

The Advent Review and Herald

HOLY AM Lindsley 27th Nov 1899

THE FIELD IS THE WORLD

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

VOL. 76, No. 41.

BATTLE CREEK, MICH., OCTOBER 10, 1899.

WHOLE No., 2345.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a year.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

BE GLAD.

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the fields and moore,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest day,
No stars for the longest night?

Be glad when the world is lonely,
And the heart has been bereft?
When of all the loves of the young spring-time
Scarcely a friend is left?
Be glad in the desolate valley
After the sunny hills?
When the joy of the morning is far behind,
And the gloom its task fulfils?

Ah, yes! for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in him.
—Marianne Farningham, in *Christian World*.

"THIS DO, AND THOU SHALT LIVE."

MRS. E. G. WHITE.

"AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in his words, and the lawyer asked the question as if it were one of serious import. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and he turned the question over to him for answer.

"What is written in the law?" he asked. "How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Christ knew that no one present could keep the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbor as himself.

The lawyer knew that he kept neither the first four nor the last six commandments; but in the hope of justifying himself, he asked,

"And who is my neighbor?" Christ then related an incident that had lately taken place, the memory of which was fresh in the minds of all. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way." He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side.

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he, too, "passed by on the other side."

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" he answered, "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is the transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory." And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's

law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and to-day he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments."

The lawyer asked, "Who is my neighbor?" In answer Christ related an actual occurrence, of which his hearers knew. The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they passed by on the other side. It is not those who make the highest profession of righteousness who love God supremely and their neighbor as themselves.

The great difference between the Jews and the Samaritans was a difference of religious belief, a question as to what constituted true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that it seemed a strange thing to the Samaritan woman that Christ should ask her for a drink. "How is it," she said, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for," adds the evangelist, "the Jews have no dealings with the Samaritans." And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words by which to express their hatred than, "Say we not well that thou art a Samaritan, and hast a devil?" Yet the Jews neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen.

Many bitter sneers were hurled at the Samaritans by the Jews. The one of whom Christ told, took his revenge by acting as Jesus would have acted. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he treated the wounded man as his brother. This Samaritan represents Christ. Jesus laid aside his royal robe and kingly crown to assume the garb of humanity. He stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness.

Jesus was the foundation of the Jewish economy, the author of all their laws, statutes, and requirements. How his soul was pained

and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God. The Saviour is guiding. He has hold of man and of the throne of divinity. In the providence of God, the priest and Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,—compassion, tenderness, and love.

THE COMPREHENSIVENESS OF THE GOSPEL.

H. F. PHELPS.

IN Eph. 3:10, 11, we read: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Thus we see that the purpose of God is eternal. And that purpose is revealed in the gospel of Christ. And it had reference to the "principalities and powers in heavenly places," to the intent that these might know the purpose of God as revealed in his church.

"And to make all see,"—"men" is a supplied word (verse 9), and is not needed to make the sense complete,—*"to make all see,"* even all the "principalities and powers in heavenly places," "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things in Jesus Christ." To make all the universe see this mystery, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: . . . which is Christ in you, the hope of glory." Col. 1:26, 27.

It was this mystery that was to be made known "by the church" of Jesus Christ, "unto the principalities and powers in heavenly places"—even to all the universe of God. "For we," says the apostle, "are made a spectacle [a theater, margin] unto the world, and to angels, and to men." 1 Cor. 4:9. This world is the theater. Men and fallen angels are the actors. Angels and men, and the "principalities and powers in heavenly places"—even the intelligences of the worlds—are the spectators. This world has been "appointed as the theater in which would be fought out the grand struggle between good and evil, between heaven and hell." In this world is being enacted the greatest tragedy of the eternal ages. Even here is "the battle-field for the greatest conflict the heavenly universe and earthly powers ever witnessed."

And all this "conflict" of the eternal ages; all this "grand struggle between . . . heaven and hell;" all this revealing of the mystery "which is Christ in you, the hope of glory," was in view of, and had reference to, the whole universe of God. This thought alone magnifies the whole transaction. This enlarges one's views concerning the works and purposes of God. It magnifies the importance of life itself. Every soul is engaged in this conflict, and is an object of interest before the universe of God. And there is set before this world, and before every soul in the world, the grandest realities of a future life. Praise his holy name.

"THE Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God."

OCTOBER.

OCTOBER is the treasure of the year,
And all the months pay bounty to her store;
The fields and orchard still their tribute bear,
And fill her brimming coffers more and more.
But she, with youthful lavishness,
Spends all her wealth in gaudy dress,
And decks herself in garments bold,
Of scarlet, purple, red, and gold.

She heedeth not how swift the hours fly,
But smiles and sings her happy life along;
She only sees above a shining sky;
She only hears the breezes' voice in song.
Her garments trail the woodland through,
And gather pearls of early dew
That sparkle, till the roguish sun
Creeps up, and steals them every one.

But what cares she that jewels should be lost,
When all of nature's bounteous wealth is hers?
Though princely fortunes may have been their cost,

Not one regret her calm demeanor stirs;
Whole-hearted, happy, careless, free,
She lives her life out joyously,
Nor cares when frost stalks o'er her way,
And turns her auburn locks to gray.

—Paul Laurence Dunbar.

THE TRUE AND THE FALSE PROPHETS.

J. N. LOUGHBOROUGH.

IN his word the Lord has given explicit rules by which *true* prophets may be known. We have already learned that all true prophets will speak in harmony with the law of God, and the testimony of his word. By looking at the testimony of the apostle John, we find two more rules. One of these describes the teachings of true prophets, the other the character of the false. He says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:1-3.

Note carefully the foregoing scripture. It does not say that whosoever confesseth that Jesus Christ "did come in the flesh," but "is come in the flesh;" that is, that he now comes, by his Spirit, and dwells in us, in response to our faith. This, in fact, is the central truth of the gospel, "Christ in you, the hope of glory." Eph. 3:17; Col. 1:27.

The practical theme found in all the writings of Sister White is the necessity of Christ as an indwelling Saviour if we would make any advancement in the heavenly way. Her writings teach the necessity of Christ first, last, and all the time. As an illustration of this fact, attention is called to her book, "Steps to Christ," of which more than one hundred thousand copies have been sold in the English language, to say nothing of the thousands of copies sold in the other eighteen languages in which it is now printed. A Presbyterian minister, having read that book, ordered over three hundred copies for his church-members and friends, and said, "This book was written by some one who is well acquainted with the Lord Jesus Christ."

John gives us a rule for detecting false prophets. This we might designate in our notation as rule three. Speaking of the false prophets, the apostle says: "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5. This shows that the teaching of false prophets will pander to the carnal heart, instead of exalting the self-denying and cross-bearing way. False prophets will teach "smooth things," instead of exalting the "Holy One of Israel." Isa.

30:10, 11. Any one who reads even a few pages of the writings of Sister White can see that they are in the line of self-denial and cross-bearing, not of a nature to please a worldly, carnal heart.

In tracing this subject still further, we will take, as a *fourth* rule, the words of the apostle James: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5:10. When we read of the experiences of those ancient prophets, we learn that one of the greatest of their trials was to see Israel reject, or go contrary to, the plain testimonies borne to them. A brief study of those times will show at once the character of both true and false prophets. "Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." Jer. 23:16.

There is nothing in the writings of Sister White to make the reader *vain*; but, as expressed by another, "I have received great spiritual benefit times without number from the Testimonies. Indeed, I never read them without feeling reformed for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls." Surely, then, the effect of Sister White's Testimonies is vastly different from that of the teaching of false prophets, as described in Jeremiah.

The prophet tells us also *how* false prophets will teach: "They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Jer. 23:17.

As to the nature of Sister White's teachings in her Testimonies, I will quote the following words from a careful reader: "I have read all her Testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads any one from the Bible or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. Such nearness to God, such earnest devotion, such solemn appeals to live a holy life, can only be prompted by the Spirit of God."

It is not love received
That maketh man to know the inner life
Of them that love him: his own love, bestowed,
Shall do it. Love thy Father, and no more
His doings shall be strange.

—J. Ingelow.

"THE *Advance*, Chicago, gives the following estimate of the direct and collateral cost of a church carpet. The price was eight hundred dollars; but as the women of the church raised the money by giving entertainments, the pastor's estimate was that when all the items of cost were figured in, the carpet had cost fully four thousand dollars. He reached this astonishing total by estimating the work, worry, nervous strain, bodily weariness, and heart-aches of one hundred women; the heroic efforts of men, women, and children to eat the things that were to be eaten, and hear, see, or buy things that had been provided to extract money from them; the colds, fevers, and other ailments contracted while attending the entertainments, and the consequent doctors' bills; the money spent in other churches, for if they come to your entertainment, you must go to theirs; and, worst and most costly of all, the demoralization of the church and the curtailment of the legitimate giving, which follow in the train of such methods of raising money. But they got their carpet."



CHRISTIAN EDUCATION. *

A. T. JONES.

THERE is another defect in that view that puts Christ away from men; that separates him entirely from humanity; and that opens to him means of grace that are not open to men in general in the flesh. And that is that when that view is held, those who profess to be Christians do not receive as a truth, and hold it as a principle, that God is indeed able himself to teach a person in this world. That it is possible for God to teach a person himself alone, through his word, is demonstrated in the life, in the education, in the Christianity, of Jesus Christ. Therefore it is Christianity to believe that God is able to do this for a person in this world. That is the beginning. It does not follow that God will always teach each person directly, without any other person being connected with the teaching. It was not so even in the case of Jesus; for Mary was his first teacher; and he grew in wisdom as well as in stature. God may use other persons as means of teaching. Yet even then God is the teacher; as it is written: "Thy children shall be taught of the Lord;" and, "Who teacheth like him?"

Jesus Christ calls all to him: "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." He is a teacher, a teacher sent from God. Now God has demonstrated that he himself is able to teach a person in this world. Christ, in his life and education, has demonstrated that any person in this world is able to learn of God. And now, having demonstrated that in human flesh, these two united, the Father and the Son, still come to mankind in this world, and call them to the Christianity of Jesus Christ, in which God and Christ are united in teaching human beings who believe Christ, and who wish to be Christians, and desire Christian education.

The world's system of education of ancient times, the wholly human system, culminated in the crucifixion of Christ. The world's system of education in ancient times culminated on the one side—the side of the world—in paganism, which was utterly without the knowledge of God. On the other side—on the side of the professed church of God—it culminated in a church so altogether of the world that it could not recognize God when he came and spoke to them in person. And these two—paganism that did not know God, and a church that had forgotten God because of the world—joined themselves together and crucified him out of the world, when he came to give them the true knowledge of God, when he came to show the true education. Therefore I say that the world's system of education of ancient times culminated in the rejection of God and the crucifixion of Christ. That is the measure of its failure.

On the other hand, through all that period, from the time of Abraham down to the time of Jesus Christ, God's system of education was maintained in the world, and it culminated in Jesus Christ himself, the glory of God and of

man, and the Saviour of the world. And that is the measure of its value, and its success.

The Lord was crucified, and ascended to heaven. He poured out the Holy Spirit, and so returned to abide with his disciples forever, and to be their Teacher and Guide. Then they went out into the world, preaching Christ, conveying Jesus Christ to mankind.

The world at that time is described to us in the first chapter of 1 Corinthians, verse 18 to the end of the chapter. The world was wise. The world was educated, so perfectly educated, so supremely learned, that to-day professed Christian schools—the ones referred to by that master of theology in the Chicago University—these schools count that the greatest thing a student can study is the literature that was produced by the men of whom I read in this chapter. Beginning with verse 21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

There are two propositions in that verse. The first is that "the world by wisdom knew not God." How was it, by *what* was it, that the world knew not God?—"By wisdom," by education. And, bear in mind, that wisdom is the very wisdom that is the pride of professed Christian schools, universities, and colleges, as well as of the worldly schools, in the United States to-day. It is found in the classical literature—the Greek and Roman literature. It is in the classical phase of education.

Now what did that wisdom, that education, do for those who had it in its "perfection"? What did it do for those who created it?—It led them to where they did not know God. What, then, can it do for a people who did not create it, who are mere copyists in it?

The second proposition of the verse is that when the world by this means had been brought to where it did not know God, it pleased God to save people. It pleased God to present to the world his views; and he did it *in the preaching of the gospel*. "It pleased God by the foolishness of preaching to save them that believe." And preaching is only teaching.

Now, mark the situation. Here was the world's education. The world's education had brought the world to where it did not know God. God comes to reach the world by preaching, which is simply teaching; and he sends out his apostles, those whom he had taught, to teach the world. Now, what did they use in their teaching? What did God employ from which to teach the world, when the world by wisdom had reached the point where it did not know God?—*His word*, the Bible. Every one who is sent forth to preach under his commission is charged by the Lord himself: "Preach the Word." They are not to diminish aught from it: "Preach the Word."

Then: preaching is teaching; the world by its wisdom had reached the point where it did not know God; God comes now to teach the world, to give it the true education; and to do this, he takes his word and presents that to the world. And when that is done, it is counted foolishness, by the world. The Spirit of the Lord, when writing of it, recognizes the fact that it was called foolishness: "It pleased God by the foolishness of preaching to save

them that believe." It pleased him to do in that way—by the *foolishness* of preaching the gospel—by the foolishness of *teaching the word of God*—what the *wisdom* of the *teaching of the world* and of the schools of the world had not been able to do.

And that is not the last time in which that idea has been called foolishness. You yourselves have heard it in Battle Creek. And not only has it been heard in Battle Creek, but also in almost every place where it has been proposed to have the Bible as the text-book and the basis of all education.

Now, let us read the Lord's estimate of that view of things. Read 1 Cor. 1:18: "For the preaching of the cross is to them that perish foolishness." Now, note: To whom is the preaching of the word of God, and of the word of God only, foolishness? The preaching of the cross, that preaching that God sent into the world,—that is foolishness "to them that perish." Then beware of this fearful danger—it must be pointed out: Whenever any person expresses the thought, or entertains the view, that the use of the Bible as the only source of Christian education, is foolishness, he thereby gives notice to the world that he is one of "them that perish." Do you see? "For the preaching of the cross [this foolishness of preaching] is to them that perish foolishness." It is foolishness only to them that perish. Then, to whomsoever that is foolishness, whoever holds it to be foolishness,—it is settled that he is advertising himself as a candidate for perishing.

"But unto us which are saved," the use of the Bible as the basis of all education—that education which is *Christian* education—that education which comes from God—he who will receive that as Christianity, to him "it is the power of God." "But unto us which are saved it [the preaching of the cross] is the power of God." [Voices: Amen.] Not only is it the power of God; but it is "the power of God, and the wisdom of God." [Voices: Amen.]

Thus went forth the gospel, Christian education, in that day when Jesus sent forth his disciples preaching the Word. Presently, there were those who, in their professed Christianity and half-hearted Christian experience, thought that Christian education, Bible teaching—the teaching of the word of God—was too narrow. It was not sufficiently deep, nor sufficiently broad, not sufficiently balanced, to give Christianity the proper standing before the world. To give it its proper place, Christian education must be blended with the world's education. Therefore they took the world's philosophy and the world's literature, and made them the real basis of education, and made the Bible and Christian education conform to them. That was the great apostasy, which finally seized upon the power of the Roman government; and of which the result was "the beast" of the book of Revelation. When that result of the abandonment of true Christian education had manifested itself in the world, God again sent a message to the world in the great Reformation. In that again he exalted the Bible as truly educative, as that which has in it Christian education, root and branch. And that made Protestantism. But instead of Protestantism holding fast to that principle, it, too, gradually became cold and half-hearted, adopted the world's wisdom and the world's literature, and imitated the world in its work of education. And so much is this so that, as you know, Protestantism is now making the very image of the beast.

Now, what shall be the end of all this? You know that the end of all things is at hand in this world. And you know that this world will utterly reject that which is Christian; and will receive as Jesus Christ the opposite of Christ, which is Satan. You know, likewise, that at that time—at the time when this world ends

* Delivered in the Tabernacle, Battle Creek, Mich., Sabbath, Sept. 2, 1890, and stenographically reported.

—when this world shall have rejected Jesus Christ—there will be one hundred and forty-four thousand persons in this world who will be just like Jesus Christ was when he was in the world. They will reflect his perfect image. They will stand in the world precisely as he stood. Upon them God can look, and see no fault at all; for it is written, “They are without fault before the throne of God.” This whole company will stand before the world and before God without spot or wrinkle or any such thing; they will be holy, and without blemish. And as such, Jesus Christ will present this people to himself when he comes in the clouds of heaven.

Thus it is the truth that at Jesus Christ’s second coming, *the world* will have reached precisely the point at which it stood at his first coming, and *by the same means too*. God’s work in the world when Christ comes the second time, will also have reached precisely the point at which it stood at the time of Christ’s first coming; for it will have culminated in the one hundred and forty-four thousand in whom the mystery of God is finished, which is “Christ in you, the hope of glory.”

And now, it is a question to-day, a testing question to the professed church of Christ, as to whether this church will eat of the tree of life, or whether she will turn to the tree of the knowledge of good and evil; whether she will have Christian education, or a mixture of professedly Christian education with worldly education, after the living likeness of the great apostasy which made the beast mentioned in the book of Revelation, and which has wrought so much mischief in the world. That is the philosophy of Christian education as against an education that is utterly worldly; and as against an education that is a mixture of professed godliness and actual worldliness.

The tree of the knowledge of good and evil is no better to-day than it was the day when Eve and Adam partook of it. Refuse the evil, choose the good, and the good alone; for good and evil is only evil alone.

(To be concluded.)

THE ORIGIN OF DREYFUS.

THE curious origin of the name “Dreyfus,” which is so widely extended among the Jews of France, Germany, and Switzerland, is interesting just at this time. It arose in Elsass, in the form of “Trevus.” Its present form is due to a strange popular misunderstanding. In the year 1555, when the persecution of the Jews took a new start in nearly all the states of Germany, the elector palatine, Johann II, and his neighbor, the archbishop elector, Johann of Trier, agreed to expel all the Jews from their dominions. The Jewish fugitives from Trier sought a new home, for the most part in Elsass. The Jews of that time, faithful to their ancient customs, had not adopted the use of hereditary surnames, which had been common among their Christian neighbors in Germany for more than two centuries. Hence the municipal and communal authorities throughout Elsass entered the names of one and all the Hebrew immigrants as “Treviranus” (that is, “the man from Trier,” the Latin Treviri). The “T” of the official scribe was altered in the popular dialect to the hard “D,” and the official abbreviation “Trevus” in the local registers became “Dreyfus.” Thus every Jewish exile from Trier had to accept, *nolens volens*, the surname of Dreyfus. There is no ground whatever for the various ingenious and fanciful derivations of the name from “Three Foot” (Drei Fuss), “Tripod.”—*London News*.

SERMONS are like fuel, which, without the Spirit, are but dead, cold sticks.

RESTING.

EDITH ROSS.
(Boulder, Colo.)

RESTING in the peaceful twilight,
Glad to know the day is done,
Glad to see the falling shadows,
Glad to sit and rest alone!

After all the heat of midday,
After toil and turmoil cease,
After all the dreary heartache,
Twilight shadows bring sweet peace.

See the falling shadows gently
Closing down with kindly care,
Shutting out the pain and passion,
Leaving naught but peace and prayer.

Resting in the twilight, resting,
Glad to see life’s daylight cease,—
Life’s long day was full of sorrow,
Twilight shadows bring release!

TAKING THE CENSUS.

F. D. STARR.
(Toronto, Ontario.)

THE enumeration of the children of Israel was taken at least twice in connection with their migration from Egypt to Canaan,—once soon after they entered the wilderness, and again just before they crossed the Jordan to enter the promised land. It is interesting to compare the statistics of each tribe at these two important epochs. Doubtless the Lord has some important truth to teach us in connection with this, and the study furnishes some good examples in Biblical arithmetic. Some of these tribes diminished very materially during their forty years of desert life, while some of them increased almost as notably. The statement of loss and gain for the various tribes is as follows:—

	Census of B. C. 1490.	Census of B. C. 1452.	Loss.
Simeon,	59,300	22,200	37,100
Naphtali,	53,400	45,400	8,000
Ephraim,	40,500	32,500	8,000
Gad,	45,650	40,500	5,150
Reuben,	46,500	43,730	2,770
Total loss,			61,020
	Census of B. C. 1490.	Census of B. C. 1452.	Gain.
Manasseh,	32,200	52,700	20,500
Asher,	41,500	53,400	11,900
Benjamin,	35,400	45,600	10,200
Issachar,	54,400	64,300	9,900
Zebulun,	57,400	60,500	3,100
Judah,	74,600	76,500	1,900
Dan,	62,700	64,400	1,700
Total gain,			59,200

The enumeration in each case was taken simply of those who were twenty years old and over. The entire census amounted in the first instance to 603,550. Num. 1:46. In the second count it amounted to 601,730. Num. 26:51. Thus there was not much change in the entire amount,—a decrease on the whole of 1,820.

The most remarkable decrease was in the tribe of Simeon, that tribe having fallen off more than sixty per cent. in numbers.

The greatest increase was in the tribe of Manasseh, there being in this case an increase of over sixty per cent.

A close study of the blessings pronounced by the patriarch Jacob upon the twelve tribes, as recorded in Genesis 49, will help us to see even at this early period in their national history a partial fulfillment of his predictions. Take, for instance, his denunciation concerning Simeon and Levi: “Cursed be their anger, for it was fierce; and their wrath, for it was cruel:

I will divide them in Jacob, and scatter them in Israel.” Gen. 49:7. This was fulfilled in the dividing or diminishing of Simeon, as already noticed, and the scattering of the Levites throughout all the tribes of Israel, giving them no tribal division of territory as was given to the other tribes. The numbers of the tribe of Levi were comparatively small, there being at the time of the first-mentioned census only twenty-two thousand, counting all the males from a month old and upward (and twenty-three thousand at a later census). If this plan had been followed in enumerating the other tribes, doubtless the figures given would have been doubled, thus making a most remarkable difference between the tribe of Levi and any of the other tribes in point of numbers; for the number of males between one month old and twenty years old would doubtless be equal to the number of males twenty years old and upward, if not much more.

The statistics concerning Ephraim and Manasseh are worthy of much study. It may seem difficult to reconcile the figures given with the prediction uttered concerning these two sons of Joseph, as recorded in Gen. 48:10–22, especially verse 19, which says that Ephraim should become greater than Manasseh. If that were to be so, why should Ephraim decrease about twenty per cent. during this forty years, while Manasseh increased during the same period over sixty per cent., outnumbering Ephraim at the close of the period by more than twenty thousand souls? It can not have been any mistake on the part of Jacob in making the prediction; for the Scripture says that he did this by faith. Heb. 11:21.

The history of Ephraim affords matter for much thought, and fortunately Inspiration has furnished us with the necessary material as a basis for our study. The prophecy of Hosea, especially from chapter four to the end of the book, contains much information concerning Ephraim; his folly, pride, and self-sufficiency are brought plainly to view. The startling statement is made, “Ephraim is joined to idols: let him alone.” Hosea 4:17. Doubtless this leaven, this mystery of iniquity, had already begun to work even as early as the epoch under consideration, when Israel left Egypt. So it would seem from Hosea 13:1.

Remarkable as is this decline as shown by our statistics, it is not nearly as startling as the statistics given in Revelation 7, where we find that the name of Ephraim is left out of the enumeration altogether, not finding a place in the hosts of the redeemed, and the blessing upon Joseph (Gen. 49:22–26) falls largely upon Manasseh.

The lesson that the Lord has for us in this is doubtless that a superior blessing does not necessarily bring superior prosperity and felicity if ungodliness and pride come in to mar that blessing. Judas stood among the twelve when the Lord gave them the assurance that twelve thrones awaited them in the future kingdom (Matt. 19:28); but from this Judas by transgression fell. God’s blessings and promises are always upon condition of our faithfulness and obedience.

Without doubt the excessive mortality and reduction in numbers in some of the tribes was attributable to their failure to observe the salutary regulations given of God. “The immense decrease of this tribe [Simeon] renders it probable that, influenced by the example of Zimri, the Simeonites had been peculiarly criminal in the late wickedness; and that multitudes of them had died by the plague.”—*Scott’s Commentary*. See Num. 25:14. No doubt the inclination to indulge appetite and passion was more pronounced in some tribes than in others, and accounted for the excessive decrease in numbers in some of them. Bible statistics were given for our benefit upon whom the ends of the world are come.



"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.

CONCERNING UNITY.

WITH especial reference to preserving the family unit, the Lord left for our instruction the words found in Eph. 5:17, 18: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit."

This was not spoken to drunkards, as such, but to a people who were supposed to be in intimate communion with the Holy Spirit, and able to understand Paul when he was speaking about these deep things of God.

In former years, when this was one of my texts for a temperance sermon, I often wondered why it was placed just here. Untaught in the fulness of truth as I was, it seemed utterly irrelevant, as if it had been dragged in without any reference to the context. But I have, in these latter days and fuller light, come to see that it has direct bearing on all that follows in that wonderful chapter on the home life.

It still means just as much as a temperance text; yea, more, as temperance means more. It is not necessary for a man to drink strong drink to become drunk, nor to be a frequenter of saloons to destroy the unity of the home; nor is this destruction wrought alone by the man of the family. The wife, professing to be a Christian,—the only Christian in the home,—may be more responsible than any one else for the disaster, because she stands at the place of power as relates to that by which the physical man is "filled."

By wrong combinations of food elements the human stomach may be made into a laboratory for the production of alcohol; and alcohol produced by food eaten at the wrong time, in the wrong proportions and combinations, will have the same effect upon the nerves, brain, and the moral nature as if it were taken in the same quantity out of a bottle.

In any home where the principles of healthful living are ignored there will be habitual disregard of those other principles upon which domestic peace and purity depend. I fully believe that ignorance and failure in this one thing is chargeable with much of the infelicity, the stubbornness, the arbitrary dealing, and the impurity that break up so many homes, and send so many children into the world without any anchorage, adrift, the sport of every wind that blows.

Filled with that wherein is excess, instead of with the Spirit, each member of the family has been determined to have his own way, the Spirit of the Lord have not been allowed to lead or to counsel, the joy and peace that had been expected in the home have not been realized, the disappointment has been too bitter to be borne, and there being no reform, no true basis of repentance, separation has seemed to be the only possible relief.

It is usually supposed that such a disaster falls with greatest force upon the woman; but I believe the heart of man breaks just as easily

as that of woman, and that he just as truly needs the comfort of the Holy Ghost, longs for unity and peace just as hungrily, and that many an "unbelieving" husband has remained in this gall of bitterness, realizing how bitter it is, for the same reason spoken of by Paul in Rom. 10:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" and that preacher, the consistent life of the wife who professes the truth. The disappointment of a hungry soul cheated by a stone changed into the appearance of bread is faint compared to that of a soul who finds that the faith of husband or wife does not hold.

God made man a unit, of which either of the two halves, the man and the woman, must always be incomplete without each other. The particular man and woman who belong together, and who have been joined in marriage, can never be so disunited that either can suffer alone. They may be as widely separated as the world, but it matters not what has sent them apart, neither can be happy and care-free without peaceful relations and loving association with the other as long as they shall both live. There will be an element of bitterness in every memory, and in all of life for both, which nothing can sweeten but true repentance, pardon, and the consciousness of having done all that is possible by the aid of divine love to repair the breach. This may have been done by one and refused by the other, so that any further life together is impossible; but in that case the gift of joy in the Holy Ghost shall not be lacking to that one, nor yet the power to make and keep a home; for my God shall supply all your lack through riches in glory by Christ Jesus.

If a faithful, God-fearing wife has been left desolate, the Lord declares that he will be her husband. If she, because of a cruel, unmanly husband and father, is worse than widowed, and her children worse than fatherless, the Lord himself will be not only a husband to her, but a father to her children.

Satan's first work was to break the family unit into fractions, and the aim of the gospel is to bring those fractions together into the original unit, that the family and the home may be preserved. To this end, if a godly mother and wife can not get a representative of the Lord Jesus Christ out of her husband, God will by his Spirit and word take the place of protector, of teacher, leader, and instructor in that home which she has consecrated to its God-appointed service.

Because of the necessity that the family unit must be preserved, the Lord has given the injunction, "As the church is subject unto Christ, so let the wives be to their own husbands in everything," and obedience to this word, by any wife who renders that obedience out of true loyalty to God, will lay the whole responsibility of the home life off onto the Lord, and he is able to dispose of an unbe-

lieving, a profligate, or dangerous husband and father in a much more satisfactory manner than any other to whom she could possibly appeal. Divine love, by the power of the Spirit breathing out into the atmosphere that fills his home, will be more effective to compel any man to keep the peace than any bonds that human law can lay upon him.

S. M. I. H.

EXTRACT FROM CORRESPONDENCE.

My husband and I have charge of the post-office at this place, and it is impossible for us to live as the Lord desires that we should live. We have three little boys, and this is a hard place in which to bring up children. I feel as if I was in a great hole, and could barely see the top. I wish to get out of this hole, but I can not get out unless I get out of this post-office, so I can keep the Sabbath just as I should. If there ever was a neighborhood where there was need of the word of God being preached, it is here.

Impossible for you and your husband to live as the Lord desires that you should live! It would be indeed a very strange thing if there was a place in the world where you could not live the life of Christ. Christ came into the world to take it just as it was, and to show us how to do the same. There is nothing in the keeping of a post-office which would make it impossible for you to live a true Christian life, and to raise your children in the love and nurture of the Lord. It is a legitimate, necessary work. What would you do if you were in a heathen land? When a missionary goes among the heathen, he does not expect to find himself surrounded with helpful influences. Everything is against him. Your home can be no worse than that.

You feel as if you were in a great hole, and could barely see the top, and that you wish to get out. Perhaps the Lord does not wish you to get out of this hole; at least he does not wish you to get out until you can bring with you all that has been sent down with or after you that is worth saving. There is something in that hole for you to find and bring up. It is your privilege to be rescued from the grasp of Satan. It is not necessary for you to be held in any dark place by the power of Satan. You can be a light that will expel all darkness from any hole in which you find yourself. Christ came down into what certainly must have seemed to him like a hole. He went down into the nethermost depths to find a lost world and save it; and it is your privilege to have Christ with you in the place where you are. Perhaps you are the one to hold up the light of truth in that place. Look about you and see what you have to do, and try to do it in a quiet, neighborly, womanly way, filling your own home first of all, and your place of business, with the influence of the Holy Spirit. You are certainly in a position to become acquainted with many persons, and by a true Christlike ministry you will be able to shed the light of truth upon them. To do this, you do not need to discuss points of doctrine, or to make any effort to talk religion. The thing to do is to live in such a manner that people will see that you are different from any other woman, and that it must be because of the truth that you profess. This will call attention to the truth, and cause people to wish to know more about it.

I hope to hear that you have been able to illuminate the hole in which you are, by the reflected light of the Sun of Righteousness, and that it has ceased to be a place to dread, but has become like a little mine, into which you have gone for priceless treasures. If you find a single soul to rescue in the place, it will be worth more to you than to live in any wide, open space where every one seems to be filled with light and freedom, and yet have no opportunity to reach those who are in need.



THE BETTER WAY.

MRS. L. D. AVERY-STUTTLE.

It is easier, brothers, to preach and to shout,
Than to practise the doctrine we're preaching about.
When we are in luck, and our pocket is filled,
When our barns overflow, and our land is well tilled,
It is easy to preach to our poor brother B,
With a smile on our face that is pleasing to see:

"I am sorry, my friend, that your face is so long,
Come, I would n't worry; I think it is wrong;
I trust in the Lord, Brother B, as you know,
And I'm sorry to find you are worrying so."

Let us wait, my dear friend, till the turn in the tide,
And see if our much-vaunted "faith" will abide.
Let us wait till the Lord, in his providence just,
Instead of a whole loaf shall give us a crust.
If he should try us, would we come forth as gold?
Would the anchor of courage and patience still hold?

In the days of prosperity oft we have smiled,
And our faith seemed as firm as the faith of a child;
But if head never ached, and if heart never beat
'Neath the burden of life, with its fever and heat,
Our souls would grow heartless and hard as a stone,
And our ears would be deaf to the sufferer's moan.

But the blessed Lord knows that the spirit is weak,
That sorrow gives birth to a life that is meek;
He knows that the showers but ripen the grain,
And that Charity sweet is the daughter of Pain.
When he sees that our spirits are haughty and proud,
Instead of the sunshine he sendeth the cloud;
And thus in so doing, the lesson would teach,
That 't is very much harder to practise than preach.

WOMEN, REMEMBER THAT

A stuffed bird upon your hat is a declaration of your heartlessness.

Birds were created by the Almighty to assist the agriculturists, to make waste places glad, and to beautify and enliven the earth.

It was wanton cruelty that first suggested the destruction of these joyous creatures of song and airy motion, for sewing upon women's headgear as ornaments. A bird is out of place as well as out of its element upon a hat. They are twisted and distorted in all sorts of hideous attitudes, in their stuffed state, as unnatural and ugly as the inartistic skill of untutored taxidermists can produce them.

The beauteous, graceful birds, creatures of wing and motion, can never by any possibility be arranged after death to "look natural" upon ladies' hats.

Their very presence there is a constant reproach both to the wearer and to mankind. Not long ago, while attending a fashionable church, I was forcibly impressed by the pharisaism of the modern churchgoer. Before this sacred edifice were drawn up scores of elegant equipages. The sleek horses drawing these fine conveyances had been barbarously maltreated by their Christian(?) masters, and their fine mistresses never demurred when their handsome flowing tails were ruthlessly sawed off, thus depriving the noble animals of the only hand they had to protect themselves from innumerable annoyances, from insects as well as from other causes.

It is as much a comfort to a horse to switch its tail as it is to a cow to chew its cud; and, deprived of this solace, which it inherits from nature herself, it is nervous, fretted, and miserable, to say nothing of the agony it endures from not being able to "scratch itself;" for

that is the effect the stinging lash of its tail produces upon its sensitive flesh.

Moreover, these animals were checked so high that their necks appeared to be out of joint. The veins stood out like whip-cords; their eyes seemed as if starting from their sockets, while the glaring sun poured down mercilessly upon their smarting orbs. Yet the owners of these turnouts, with bowed heads and bended knees, murmured all through the impressive Episcopal service, "Have mercy upon us miserable sinners," while their anguished horses were kept waiting outside, walking up and down, stamping and champing, foaming and fretting, in their needless suffering.

As I do not bend the knee, nor groan in public that I am a miserable sinner, I had ample opportunity for studying the heads bowed in such apparent devotion. More than three quarters of the women's hats before me bristled with emblems of cruel slaughter of once bright and joyous birds. Whole birds twisted in apparent death-agony on many a head, while others, with painfully poised pinions and beaks, seemed to be supplicating their Maker to behold the hypocrisy of man. One hat near me flaunted a whole sea-gull, an immense bird, wholly out of proportion to the human head. Its claws protruded through its back, and were clinched in horrid suggestiveness. One wing was minus, but the stump of the bone was painted red in imitation of the bloody, mangled member. The head hung over the front of the hat in sickly imitation of life, its shining glass eye alone bearing out the possibility of its ever having had life. I could n't help but remember Christ's words, "With what measure ye mete, it shall be measured to you again." And this Christ, whom these Pharisees worshiped, whose gentle image shone down upon the multitude from many a stained-glass window, that Christ who had no place to lay his head, who had no part nor taste in showy things,—these knelt in homage to the Man of sorrows.

Oh, the mockery of it! I will venture to say that not one of those tailor-made sweet-scented ladies would have sat at table with the real Nazarene, or have invited him to ride in her softly cushioned carriage, drawn by her tortured horses. It is indeed a comforting thought that Christ would have declined the latter invitation, though he who could eat with publicans and sinners might break bread with one of these.

The legislature of Colorado has passed a bill prohibiting the docking of horses' tails, making this a crime punishable by imprisonment and fine. When will other legislatures follow suit?

Inconsistent as it seems, Colorado's legislature has also passed a bill legalizing prize-fighting; but if men choose to punch each other, it really matters not, so long as they are prevented from punching or abusing dumb and helpless creatures.

AN ALARMING DESTRUCTION.

Through the Middle States and in some parts of the South, a mischievous trade is carried on during the winter and the early spring. It is the slaughter of insect-destroying birds to be sold as "reedbirds" in the city markets. "Reedbird on toast" is a favorite dish with

the epicures; but the epicures seldom get the "reedbirds" they order.

Authorities at Washington declare that hundreds of thousands of robins, bluebirds, cedar-birds, shore-larks, and other insect-eating birds are killed for this purpose every year. A single dealer in Washington received five thousand robins in one shipment from North Carolina, and sold them all as reedbirds.

Not only is the traffic reprehensible as a commercial fraud, but it is a direct and serious injury to farmers, whose fruit-trees, shrubs, and crops would be seriously injured, and in some cases, ruined, if insectivorous birds were exterminated.

Through the work of men of science in the government departments at Washington, our farmers are learning the value of insect-destroying birds to their fields and gardens. They are, therefore, neglectful of their own interests if they do not protest against this cruel and ruinous traffic, not only in the name of humanity, but because of the imperative needs of agriculture.—*Youth's Companion*.

WORK FOR ISOLATED GIRLS.

* * *

AFTER dressing in the morning, remove the bedclothes one by one, and so arrange them that they shall receive an abundance of fresh air.

Then, if your help is not needed in the kitchen, perhaps there are younger children who need help with their toilet. Sometimes it requires much patience to dress a lively child, and to comb its hair. A little tact will help wonderfully. Think of some little story to tell the child—one like this, for example: "A little girl one morning came down to breakfast with her hair nicely combed, but her face all covered with scowls instead of smiles. Her brother said he thought nurse must have combed the snarls out of his sister's hair and put them all into her face. This was such a funny thought that it made the smiles come again."

"Now we are not going to do that, are we, Jennie? We'll put the snarls in the fire, and when we go down to breakfast, tell mama about the little girl with the snarls in her face, and ask her if she sees any in Jennie's face." It is much better to get a child's attention turned toward some other thing than to give commands or "don't's."

Several years ago, I helped care for a very sick woman, who had a wilful child. One evening he wished to go into his mother's room, and was determined to do so in spite of all that the rest of the family could do to stop him. He had nearly reached the door, when I saw a rope, with which he had been amusing himself earlier in the evening. Picking it up, I threw it over him, saying, as it caught him, "Whoa, horsie!" His attention was immediately gained, and he forgot that he had started for his mother's room. He turned around with a very different look on his face, and was ready for a game of horse, which we quietly played for some time; his mother in the meantime getting the much needed sleep.

It would be a good plan for you occasionally to take your mother's place in the kitchen, and attend to the getting of breakfast yourself, and let mother dress the little ones. I am sure she would enjoy the change, as would also the little ones. And as a "missionary education" includes all useful occupations, that of learning to get breakfast must come into the "field of usefulness for girls."

There is less poetry than prose in missionary work; and the sooner we all learn that, the better it will be for us. There are dirty faces to be washed, and floors to be scrubbed, as well as songs to be sung, and Bible readings to be

held. It is not so much the *kind* of work we do as the *way* in which we do it that will count.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

OUR BROTHER.

A SISTER.

It was raining that morning, and glancing mechanically from my window as I went about my household duties, I saw him. He was sitting on one of the new water-pipes which lay along the street, eating his breakfast.

He did not look like a regular "tramp" (though if he had, that would not have changed his relationship); and when he finished eating, he pulled some green grass to serve as a napkin for his soiled hands.

The rain was coming down in torrents by that time, and he stood as close as possible to the house opposite, and looked around as if uncertain where to find shelter. Seeing no favorable place, he turned up his coat collar, and philosophically settled himself to take what came.

Obedying a sudden impulse, I opened the window, and called to him to come over on the back porch while the shower lasted. He came; and when I set a chair for him, he thanked me in unmistakable Irish.

Upon entering into conversation with him, he told me that he had just come from Pensacola, and was in search of work; that he had worked in the ship-yards in Ireland, whence he had come about six months ago; that since coming to this country he had worked as a mechanic, with engineers, or at anything he could get to do.

I handed him the Resurrection number of the *Signs* to read while he waited; and noticing that he seemed afraid of soiling it, I asked him if he would like to wash his hands. He said certainly he would,—he was sure he needed it,—and how he enjoyed it! What a splashing, a splattering, rubbing, and scrubbing! One can not appreciate it unless he has been tired and travel-stained, and then has had the privilege of a good "cleaning up."

When he had finished, you would scarcely have known he was the same man; for with the return of his clear, ruddy complexion, came a general air of respectability. He ran his fingers through his short, bristly hair, and settled himself to read diligently.

As the drops of rain ceased falling, and the heavens grew lighter, I put up a lunch and offered it to him, with the suggestion that he might not get work before dinner (as it was then late); and received in return such an astonished look, and the exclamation that I was "indade very dacint" to him.

I gave him a copy of the *Life Boat*, calling his attention to the Directory of Missions, where he might find reasonable lodging and an opportunity to "clean up," and with hearty thanks he left, promising to let me know if he found work in the city.

O sisters, we have been told that every Seventh-day Adventist home should be a mission, and every farm a rescue and relief home. Do we share our home blessings and love with "His outcasts"? It is blessed to think that possibly the love in our hearts, shown by our care for the homeless or erring, will call to their minds the love of him "who so loved" them that he gave his only begotten Son that they might have life.

"EVERY physical and mental capability should be carefully preserved, and put to the best and highest use, to advance the glory of God."

TRUST.

I KNOW not if to-morrow
Shall bless me like to-day;
Of night I sometimes borrow
Dark clouds and shadows gray;
For sinful, sick, and weary,
Of this I still am sure:
No clouds or shadows dreary
Shall my sweet heaven obscure.

Oh, much is left uncertain
In this strange life below;
But faith lifts up the curtain,
And sees the inner glow;
And nothing now can move me,
Nor shake my joy so pure;
For Christ has stooped to love me,
And of his love I'm sure.

—M. Sangster.

AN OBJECT-LESSON FROM THE LIVES OF THE PATRIARCHS.

H. G. LIFFINGWELL.

THE VEGETARIANS.

"AND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Adam	lived 930 years.	Gen.	5:5
Seth	" 912 "	"	5:8
Enos	" 905 "	"	5:11
Cainan	" 910 "	"	5:14
Mahalaleel	" 895 "	"	5:17
Jared	" 962 "	"	5:20
Methuselah	" 969 "	"	5:27
Lamech	" 777 "	"	5:31
Noah	" 950 "	"	9:29

Average length of life, 912 $\frac{2}{3}$ years.

THE FLESH-EATERS.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3.

Shem	lived 600 years.	Gen.	11:10, 11
Arphaxad	" 438 "	"	11:12, 13
Salah	" 433 "	"	11:14, 15
Eber	" 464 "	"	11:16, 17
Peleg	" 239 "	"	11:18, 19
Reu	" 239 "	"	11:20, 21
Serug	" 230 "	"	11:22, 23
Nahor	" 148 "	"	11:24, 25
Terah	" 205 "	"	11:32
Abraham	" 175 "	"	25:7
Isaac	" 180 "	"	35:28
Jacob	" 147 "	"	47:28

Average length of life, 291 $\frac{1}{2}$ years.

Which will you be?

A LESSON FROM A LAMP.

G. H. HEALD, M. D.

THE ordinary kerosene lamp furnishes an admirable illustration of some important truths concerning the human body. A lamp ordinarily gives a good light, without smoke or smell. When the proportion between the oxygen and the oil is disturbed, the light is poor, and the lamp smokes. So in the human body, a disturbance of the proper proportion between the oxygen and the food material in the tissues causes serious disturbance of the functions of the body.

TOO MUCH FOOD.

A lamp will smoke as the result of turning up the wick too high, or of turning off the draft. In either case more gas escapes from the wick than can be burned up by the oxygen that reaches it. In the human body the wick is turned up by eating too much food; the

draft may be turned off by lack of exercise or by an insufficient supply of fresh air.

Whether in the lamp or in the man, one result is reached, incomplete oxidation. Waste material, which should be burned up, and which should pass from the body in a fluid form, is only partly expelled as a sediment, the remainder being deposited in the tissues and organs, producing rheumatism, gout, and other difficulties.

Having noted the sure result of disturbing the relation between the fuel and the oxygen in the case of the lamp, and remembering that the human body is governed by the same unchangeable law, ask yourself the two following questions:—

1. Do I take more food than my system requires?

2. Am I depriving myself of oxygen, by poor breathing, bad ventilation, or insufficient exercise? If so, correct the error or your health will suffer.

THOUGH a coat may a button lack,
And though a face be sooty and black,
And though the words be heavy of flow,
And new-called thoughts come tardy and slow,
And though rough words in a speech may blend,
A heart's a heart, and a friend's a friend.

—Carleton.

REDEEMING THE TIME.

MRS. G. E. PRINDLE.

(Muscoyee, I. T.)

I THINK many of the mothers of the REVIEW family, who, like myself, are seeking to do everything in the best way, and in as little time as possible, will appreciate the following:—

To blanch peanuts, instead of rubbing through the hands, or putting through a mill, pour the roasted nuts into a large dinner tray, or waiter; go over this a few times with the rolling-pin, which will thoroughly blanch the nuts. If you have not the tray, procure one, as it will save much time, and I am sure the blancher would not give greater satisfaction.

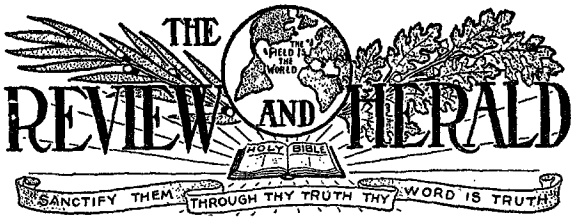
To one who does her own ironing, as many of us do, one of the greatest helps is white wax. It comes in small cakes. One cake costs but ten cents, and will last an ordinary family six months. Tie a small piece of this wax in a cloth, and when ironing, rub it over each iron as you take it from the stove. You will be surprised to see how slick the iron will run. There will be no sticking, and the iron can be used much hotter without scorching the clothes. An ironing can be done much better and quicker by using wax.

As we are told that time is short, and that we must redeem the time, it is expedient that we pass on the knowledge of how to save time in our housework.

It is worth while to be a friend. No other privilege is more sacred, no other responsibility is greater. One writes of a friend who had gone:—

"A flash! You came into my life,
And lo! adown the years
Rainbows of promise stretched across
The sky grown gray with tears.
By day you were my sun of gold,
By night, my silver moon;
I could not from the Father's hands
Have asked a greater boon."

It is indeed worth while to be a friend. It is to come into people's lives with hallowed and hallowing influences, and then never again to go out of them; for to be a friend at all is to stay forever in the life. God never takes from us a friend he gives.—*Selected.*



BATTLE CREEK, MICH., OCTOBER 10, 1899.

ALONZO T. JONES, }
URIAH SMITH. } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

In the time of the supremacy of Babylon, the people who had the Scriptures were scattered throughout the empire.

In those Scriptures it was written that Babylon should be overwhelmed by a mighty host of the nations, the city would be captured, and the people slain.

In those Scriptures also was there written instruction to the people, by which they might know when the destruction of Babylon was imminent, and know what they themselves should do.

They were told to "flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." "Forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." "My people, go ye out of the midst of her, and deliver every man his soul from the fierce anger of the Lord."

They were told what nations would come against Babylon; they were told from what direction the armies would come; they were told the name of the leader of the forces; and they were told how they might know just when to flee: "Lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler."

Now all that instruction was written from fifty-seven to one hundred and seventy-four years before the time when those things would occur. It was written not only for the instruction of the people who had the Scriptures, but for the instruction of all the people throughout the great empire; and especially for the benefit of all who were in Babylon or its immediate vicinity.

Having thus been written for the instruction and benefit of all, but not all of them having the Scriptures in which the instruction was given, there rested upon those who *did* have the Scriptures, the obligation to give the instruction to all who did not have the Scriptures. And this obligation was so great that *not to give it* was to allow fellow men to pass unknowing and unwarned to certain destruction, when only the simple telling of it to them might give them the knowledge of God, and save them from all harm.

Therefore all who had the Scriptures were, by the very fact of their having the Scriptures, under the most solemn obligation to convey to all within their reach the knowledge of those things which were certainly coming, and to call their attention to the passing events, and the meaning of them, which marked the approach of the great culminating event, the fall of the mighty city and empire.

But how could those who *had* the Scriptures know these things to tell them to others, except by studying the Scriptures? Suppose that those who had the Scriptures did not themselves know of these things that were written in the Scriptures for that very time: they would be no better *prepared* than were those who did not have the Scriptures at all; and they would be far worse off than those, because of their neglect of the light which they held in their hands, and for which, having it in their hands, they were fully responsible.

And were not those portions of the Scripture that relate particularly to their own time and the events occurring in their own day, in the empire under

which they lived, the most important of all to those who had the Scriptures? What good would it have done for them to study the kingdoms of Nimrod, Egypt, and Assyria, and not know what was written in the Word concerning the kingdom of their own day? All that of Nimrod, Egypt, and Assyria could be studied to profit, *when they also studied what was said of the kingdom of their own day.* This was the all-important study for them. This was to them *present truth*, and as such, was to be especially studied. They needed to be familiar with every feature of the truth for their own time, much more than with that for other times.

It is so to-day. There are portions of Scripture that relate particularly to our day and to the kingdoms and great empires of our own day. What is it, that we be familiar with Babylon, Medo-Persia, Greece, and Rome, and not know the place, the course, and the end of the kingdoms and empires of our own day? The Bible speaks just as plainly of these as of those. We must study these, and know the passing events, and be able to tell the meaning of these things to those who do not know. "In the days of these kings shall the God of heaven set up a kingdom." What kings? What are these kings to do?

TRUE loyalty to the government of God, allegiance to the constitution, the supreme law, of the Most High, is the keeping of the commandments of God.

This, because the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul.

The mystery of God is God "manifest in the flesh" (1 Tim. 3:16); it is "Christ in you, the hope of glory." Col. 1:27. And when that mystery shall be finished, the result is described in the statement, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

This great thing will be accomplished by the truth and power of God in the third angel's message. Therefore with all who believe the third angel's message the one great aim, the one thing that stands above all other things to be attained, and to the attaining of which all other things must contribute, is *the keeping of the commandments of God.*

With all who receive the third angel's message, whatsoever does not conduce to the keeping of the commandments of God will be instantly discountenanced and utterly rejected. Anything and everything that to any degree tends to lessen regard for the commands of God will be by these utterly refused as only evil.

Now it is not only a fair question, but an important question for *this time*, to every Seventh-day Adventist, Are you so loyal to the law of God that you will not countenance *anything* that does not draw to the keeping of the commandments of God? Is your allegiance to the constitution of the Most High so firmly fixed that you will have no fellowship nor any connection whatever with anything that disregards, or in any way makes light of, the keeping of the commandments of God?

These are important questions for this time especially, because the dragon is wroth with the woman, and makes "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And he does this *because* she keeps the commandments of God, and has the testimony of Jesus. And the more firmly and devotedly she holds to the keeping of the commandments of God, the more earnestly will the dragon make his war.

He will not always make his war openly in a straight contest of the evil against the good, of sin against righteousness, of disobedience against obedience, of rebellion against loyalty. He will many times seek to carry his point by making great pretensions to doing good. By great displays of benefits to men he will draw the attention of Seventh-day Adventists away from the keeping of the commandments of God. And one of the chief things he thus employs is seen in the many pretensions made, and ways offered, of *ridding people of disease.*

Here, too, he has a wide and most inviting field in which to ply his efforts. This because of the vast

multitude of people with whom the getting rid of disease is the first and greatest of all possible considerations; and who, consequently, will welcome any means or procedure that will rid them of disease, and especially whatsoever will do it the quickest.

But the truth is that the getting rid of disease is *not* the greatest, it is *not* the most important, of all considerations: the *keeping of the commandments of God* is the first, the greatest, the highest, of all possible considerations. And whoever believes the third angel's message would rather die of disease than to be rid of his disease *by means that is contrary to the commandments of God*, and by influences that draw away from the keeping of the commandments of God. That is only to say, in other words, that he would rather die in obeying God than to live by disobeying him: he would rather die in righteousness than to live by sinning: he would rather die in loyalty than to live by rebellion.

To employ means that is contrary to the commandments of God to be rid of disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God. To employ a miracle that is contrary to the commandments of God, in order to be rid of a disease that can be removed only by a miracle in conformity with the commandments of God is plainly disloyalty to God. To employ means that is contrary to the commandments of God, and which bring the individual under a power from which nothing but a miracle of the power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

It is the truth that the Lord can, and *he does*, even by a special miracle, remove diseases. But the object of it is to bring the person to the keeping of the commandments of God. Whoever would employ the means, or use the blessing, to any other end would, in so doing, pervert it, and make the Lord the minister of sin. For all the gifts and blessings of God are to bring us to charity, which is the love of God, which is the keeping of the commandments of God.

Therefore to Seventh-day Adventists it is a proper question to-day, Is the keeping of the commandments of God the highest of all considerations with you? Does this stand higher with you than does the getting rid of a disease that you might, or that you may, have, so that you positively will not employ any means of getting rid of the disease that is not in harmony with the commandments of God, nor any influence that does not draw to the keeping of the commandments of God?

It is now planned, with the distinct approval of the Secretary of State of the United States, that "court dress" shall be worn by the members of the diplomatic corps on state occasions at the White House, at Washington, the capital of this professed republic. When Secretary Hay was sounded on the subject by the chief mover, "the idea found singular favor with Mr. Hay:"—

When the subject was broached that some of the South American diplomats were very much afraid of offending the taste of the officials of the United States by appearing in special uniform, Mr. Hay informed Senor Arriaga that so far was he from objecting that *he cordially indorsed the project as a move in the right direction.* He went further, and stated that the customs which have grown up in the United States of restricting its ambassadors, ministers, and other diplomatic officers to the severe black evening dress were now, to say the least, OBSOLETE. Indeed, the practise exposed the American diplomat to the charge of ostentation more than if he were clothed in the most gorgeous raiment. His plain black was a conspicuous display of republican humility, and *might well be dropped as a concession to the taste of the rest of the world.* At any rate, it would be more in consonance with good taste to accord to the usual fashion than to be conspicuously different.

With the adoption of court dress, court pride and haughtiness will not be long in following. Then imperialism will be found in more than territory and the islands of the sea. With republican dress and manners abandoned as "obsolete," and republican humility "dropped as a concession to the taste of the rest of the world;" with the Declaration of

Independence repudiated, and the Constitution disregarded; and with imperialistic and monarchical principles adopted instead, how much of the original republic of the United States now remains? Can the people possibly any longer hide their eyes to the fact of national apostasy?

STUDIES IN GALATIANS.

Gal. 2:17.

"BUT if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

Having abandoned all law as a means of justification, have we abandoned all law altogether?—God forbid. For while seeking to be justified by Christ, it is possible that we might be found sinners. And what is a sinner?—"Whosoever committeth sin transgresseth also the law: for sin is THE TRANSGRESSION OF THE LAW." 1 John 3:4.

And what law is it, the transgression of which is sin?—"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. That word then—"Thou shalt not covet"—belongs in a law: it is a part of a law. It is not simply the commandment, but THE LAW, that says, "Thou shalt not covet." It is not, I had not known sin but by the commandment; it is not, I had not known lust except the commandment had said, Thou shalt not covet. But it is, "I had not known sin, but by THE LAW." It is, "I had not known lust, except THE LAW had said, Thou shalt not covet."

Now that law which says, "Thou shalt not covet," says also, Thou shalt not kill, Thou shalt not steal, Thou shalt have no other gods before me, Thou shalt not take the name of the Lord thy God in vain. It is the Ten Commandment law: it is the law of God, which he spoke from heaven, and wrote twice with his own hand on tables of stone, and which he writes with his own Spirit on the tables of the heart of the believer in Jesus.

That is the law by which is the knowledge of sin. That is "THE LAW," the transgression of which is "sin." And that is the law, and the only law, by which, while seeking "to be justified by Christ," we could be "found sinners." And as this word in Galatians recognizes the possibility that, while seeking to be justified by Christ, we might be found sinners; and as there is no knowledge of sin without the law of Ten Commandments, this is therefore conclusive evidence that, while it is true that all law must be abandoned as a means of justification, all law is not abandoned altogether. It is conclusive evidence that THAT LAW by which is the knowledge of sin, the law of Ten Commandments, is NOT abandoned as the means of the KNOWLEDGE OF SIN.

That law, the law of Ten Commandments, while it, with all other law, must never be used as a means of justification is NOT abandoned altogether; because that would make Christ THE MINISTER OF SIN. And against any such suggestion as that the Lord plunges his emphatic "God forbid." Thus the Lord has set his everlasting "God forbid" against all idea that the law of Ten Commandments is abolished or in any sense "loosed down" or done away.

The Lord Jesus did not come into the world to minister to sin, but altogether to save from sin. Sin is the transgression of the law of Ten Commandments; and as the Lord Jesus came to save men from sin, in the nature of the case he came to save men from the transgression of that law. By that law is the knowledge of sin; and as Jesus came to save men from sin, his mission would be completely nullified and altogether vain if the law were taken away: for to take away the law would take away the knowledge of sin and the very means of the knowledge of sin; and this in itself would make it impossible to save men from sin. And to make the coming of the Lord Jesus create a condition of things in which it would be impossible to save men from sin, would be nothing else than to make Jesus the minister of sin. It would make Christ confirm sin upon the world forever; and that is precisely what would satisfy Satan forever. And why should not God cry out against it forever, "God forbid"? And to this everlasting "God forbid," who that

would not play directly into the hands of Satan can ever say anything but Amen?

Therefore "if, while we seek to be justified by Christ, we ourselves also are found sinners," transgressors of the law of Ten Commandments, does Christ sanction that?—"God forbid." Does he justify men in order that they may be free to transgress the law?—"God forbid." Does he save men from sin in order that they may continue in sin?—"God forbid." Do we believe in Jesus in order that we may continue to be sinners?—"God forbid." Do we "seek to be justified [made righteous] by Christ" in order that we may continue to sin?—"God forbid." And let all the people forever say Amen.

Let it be borne in mind and upon the heart forever by every soul, that justification (being made righteous) by faith of Jesus Christ, means, in itself, in every sentiment of it, the total abandonment of sins, and the destruction of the body of sin in order that henceforth we should not serve sin. Otherwise I build again in works what I destroyed by faith: and "if I build again the things which I destroyed, I make myself a transgressor." Faith will never justify sin. The two are eternal opposites; for "whatsoever is NOT of faith is sin." And in Christ Jesus nothing avails but faith, which worketh by love that keeps the commandments of God.

TRUTH IN ACCORDANCE WITH REASON.

THE Lord, addressing the children of men in reference to the great transaction of their redemption, says, "Come now, let us reason together." By this he implies that he will set before the world no theodicy against which the innate sense of justice with which he has endowed the normal mind of man, and the power of reason of which he has made man capable, will revolt. But views have been incorporated into the creeds of Christendom, against which reason can not be made to cease from revolt. Of these, perhaps the most prominent is the dogma of eternal conscious torment, to follow this brief life. Thus one who stands high as a great light in the theological world, recently gave utterance, from a Chicago pulpit, to these words:—

The teachings regarding hell's fire, and an endless hell, have long ago failed to produce either a tear, love, or faith, or hope. Such a teaching is read in the most contemptuous manner, even by orthodox people. These teachings no longer give thought to the flower of Christian emotion. They are the lava desert, where no plants grow, where no bird can find a tree in which to sing.

It is not strange that, as the minds of men emerge from the darkness and superstition and metal and moral slavery of past ages, they should throw off the huge nightmare of eternal conscious torture inflicted by a God who styles himself the God of love, upon keenly sensitive conscious beings, kept alive, by his almighty power, for the very purpose that they may be thus tormented.

The sad feature of the case is that men have been so thoroughly taught, and are still taught, to believe that the Bible teaches such a doctrine, that when they feel impelled to discard the monstrous error, they unthinkingly discard the Bible with it, instead of taking pains to learn that the Bible has never taught any such doctrine, but that this is only one of the false views drawn from paganism, which has been foisted into the Christian system, by a church, itself wandering in the darkness of ancient error.

It is a matter of rejoicing that so many have learned that the word of God is not responsible for such teaching; and how ought we who love that word to labor to vindicate it from the aspersions heaped upon it through the influence of this foreign dogma.

The doctrine of eternal misery, as the speaker already quoted says, fails to produce its intended effect; for the enlightened reason of men revolts against it, and they will not believe it. But show the sinner that God has mercifully set before him eternal life; and that if he will not accept of it, his just and inevitable doom must be eternal death, and that by his own choice; and his reason is convinced, his sense of justice satisfied, and he is often aroused to the great interests at stake, and led to seek the life so graciously offered. And

while many are led to turn away from God, and are driven into skepticism, by this unhallowed doctrine, multitudes of former skeptics can testify that it was the Bible view of God's dealings with his creatures that led them out of their infidelity into harmony with God and his divine and beneficent purposes.

U. S.

MY VISIT TO AUSTRALIA.

LOOKING at a distant object from one standpoint alone, causes us to form a narrow, one-sided opinion of that object; and it is only when we view it from different standpoints, that we are prepared to arrive at right conclusions. This, I believe, will apply to our missionary operations in foreign fields. While figures and statistics serve to enlighten our minds to a degree, yet these alone are not a safe basis from which to estimate the importance of a field, or the difficulties to be met and the obstacles to be overcome.

This is especially true of Australia. While its population is no larger than some of our most populous States, its area of square miles is only a little less than the whole United States prior to the annexation of Alaska; but neither of these facts—while important in itself—forms a correct basis from which to form an opinion of its importance. The surroundings must be taken into account, and the influence which that country will exert on other peoples and nations. When this is done, as in the quotation in the former article, Australia, notwithstanding its small population, at once rises in importance second to but few other countries.

I am thankful indeed for the privilege of visiting this country, and seeing for myself not only the importance of the field, but what has been accomplished by the faithful labors of Brother and Sister White, Elders Daniells and Haskell, and their collaborators, notwithstanding the dearth of means from a lack of appreciation by the more favored brethren in the United States. My mind has undergone a decided change. I am satisfied, from personal knowledge and observation, that harm has been done to the cause, and unnecessary perplexity and trial brought upon our brethren, by our efforts so minutely to direct the work at long range in fields we personally knew nothing about. I can now see the force of the advice to "let the Lord work with the people on the ground." I am fully persuaded that the most successful policy to be pursued by boards having charge of missionary operations in foreign fields will be to keep the brethren in the home land constantly apprised of the progress of the work, presenting faithfully the needs of the different fields, soliciting contributions for the same; then to stand as disbursing rather than directing agencies.

With these general observations, I will now return to the point in the personal letter that was published in the Review of July 25. I had just arrived at Avondale, and taken up my abode in Sister White's home. The first few days of June were spent at Sister White's home, the time being occupied in talks with her and Elder W. C. White concerning the work in Australia and America, with an occasional drive about the Avondale School farm and the surrounding country, that I might become familiar with the customs and habits of the people.

While all kinds of fruit can be successfully grown there, the reader can realize how indifferent the resident people are to such luxuries, when he knows that we had to ride six miles before we came to orange-trees sufficient to supply Brother and Sister White with one or two bushels of oranges for table use. The people seem to lack either interest or enterprise to plant the trees; for wherever there were two or three trees, usually adjacent to some outbuilding, apparently planted more for shade than utility, they were full of large, luscious fruit.

It was to inspire the people with confidence and faith in the soil, that Sister White purchased a few acres of the Avondale estate, upon which to plant fruit-trees of different kinds, as an object-lesson of what might be done. Although the land is covered with a thick growth of timber, which required an outlay of at least fifty dollars an acre thoroughly to clear and fit it for the plow, in the five years she has been on it, she has had several acres set out to fruit-

trees and vines, most of which are now coming into full bearing; so by another year she will have all the fruit, in its varying seasons, her large family can consume, besides some for her less fortunate neighbors. Of those in fruitage while I was there, I might mention the orange, lemon, mandarin, citron lemon, and passion-fruit. Passion-fruit grows on a vine, and in shape and taste is much like the May-apple, though in color it is almost black. Of those that had passed the time of fruitage, are the peach, nectarine, and grape, of which there was a full crop, of excellent quality. The school has also a large orchard of fruits similar to those already mentioned.

Vegetables of all kinds, and of good quality, can be successfully grown on the land. Of this, as well as some of the fruits mentioned, I can bear personal testimony; for almost every day during my stay we had for dinner some one or more of the following-named vegetables or grains, taken fresh from the garden: tomatoes, peas, beans, potatoes, cauliflower, green corn. This was in the month of June and the first of July, which would be the same as December and the first of January in the States.

A matter-of-fact, practical person, who is inclined to look at things from the dollar-and-cent standpoint, would be inclined to think, when he sees how much labor it takes to clear this land, that a serious mistake had been made in the purchase of this place; but the longer one remains, and the more familiar he becomes with the general character of the soil and surroundings, the more he is convinced that the Lord guided in its selection. While sufficiently easy of access by rail, being connected with Sydney on the south, seventy-five miles away, and Newcastle on the north, eighteen miles distant (both important cities), Avondale is comparatively free from the haunts and vices of men. A low range of mountains encircles the place on the west, at a distance of from five to six miles; while on either side of the campus, and forming the boundary line of the estate in these directions, are two clear, beautiful streams of water, which unite at a distance of three fourths of a mile from the school buildings, and under the name of Dora Creek (a beautiful river rather than a creek), flow on eastward to Lake Mc Quarie, six miles away, whose outlet empties directly into the ocean a few miles farther on. Thus the student is constantly brought into contact with nature in its varying forms; and through it, by the aid of the Word, beautiful spiritual lessons are impressed upon the mind, and the students are led away from the artificial to the real, by seeing him who is the invisible Author of all.

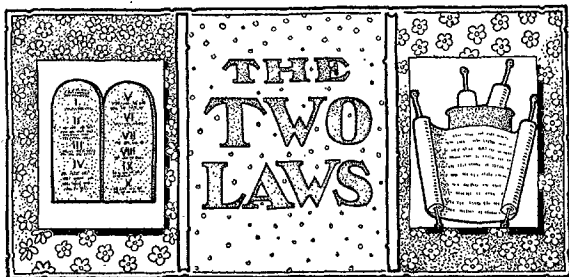
The school buildings, four in number,—kitchen and dining-hall, ladies' dormitory, the general building containing the chapel and recitation-rooms, and the young men's dormitory,—stand in a circular position at a distance of two or three hundred feet from one another, on an elevation, from which the ground slopes gradually in every direction, thus giving excellent drainage into the streams already mentioned. The buildings are very plain wooden structures, without any superfluous ornamentation. A rough building situated on the bank of Dora Creek, ten or twelve rods from the other buildings, erected for a sawmill, in the upper story of which they held services while erecting the school buildings, has been converted into a food factory, with the addition of a small brick building to accommodate the oven and some other necessary machinery.

Nearly a mile west from the school buildings, where the road leading thereto connects with the principal road in the neighborhood, stand the church and the hospital, at a distance of fifteen or more rods apart. The main body of the church is 33 x 66 ft., with wings, 24 x 32 ft., to the right and left from the end where the pulpit stands, which are used for Sabbath-school rooms. These rooms are connected with the main auditorium by folding-doors, thus increasing the seating capacity, which is estimated at six hundred.

The hospital is a two-story frame building of twelve rooms, besides the kitchen, which stands apart from the building a few feet. The need of such a building can be the more readily seen when it is known that there is no regular physician nearer than Newcastle, eighteen miles away; and the neigh-

boring people know practically nothing about simple remedies or home treatment of any kind; and when sickness or accident overtakes them, death is almost certain to ensue. It is the design to keep one or more trained nurses in the institution, while Dr. Caro will make occasional visits. Thus the hospital will serve a twofold purpose,—that of relieving suffering, and teaching correct principles of living; and at the same time serve as a training-school where the student can receive a practical training in giving simple treatments. The building is not fully furnished nor equipped, because of lack of money; hence contributions for this purpose will be thankfully received.

GEO. A. IRWIN.



Reasons for the Change.

"For the *priesthood being changed*, there is made OF NECESSITY a change ALSO of the law." Heb. 7:12.

The first reason, then, for the change of the law is that the priesthood is changed, thus making the change of the law a necessity.

"If therefore perfection were by the Levitical priesthood (for under it the people received the law), *what further need was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Verse 11.

First we will inquire after the *fact*, and then notice the *effect* of the same. Was another priest to arise? And he of *another order* than that of Aaron? Paul is not announcing a new thing here; but is simply referring to, and building on, that promise of God through David, where he says, "The Lord *hath sworn*, and will not repent, Thou art a priest forever after the order of Melchisedec." Ps. 110:4. Of whom is the Lord here speaking?—The One to whom he said, "Sit thou on my right hand, until I make thine enemies thy footstool." Ps. 110:1. And Jesus himself used this scripture as applying to himself. See Matt. 22:42-44.

But may not several priesthoods exist, and that simultaneously? How is it that the establishment of one priesthood would change or abolish another? To the first question we answer: If the priesthood were of men, it might be so; and this is what we see throughout the world, wherever the religion is man-made. But God ordained the priesthood of Aaron (Heb. 5:4), as well as that after the order of Melchisedec. Heb. 5:5, 6. Now the reason the two could not exist together will appear very plainly as we proceed.

WHY WAS THE LEVITICAL PRIESTHOOD CHANGED?

The question is answered by asking another: "If therefore perfection were by the Levitical priesthood, *what further need was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

God is perfect. He also demands perfection. Matt. 5:48.

If perfection were by the Levitical priesthood, *what further need was there* of another?—No need. But since another *was* to arise, and *did* arise, there must have been some need of it; for God does no unnecessary thing. He makes no false moves. Therefore the Levitical priesthood was changed to that of the order of Melchisedec, *because it did not bring perfection*. Perfection to what, or whom?—To sinners, of course. Were not these priests ordained to "offer both gifts and sacrifices for sins"? Heb. 5:1. What did they offer?—Animals—"bulls and goats." Righteousness is *perfection*. Sin is *imperfection*. Therefore, to bring or give perfection, *sin* must be removed and righteousness imparted. The blood of "bulls and of goats" could

do neither the one nor the other; "for it is not possible that the blood of bulls and of goats should *take away sins*." Heb. 10:4. Again, the gifts and sacrifices could not make him who did the service "perfect, *as pertaining to the conscience*." Heb. 9:9.

They could not take away imperfection nor give perfection. So we see the priesthood could not bring perfection, because *their offerings* could not purge out sin and implant righteousness.

THE CHANGE OF THE LAW.

REASON No. 1.—"For the priesthood being changed, there is made of necessity a change also of the law."

But why must the law be changed when the priesthood is changed? This brings us to—

REASON No. 2.—"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

We have seen that *the law made priests* after the Levitical order; "for the law maketh men high priests which have infirmity." Heb. 7:28. This law confined the priesthood to the tribe of Levi and the family of Aaron. It also said, "And the stranger that cometh nigh shall be put to death." Num. 3:10. Therefore, since our Lord, being of the tribe of Judah, could not be priest according to the law, which required all priests to be of the tribe of Levi, the Father had to *change the law* when he made him priest; for it is not reason that God should act contrary to a law which he himself had given.

REASON No. 3.—"And it is yet far more evident [that the law had to be changed on the change of the priesthood]: for that after the similitude of Melchisedec there ariseth another priest." Heb. 7:15. Why would this fact require a change of the law?—"And they truly were *many priests*, because they were not suffered to continue *by reason of death*: but this man [Christ], *because he continueth ever*, hath an *unchangeable priesthood*." "The law," therefore, had to make provision for a succession of priests. But this can not work in the priesthood of Christ, since "he *ever liveth* to make intercession" for us. Now the priesthood of Christ is like that of Melchisedec, in that he has no predecessor nor successor. "The law" did not fit this priesthood. Hence, its change.

REASON No. 4.—"For if he [Christ] *were on earth*, he should not be a priest, seeing that there are priests that *offer gifts* according to the law." Heb. 8:4. The offerings according to the law were "bulls and goats"—animals. But Christ offered *himself*. Heb. 7:27. So the gift of *himself* being contrary to the provision of the law which required the offering of animals, *that law must therefore be changed*.

REASON No. 5.—"For the law made nothing perfect." Heb. 7:19. The *Levitical priesthood* was changed because it did not bring perfection. So, for the same reason, the law must be changed, because it "made nothing perfect." But why could not the law make the people perfect?—"For the law *having a shadow* of good things to come, and *not the very image* of the things, can never, WITH [by or through—by means of] *THOSE SACRIFICES* which they offered year by year continually make the comers thereunto perfect."

We have now traced the root of the trouble to the *sacrifices*. "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. The law had no other instrument than the sacrifices. These could not remove sin. Therefore the law could not take away sin—an all-sufficient reason for its change when he came and was offered who can take away sin, who can *save to the uttermost*.

Therefore, SINCE these offerings could not take away sins, and for this reason could not make any one perfect; since the remedial law had no other offerings than these; and since the sole work of the Levitical priesthood, in the atonement for sin, was the offering of these same sacrifices; therefore, the *sacrifices*, the *priesthood*, and the *law* regulating both the sacrifices and the priesthood,—*all these must be changed* when the offering is made which CAN and DOES take away sin.

THIS OFFERING WAS MADE WHEN CHRIST OFFERED UP HIMSELF. E. J. HIBBARD.

WHY THE BATTLE CREEK COLLEGE CAN NOT CONFER DEGREES.

THE question is frequently asked, Why does not Battle Creek College confer degrees as formerly? The reasons are various.

Our college claims to be a training-school under the supervision of Christ himself. If Jesus Christ has direct control of the school, it can not be in harmony with worldly ideas of education any more than his teaching harmonized with that of the rabbis while he was on earth. Education from heaven has never been received cheerfully by the world, nor will it ever be. Of Christ it was said that never man taught as he did, and yet he was regarded by the popular educators as ignorant, because he had not learned under them. They would not place their seal of approval upon his educational system. He has plainly said that his disciples also would be considered straight-laced extremists, and it would therefore be unreasonable to expect the world to place its seal of approval upon scholarship that is the result of an educational system, the standard of which, to them, seems low and narrow—in fact, like utter foolishness.

Granting degrees is the result of an educational system that attempts to measure the mind of man, which God alone can do. Degrees at one time were licenses, or testimonials, granted by the church to serve as a protection, both to the holder and to the people. However, no one who felt that he was called to work was denied the privilege of trying his talent, even if he had not taken the training required by the church. This plan is still practised by God's people. In time the papacy felt that it was necessary to restrict all from teaching or preaching who did not hold licenses. In order to be certain that the teachers or preachers were orthodox, it was necessary to keep them in school a number of years, which led to a course of study from which modern school courses have been largely drawn.

"A complete university course was represented by four degrees,—bachelor, master, licentiate, and finally doctor,—which last was usually taken at the age of thirty or thirty-five. . . . That the bachelorship was taken very young, we know from the history of many universities. In the seventeenth century a statute was passed at Oxford University, fixing fourteen as the youngest age for matriculation; and centuries before this, twelve years of age had been fixed as a minimum at Paris."—*Laurie, "Rise and Constitution of Universities,"* pages 229, 230.

The church had such a monopoly of education that "men have studied from twenty to forty years, and have learned neither Latin nor German."—*Painter, "History of Education,"* page 38.

This system was a gigantic monopoly of education, the object of which was to compel the students to study the ideas of men so faithfully that they would become obedient slaves to one man, the pope. All independent and original thinking was destroyed by the long years of study of man's thoughts. It would have been impossible to make this system a success without a prescribed course of study; for otherwise there would have been freedom in selecting the studies required for the best development of the individual mind. A course of study enslaves by compelling the student to obey a lifeless machine in the hands of a tyrant whose entire happiness consists in breaking the will and spirit of his victim, making him a mere automaton. Papacy and paganism could never exist without this system to reduce the minds of men to abject slavery by the long-drawn-out process of studying men. The thought is shackled, and the completion of the course of study and the obtaining of the degree are signs that the individual is a servant of the one who controls the system.

We have heard of tests between persons to see who could eat or drink the most. Many have died as the result of such gluttony. Is not this cramming and stuffing the mind even worse, as much worse as the mind is more delicate than the stomach? The brain is crowded to the point of congestion by the hardest kind of mental effort in preparing for examinations to complete a course, the end of which is a degree. The result is weakness, not mental vigor. Students could not be induced to do this if it were not for the final reward—the degree. They are led to believe that their whole success in life depends upon taking the prescribed studies, passing their examinations, and receiving a degree.

A degree is measured by the value of the seal upon it. At present the seal is placed there by the state. The state says by this act that it approves the system of education which grants the honor. In other words, the state says that the work represented by the degree has been done as satisfactorily as if it were done by a state institution. Whenever a Christian school asks the state to place its seal upon its work, it virtually says to the state, "We do our work as you do yours. We teach the same

things that you teach. Our one object is to train men and women as the state trains them, and the end of our educational system is the same as that of the educational system of the state."

At once the question arises, Is the educational system of the Seventh-day Adventists the same as that of the state? If we follow the word of God and the Testimonies, we know that there is no more similarity between our educational work and that of the world, than there is between our religious work and that of the popular denominations. In fact, there is not so much; for the educational system of the state is supposed to be secular, to be entirely separate from religion, while there is in the popular denominations a great deal with which we are in harmony. But when education is stripped of Bible religion, what is it? Seventh-day Adventists can answer the question; for they know the history of the papacy and its formation.

All the facts taught in the worldly schools are arranged to prove that man can work out his own salvation. The system has been separated from Christ's teaching, and is united with a belief of what is popularly known as *evolution*, the center of modern religion. There is no need of Jesus, righteousness by faith, nor wisdom by faith: all perfection can be reached and truth discovered by *study*. It differs as much from the educational system revealed to Seventh-day Adventists as light differs from darkness, Christ from Satan. This does not mean that there are no facts taught in the worldly schools that are true; but the facts are linked to theories that lead away from truth. These theories become so subtly interwoven in the minds of students that they are not conscious of their presence; and the danger is that the very elect shall be deceived.

When we say to our people that our education is in harmony with Christ, and at the same time ask the state, which is opposed to Christ's educational system, to place its seal of approval upon our work, it shows weakness somewhere.

When Christ was on the earth, there were times when the learned doctors of the Jewish schools offered to bestow upon him the master's degree. But he kindly yet firmly refused this honor; for he could not be honored by worldly men and also by God. For several centuries the church was firm, and refused to conform to worldly methods of education. But unconverted men came into the church

with their pagan ideas of education, and encouraged young men to receive the culture and learning of the pagans, in order to do more efficient work for the pagans. The years of hard study in the pagan learning fixed pagan principles in their minds, through which in after-years they read and interpreted the Bible.

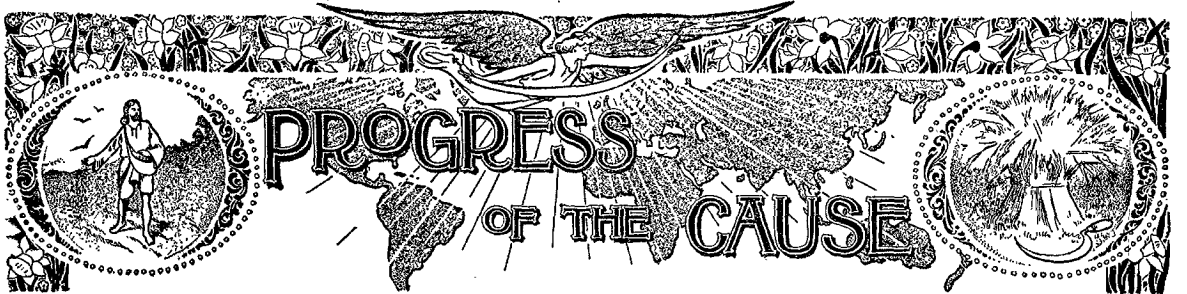
Pagan education in the minds of professed Christians created "the beast." The result of this union was the adoption of pagan institutions, chief among which was Sunday. Professed Christian young men in pagan universities were continually striving to interpret the word of God to harmonize with pagan wisdom.

In time, institutions of learning were founded by the church, and the first degree was granted by a pope. The Catholic Church has always believed that it should control the educational system of the world. The Jesuits are devoted to counteracting the educational reform of the sixteenth century, under Luther. They have one great object, to establish the Catholic educational system wherever the Protestant system has been planted. They have succeeded in doing this in every country in Europe. Germany has become, educationally speaking, completely Catholic. Our country is patterning after the European universities. Its educational system is Catholic and medieval. The idea of courses, the conferring of honors, degrees, etc., have all been adopted from Catholic institutions of Europe, which they borrowed from the pagans. A degree with the state seal upon it represents a certain amount of education that is worldly, not Christian.

In this time, when darkness is covering the earth, and gross darkness the people, and when all the world is again wondering after the beast, is it possible for God to place his seal of approval upon an educational system that is approved by the state? He longs for that which will bring the outpouring of the latter rain, the baptism of his Spirit. This is placing his seal of approval upon the true educational system.

Do we not see that Seventh-day Adventists are just as much in danger of receiving the mark of the beast as any one else? Can we not see that the professed Christian world has made the image in the same manner that the "beast" was made? We should come completely out of Babylon (the popular churches) and Egypt (the worldly educational system).

E. A. SUTHERLAND.



THE WORK IN ENGLAND.

AFTER the close of the General Conference and the meetings held in connection therewith, I returned to England early in April, accompanied by Dr. D. H. Kress and Brother W. E. Cornell and their families. About a month later six brethren and their families, who had been recommended to this field, arrived in London; and a ten-days' meeting of all the workers, old and new, was held in North London. Special attention was given to the consideration of the gospel as the gospel of health for soul, body, and spirit, and to the best ways of presenting the message from this standpoint. Dr. Kress usually occupied an hour in the morning, and Mrs. Dr. Kress an hour in the afternoon. The instruction which they gave was heartily received. The evening lessons were upon the first half of the book of Daniel, and the experience of Daniel and his companions was seen to have the closest connection with their loyalty to the true principles of healthful living, as set forth in the first chapter. There was thus a unity in all the instruction given at the meeting, which contributed toward the attainment of some definite results. Meetings were held for mutual consultation in regard to plans and places of labor, and then the workers left for the different places selected.

I then prepared for the first general meeting, which was held in Belfast, Ireland, June 23 to July 2. The attendance of Sabbath-keepers was not so large as at the meeting held in the same place one year ago, but a most encouraging interest was developed in the school of health, which was a leading feature of the meeting. A daily demonstration was given in healthful cookery by Mrs. Dr. Kress, and this was followed with an evening lecture by Dr. Kress in which the gospel principles were pre-

sented, and their practical application in the common experiences of life was made clear. At the close of these meetings we were assured that we might be certain of a large audience, if we would come again, and the results which have since appeared indicate that a foundation was laid for a permanent work.

After reading the instruction sent to the General Conference, that it is better to hold more small meetings than to concentrate all in one gathering, the Conference Committee decided to hold two general meetings this year in England, instead of one, as last year. The first one was held at Bristol, August 4-13, and the large tent recently purchased in America for this purpose, was pitched in a pleasant field adjoining a thickly settled portion of the city. There was a general attendance on the part of the Sabbath-keepers in the south and west of England, and the interest was excellent. A steadily increasing number of strangers came in to the evening meetings, and on the last Sunday evening the large tent was full. There were some marked cases of immediate response to the light given on proper habits of living. Several who had never heard upon the subject before, left off the use of tea, coffee, tobacco, flesh foods, and condiments, and adopted right principles of diet at once. Arrangements were made from the first to continue the meetings upon the same grounds, and Brethren Washburn, Armstrong, Davies, and Nickels remained for this purpose. In recent reports they have spoken encouragingly of the results thus far and of the outlook for the future.

The second general meeting was held at Liverpool, August 25 to September 3, and the general features of the work were the same as at Bristol. The attendance of Sabbath-keepers was much smaller, as the majority of our churches and companies are

in the southern part of England, but I was gratified to see the number who did come. There was an equally good interest among the people of that part of the city where the tent was pitched; and although the weather was rather unfavorable, the number attending regularly was encouraging. Both at Bristol and at Liverpool, Brother Loughborough, who came to England in July, spoke each day upon the rise of this message and his experiences in connection with it, and upon the gift of prophecy as manifested among this people. His testimony was received with much interest, and many were strengthened and encouraged by it. It has afforded much satisfaction to have Brother Loughborough unite with us in the work here, and I believe that his labor will prove a blessing to all our people. The grounds at Liverpool were secured for the whole of September; and after the close of the general meeting the evening services were continued by Brethren Andross, Altman, and Harris, who were already at Liverpool. They have reported a continued interest and good attendance.

This is the first time for several years that tent work has been attempted in England, and it is a step in advance for this new Conference to have three tents in the field, but the success attending each effort is encouraging. The third tent is pitched at Leytonstone, on the east side of London, where Brethren Champness, Bernstein, and Meredith are now. I confidently expect to see a good company of Sabbath-keepers brought out at each of these places.

For some time we have been looking for a suitable place in which to begin the manufacture of health foods, as there has been a largely increased demand for these products during the last few months. A good place about twenty miles south of London has been secured, and we shall proceed at once to put in the machinery that was received from America several weeks ago. In a short time we hope to be supplying the trade with goods of our own make. Dr. and Mrs. Kress have taken a large house near the factory, where they will be able to receive a few patients, and to carry forward to better advantage the work of training nurses, which they have already begun. Much interest has been shown in the plan to open a sanitarium in this country, and several are now anxious to avail themselves of the benefits of such an institution. By taking a large house, provision is made for a few until more permanent arrangements can be made.

The short visit of Dr. Kellogg, in June, was a means of much encouragement and help to the work here. By invitation of the leading vegetarian organizations, he delivered public addresses in London, Manchester, and Birmingham, which resulted in largely extending the circle of our acquaintance among those who are interested in reform movements. We also had an opportunity to counsel together concerning the best ways of advancing the work, and one of the immediate results was the decision to begin the publication of a monthly health journal. The first number appeared in August, and has been well received by all. It consists of twenty-four pages and cover, the size of *Good Health*, and is called *Life and Health*. We hope it will be the means of bringing blessings to many who are now perishing for lack of the knowledge of the gospel of health.

The general outlook for the work in this country is encouraging. The annual financial report submitted to the Conference showed an increase in the tithe of \$831.89, although there had been a slight falling off in some other directions. The total amount of income in this field for the year ending June 30, 1899, was \$11,958.87, which is considerably in advance of any previous report. The membership is about eight hundred. The Lord is blessing the labors of the workers, and in addition to the tent work previously mentioned, Brethren Hutchinson and Haughey are having an excellent interest in their work near Belfast. They have been obliged to enlarge their portable tabernacle, in order to accommodate those who desire to attend their meetings. The average circulation of our weekly paper, the *Present Truth*, for the year ending June 30, 1899, was 13,310. This is a considerable increase over any previous year since the paper was established. We had hoped that the fund opened in the Review for the benefit of this paper would enable us further to extend its circulation during the coming year, but the response seems to be very small thus far.

While we are able to give an encouraging report, and to see good results from the efforts put forth, yet in view of the extent of the field, what is being done seems but a mere beginning. Our force of workers and the resources at our command are inadequate to the work of giving this message to the forty millions of people in the United Kingdom, and we are constantly praying that the Lord of the harvest will move upon the hearts of some of his stewards to provide the money, and will open the way that the truth may go more rapidly among the people of this country. W. W. P.

THE NEBRASKA SANITARIUM.

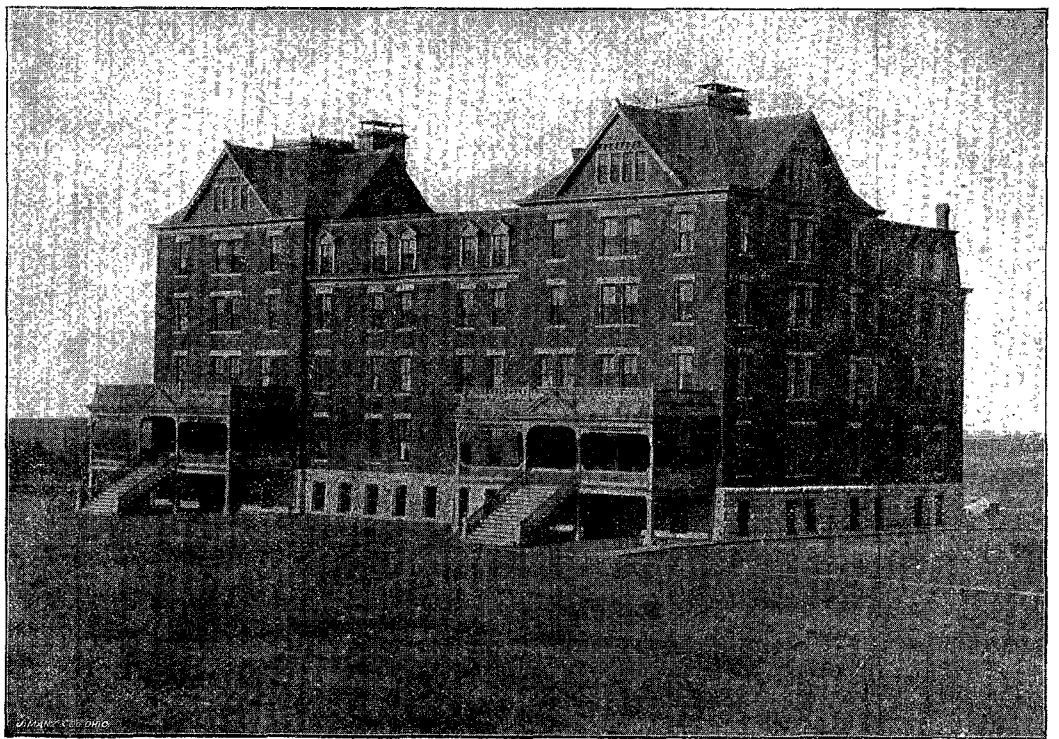
THE Nebraska Sanitarium was opened to patients early in the year 1895. It consisted of a comfortable dwelling-house, with barn, the latter being renovated to serve as a storeroom, etc. A small addition was made to the house, and the work was started with only one patient. The corps of helpers consisted of one physician; one lady nurse, who also acted as matron; one gentleman nurse, who acted as bookkeeper; and one cook, who attended to the laundry and numerous other duties. The nurses' training-school was started with only one student. But as the work grew and prospered, it was necessary that the buildings and their equipments should grow likewise.

It soon became apparent that four or five rooms for patients could not long accommodate the increasing patronage, and an addition of eight rooms for patients, two office rooms, and a pharmacy room was made. This may have seemed to some to be rather a hazardous expenditure, but it proved to be a safe investment. As the number of patients increased, it became necessary to add to the corps of helpers, and it was found that the capacity of the building was again inadequate to meet the demands made upon it; so a few rooms were secured in one of the dormitories of Union College, known as North Hall, a large brick structure, easily accessible, being only a few steps south, on the college campus. Here the overflow of patients found a convenient retreat; and the sanitarium work, through the bless-

The doctors' offices were removed from the sanitarium building proper, which since that time has assumed the name of hospital, the surgical ward occupying the entire upper story, and the first floor being given over to treatment rooms, and recitation rooms for the nurses' training-school, this missionary enterprise having increased in membership until it numbers four alumni, fourteen seniors, and fifteen juniors. The present medical staff includes one lady and two gentlemen physicians. Five graduated nurses from the Battle Creek Sanitarium, and several others engaged in various lines of work, complete the corps of helpers.

The refitment of the college dormitory for sanitarium work has necessitated a large outlay of money, including a new engine-house, a steam-heating plant, an electric-light plant, an elevator, etc. The increasing demands of the public necessitated the fitting up of commodious bath-rooms in the basement of North Hall. All these improvements are being added the present season.

It is a source of encouragement to those who have watched with interest the progress of the work from its beginning, to see how a kind Providence has ruled over it all, and to realize that while many who have shared in its benefits have cheerfully helped defray the expenses connected therewith, the worthy poor have not been forgotten; but many of these have received help, both physically and spiritually, which has brought returning health and enjoyment. Much of the time the institution has been blessed through the services of a chaplain, who has found



NEBRASKA SANITARIUM, MAIN BUILDING.

ing of God, continued to increase to a remarkable degree.

In time the question of water facilities became a serious one, when the one well, with an ordinary windmill, of which these facilities consisted, proved rather an uncertain source of supply, owing to the increase in demand. It was not long, however, before the windmill, dependent wholly upon a favoring breeze, gave place to a steam apparatus, which could be utilized as occasion required; and "dry treatment" was no longer a necessity because of a lull in the breeze. Two wells have since been added, and now the water-supply is abundant, and of the purest quality.

The work still enlarged amid many perplexities and the lack of facilities in every direction; and again, in 1897, the question of more room confronted the management, and one half of North Hall was devoted to sanitarium purposes. For the time being this seemed ample to supply the needs in this direction. The increase in patronage required a constant outlay of money in the renovating and furnishing of rooms. The kitchen and dining-room were transferred from the original sanitarium building to the commodious basement of North Hall, and the rooms formerly thus occupied were added to the ladies' treatment rooms, which had become so crowded as to call forth many requests from nurses, who were trying to do duty amid cramped facilities.

These changes were much appreciated, but brought satisfaction for the time being only; for again the question of more room presented itself for consideration—more room for patients and helpers, and greater bath-room facilities. Early in the present year, 1899, it was decided to lease to the sanitarium the entire North Hall, thus affording additional room for every department of the work.

this to be truly a mission field. It is a blessed work to point the invalid to the Great Physician, who alone can restore the sin-sick soul. Many who have come to the Nebraska Sanitarium without a clearly defined hope for the future have gone away in the enjoyment of a true Christian experience. The corps of helpers connected with the institution are seeking to shed an influence that will point sinners to Christ, and all the results of their efforts in this direction will be known only in eternity. Enough is revealed from time to time to give renewed courage, and the helpers' meetings and Sabbath-school are both interesting and profitable.

The bakery and health food department connected with this institution is doing a larger business than ever before, finding customers in every direction, who highly appreciate having access to this manufactory of foods suited to the building up and the maintenance of health. And it is a comfort and a satisfaction to see the increasing interest manifested on the part of the public in the principles that underlie the sanitarium work in general.

Patients come to this institution from every direction, many recognizing the value of the medium altitude between the Mississippi and the Rockies. The marked difference between the atmosphere of the Great Lakes and the Mississippi region and that of Nebraska becomes very apparent to one suffering from catarrhal troubles, rheumatism, nervous troubles, various forms of digestive disorders, etc. Experience has proved that a change from a low to a high altitude should be made slowly, and with due precautions by those who are out of health. A very high altitude is often found to be a detriment instead of a benefit, especially to those suffering from some peculiar forms of heart and nervous troubles. The Nebraska Sanitarium, situ-

ated on a picturesque elevation overlooking the capital city, has an elevation of about thirteen hundred feet, and an atmosphere largely free from the miasma of disease. Here health seekers find a restful home fitted up with all the best modern conveniences and the most approved appliances and facilities for the care and treatment of the sick, and many return to their homes grateful for the benefits received in this new institution, and ready to recommend it as a place where honesty, true Christian principles, and effectual means are combined for the relief of the suffering public.

A. N. LOPER, M. D., Supt.

THE ALLENTOWN (PA.) CAMP-MEETING.

THIS meeting was held from September 7-17, in a beautiful grove a short distance from the center of the city. The surroundings were all one could desire. A good electric line ran past the grounds, which were high and dry, and well shaded. The water was excellent. The dining-tent was under the supervision of Sister Longacre. The food was prepared in the most approved hygienic method.

There were about forty tents on the grounds, occupied by about one hundred and twenty-five campers. From the first, the brethren and sisters manifested an earnest spirit to drink from the spiritual fountain, and were therefore in a condition to be fed spiritually. The Lord blessed the word spoken. On several occasions many came forward for prayers, and souls were converted. The discouraged were encouraged, and victory was gained. During the latter part of the meeting the universal testimony was, "This is the best camp-meeting I have ever attended." The last Sabbath of the meeting and the day following, twenty-two persons were baptized.

Several interesting meetings were held in the interest of missionary work, and as the result, many returned to their homes determined to do real missionary work by visiting the sick and needy, praying with the discouraged, holding Bible readings, and distributing our good reading-matter.

Elder Underwood labored untiringly to make the meeting a pleasant and profitable one. The attendance from the city was especially good on Sundays and on some evenings. Those who attended were much interested.

The work in Pennsylvania is being blessed of the Lord. As a result of the tent efforts this present season, one hundred persons have accepted the truth. To the Lord be all the praise.

The laborers present from outside of the Conference were Elders H. W. Cottrell and K. C. Russell, and the writer. Dr. Holden was present to represent the medical missionary, and Professor Griggs the educational, work. S. H. LANE.

KANSAS CAMP-MEETING.

WICHITA, which has a population of twenty-five thousand, was well canvassed by a good corps of workers, with the *Signs of the Times* and tracts, both prior to and during the meeting. This awakened a good interest to hear, and the large pavilion was well filled every night when the weather permitted attendance. Riverside Park, with its large trees, afforded a pleasant place for the campers. About two hundred tents were pitched, which, with several wagons, furnished shelter for over thirteen hundred persons. The grounds and large tents were lighted with electricity.

Daily services were held in the English, German, and Scandinavian languages, also for the children and youth. The laborers present from abroad were Elders G. A. Irwin, S. N. Haskell, I. H. Evans, Lewis Johnson, H. Shultz, S. S. Shrock, B. G. Wilkinson, and A. E. Doering, and Dr. A. N. Loper. The early morning hour was occupied by Elder Irwin, who presented recent important Testimonies bearing upon the past workings of the cause, its present condition financially, and the remedy for the future. This timely instruction was heard with marked attention, and heartily received by all. Every one on the grounds was present at the early morning hour. Elder Haskell, with his former power, zeal, and earnestness, daily gave a study on the three messages, which had the old-time ring, and was greatly enjoyed by all who heard him. It was shown that the three angels' messages contain the whole gospel, and furnish a shield against all that can possibly arise that antagonizes, or is not found in, the gospel.

These brethren also presented the condition and needs of the Australasian field, and Elder Evans that of other foreign fields and the depleted treasury of the Foreign Mission Board. In response to these calls, the Kansas Conference voted to give one thousand dollars, and to sustain a worker in the foreign field for one year. Other pledges and gifts amounted to over six hundred and twenty-five dol-

lars. The Sabbath-school Association gave one hundred dollars to Australia, while one hundred and seven dollars contributed to the Sabbath-school at this meeting was voted to the work in the Southern field. One hundred dollars First-day offerings was collected, which also goes to the Foreign Mission Board. Three hundred and sixty dollars was raised for the State fund, and one hundred and eight dollars was pledged by the workers for the distribution of the *Signs of the Times* in the thinly settled counties in the western part of the State.

When the officers of the Conference are imbued with the missionary spirit, and the people who support them are free to give of the funds committed to them for the benefit of those in regions beyond, the prospering hand of God will attend their efforts, and they will experience the great truth that "it is more blessed to give than to receive."

A large class of canvassers was called together every day for devotion, and instruction under the District and State agents.

But few changes were made in the officials of the Conference. Union and harmony prevailed. It was voted to separate the business of the Conference from the camp-meetings in the future, in order to give all more time for spiritual and personal effort.

The number of laborers was increased, and credentials and ordination were granted to I. A. Crane, I. F. Thorn, H. F. Ketrang, A. E. Johnson, and A. R. Ogden, who were set apart to the work of the ministry by the laying on of hands, Elder S. N. Haskell offering the prayer, and Elder G. A. Irwin giving the charge.

Baptism was administered to thirty-one persons. With good cheer the brethren and sisters returned to their homes, with full purpose to do more faithful, loving service for the Master.

The interest in the city was such that it was decided to continue the meetings by erecting a tent in a more central location, and place Elders G. G. Rupert and F. W. Hiddleston in charge, with a good corps of helpers to assist. R. M. KILGORE.

WHAT THE WORKERS SAY OF THE MISSIONARY READING-CIRCLE.

A STATE secretary writes thus:—

In reference to our work of spreading the glory of the third angel's message throughout the world, I feel that in this simple plan the keynote has been struck. I hope our people will take hold of it, and bring their minds down to hard study. A short time ago, in one of our Sabbath meetings, there were about a hundred present. I asked how many could repeat the third angel's message. Two or three held up their hands. I asked how many could give the chapter where the definite third angel's message is recorded. Eight or ten held up their hands. Some who have been members for years did not seem to know that there is a definite third angel's message in the Bible. I assure you I will do all in my power to help this movement along.

A prominent Conference worker thus expresses himself:—

I am "a sharer in the general anxiety that is now felt because of the inactive condition of the churches." I know that the only remedy lies in getting them to work. My heart has been pained over the condition of our young people, who are leaning hard toward the world. If they could be induced to study the truth for themselves, many would be saved. You may rely upon me to do all I can in this movement.

A letter from one of the Southern States says:—

My whole heart is in the work, and I am doing all in my power to arouse the missionary spirit. I do earnestly believe that the plan now proposed is the right one.

The following is from one of the District superintendents:—

I am sure there is not the study given to the fundamental principles of the message that there ought to be, and the youth especially are not as familiar with the truth as they should be. I shall be glad to do anything I can to encourage greater activity in missionary work.

From the president of a Conference:—

For several months I have felt deeply over the spirit of indifference to the missionary work so apparent in our churches. I do most certainly think that the present situation is critical indeed. Anything I can do to help forward this move I will do cheerfully.

Another Conference president writes:—

I am deeply concerned over the matter contained in your correspondence. I think the reading-circle

will be of value in helping those who can be brought in touch with it. I will gladly encourage this work in our Conference.

A State secretary says:—

I realize the condition into which our churches have fallen, and if the plan as outlined will help to break the stupor so prevalent, then I am willing to work with might and main in laying the plan before our people. I see no reason why it is not a good one.



FOR WEEK ENDING OCTOBER 7, 1899.

—LONDON, OCTOBER 6.—The Paris correspondent of the *Daily Mail* says: "I learn that Germany is about to hand over documents that will lead to the quashing of the Dreyfus verdict."

—Owing to the rapid growth of public opinion in England in favor of cremation, the convocation of the Church of England has petitioned the house of bishops for a revised burial service, or a new form, suitable for cremation services.

—Of the 7,759 Wesleyan churches in England, seven observe the Lord's Supper once in two weeks, 1,647 once a month, 580 once in six weeks, 13 once in two months, 4,729 once in three months, 68 once in six months, 37 once a year, the remainder not regularly.

—In France any sect with 100,000 adherents is entitled to a grant, in proportion to its number. The government grants to the Catholic Church this year 41,085,923 francs, about \$8,000,000; and to the Protestant churches, 1,495,100 francs, or nearly \$300,000.

—MANILA, OCTOBER 6.—The U. S. transport "Siam," which left San Francisco, August 19, with over 330 valuable mules for use in the Philippine campaign, arrived this morning, and reported that all but nineteen animals had been lost in two severe typhoons.

—LONDON, OCTOBER 7.—"A sensation has been caused here by the report that the Orange Free State has commandeered 800 tons of coal belonging to the Cape government, which was traversing the Free State. Such a seizure would naturally be regarded as an act of war."

—Signor Guglielmo Marconi, originator of the Marconi system of wireless telegraphy, is now in New York City, where he will report the results of the Columbia-Shamrock yacht races, sending his messages from sea, through space, to New York, by means of his new system of telegraphing without wires.

—October 2 Bishop John Spalding addressed the graduates of the University of Chicago, on the occasion of its thirtieth convocation. There was a large attendance of "Roman Catholic laymen and clergy, attracted by the attendance of the principal speaker." Bishop Spalding, it is said, is "the first prominent in his creed to perform this function upon such an occasion."

—A special despatch from Newcastle, Natal, South Africa, dated October 4, says: "The Boers have left the laager at Volksrust, and are moving toward the frontier. The situation is most critical. The magistrates and municipal officers have assembled in the town hall to concoct measures for the defense of the town against an expected attack. All the women and children have been ordered to leave for the interior of Natal."

—Thursday, October 5, President Theunis Steyn, of the Orange Free State, declared publicly that "his country would fiercely defend its rights if the British crossed the border." He was elected to his present position three years ago, and is only forty-two years old. He is said to be one of the ablest men in South Africa, and a warm friend of President Kruger, of the Transvaal, who helped to elect him. Steyn was educated in England and Holland, and is a native of the Orange Free State, and became its justice of the supreme court at thirty-two years of age. He is said to be "the political idol of the Boers in his native state," and his tremendous influence imparts a significance to his utterances in the present crisis between England and the Transvaal.

—It is now estimated that 1,500 persons perished in the earthquakes in Asia Minor, around Aidin. The first shock occurred at four o'clock in the morning of September 20, and lasted forty seconds. The effects were appalling, whole villages being destroyed. The shocks were felt as far as Scio, Mitylene, and Smyrna. Men, women, and children were buried in the ruins of their dwelling-places before they realized their danger. About 500 persons were killed at Sarakeni, and the same number at Denizli. Since the earthquake, it is found that the level of the Aidin district has subsided two yards. Sulphurous springs burst out in the valley of Noander, and the country between Aidin and Denizli became full of crevices, out of which rushed black, muddy water, with sufficient volume to wash away a flock of one thousand sheep.

—In West Virginia 40,000 men are still idle, owing to the miners' strike. Many men have returned to work at the old price.

—It is said that the Catholic priests of Belgium have secured the passage of a law compelling parents to give to their children no names except those in the calendar of saints.

—All are intently watching the actions of England and the Transvaal. War may be declared at any moment. Both sides are mustering their forces, and fighting is looked for soon by both the British and the Boers.

—Most of the bishops of the Church of England have issued letters to their various dioceses, ordering the archbishop's decision in regard to ritualistic practices to be held in abeyance. Many of the clergy, it is said, frankly announce that they will not do so.

—Ex-Congressman Jerry Simpson was hooted off the platform at Wichita, Kan., recently, while addressing a local G. A. R. reunion. Mr. Simpson said: "I glory in the spunk of Aguinaldo's men. They are simply fighting to regain the land the Catholics took from them."

—The Mission to Lepers was organized in 1874 for work in behalf of the outcast lepers and their children, and has made such progress that now the society is working in fifty-three stations in India, China, and Japan. At the end of last year the society reported that as many as 4,000 lepers and their children were wholly or partially supported by the society, and that 1,500 of these were professed Christians.

—In the Venezuelan boundary dispute and arbitration deal, England seems to have come out ahead. She "substantiated almost all her extreme claims. All the valuable plantations and gold-fields are now indisputably settled within British territory. On the other hand, England may be obliged to relinquish about 30,000 square miles of land, which she had formerly claimed. It is said upon good authority that "the judges acted like diplomats," and that "they have settled an affair of state with political compromise, not with judicial firmness."

—An Italian newspaper has published a list of the various persons, and their nationality, who have been canonized or beatified by the Church of Rome during the last 400 years. It is as follows: 76 Italians, 28 canonized and 48 beatified; 66 Spaniards, 17 canonized and 49 beatified; 37 Portuguese, 1 canonized and 36 beatified; 14 French, 6 canonized and 8 beatified; 13 Dutch, 12 canonized and 1 beatified; 5 Belgians, 4 canonized and 1 beatified; 4 Germans, 2 canonized and 2 beatified; 2 Poles, 1 canonized and 1 beatified. It will be noticed that neither Great Britain nor the United States has furnished any saints.

—Dr. Lyman Abbott, editor of the *Outlook*, is authority for the following statement: "If Adam were in truth born six thousand years ago, and were now living, and if every day of his life had been spent in honest toil, resting only on the Lord's day, and he had, in addition to supporting his large family, been able to lay aside as the result of his toil \$100 every day,—the idea of interest not having been conceived,—in all this six thousand years of accumulation, Adam to-day would not be worth as much as Mr. Rockefeller, Mr. Vanderbilt, or Mr. Gould, who had nothing, or whose fathers had nothing, comparatively, a few years ago."

—October 2 Filipino envoys again called upon General Otis, at Manila, for the purpose of coming to some understanding. As usual, the demands of the natives were ignored. One of the envoys said: "We wish an honorable peace, but we will fight until death for our institutions. Admiral Dewey promised me in Hong-Kong that at the termination of the war with Spain the Filipinos would be given their independence. Dewey was our best friend, but we understand now that he will not be permitted to keep his word with us. We know what the United States newspapers say. We believe that a few men, whom you call politicians, are waging this war, and that the people of the United States will soon change in our favor."

—The United States is now planning for vigorous warfare in the Philippines. Upon the advice of Admiral Dewey, just returned, several war-ships are to be despatched at once to Manila, and also more troops. Admiral Dewey recommended that the "Brooklyn" and many other vessels be sent to the Philippines at once; and the Navy Department has ordered several of these vessels to be put in readiness immediately. When Admiral Watson's squadron is re-enforced by the additional war-vessels, he will then have command of one battle-ship, one armored cruiser, two monitors, two protected cruisers, and twenty-four gunboats, besides supply ships, etc. All this re-enforcement is "to convince the insurgents (?) of the intention to compel their recognition of the sovereignty of the United States," and for "the effect of the presence of such a formidable squadron upon the world at large."

—Dr. Nehemiah Nickerson, of Meriden, Conn., in an interview declared that "where a person is suffering from an incurable disease, and a diagnosis by competent physicians results in the verdict that there is no help for the patient, there is no reason why the sufferer should not be given chloroform, if he requests such action, and be assisted to pass out." It appears that this doctor, according to an editorial in the *Chicago Times-Herald* "not only claims this right, but has been exercising it to the best of his ability for many years during his practise, which has extended over a period of thirty-five years." This statement of Dr. Nickerson, following the declaration of Judge Simeon E. Baldwin, of the supreme court of Connecticut, that "a man's right is to die as he pleases, whether by suicide or drugs administered by a physician through request, in a case where recovery is impossible," is greatly interesting medical circles. We should think it would!



CAMP-MEETINGS FOR 1899.

DISTRICT ONE.			
*Atlantic, Jersey City, N. J.,	Nov.	7-12	
West Virginia, Parkersburg,	Nov.	17-23	
DISTRICT TWO.			
Florida, Lakeland,	Nov.	3-12	
DISTRICT SIX.			
California (local), Visalia,	Oct. 26 to Nov. 5		
L. A. HOOPES, Sec. Gen. Conf.			
*Annual Conference session.			

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$183 45

WEST VIRGINIA, NOTICE!

THE State Conference will be held at Parkersburg, W. Va., November 17-23. This meeting will be an important one in the interests of the work in this field, and we desire a good representation from the various parts of the Conference, from West Virginia and Maryland.

Elder H. W. Cottrell, superintendent of the District, will be with us; and Elder S. H. Lane has also promised to favor us with his presence. All the workers in the Conference as well as the delegates from the various churches will be at this meeting.

S. M. COBB.

NOTICES.

WANTED.—A consecrated gospel farmer to take charge of my farm, Seventh-day Adventist. Address Mrs. Lou G. Hiatt Alledo, Ill.

FOR SALE.—House and lot on Lincoln St., Battle Creek, Mich. Price, \$1,000. Half down; remainder on time. For particulars apply to Battle Creek Bakery, Battle Creek, Mich.

WANTED.—A Sabbath-keeping man to work by the year on a farm. No one need apply but a good worker who understands all kinds of farm work, and can milk. Good wages to such. Address G. R. Earl, Milbank, S. Dak.

ADDRESS.

THE address of Elder J. W. Collie is changed from 941 S. Logan to 300 Cedar Ave., Cleveland, Ohio.

Obituaries.

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

ILER.—Died at Arner, Ontario, Aug. 23, 1899, of Bright's disease, Sister Iler. She fell asleep rejoicing in the hope that she was among the blessed of the Lord. Words of comfort were spoken from Ps. 37:22, by the writer.

WM. SIMPSON.

BURT.—Died at the home of her daughter, Mrs. S. A. Shaw, Joliet, Ill., Sister Clarissa A. Burt, aged 90 years. The beginning of her illness occurred over a year ago in the form of paralysis, which grew upon her until death. Sister Burt was an untiring worker in the third angel's message.

MRS. IDA BOWEN BROWN.

VAN ALLEN.—Died at Haney, Wis., July 6, 1899, my beloved wife, Ida J. Van Allen, aged 37 years, 2 months. After an illness of eight months, she suffered from a complication of diseases. She fell asleep with the blessed hope of having part in the first resurrection. Funeral services were conducted by Elder C. W. Olds.

J. W. VAN ALLEN.

WOODWARD.—Died near Dayton, Wash., Aug. 17, 1899, Orril Almira Woodward, wife of Albert Woodward, aged 74 years, 5 months, 10 days. She was a deaf-mute since one and a half years old. She said she did not care to hear because of so much profanity. She leaves a husband, three sons, and two daughters. She accepted the truth as held by Seventh-day Adventists, in 1875, through the labors of Elder I. D. Van Horn, and reading. She was a consistent Christian and a diligent student of the Bible, having read it through more than six times. Her personal effects she wished to be given to rescue home work. It could be well said of her, "She hath done what she could."

I. C. COLCORD.

LESSINGER.—Died at Stuart, Neb., George Newton, son of G. W. and Sarah Lessinger, aged nearly six years. We believe he sleeps in Jesus.

ELLA COOPER.

PAGE.—Died in Bradford, Ark., Sept. 3, 1899, Leroy A. Page, son of George W. and E. M. Page, aged 19 years, 7 months. We hope to meet him in the first resurrection.

E. M. PAGE.

FAY.—Died at Shoshone, Idaho, of cholera infantum, Benjamin F., only son of Albert and Bessie Fay, aged 1 year, 2 months, 8 days. Words of comfort were spoken from 1 Thess. 4:13-18; Jer. 31:15-17.

B. F. BURGESS.

COOK.—Died at North Yakima, Wash., Sept. 11, 1899, Clara Grace, daughter of Wm. L., and C. L. Cook, aged 3 years, 5 months, 10 days. Words of comfort were offered from 1 Thess. 4:13-18; Jer. 31:15-17.

J. G. SMITH.

VALENTINE.—Died at Floyd, Ark., May 29, 1899, of measles, James, infant son of C. A. and Bettie Valentine, aged 15 months. June 22, Viola Valentine died of a complication of diseases. Funeral services were conducted by the writer.

C. W. BRIMER.

WIXSON.—Died at the home of her daughter at Brookfield, Mich., Sept. 22, 1899, Sister Dortha Wixson, aged 76 years, 1 month, 3 days. For many years she was a faithful member of the Brookfield church, and died in the blessed hope. Words of hope were spoken from Hosea 13:14.

L. N. LANE.

SUVERLY.—Died at Gayton, N. Dak., Sept. 16, 1899, Harriet Suverly, wife of John A. Suverly, in the seventy-first year of her age. She was a member of the Bismarck church, and died in hope of a part in the first resurrection. Words of comfort were spoken from Job 14:14, by L. H. Ellis.

LENA M. ELLS.

ROBINSON.—Died at Grand Rapids, Mich., Aug. 11, 1899, Ada A. Robinson, wife of Frank O. Robinson, and daughter of Nicholas and Catherine E. Elsworth, aged 26 years, 2 months. For several years before her decease she was a worthy member of the Seventh-day Adventist church at Grandville, Mich.

A. SMITH.

WOODWARD.—Died at the home of her daughter, Mrs. W. B. Van Sant, at Cincinnati, Ohio, Mrs. Maria Woodward, aged 80 years, 1 month, 12 days. Her remains were carried to Adrian, Mich., where they were laid away until the Lifegiver shall come, whose coming she has been looking forward to for over fifty years.

H. M. MITCHELL.

BLACK.—Died at Akron, Mich., of old age, Lucinda Black, aged 83 years, 7 months, 8 days. Sister Black gave her heart to the Lord at the age of fifteen, and was a member of the Methodist Church until 1865, when she united with the Seventh-day Adventist Church. She died rejoicing in the promises of God. Words of comfort from Rev. 14:13 were spoken by the writer.

W. H. WILBUR.

PHILLIPS.—Died at Graysville, Tenn., April 22, 1899, of pneumonia, John Phillips. Brother Phillips was born in Indiana, Feb. 29, 1852. He accepted present truth in 1896, and entered the work as a canvasser. His sickness and death was sudden, yet he was conscious till the last, and expressed perfect confidence of his acceptance with God, and a resignation to his will. Funeral services were conducted by the writer.

GEO. A. IRWIN.

PARIS.—Died in New York City, Aug. 2, 1899, our beloved Brother Z. Paris, late of Indianapolis, Ind. He was struck by a Flat Bush Avenue trolley-car, Sunday evening, July 30, and died the following Wednesday. Brother Paris was a member of the New York City church, and was superintendent of the Sabbath-school. He was greatly beloved by the school. The remains were taken to Indiana for interment beside his wife. He leaves two small children.

G. S. HONEYWELL.

DOOLITTLE.—Died Feb. 23, 1899, of pneumonia, Martin L. Doolittle, in his seventy-sixth year. Thirty-five years ago he confessed Christ as his Saviour. Six years ago he accepted the Sabbath. His devoted life was shown in his love for the Scriptures, his earnestness in prayer, and his anxiety that his children and friends should walk in the light. He distributed the *Review and Herald* and other literature among his neighbors. His wife, aged 76 years, died the week previous, of the same disease.

T. P. GATES.

STARR.—Died at Bancroft, Mich., Sept. 13, 1899, my dear mother; Caroline E. Starr, aged 82 years, 3 months, 23 days. Mother accepted present truth forty years ago, under the preaching of Elder Joseph Bates. Words of comfort were spoken at the funeral by Sister M. M. Faulkner, from Job 1:21, last half of the verse. The burial took place near the old home, Springport, Mich. While words can not express the deep sorrow we feel at our bereavement, yet we are comforted with the thought that she is at rest till the resurrection morning.

F. D. STARR.

ROBERTSON.—Died Aug. 19, 1899, in Kenilworth, South Africa, of cancer of the liver, J. L. Robertson, in his sixty-ninth year. Brother Robertson was formerly a member of the Baptist Church, but on hearing the message eleven years ago he gladly accepted it, and has been a faithful follower of the Saviour, rejoicing in hope of his soon coming. In his last illness he had no desire to recover, but felt that his work was done, and looked forward to a little period of rest, and then to the coming of the Lifegiver. Words of comfort were spoken by the writer, from Job 5:26.

I. J. HANKINS.

COLCORD.—Died at the home of her daughter in Ravenna, Neb., Aug. 21, 1899, Charlotte A. Colcord, wife of I. G. Colcord. She was born in Huron, N. Y., April 20, 1838. In 1858 she became a Seventh-day Adventist, and was baptized with her husband by Elder James White, in Illinois. She lived a most consistent Christian life, and died in full assurance of coming forth at the second coming of Christ. She leaves a husband and six children, every one in the faith, and devoted to the work of God. The funeral services were conducted, at her request, by her son-in-law the writer. Text, Isa. 25:9.

E. L. STEWART.

NEILD.—Died at La Grande, Ore., April 30, 1899, Walter T. Neild, aged 46 years, 2 months, 12 days. He leaves a wife and four children, but they do not sorrow as those who have no hope. He had observed the Sabbath for several years; but not having the opportunity of associating with our people, he had not united with the church. He died, however, with the full assurance of a part in the first resurrection. He was the husband of my oldest sister, and I received the news of his death the morning that I took the steamer "St. Louis" for England, my present field of labor. I shall expect to see him on that bright and glorious morning when the dead in Christ shall rise. The funeral sermon was preached by Brother Hildeson, from Ps. 17:15.

E. E. ANDROSS.

"In Union There is Strength"

After Advising with the General Conference Brethren,
the Publishers of

"The Berean Library" and "The Missionary Magazine"

Have United Their Plans for Doing Aggressive
Missionary Work.

Progress is the Spirit of the Age!

You Breathe it in the Air.

Why Not Weave it into Missionary Work?

"Intensity is taking possession of every earthly element." "Why Stand ye here all the day idle? Lift up your eyes, and look on the fields; for they are white already to harvest," "but the laborers are few."

"Men and brethren, what shall we do?"—Organize a missionary reading-circle; study THE BEREAN LIBRARY and the MISSIONARY MAGAZINE, "and gather fruit unto life eternal."

The advance lessons to aid in the study of the prophecies of Daniel and the Revelation, which were to appear in the REVIEW about the first of October are postponed for a short time, so that all may have an opportunity to order and receive their books. Organize your reading-circle now, whether it be a church or family circle. Simultaneous action throughout our ranks is what is wanted. Place your order early. Be ready when the signal is given to enter upon the study of the lessons.

SUBSCRIBE FOR THE MISSIONARY MAGAZINE. It will contain lessons on the work in foreign lands, setting forth the urgent demand for workers and funds to sound the last message of mercy to those in utter darkness. Price, 25 cents a year.

THE BEREAN LIBRARY will be issued quarterly. First number, "Steps to Christ," 25 cents; second number, "Thoughts on Daniel," 25 cents; third number, "Thoughts on Revelation," 25 cents. Subscription price, yearly, four numbers, 75 cents.

Many orders are received daily; send yours in at once to your tract society or to the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

YOUR MONEY BACK IF YOU WANT IT.

Christ foretelleth the ST. MARK, 13. destruction of the temple.

31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
32 And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A.D. 33.
Lev. 19. 18.
Mat. 22. 39.
Rom. 13. 9.
Gal. 2. 14.
James 2. 8.
Luke 19. 44.
Deut. 4. 30.
Is. 46. 6, 14.
A.D. 33.
Mat. 24. 3.
Luke 21. 7.
1 Sam. 15. 22.
to him, Master, see what manner of stones and what buildings are here!
2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

We will mail you the smallest-sized, genuine Oxford, minion type, reference Bible made; printed on "Oxford India Paper," containing self-pronouncing dictionary of Scripture proper names, harmony of the gospels, chronological tables, and maps; size 6 7/8 x 4 5/8 inches, and only 3/4 of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed.

Bound in GENUINE LEVANT MOROCCO, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

Price, formerly, \$5.75. Our price, post-paid, only \$3.60.

Remember, your money back if you want it. Order from—

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

Trade Edition of "Desire of Ages."

Ready for Delivery Oct. 30, 1899.

This edition has been prepared with the special view of presenting the valuable matter which it contains, in small compass, for the use of our ministers, Bible workers, and other laborers. It is uniform in size with the

Bound Volumes of the Testimonies, containing over 1,000 pages. In two styles of binding:—

Cloth..... \$1.50

Library..... 2.00

Place your order early, either with your tract society or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

TO CALIFORNIA.

Via the Midland Route.

EVERY Friday night at 10:35 P. M., a through tourist car for San Francisco, carrying first- and second-class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger station, Chicago, via Omaha, Colorado Springs, and Salt Lake City (with stop-over privileges at Salt Lake City), for all points in Colorado, Utah, Nevada, and California.

The tourist-car berth rate from Chicago to San Francisco is only six dollars, and the sleeping-car berths should be reserved a few days in advance of departure of train.

Through tickets and sleeping-car accommodations can be secured from any agent in the East, or by applying at the Chicago, Milwaukee & St. Paul depot or city ticket office, in Chicago.

Send for our free illustrated California folders. Address Geo. H. Heafford, General Passenger Agent, Chicago, Ill., or Harry Mercer, Michigan Passenger Agent, 7 Fort Street, W. Detroit, Mich.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect February 5, 1899.

G. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No.	Train	Leave	Arrive
No. 11	Mail and Express, to Chicago	12.00 M.	
No. 1	Chicago Express, to Chicago	8.00 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	Leave	Arrive
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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1899.

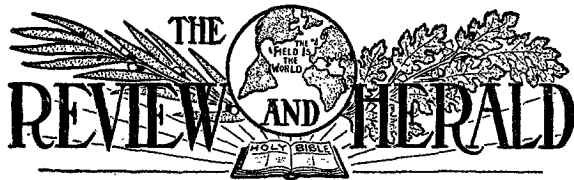
EAST.	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac m't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.30
Niles.....	am 12.40		10.15	1.00	6.27		am 2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.40
Battle Creek.....	8.00	8.05	1.00	2.42	7.28	6.43	5.00
Marshall.....		8.30	1.30	3.09	7.51	7.10	5.27
Albion.....	8.50	8.50	1.50	3.30	8.11	7.30	5.50
Jackson.....	4.40	10.05	2.35	4.05	8.50	8.15	6.30
Ann Arbor.....	5.55	11.10	3.47	4.58	9.49		7.43
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.18	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	pm 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.16	6.19		7.40
Boston.....				3.00	9.05		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West u 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.....		8.05			am 2.00		pm 12.25
Rochester.....		10.05			4.05		pm 2.25
Buffalo.....		am 12.05			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	am 6.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.49	7.45	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	8.50	11.05	am 3.45	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.25	5.00	3.50	9.08	3.00
Kalamazoo.....	1.40	10.37	1.20	5.40	4.28	10.00	3.35
Niles.....	3.15	11.57	2.55		6.05		5.05
Michigan City.....	4.26	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.30

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

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



BATTLE CREEK, MICH., OCTOBER 10, 1899.

ONE man sells fifty copies weekly of the REVIEW AND HERALD in Battle Creek. Isn't that pretty good?

IN an address the other day, in England, Lady Henry Somerset said that "the god of to-day is five per cent." There is sober truth in that, as well as a little sly humor.

IT is expected that on the night of November 15 next, there will be a great display of meteors, such as may not be expected again for thirty years. It will be most brilliant between midnight and morning.

PROTESTANTISM is making great gains in Austria. This has stirred up corresponding opposition on the part of the Catholic Church in Austria. The Protestants are constantly charged with treason. The Protestant movement there is denounced as "Prussian," and "a conspiracy against the emperor" of Austria.

IT is stated as the truth, that "the pope deposits the larger part of his funds with the bank of the Rothschilds in London—in a Protestant country, and with a Jew." What would the papacy do in the world without the Protestants and the Jews—the two sorts of people on the earth that have been most hated, hunted, and destroyed by the papacy?

ANOTHER striking item illustrating the mania for suicide, or else murder, or perhaps both, is furnished by a London paper: A London physician casually announced that he knew a poison that would produce instant death, and which was painless in its operation. He now has stated under oath that within two weeks after his announcement he received *three thousand* letters from men and women, begging for the name of the poison.

IN referring to the "Keswick teachings," the *Christian Advocate* approves the calling of them *Christian* teachings. We do not doubt that this is correct. But the *Christian Advocate*, the leading Methodist paper in the United States, says that there seems "to be little difference between them and old-fashioned Methodism." Since this is so, is it not to be desired that the "old-fashioned Methodism" should be revived? We really wish that this might be.

IN England stock companies are required to publish the names of the stockholders. And the lists show that among the stockholders of the great Guinness Brewing Company there are one hundred and seventy-eight bishops and other clergy, and in another there are one hundred and thirty-three. In her address at the late annual meeting of the British Women's Temperance Association, Lady Henry Somerset referred to these clergy as "reverend brewers."

THE Congregationalists of California have concluded to remove their theological seminary from Oakland to Berkeley, the seat of the State university. Upon this the *Interior* remarks that "it is to be hoped that the presence of so many devout and cultured Christian scholars residing in the immediate vicinity of the university will secure from the State authorities a more courteous treatment of religion than has been accorded it in some of the Western States." It is very likely that that touches the real spring of the movement.

IN one church that we know of, not in a large city nor at a great center, a brother made a special effort in behalf of the coming Missionary Reading-Circle; and as a result, there were sent in ten subscriptions to the *Berean Library*, and seven for the REVIEW AND HERALD. Such work can of course be only good, and bring only the best results. Wherever the study in that Missionary Reading-Circle shall be followed, the long winter evenings are certain to be profitably employed, and the missionary work to be revived and intelligently carried on. Who can not be glad of such a prospect?

THE number of the REVIEW in which was printed the first of the articles on the Two Laws is exhausted, and a good many subscriptions have to begin with the number containing the second article; but next week we will reprint that first article, so that all subscribers can have the series complete.

THAT excellent little tract of Brother Haughey's on the Second Coming of the Lord has now been used, up to the one hundred and seventieth thousand. That is first-rate evidence that it is appreciated by those who have once seen it. And if there be any of our readers who have not seen it, we send along this word that they may know what is going on that they are missing. The tract has thirty-two pages and a handsome cover, and is illustrated. Several of our tract societies are using it; one took thirty thousand at once. For prices, address J. Q. A. Haughey, 202 Washington Ave., Battle Creek, Mich.

THE Bohemian Brotherhood of America has found it necessary to put forth an organized effort to check what has become almost a mania of suicide among the Bohemians. The brotherhood declares that there are "suicides in such numbers as almost to threaten the extermination of their race." It says that they actually form bands secretly among themselves "for the express purpose of inducing suicides by the wholesale." To what extent they are succeeding is shown by the fact that in one order there are one hundred suicides in every one thousand deaths, in another there are two hundred, and in yet another there are three hundred and thirty-three suicides in every one thousand deaths. Among orders composed of other nationalities the ratio is from thirty to forty suicides in every one thousand deaths. This latter is surely dreadful enough; but what an awful thing it is when one in every three deaths is a suicide!

SPECIAL APPEAL FOR HELP.

THE Foreign Mission Board finds itself in sore distress for money. A large number of workers have been sent abroad, new fields have been opened up, and an aggressive policy has been pursued in extending the message to all parts of the world. But a corresponding increase in the funds has not been realized. This throws the Foreign Mission Board heavily in debt to its large number of workers. It is owing (up to Oct. 1, 1899) about forty thousand dollars to laborers, who are scattered in all parts of the world.

Because of the shortness of funds in the treasury of the Foreign Mission Board, the Christiania publishing house, at Christiania, Norway, advanced money to the foreign mission workers in Iceland, Finland, and Scandinavia. It already has paid to these workers nearly four thousand dollars. The publishing house had to borrow this money, but, not being pressed by its own creditors, felt no special uneasiness at the time.

Last July and August a great financial crisis took place in Christiania. Many of the most prominent firms and banks went to the wall, one bank failing for ten million kroner—two million seven hundred thousand dollars. This crisis has paralyzed business generally in that field.

Our publishing house was carrying a large floating debt of nearly twenty-seven thousand dollars. At once this became due. The banks immediately called for their money. None wished to renew the notes or to extend the time. Our publishing house, not expecting this disaster, was sorely pressed, and immediately wrote to the Foreign Mission Board for the money it had paid out to our workers. But the Foreign Mission Board was unable to remit the money, not having it in the treasury. However, the banks in Christiania still demanded their pay, and would not be put off. The Christiania brethren then petitioned the Foreign Mission Board, the General Conference, and the General Conference Association to come to their assistance by sending them help at once.

It is impossible for us to send them the money unless we can raise it from some source. The General Conference Committee took this matter under advisement, and felt impelled by the Spirit of God, after a special season of prayer, to lay the situation before the brethren, and ask them to make contributions, that this money may be sent to Scandinavia at once. Are there not many of our brethren who have money "laid by for a rainy day," as it is termed, who could make a liberal donation to help the cause of God in its crisis? Are there not some who are willing to make a sacrifice to help save one of our leading institutions in its time of peril? None need be debarred from giving because they can not send large sums. Let all send what they can; and if all will do something, we can meet this obligation. We can only hope and pray that God will put it into the hearts of our brethren to lift in this important crisis.

All contributions should be sent to W. H. Edwards, Treasurer, Room 1906, 150 Nassau St., New York City, N. Y. He will see that it is immediately forwarded to the Christiania house.

GEN. CONF. COM.