. A few days later the father of this sister, who had been a sufferer for many years, asked us to pray for him. Before praying, we talked with him about the power in God's word to heal. Then we had a season of prayer to ask the Lord's will to be done. After prayer he arose from his chair, walked across the floor two or three times, and began to shout praises to God for his healing power. Then he walked out into the yard, and went to work.

Truly the Lord is willing to heal us if we will believe his word and obey his commands. May the Lord help us all to get in the place where we can trust him for everything. We are of good courage in the Lord, and believe he is leading.

B. HAGLE,
F. J. HARRIS.

WORD FROM A TEXAS OUTPOST.

FROM a letter to this Office, we take the following:—

"I am trying to live a Christian the best I know. I have been keeping the Sabbath for nearly two years, though I was impressed by the Holy Spirit some time before, that I ought do so. I thank the Lord for this blessed light that shines upon me, and has been shining all the time, but I was so blind I did not see it. I praise his name for opening my eyes.

"I will tell you how I first received the light on the Sabbath question. A widow bought the place upon which we lived. We stayed in the house with her about a month before we moved away. Her son is a Seventh-day Adventist, and he and his mother had been in the house but a day or so when I noticed some papers which they had with them. I began reading one of them, a copy of the ADVENT REVIEW AND SABBATH HERALD, and thought it the best reading I had ever seen. The more I read it, the better I liked it. When we moved away, they gave me several of the papers. I told my husband that I believed the REVIEW was right on the Sabbath question. He said I seemed to be much carried away with the papers. I thought it might be that I was, and decided to quit reading them, and to study the Bible, which I did; but, thank the Lord, I found the Bible teaches the very same things as the paper. I have now become one of the members of your church, in Christ Jesus. I ask your prayers that I may be faithful.

"I am receiving the REVIEW regularly now, and am giving it to my neighbors, some of whom say it is the best literature they ever read. My husband is not a Sabbath-keeper, but is willing that I should keep the Sabbath. MRS. ANNIE CROSS."

IN THE STATES.

(Compiled from the State papers.)

California.

LOS ANGELES.—I attended two of the Sabbath-school conventions held in this part of the field, one at Santa Ana, the other at Los Angeles. Both gatherings were occasions of great blessing to all who attended, and the attendance was large at both places. At the close of the convention at Los Angeles one person was baptized, at which time the Spirit of the Lord came sensibly near.—Geo. A. Snyder.

Idaho.

LENVILLE.—Sabbath, April 15, was a good day for the little company here. After an interesting Sabbath-school and meeting in the forenoon, they met together in the afternoon to organize a church and celebrate the ordinances. Including those at Genesee, the church was organized with thirteen members. A tract and missionary society has been organized, and a supply of tracts ordered. The Lord is blessing his work in this part of the vineyard.—W. F. Martin.

Iowa.

BURLINGTON.—In company with Brother Willis M. Adams, I was at Burlington, May 6, 7. The attendance and interest were good. On the Sabbath, nine persons were baptized in the "Father of Waters." The scene was impressive and solemn, and the congregation gathered on the river bank was quiet and orderly.

MT. PLEASANT.—Sabbath, May 13, eleven were baptized, and two united with the church by letter, and one on profession of faith. We were glad to have our friends from New London with us on this occasion. We feel to thank God and take courage.—C. A. Washburn.

BIRMINGHAM.—Twelve new members have been received into the church, ten being baptized. There are eight others who are keeping the Sabbath, and we hope these will soon be ready to be received into church fellowship.—*F. L. Moody.*

NEW LONDON.—One precious soul was buried in baptism, and we hope others will follow soon. The members of our Sabbath-school are of good courage, and the attendance is fair.—*Charles H. Ware.*

Montana.

MISSOULA.—Three persons were recently added to the church here by baptism. The ordinance was administered by Elder W. B. White.

Washington.

NORTH YAKIMA.—Quarterly meeting services were held April 8. Three persons were received by letter, and others await baptism. All seem glad at the prospects for a camp-meeting at this place. It now looks as if the work on the new church will continue until the finishing touches are put on.—*J. G. Smith.*



FOR WEEK ENDING JUNE 3, 1899.

—All the navies of Europe will do honor to Admiral Dewey on his trip home.

—The syndicate which controls the Carnegie iron and steel interests has a capital of \$500,000,000.

—Helen Keller, the famous blind deaf-mute of Boston, has learned to ride a tandem bicycle. Feeling and tasting are her only senses.

—Plans are being made for the projected canal between Berlin, Germany, and Stettin, by which vessels of heavy tonnage will be able to reach Berlin.

—Chinch-bugs are doing great damage in Kansas. Many wheat-fields have already been plowed up, and more must be. If heavy rains do not fall soon, corn will also suffer from the bugs.

—Another blow has been delivered at Finland by a Russian imperial decree that the Finnish diet hereafter must meet only once in four years. Such is the course of Russia toward the liberty-loving, and hitherto free, people of Finland.

—A convention of the National Association of Stove Manufacturers, composed of about 600 firms, and controlling ninety per cent. of all stoves manufactured in this country, is in session in Cincinnati, and a trust may be the outcome.

—The American Glass Company, a combination of window-glass concerns, has issued a new list, advancing the price of its product five per cent., the same to go into effect June 1. This is the second advance recently made in window-glass.

—British, French, and German residents in Cuba have made claims for damages during the recent war, aggregating several million dollars. It will soon require the services of rapid calculators to find out just how much the United States is actually paying for Cuba.

—Berrien County, Mich., reports a small black fly, which is doing great damage to its raspberry crop. This is the first time the insect has appeared, and the oldest residents are at a loss to know where the destroyers came from. It is thought that the pest was brought in with sugar-beet seeds recently imported from Germany.

—May 29 the presbyteries of the United Presbyterian church, of Philadelphia, Pa., having been asked to restrict the use of tobacco in the churches of that denomination, refused to do so, by a vote of eleven to one of the committee to which the matter was referred. A vote of eight to four was also recorded in favor of no action on the question of prohibiting the use of tobacco by students. By this action the committee denies the proposition presented to them that the use of tobacco is sinful and inconsistent with the Christian profession.

—“**MANILA, MAY 31.**—Secretary Navy, Washington: Escaped Spanish prisoner reports seeing Gilmore and some sailors well. Gilmore allowed a horse.—*Barker.*” It will be remembered that Gilmore is the officer who, with a small company, was taken captive by the Filipinos some time ago. In view of the statements so frequently made of late concerning the savage cruelty meted out to all prisoners by the natives, this message comes as quite a surprise. It shows that they are not such great savages as some would have us believe, and the order to “take no prisoners” (meaning to kill all those taken) has not been yet promulgated by the other side.

—A large bicycle trust has been formed in New Jersey, capitalized at \$80,000,000. Mr. A. G. Spalding is the organizer and head.

—April 9 no fewer than seven persons committed suicide in Paris, while not long ago there were three suicides in Chicago in three days. Is the world growing better or worse?

—A telephone deal has come to light, which will put telephone interests in Michigan, Wisconsin, North and South Dakota under one management. The same combine controls interests in Ohio, Texas, and Arkansas.

—A mammoth drug trust, to include ninety-one concerns east of the Rocky Mountains, and north of and including Memphis, Tenn., and Richmond, Va., whose capitalization will be \$45,000,000, is about to be formed.

—If a servant in Germany falls sick, her mistress is not allowed to discharge her, but must pay forty-seven cents a day for her hospital expenses until she is perfectly well. The wages of girls varies from \$2.40 to \$7.20 a month, with board.

—A pool-room patronized exclusively by women was raided in Chicago last week. The inmates were all married women but one, and nearly all were mothers. They admitted betting on horse-races, and said they could see no harm in it. Fictitious names were given.

—The saying, “The office seeks the man,” seems to be untrue at the present time; in fact, to have lost every shade of truth. Already six vigorous candidates for the office of governor of Ohio have opened headquarters in Columbus, where they are seeking the nomination of the Republican party.

—A curious invention for the protection of bank checks has recently been invented and patented. It consists of a number of disks, so arranged that any combination of numbers may be formed. The characters are heated to branding temperature by electricity, and the amount named on the check or draft, is burned on the same, thus defying the usual methods used by check-raisers.

—In no civilized country are the ravages caused by the use of alcohol so disastrous as in France. The “victims of alcohol” average 50,000 yearly. In Paris alone there are 33,000 drinking-shops, not including bar-rooms of hotels and at railway stations. The latest statistics show that there are 454,500 drinking-shops in the country; that is, one drinking-shop for every thirty adults, or one for eighty-five inhabitants. The amount of money paid in one year over the little zinc counters of these drinking-shops, is estimated at \$20,120,000,000.

—At Arlington (Va.) cemetery the speaker on Decoration-day, said: “The nation or country that can grow men of such character and such loftiness of soul that they will go down to death, if need be, for a principle, for an idea, can rule the world; for these are the men which make a country great, and a nation strong and invincible.” These are true statements, but such men are not the ones who selfishly grasp the rule of the world by force of arms. Jesus Christ made the greatest sacrifice for principle that the world has ever known, but he said, “Put up thy sword,” and, “Love your enemies.”

—General Joseph Wheeler, in his Decoration-day address in Boston, said: “Only evil can come from words and acts which tell rival nations that even a portion of our people, however few, are not in full sympathy with our government, or, what is worse, that any Americans actually do sympathize with our country's enemies.” This is only another way of expressing the famous saying, “Our country! may she always be right; but right or wrong, our country still.” Such a blind obedience to existing power by the people made tyrants of the Roman emperors, caused the death of millions of martyrs in the Dark Ages, and must ultimately destroy freedom of thought and all liberty. Such sentiments show great steps backward in the course of civilization, and can only emanate from one who is already caught in the entangling meshes of imperialism's worst net.

—George Torrance, superintendent of the Illinois State Reformatory says that cigarette-smoking is responsible for nine tenths of the crimes of boys under fifteen years of age. In a paper read by him May 22, before the National Conference of Charities and Corrections, he stated that among 278 boys, of sixty-three, with the average age of twelve years, fifty-eight were cigarette-smokers; of 133 of them, with an average age of fourteen years, 125 were cigarette-smokers; and of eighty-two, averaging fifteen years, seventy-three were cigarette-smokers. Thus ninety-two per cent. of the whole number were in the habit of smoking cigarettes at the time they committed the crimes for which they were sent to the reformatory. But, what is even more astonishing yet, is the fact that eighty-five per cent. had become so addicted to their use as to be classed at the time as “cigarette fiends.”

—Prof. A. S. Mitchell, chief chemist of the Wisconsin Dairy and Food Commission declares that the liquid known as “freezine,” used extensively by farmers to keep milk and butter (it being the custom to mix it with the former in small quantities, and pour quarts of it into the vats for the preservation of butter), is nothing less than almost pure formaldehyde, a chemical that acts disastrously upon the tissue of the stomach. He further said: “It is styled as antiseptic, and in certain respects is. It must be borne in mind, however, that where fermentation and waste are arrested, the digestive properties are consequently destroyed.” Dr. Wiley, the government expert chemist, also examined the liquid, and said that he identified it as practically the same chemical which was used, during his experience at medical college, to preserve cadavers, and was now occasionally put to service in disinfecting houses where smallpox patients resided.

—In one week in New Jersey, the following trusts filed articles of incorporation: American Steel Hoop Company, capital \$33,000,000; Manufacturers' Rubber Company, capital \$6,000,000; Union Copper Mining Company, capital, \$3,000,000.

—Thirteen missionary societies of the United States have arranged to carry on mission work in Cuba, ten in Porto Rico, and six in the Philippines. Besides these, work will be done by the agents of the Bible and tract societies, and by the Salvation Army.

—It is interesting to note that the late ex-governor, R. P. Flower, of New York, had made a practise for years of giving away at least one tenth of his income. His gifts, however, always far exceeded his regular tithe. During the last year, he gave away directly or indirectly more than \$1,000,000.

—The new Spanish minister, Duke d' Arcos, and the Duchess d' Arcos, arrived in Washington, May 31. A laborer who stepped forward to shake hands with the duke on his arrival, received a heartfelt acknowledgment for this simple mark of friendship. The minister noted, with satisfaction, that the Spanish flag was flying over the hotel, in honor of his coming.

—It is now proposed to call the Philippine Islands the Dewey Islands, or the Dewey Archipelago, in honor of the American admiral. A Portuguese, Magellan, found them in 1521, and named them the Archipelago of San Lazaro. Forty years later Spain wrested them from Portugal, and promptly changed their name to the Philippines, in honor of a Spanish king, Philip II, who never saw the islands.

—The aggregate number of American soldiers employed during the war with Spain, was about 275,000, covering the period from May, 1898, to April, 1899, inclusive. During this time the deaths from all causes were 6,190, or 2.25 per cent. The main strength of the army during the first year of the Civil War was 276,371, and the total number of deaths was 19,159, or a percentage of 6.8. The cost of the war was \$300,000,000.

—The United States is soon to have six new cruisers, to be named respectively, the “Denver,” “Des Moines,” “Chattanooga,” “Galveston,” “Tacoma,” and “Cleveland.” Their speed is to be sixteen and one-half knots an hour, and at full speed they will be able to steam 2,800 knots without replenishing the coal-bunkers, while at the rate of ten knots an hour they will be able to cover 6,925 miles, the entire distance from San Francisco to Manila.

—**DES MOINES, MAY 31.**—The Adventists decided to-day in their State camp-meeting to dedicate the new sanitarium building in Des Moines at the close of the present Conference. It will not be completed till fall, but part of it will be ready for occupancy sooner. Two charity beds will be maintained; but for the other twenty-four, contributions will be asked from the church-members throughout the State. A resolution was adopted to the effect that every minister should urge all young persons in his parish to attend the Adventist schools. The time of holding the annual camp-meeting was changed so it will not begin earlier than June.—*Chicago Times-Herald.*

—At Taunton, Mass., May 29, Harry T. Phillips, a native Filipino and prosperous restaurant-keeper, was admitted to full citizenship in the United States. He was asked to fore swear allegiance to Alfonso, king of Spain, which meaningless formality he performed, and his papers were signed and delivered to him. “He is thought to be the only Filipino in the country who enjoys citizenship rights.” Since their country is now United States territory, can any one tell why they all do not now enjoy these rights without naturalization? And since “Alfonso, king of Spain,” has now no sort of jurisdiction over the Philippines nor over the Filipinos, why should they be asked to fore swear allegiance to him?



THE “CHRISTIAN EDUCATOR” FOR MAY,

Though greatly delayed, is one of the best yet issued. It contains an illustrated description of the industrial work in Union College, and the beginning of a series of lessons on “Basket-making in School,” by Mrs. E. M. F. Long. These will prove of great value to our church-school teachers. The editor's article on “Bible Psychology” contains an exceedingly interesting account of the blind and deaf girl, Helen Keller, which is a most excellent illustration of the oneness of spiritual and scientific truth. This number also has some excellent thoughts on “Music and Religion,” by Dr. L. A. Reed, and a candid description of “The Seventh-day Adventist Educational System,” quoted from the *Detroit Sunday News-Tribune*. It will be of great interest to all our people. Send for a free sample copy if you do not take the *Educator* regularly.

The next issue is announced as a special “Church School Number,” with an appropriate list of valuable articles.

ANOTHER SPECIAL OFFER

Is made to readers of the *Educator*, by which they can secure a free subscription in return for assistance rendered in extending the circulation of the magazine to new readers. Send for a free copy of the May number for full particulars.

RECEIPTS FOR FRENCH TRACT FUND.

Mrs. Ada M. Clayton \$50 00

PRESENT TRUTH FUND.

Linda Whitford, Battle Creek..... \$ 5 00
Samuel Whitford, Battle Creek..... 2 50
Mr. and Mrs. James, Missouri..... 2 00
Mrs. Jacob Lunger, Michigan..... 1 00
L. Cushing, Ontario..... 1 00
George Knight, Oakland, Cal..... 10 00
Mrs. G. W. Harvey, Utah..... 5 00

DAKOTA CAMP-MEETING.

THE twentieth annual session of the Dakota Conference and Tract Society will be held in connection with the camp-meeting at Sioux Falls, S. Dak., June 27 to July 3. First session of the Conference will be held June 21, at 9:30 A. M.
W. T. MILLMAN, Pres.

THE JUNE ADVOCATE

Contains the Annual Calendar of Battle Creek College. It devotes about thirty pages to the discussion of principles of education, and gives several interesting reports from church-school teachers. You will find it interesting reading. Send ten cents in stamps for a copy. If you are thinking of attending the summer school, which opens June 28, you should have the May number of the *Advocate*. Sample copy sent on application to the *Advocate*.

ALABAMA, NOTICE!

OUR annual camp-meeting is soon to convene at Gadsden. Persons desiring tents will please notify us at an early date. Let all the brethren attend this meeting, and bring their families with them. This will be the most important meeting that has ever been held in our State. Can we not, one and all, lay aside our business cares for ten days, and seek the Lord as never before? Let us put aside all that would hinder the Spirit of God abiding in our hearts, and come looking for a special blessing. Arrangements will be made for those who desire to buy their food ready cooked. Fruits, grains, nut butter, and crackers will be for sale on the camp-ground. Let each person bring his own dishes, spoons, etc.; then all can purchase articles already cooked, and take them to their tents. This will save time and work, and all can enjoy the meetings together. Prices will be low.

We should be glad to hear from those who can assist in paying for the tents that we purchased last year. Pledges and contributions are needed, as these must be paid for soon. Address the writer at Graysville, Tenn.
W. WOODFORD.

MISSISSIPPI CAMP-MEETING.

THIS meeting will be held at Hatley, Miss., near the same place as last year. Our last camp-meeting left a favorable impression on the community, the influence of which is still felt, and is manifested by a desire frequently expressed by the people to have our meeting here again this year. The prospect seems good for a large outside attendance, and we hope to see a full representation of our people. We are to have with us the superintendent of our district, Elder N. W. Allee, and Elder John A. Brunson. We may be sure of a rich feast of the good things which God has for his people at this time. All need the blessings and the instruction of this meeting. The cause of truth in this State should have the presence and counsel of all whose hearts are in the work. Bring tents, bedding, etc., to provide for yourselves as far as possible; but do not stay away for want of anything. Tents will be on the grounds for rent, and the homes of the brethren here will be open for those not otherwise provided for. Amory is the nearest station. Teams will be there to carry passengers to the grounds. I would be glad to hear from those who expect to come, stating how and when they will reach the grounds, and if tents are wanted. Begin at once to make preparations to come, and come praying for the success of the meeting.

R. S. OWEN.

ONTARIO CAMP-MEETING NOTICE.

THE Ontario camp-meeting will be held in the city of London. We have procured a beautiful site just across from the Canadian Pacific Railroad station. We would advise all who can to come on the Canadian Pacific Road, as it will be convenient in removing baggage to and from the grounds. The regular services will begin Friday evening, June 9. This notice may not reach some of our people until near the beginning of the meeting. If you have not decided to come, we hope you will at once arrange to do so. We need not quote to you what the Testimonies say concerning the importance of our people attending these annual gatherings. No doubt you have read it, and believe what the Lord says about it. This will be the most important meeting ever held in Ontario. Able speakers from the General Conference and from the Battle Creek Sanitarium will be in attendance. Important business affecting the work throughout the province will come before this meeting.

I fear, brethren, that many of us do not realize the importance of the hour in which we are living. Four times the angel of Rev. 7:1 cries, "Hold [the winds]" (see "Early Writings," page 31); and three times the Spirit of God says, "Get ready." Brethren and sisters, let us loosen our hold on earthly things, and come to the meeting, and get ready for what is already upon us.

Tents will be pitched on the grounds, and furnished to all who come, at the low rate of two dollars for the entire meeting. Reduced fare has been secured on all roads leading to London, the cost being one fare and a third for the round trip. On purchasing your ticket, be sure to have the agent give you a cer-

tificate to the effect that you have paid full fare one way to the meeting; then, on presentation of the same to our agent here, you may return home for one-third fare. For further information concerning the meeting, address J. F. Ballenger, 857 Adelaide St., London, Ontario.

CAMP-MEETINGS FOR 1899.

DISTRICT ONE.

Quebec, Sutton, June 15-25
Maritime Provinces, St. John, New Brunswick, " 7-13
Pennsylvania, Warren, " 8-18
Virginia, Aug. 11-21
Maine, " 24 to Sept. 4
Vermont, St. Johnsbury, " 24 to " 4
New York, Sept. 7-17

DISTRICT TWO.

Mississippi, Hatley, via Amory, July 11-17
Louisiana, Welsh, " 19-24
Alabama, Gadsden, " 27 to Aug. 6
Georgia, Aug. 4-13
North Carolina, " 11-20
Cumberland Mission, Sept. 7-17
Tennessee River, " 14-24

DISTRICT THREE.

Wisconsin (State), Marshfield, June 7-19
" (local), Aug.
" (local), Sept.
Ohio, Aug. 4-14
Indiana, " 10-20
Illinois, " 24 to Sept. 3
" (local), Elgin, June 15-29
Michigan (State), Ionia, Aug. 17-27
" (local), Pontiac, June 2-9
" " Alpena, " 9-18
" " London, Ontario, " 9-18
" " Manistee, Sept. 8-17

DISTRICT FOUR.

*Minnesota (State), Anoka, June 6-11
North Dakota, Valley City, " 13-18
Manitoba, " 16-26
*South Dakota, Sioux Falls, " 27 to July 3
Nebraska (local), Ravenna, " 6-12
" " Cortland, " 20-26
" " Crawford, Aug. 3-13
* " (State), Sept. 19-25

DISTRICT FIVE.

Arkansas, July 12-24
Texas, Waxahachie, " 27 to Aug. 7
" (local), Sealy, June 30 to July 10
Missouri, Pleasant Hill, Aug. 10-21
Colorado, " 24 to Sept. 4
Kansas (State), "Riverside Park," Wichita, Sept. 7-17
Kansas and Missouri (local), Galena, Kan., June 1-11
" (local) Abilene, July 27 to Aug. 6
Oklahoma, Sept. 21 to Oct. 2

DISTRICT SIX.

California (State), Stockton, May 30 to June 11
Upper Columbia (local), Spokane, Wash., June 15-25
" " Baker City, Ore., Sept. 14-25
Montana, Livingston, July 13-23
" Basin, " 27 to Aug. 6
" Bitter Root Valley, Aug. 17-27

If any corrections should be made in this list, kindly notify us. As soon as arrangements are perfected for holding camp-meetings not mentioned above, please send in particulars, that we may publish them.
L. A. HOOPES, Sec. Gen. Conf.

*Preceded by workers' meeting.

NOTICES.

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

WANTED.—A first-class upholsterer. No other need apply. Steady work to the right man. Address F. A. Dion, 345 Champion St., Battle Creek, Mich.

WANTED.—To correspond with any one knowing of a good location for a general store in northern Minnesota or North Dakota. Address Box 33, Fairhaven, Minn.

AN OPPORTUNITY.—At present there is an opportunity for a stenographer to connect with the medical missionary work in Chicago. Any one interested in this opening should address W. S. Sadler, 1926 Wabash Ave.

ADDRESS.

THE address of J. H. Behrens is 617 6th Ave. N., Great Falls, Mont.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:—
Geo. Wilbert, Mound, Minn.
R. G. Garrett, Owensboro, Ky.
William Trevella, Portage la Prairie, Manitoba.
Mrs. C. McDonald, 194 15th St., Buffalo, N. Y., German publications.

Obituaries.

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

HUNTER.—Died in Corsicana, Tex., May 11, 1899, after an illness of fourteen days, my brother, Jennings Hunter, aged 19 years, 7 months, 6 days.
JESSIE HUNTER.

DANIELSON.—Died at Coffeyville, Kan., May 17, 1899, of tuberculosis, P. E. Danielson, aged 37 years, 6 months, 18 days. He accepted the truth more than twenty years ago.
FLORENCE DANIELSON.

CAMPBELL.—Died at Troy, Wis., May 3, 1899, Harold M., infant son of M. N. and Ida L. Campbell, aged 1 year, 3 days. Elders Sanborn and Shreve officiated at the funeral.
M. N. CAMPBELL.

DOBLE.—Died at Fair Haven, Minn., May 10, 1899, Sister Hannah Doble, wife of Brother Lorenzo Doble, in the seventy-first year of her age. By request words of comfort were spoken by the writer, from Job 19:25, 26.
WILLIAM BRICKEY.

LYONS.—Died at Springfield, Ohio, May 14, 1899, of declining age, Mrs. Phebe Lyons, better known as Mother Lyons, aged 82 years, 9 months, 17 days. She was truly a mother in Israel. She rests from her labors, and her works do follow her.
J. G. WOOD.

TRUE.—Died May 20, 1899, F. D. True, aged 81 years. He was born in Portland, Me. A short time before his death he accepted the third angel's message, having acknowledged it for some time. Words of comfort were spoken by the writer, using Isa. 38:1.
P. G. STANLEY.

MC CONNELL.—Died at Toquon, Mich., April 26, 1899, of blood-poisoning, Sister Patience E. McConnell. She gave her heart to the Saviour at the age of twelve, and was baptized, uniting with the Seventh-day Adventist church. She was a faithful member of the Covert (Mich.) church.
A. D. ALLCHIN.

LANGDON.—Died at Mendon, Mich., April 19, 1899, John B. Langdon, aged 70 years, 3 months, 9 days. In 1862 he accepted the Saviour, and became a member of the Seventh-day Adventist church at Parkville, Mich. Until his health failed in 1898, his place in the church was seldom vacant.

WORTH.—Died at Dow's Prairie, Cal., May 16, 1899, of apoplexy, David P. Worth, in his eighty-second year. Fourteen years ago he accepted the third angel's message, since which time he and his family cherished the blessed hope, until he was suddenly taken away. Words of comfort were spoken by the writer.
F. M. BURG.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected January 29, 1899.

	8	12	6	10	14	20	36
EAST.	*Night Express.	†Detroit Accom.	Mail Express.	*N. Y. & Bos. Spl. Express.	*Eastern Express.	*Jackson Ac'm't'n. Express.	*Atl'ntic 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	5.37		2.90
Kalamazoo.....	2.10	am 7.15	12.01	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	7.56	12.50	2.42	7.28	6.48	5.00
Marshall.....		8.25	1.20	3.09	7.51	7.10	5.27
Albion.....	3.50	8.60	1.45	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.06	2.35	4.05	8.60	8.16	6.30
Ann Arbor.....	5.55	11.30	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		8.16
Falls View.....					am 5.18		pm 4.13
Susp. Bridge.....					5.58		4.38
Niagara Falls.....					5.53		4.43
Buffalo.....					6.45		5.30
Rochester.....					7.15		6.00
Syracuse.....					pm 12.00		pm 12.25
Albany.....					9.05		7.45
New York.....					pm 1.30		am 2.50
Springfield.....					12.16		7.00
Boston.....					3.00		7.40
					11.35		10.34
WEST	*Night Express.	*N.Y. Bos. & Chi. Spl. Express.	Mail Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30			pm 3.00		pm 6.00
New York.....		pm 1.00			6.00		am 12.10
Syracuse.....		8.45			am 2.10		pm 12.25
Rochester.....		10.55			4.15		pm 1.25
Buffalo.....		am 1.05			5.35		pm 3.50
Niagara Falls.....					6.18		pm 4.32
Falls View.....					6.49		5.05
Detroit.....	pm 8.20	7.55	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	8.10	8.40		1.05	5.45	am 12.30
Jackson.....	11.35	10.10	10.30	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.25	pm 12.03	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.01	1.10	5.40	4.28	10.00	3.35
Niles.....	3.15	1.22	3.15		6.00		5.05
Michigan City.....	4.26	2.18	4.30		7.00		6.01
Chicago.....	6.30	3.55	6.35		8.55		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.

Time Card in Effect February 5, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	Time	LEAVE.
No. 11,	Mail and Express, to Chicago.....	12.00	M.
No. 1,	Chicago Express, to Chicago.....	9.00	A. M.
No. 3,	Lehigh Valley Express, to Chicago.....	3.40	P. M.
No. 5,	Pacific Express, to Chicago, with sleeper.....	12.55	A. M.
No. 75,	Mixed, to South Bend.....	7.30	A. M.
Nos. 11 and 75, daily, except Sunday.		Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

No.	Train	Time	LEAVE.
No. 10,	Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45	P. M.
No. 4,	Lehigh Express, to Pt. Huron and East.....	8.27	P. M.
No. 6,	Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25	A. M.
No. 8,	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50	A. M.
No. 74,	Mixed, to Durand (Starts at Nichols).....	7.35	A. M.
Nos. 10 and 74, daily, except Sunday.		Nos. 4, 6, and 8, daily.	
E. H. HUGHES, A. G. P. & T. Agt., Chicago, Ill.		A. S. PARKER, Ticket Agent, Battle Creek.	

"THE LORD GAVE THE WORD:

Great Was the Company of Those that Published It."

A SISTER who is working with "The Coming King" took forty-one orders the first week, besides four orders for "Steps to Christ;" total value, \$48.40. COLORADO STATE AGENT.

I have worked sixteen days of eight hours each, and secured orders for 177 copies of "The Coming King." I averaged nearly seventy cents an hour. The book sells well, and the Lord is blessing me in my work.

Columbia, Pa.

GEO. W. SPIES.

I looked through the book carefully before breakfast, and started out about 8 A. M., selling 15 copies of "Coming King" the first day. I have sold 155 copies of "Coming King" since camp-meeting, besides about 75 copies of "Gospel Primer." I praise the Lord that he is with us, and that wherein we are weak, he is able and always willing to strengthen us. I realize that this is God's work.

Fayette, Mo. ORLANDO O. BRANSTETTER.

I have worked only twelve days, but have taken 77 orders for "Coming King." I have never canvassed for a book that so forcibly impresses present truth on the minds of the people as "Coming King." The first few lessons illustrate the way of life through Christ, so that a child can understand it. The prophecies by our Saviour are so beautifully illustrated that the skeptic is interested. Taking into consideration the capital and labor question, it is the very book for the times. It is the best book we have to pave the way for further investigation of the truth. I have been canvassing for our books for twenty years, but I never handled a work that so deeply impresses the minds of the honest at heart. Old people have shed tears while hearing the solemn truths for our times. I am a little past sixty-seven, and begin to feel the effect of declining years.

Portland, Mo.

A. J. SCOTT.

The Lord has richly blessed me during the few months I have been engaged in self-supporting missionary work. I have been here about three months, and have found many honest persons that I believe will step out into the light. I am using "Coming King" with good results for a beginner. In eighteen days I took orders amounting to \$52, with helps amounting to \$61.45. Some are doing better, but I am satisfied. I have also good success in delivering. People say that I place books where others fail. I tell them that I leave it with the Lord, and that he helps me out.

Peru, Ind.

KATIE HAMMOND.

With the help of the Lord, I have sold quite a number of books to the Catholic people in this vicinity. I am canvassing for "The Coming King," and using Bibles for helps. I had no practical experience in the canvassing work to speak of previous to coming here; but in forty-eight and one-half days, at ten hours a day, I have taken \$292.40 worth of orders. On an average, this is a little more than six dollars' worth of orders a day. This is not as well as some have done; but I am satisfied, and praise the Lord that he has given me a place to work in his vineyard.

Now, a word to others who would like to work for the Master, and do not think they can for lack of experience. Experience makes one perfect; but how can we get experience unless we make a start, and that right away? "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer.

16:16. Dear brother, dear sister, is the Lord calling you? If so, step right out, and say, "Here am I; send me." Do not wait until it is too late, or until you have obtained a high-school education, or been to some university, and finished a course; but go into the work, trusting in the Lord, and he will send you the Comforter, which is the Holy Ghost. He will teach you all things.

Mt. Pleasant, Mich.

LEAMON CAHOON.

This book should have a large sale, not only because of its intrinsic merit and the importance of the subject considered, but because all the profits accruing to the author, J. E. White, are to be devoted to the education and Christianization of the colored people of the South.

GEO. A. IRWIN.

I congratulate you on your success in breaking away from the stiff conventionalism in illustration; it is really a pleasure to look through the pages. The book is one that every lover of truth will rejoice to see have a large circulation; for it can not but do good.

E. J. WAGGONER.

The subject is presented from such a standpoint, and is handled in such a manner, that it will be sure to command attention; and as a

specimen of attractive book-making, the book ranks high.

W. W. PRESCOTT.

It is a book the mass of the people need at this very time, and it should have a wide circulation.

J. N. LOUGHBOROUGH.

Prices, \$1 and \$1.50. About 50,000 copies sold first year after publication. Two hundred and ninety octavo pages; in two colors; 180 illustrations. Canvassing outfit, 60 cents. Address your tract society.

P. S.—"The Coming King" in the GERMAN language will be ready for delivery by canvassers not later than September 1, of this year. Sample pages in the German language will be mailed (*within the next ten days*), free of charge, to all canvassers on the English edition who request us to send them. They can be slipped into the back part of the English prospectus, and thus carried without extra cost. Drop a postal-card immediately if you want these sample pages of "Coming King" in German; free of charge to agents. Address Review and Herald, Battle Creek, Mich.

We want recommendations from persons who have bought our subscription books, and records of sales by agents, showing what the Lord has wrought.

(Selection from "Christ in Song," abridged edition, for tent-meetings.)

JOY BY AND BY.

F. E. B.

"They that sow in tears shall reap in joy."—Ps. 126:5.

F. E. BELDEN.

1. O there'll be joy when the work is done, Joy when the reapers gath - er home, Bringing the sheaves at
2. Sweet are the songs that we hope to sing, Grateful the thanks our hearts shall bring, Prais-ing for - ev - er
3. Pure are the joy's that a - wait us there, Man - y the golden mansions fair; Je - sus him-self doth

CHORUS.

set of sun To the New Je - ru - sa - lem, Joy, joy, there'll be joy by and by,
Christ our King In the New Je - ru - sa - lem.
them prepare, In the New Je - ru - sa - lem. Joy joy, joy, joy by and by,
Joy, joy, where the joys never die; Joy, joy; for the day draweth nigh When the workers gather home.
Joy, joy, joy, joys never die; Joy, joy, joy,

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SELECTIONS FROM "CHRIST IN SONG,"

For use in tent-meetings, will be ready about June 20 (of this year). The committee (Elders L. A. Hoopes, A. T. Jones, and S. H. Lane) appointed by the General Conference Committee, to whom the question of a tent-meeting song-book was referred at the last annual meeting of the Publishing Association, have practically completed their work, and the plates are nearly all made. The book will contain about one hundred pages of the choicest selections, nearly half of which are old hymns and tunes, the others are the brightest and best of new and popular songs; bound in the strongest cover possible for a fifteen-cent book—much better than what was on the old collection.

These songs and hymns are the best from the 260-page book, "Christ in Song," which will contain the best from other books, in addition to many excellent new songs by Brother Belden, who has had this work in preparation during the last five years. The full book will sell at thirty cents, in flexible, heavy art-canvas cloth, and fifty cents in regular stiff cloth-covered boards, both bound so they will last, the art-canvas being stronger than ordinary book cloth, and the back fastening as nearly everlasting as can be devised at those prices.

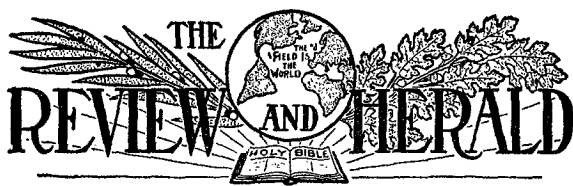
We believe that both the full and the abridged editions will give satisfaction, the songs and hymns being identical in numbering, as far as they appear in the small book, so that both the large and the small collections may be used together; that is to say, the one in charge of tent-meetings will use the small book, yet all who buy the full book can join in the singing, since the hymns in the small book will bear the same numbering as in the large. The large book should not be used by the person conducting the singing unless all have it.

The plates are nearly completed for the large collection as well as for the small one, so that within two weeks after the small book is issued, the other will be ready. In the REVIEW of next week will appear another of the new songs from the collection for tent-meeting use.

Orders may be forwarded to your tract society, or to the Review and Herald. Price, 15 cents.

L. A. HOOPES, Chairman.

PUBLISHER'S P. S.—Persons buying for their own use will get more music in the full-size book, in proportion to the price, 30 cents, than in the small book, at 15 cents, also better binding. The small book contains two fifths of the songs in the large one.



BATTLE CREEK, MICH., JUNE 6, 1899.

ON Sabbath, May 27, Elder R. S. Owen was arrested at Amory, Miss., for failure to keep Sunday.

A CONFUSING of dates last week in making changes in the camp-meeting list, made Michigan stand June 17-27. Of course it should have been August, as before, and as corrected now.

IN Saxony the Ministry of Education has established a regulation forbidding all girls who attend the public schools to wear corsets. The reason given is that "the corset is undoubtedly injurious to health, as it checks the growth of the body."

IN the Hamilton (Ontario) *Daily Herald*, May 27, there is a strong editorial protesting against the persecution of Sabbath-keepers. The *Herald* has a circulation of *fifty thousand*. Thus at least one good result of the persecution is to bring the truth to the notice of thousands of persons who perhaps have not before known of it.

Harper's Weekly suggests that in "the various flag exercises which prevail nowadays in the public schools," "there may possibly be such a thing as giving school children more flag than they can digest." This can be truly said also of several other things that are commended as "patriotic." Indeed, it might truly be said of what is lauded as "patriotism" itself.

SOME of our brethren who have sent in reports of labor may think that their reports are very slow in being printed. And indeed this may be so; but the truth is that there have been so many reports this spring that we have not found it possible to print them all strictly on time. We have reduced the size of the type to help meet the demand, and are doing our best to put them all in as soon as possible. We hope to catch up soon.

SPEAKING of that agreement between England and Russia as to "spheres of influence" in China, the London correspondent of *Harper's Weekly* says that "England will keep it: Russia will break it the instant it is worth her while to do so;" because that "in the absence of a guaranty, proper stipulations signed by a Russian minister are scarcely worth the value of the material on which they are recorded."

A CABLEGRAM from Elder G. A. Irwin, at Cooranbong, New South Wales, June 1, says: "Arrived safely in Sydney, on time, June 1, 1899, in the forenoon. Am well as usual. Pleasant weather during voyage. All others in the party are reasonably well." This despatch left Cooranbong about noon, June 1, and arrived at Battle Creek at 7:47 in the morning of June 1, or about four hours before it started.

THE Peace Congress of the nations is in session at The Hague, and the United States is one of the leading and most active of the powers there. And while that is going on at The Hague, the United States at home is testing the largest cannon in the world, to be set on Sandy Hook with "a muzzle velocity equivalent to the ramming power of the battle-ship 'Oregon,' going at a fourteen-knot speed." And so the mantle of peace among the nations is settling snugly upon the world!

A FEW days ago at Hepburn, Iowa, a man died from injuries received in the initiation ceremonies of a secret society. How men can so far leave their senses as to give themselves up to be blindfolded and otherwise manipulated, is a mystery. And yet it seems that everybody has to do so to get into a secret society. And when a person must forsake his senses, and abandon himself to the will of others, to get into a society, it is not strange that he should be supremely controlled by the society after he gets in.

THE brother, Benjamin Sherk, who was prosecuted in Ontario three weeks ago for not keeping Sunday, was fined five dollars and costs, or thirty days in jail. The prosecuting witness testified that on the Sunday in question he had driven about ten miles, and then joined his brother, and the two went across fields to find Mr. Sherk, where he was at work; and all for the purpose of prosecuting him. In sentencing him, the magistrate referred to "the old law that took a man's life for simply picking up sticks on the Sabbath day," and said that "he did not intend to pronounce the death sentence; but would put the fine at five dollars and costs."

THERE is considerable stir being made in the Episcopal church in the United States against Dr. Briggs's being ordained a minister of that church. The opposition is professedly based upon his views of the Bible as set forth in a late book of his, in which he recognizes the existence in Scripture of "myth, and legend, and fiction," as well as drama and poetry. He holds that "in the story of David are incorporated incompatible legends; the book of Ruth is an idyl; the story of Jonah is a work of the imagination; the stories of Daniel are historical fiction." However, the *Outlook* says that this is not the true ground of the opposition to his being ordained an Episcopalian clergyman; because "all this has been said before by eminent scholars in the Church of England,—by Dr. Cheyne, Dr. Driver, Dean Farrar, and others,"—and the Church of England, instead of refusing them its pulpits, "has honored them with its offices, and it would be very surprising if some of their writings are not to be found in the libraries of the very men who wish to exclude Dr. Briggs. . . . The real ground is his distinct and emphatic disavowal of the authority of tradition." But all the difference here is that while Dr. Briggs disavows the authority of tradition, which is only the authority of other men, he requires that his own authority shall be accepted, not only as to what is the truth of the Scripture, but indeed as to what is the Scripture itself; for when he can set aside as myth, and idyl, and imagination, and legend, and historical fiction, whatever he chooses to disapprove, what

is left to be Scripture but what *he* says? and how shall people know that even this is Scripture except as he says that it is? And that there are many such scholars is only so much the worse.

WE especially desire that officers of our Conferences, societies, and institutions will bear in mind that notices for insertion in the *REVIEW* must reach this Office *not later* than *Thursday night* in order to get into the paper of the following week.

It is true that the *REVIEW* is issued on *Tuesday* of each week. But in order to have this so, the very last part of it—that is, the last page—must go to the press Sunday forenoon. But there are two sides to the paper on which the *REVIEW* is printed; and the paper must be printed on one side at a time, and the first side must be printed long enough before the second for the ink to dry, so that it will not blur in handling. Therefore, as the latest must go on the press Sunday forenoon, so that the paper can be mailed Tuesday, the first side must go to press *Friday forenoon*; and as the notices belong to this first side of the paper, they must be in not later than Thursday night. Last week, and this week too, notices were received too late, that must be printed in the forthcoming paper, or miss their object altogether; and we have been obliged to print them on the last page. We are willing to do this with notices that are really urgent; but when the folks have a month or more in which to send in the notices, it is not fair to make such breaks.

WE still receive reports of our brethren being damaged by impostors representing themselves as Seventh-day Adventists. This need not be at all; and for several reasons: First, if a man needs nothing, you are not required to give him anything. If he needs victuals or shelter, you never can be damaged by giving it to him; for such hospitality is due to every soul that comes your way. If he needs clothes to cover his nakedness or to keep him warm, it is the same way. But NEVER give *money* to a stranger, whatever his plea may be. If he needs, and you should give him, that for which money must be spent, be sure that you spend the money yourself in giving him what he needs; but do not give to *him* the money. If he says that he needs clothing, your own eyes can help you to decide whether he is speaking the truth; and if it is really so, you can not be defrauded in giving him what he really needs, even if you should choose to *buy* it, and give it to him. If it be in a city, and he says he needs victuals, step into a restaurant, and give to the clerk what you choose to give, and the man will get his victuals all right, and often he will get *more than he would* have got if he had paid the money. We know this, for we have had experience. And so long as you give to persons just what they need, and never give *money* to a stranger at all, you can not be defrauded by any transient that comes along, even if he be a bogus Seventh-day Adventist.

NOTHING preventing, Dr. Chas. E. Stewart, of the Battle Creek Sanitarium, will be present at the meeting at St. John, New Brunswick, June 10-13, to give counsel and instruction in health principles and medical missionary work.

WANTED.—Twenty-five young men and women who desire to prepare themselves to take charge of kitchens in schools or other of our institutions, at camp-meetings and institutes, or to enter families as missionary cooks. Calls are continually coming in for experienced hygienic cooks. Any who desire to take a special course of instruction in this line may, for further information, address Sanitarium Training-school, Battle Creek, Mich.