

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

W. A. M. LINDSLEY

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

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A CALL FOR HELP.

MRS. E. G. WHITE.

WE are God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred, holy trust. Just as much responsibility will be given us as we can carry intelligently and whole-heartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light.

The Lord has a message for his stewards in Australia, in America, in Africa, and wherever they may be. He calls upon his people to make faithful returns to him, that there may be meat in his house. He blesses those who faithfully return to him all that he calls for in tithes and offerings.

Let us, as stewards, do as Christ would do were he in our place. He did not spend money to please his fancy. From the least to the greatest, we are God's stewards. What are we doing with his goods? A blessing will come to those who use their God-given means to accomplish good, instead of spending it in self-gratification. Christmas will soon be here, — a season of the year when much money is spent in buying presents. Let us practise self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order. Let us work intelligently and earnestly, and spend in self-gratification nothing that is needed in the work of saving souls. Buy books upon present truth for those who need them. It is not ministers alone who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart, and mind, and soul, and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self.

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain, — eternal life, — we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practising it. Let us deny self that we may have money to give to the Lord's work. The Lord will greatly bless those who work in faith.

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Let us willingly practise these words, and we shall be blessed. If all that has been invested in self-gratification

were counted up, the amount would astonish every church in the land.

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide-awake, earnest in their efforts to enlighten others. But the Lord sees that his people are not ready for his appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give; but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The experience they ought to gain by helping others to look to Jesus they do not gain; for they do not behold him themselves.

Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus.

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heart-broken confession we need to draw nigh to God that he may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that he can not work through them.

Those who will obey the words of Inspiration, "Go work to-day in my vineyard," who will study how they can co-operate with Christ in causing the light of truth to shine to those nigh and to those afar off in the darkness of error, will receive special aid from God. But this work can not be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon his people to bear. The members of his church are to be laborers together with him; and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience.

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in America, we could enter many new places with the truth. The Lord calls upon his people to arise and shine because his light has come, and his glory has risen upon them. We call upon those in

THE PRAYER OF SELF.

ONE knelt within a world of care
 And sin, and lifted up his prayer:
 "I ask thee, Lord, for health and power
 To meet the duties of each hour;
 For peace from care, for daily food,
 For life prolonged and filled with good;
 I praise thee for thy gifts received,
 For sins forgiven, for pains relieved,
 For near and dear ones spared and blessed,
 For prospered toil and promised rest.
 This prayer I make in his great name
 Who for my soul's salvation came."

But as he prayed, lo, at his side
 Stood the thorn-crowned Christ and sighed:
 "O blind disciple! came I then
 To bless the selfishness of men?
 Thou askest health amid the cry
 Of human strain and agony;
 Thou askest peace, while all around
 Trouble bows thousands to the ground;
 Thou askest life for thine and thee,
 While others die; thou thankest me
 For gifts, for pardon, for success,
 For thine own narrow happiness."

"Nay, rather bow thy head, and pray
 That while thy brother starves to-day,
 Thou mayest not eat thy bread at ease;
 Pray that no health nor wealth nor peace
 May lull thy soul while the world lies
 Suffering and claims thy sacrifice;
 Praise not, while others weep, that thou
 Hast never groaned with anguished brow;
 Praise not, thy sins have pardon found,
 While others sink, in darkness drowned;
 Canst thou give thanks while others sigh,
 Outcast and lost, curse God and die?"

"Not in my name thy prayer was made,
 Not for my sake thy praises paid.
 My gift is sacrifice; my blood
 Was shed for human brotherhood;
 And till thy brother's woe is thine,
 Thy heart-beat knows no throb of mine.
 Come, leave thy selfish hopes, and see
 Thy birthright of humanity;
 Shun sorrow not; be brave to bear
 The world's dark weight of sin and care;
 Spend and be spent — yearn, suffer, give,
 And in thy brethren learn to live."

"So shalt thou enter in my way;
 So shalt thou learn, with me, to say
 Our Father; so the whole deep life
 Of man shall call to thee — its strife,
 Its pain, its tenderness, its shame.
 Yea, as from endless joy I came
 To bear the whole of human woe,
 And all my brothers' pain to know,
 So he who follows me shall find
 Self's weak petitions left behind,
 And, loving, suffering, strong, shall be
 One with his brethren and with me."

—Priscilla Leonard, in the Outlook.

America, in Battle Creek, and in all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium at Summer Hill has been carried on in a private dwelling-house, and recently another large house has been rented to accommodate the patients. But these houses are unfit to give treatment in. We need a building of our own, but we can not erect this till we have funds. Count up the sanitariums you have in America, count up the schools you have; and remember that in this wide harvest-field we have not one sanitarium; and our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium.

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and to call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California, we made every sacrifice it was possible for us to make, and our efforts were successful. All alone, and in feeble health, I left California to attend the camp-meetings to be held in the Eastern States, that I might lay before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid.

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but build we must, and at once; and we call for contributions from our people in America.

I am instructed that there are those who can help us, and that they would be greatly blessed in helping the work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once; for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our Conference. We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbath-keepers raised up, meeting-houses must be built, in which they can worship God. This is necessary to spiritual life and prosperity.

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about thirty-five hundred dollars has been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the Gen-

eral Conference should have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek, to help us.

The light I now have is that many are losing faith in selling what they have to help the cause of God in missionary fields; but the Lord would have those in America send us help in our emergency.

"THY WILL NOT MINE."

If we could die
Whene'er the sad heart craved release,
Or the grieved spirit begged surcease
Of agony;

If we could die
When weary of our earthly home,
Many would unassolized come,
Dear Lord, to thee.

How oft the cry:
"Lord, take this life that thou didst give!
Too sad am I, too weak, to live;
Lord, let me die!
I ask but this:
Simply within the grave to lie;
To hear no sound, to make no cry;
This would be bliss."

In after-time,
When life's fires burn with milder glow,
We humbly say: "'Tis better so;
Thy will, not mine,
Dear Lord, is best.
I joy in this life thou didst give;
How glad, how glad, am I to live;
My days are blest.

"It has been given
That I should strengthen one to stand;
To uplift one with helpful hand
From darkened way.

I thank thee, Lord,
Thou didst not grant my wilful cry,
But gave me peace. How blest am I
In this, my life!"

— Virginia F. Noble.

ALL THIS CAME.

J. N. LOUGHBOROUGH.

THE following words are those used after the prophet Daniel's interpretation of the dream given to the proud Nebuchadnezzar respecting his humiliation: "All this came upon the king Nebuchadnezzar." Dan. 4:28.

The exact accomplishment upon Nebuchadnezzar of what Daniel had said in interpreting his dream seemed to establish faith in the Chaldean queen that what he would predict was from the Lord; for when the handwriting on the wall was confounding all the skill of the wise men of Babylon, she said to Belshazzar: "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father ["grandfather," margin] light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation." Dan. 5:11, 12.

In this instance, as in others, the simple narration of the fact that what had been predicted by the prophet was accurately fulfilled, inspired faith that he had divine illumination,—that he was, indeed, taught of God. So it should be in the confirming of the Spirit of Prophecy among those "waiting for the

coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

In the further study of this question we refer to a prediction made in a vision by Sister White, at Parkville, Mich., Jan. 12, 1861, concerning the civil war that was to come in the United States. At that time only one State, South Carolina, had passed a secession ordinance.¹ The people in the North little thought of war growing out of that. In the New York *Tribune* of that week, Horace Greeley, the editor, said, "A few old women with broomsticks could go down there and beat out all the rebellion there is in South Carolina." In speaking of it the week before, he said: "If some one with the firmness of Andrew Jackson should go down there and say, 'South Carolina, where are you going?' they would reply, 'Back into the Union again, sir.'"

After Sister White came out of the vision already referred to, she arose before the congregation, and said: "There is not a person in this house that has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina [some of the leading men of Parkville, while she thus spoke, sneered at the ideas she was advancing], but I have just been shown that a large number of States will yet join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and the dying on every hand. I saw the field after the battle, all covered with the dead and the dying. Then I was carried to prisons, and saw the sufferers of those in want, who were wasting away," etc. She said: "There are men in this house who will lose sons in that war."²

This vision, when given, was directly contrary to all Northern sentiment, but was nevertheless accurately fulfilled. Before the end of May, 1861, eleven States had seceded, and elected their Confederate president. On the 12th of April the first gun of war was fired on Ft. Sumpter, which surrendered to them on the 13th. The Northern idea of the war was so meager even then that President Lincoln called for only seventy-five thousand men for three months, to put down the rebellion. Little did the people in responsible places think they were entering upon a war to continue till the spring of 1865—a war in which the North would have in the field 2,859,132 men, and the South probably half that number.

Not only was this vision accurately fulfilled concerning the secession of States and the war itself; but as the war continued, other things were predicted. At first the war was conducted with the thought of preserving the Union, allowing slavery to remain; but while that was the case, the North met many sad reverses. As expressed by Governor St. John, of Kansas, "Had we whipped the rebels, the politicians would have patched up a peace, and the Union would have been continued with slavery, and we would have had it to-day."³

As the Northern army met these reverses, national fast-days were appointed, and all Christians were to plead with the Lord to manifest his power in bringing the war to a close. In a vision given to Sister White, Jan. 4, 1862, speaking of these fasts, she said, "And yet a national fast is proclaimed! Saith the Lord, 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' When our nation observes the fast which God has chosen, then will he accept their prayers as far as the war is

¹ South Carolina passed this ordinance, Dec. 20, 1860.

² There were at least ten men in that house that day who lost sons in the war, and among them the very fathers who sneered when the vision was related.

³ Speech in Ottawa, Ill., June 29, 1891.

concerned; but now they enter not into his ear."

Five months after this vision, the politicians of the North began to call for desperate measures. In June, 1862, the *Republican Standard* of New Bedford, Mass., said: "It is time to put into vigorous exercise that severity which is the truest mercy; it is time to proclaim freedom to the slave, and thus strike treason to the heart."

On Jan. 1, 1863, President Lincoln issued his Emancipation Proclamation. Of it Governor St. John, in the speech previously mentioned, said: "But after Lincoln issued his famous Emancipation Proclamation, we had swung round on God's side, and could not lose." From that time it was a course of almost continuous success that attended the Northern army.

Of these predictions through Sister White concerning the war, we can truly say, "All this came;" and can we not, with firmer faith than exhibited by the queen of Babylon, truly say that it was the Spirit of God that taught these things?

"THAT THOUGHT UPON HIS NAME."

T. E. BOWEN.

WE are living in an age when but little thought is given to God and heavenly things. No time for serious meditation presents itself; and may we not conclude that this very condition is the result of calm, deliberate thinking on the part of Lucifer, the fallen son of the morning? If he can spend time to meditate and carefully plan to fill up man's time with everything else but opportunity for meditation upon the works of God, ought not this to be sufficient reason for God's professed followers to spend time in so planning their work that they shall *have* time for thinking "upon his name"?

If our lives were but simpler, how much more comfort we could be to our Heavenly Father. Who sets our stints anyhow? Is it God talking to us when we hear that so many pies *must* be baked to-day; so much money *must* be cleared from the farm this year? Perhaps it is the voice of the god of *this* world. Christ said, "And take heed to yourselves, lest at any time your hearts be *overcharged* [some one will give us charge of too much] with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

But some are going to meditate upon God's name. They will study his word and works, and will develop spiritual bone and sinew. To these thoughts God will listen. He even does more, he writes them down in his book of remembrance. Of them, these *thinkers*, he says, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

Good thinking always precedes good works. God calls these thinking-upon-his-name men and women his jewels. He is soon coming to gather them out from the rubbish of earth. Brother, sister, upon what are you thinking—worldly affairs, or God's name? This will determine in which class you will be when Jesus comes. "As he thinketh in his heart, so is he."

"MEN and women of principle, indwelt by the Holy Spirit, are needed, are desired, and are forthcoming. They are coming up all over this and other lands. They are valuable on account of their efficiency: one of them can chase a thousand, and two of them put ten thousand to flight. They make the world brighter and better."



THE BIBLE AS A TEXT-BOOK.*

A. T. JONES.

I AM to speak to you on the subject of the Bible as the basis of all education, the text-book in all studies. I speak to you on these subjects to persuade you, as far as possible, to give to the Bible the place which really belongs to it, and which Christians profess belongs to it.

The Bible should be the first thing in every line of study, for the same reason that it must be the first thing with the child; and that reason is expressed in a saying familiar to all: First impressions are most lasting. The Bible should be the source of the first instruction that the child receives in the world; and, as everybody is a child in every line of study that is new to him, the Bible should be the first of all things in all studies.

It is the truth that when a person lives, and a few do live, in such a way that the life simply fades out because of age, the last thing that such a person thinks of is the first thing that he ever learned. I say it again, for it is a *principle* of education: The first thing that is ever fixed upon a person's mind, is the last thing that that mind dwells upon, if the life is completed, and simply fades out in old age.

You all know of Gladstone, the great English statesman, who died only last year. He died a very old man. As his life was fading out indeed, it was noticed that he was saying over and over again the Lord's prayer in *French*. That excited some query, as he was an Englishman. Why should he be saying the Lord's prayer in *French*? Inquiries were made, because of the interest that was thus aroused; and it was learned that when he was a little child, he was in charge of a French nurse, and that the French nurse was a Christian, and had taught him the Lord's prayer in her native language. And as that happened to be the first thing that was fixed upon his mind, it was the last thing that was dwelt upon by his mind as it faded out in death.

Now, if that nurse had not been a Christian, and had taught that child, "Hi, diddle, diddle, the cat's in the fiddle," it would have worked precisely the same way, and *that* would have been the last thing that he would have spoken on his death-bed. If she had taught him *Æsop's* fables instead of the Lord's prayer, they would have been the last things that he would have murmured as his mind faded away. Not long ago I knew of another person who died at a little past ninety-six years of age. The Lord's prayer was also one of the things that that person repeated. Another thing she did in the last days of her life was to count— one, two, three, four, five, six, seven, and so on up to ten, but not beyond— just as a little child learns to count. So that mind, in its last hours, was dwelling on things and upon scenes of her first hours of conscious memory—the things that were first fixed in her mind. How beautiful it is that the last thought of a mind fading out in death is thought of God in

his word! How aptly in the resurrection will the first thought take up the connection! This is enough to illustrate the principle that is the basis of the philosophy of using the Bible as the first thing in all Christian education.

This, you will all admit, is all well enough in the case of the child, the little infant who is learning the first things. But it is no more necessary there than it is everywhere else; for every one is a child, an infant, in the things that he is first learning. If you or I were to begin to study any new language, we would be altogether babes in that language. We know nothing at all there; there is not a thought in the language that is ours; not a word in the language that can possibly convey a thought. That is the way it is with the child as he begins to learn in the world. He has to receive things to be impressed upon the mind, to give thought, to awake intelligence. All that you will ever know in that language must be learned from, and by, the language itself. You must learn the language first of all, in order to learn anything in the language. And whatever impressions are first made in your mind in that language will go with you through all your life in that language. Whatever it may be, it will cast its influence over everything that you ever learn in that language afterward where the same words are used.

For instance, you begin to study the language that you may have chosen, with any part of the Bible—the first verses of Genesis, or the first of John. Suppose it be Greek. And as the book of John is about the simplest, easiest book in the New Testament, in Greek, suppose you begin with that. The first words are, as translated: "In the beginning was the Word." There you have five words: *ἐν ἀρχῇ ἦν ὁ λόγος*— *en arche en ho logos*. The word *arche* means "the beginning," and the word *logos* means "the word." Now, if that is the first Greek that you ever learn, the thoughts in these words the first that you ever think in that language, then whenever afterward you meet, in the Greek language, that word *arche*, you will be reminded of the beginning of all things; and whenever you read the word *logos*, you will be reminded of the Word of God, which is God. And this even though the word *arche* or *logos*, which you may read elsewhere, may have no reference in its place to *this* beginning, or to the Word of God. Thus wherever you go in that language, your mind will carry the thought of God, and of Christ, the Word and the beginning of all things.

Now suppose that, on the other hand, you begin the study of the Greek in some pagan authors; and the first word that you learn there should be this same word *arche*, referring to the beginning of some pagan project or mythological exploit. That is the first thought that you receive in Greek. Then suppose that afterward you come to the same word in the Bible, even this very word in the first of John,—as certainly as you do, that pagan thought and the scene connected with it, which you first received from that word, will cast their pagan shadow over the divine meaning of the same word when read in the word of God. It is impossible to be otherwise; for that is the only thought that you have in your mind in connection with that word. And whatever

* This sermon was delivered at the Seventh-day Adventist camp-meeting, Ionia, Mich., Thursday evening, Aug. 24, 1899, and stenographically reported.

other thought may afterward be attached to the word, that first one will forever remain.

Now which is better: which affords the better prospect to the mind—to begin in such a way that wherever you go after that, the thought of God himself shall be with you, and accompany you in all your study in that language; or to begin in such a way that paganism will be first in all things, even to the overshadowing of the word of God, when you study that?—To ask the question is to answer it: you see that plainly enough.

Now, in illustration, I will cite an actual occurrence: A few years ago I was passing through a high school, in which persons of another language were studying English. The book that lay open on the desk as I passed by, was their book of study in English; and it was opened at the subject of "The Mischievous Monkey." Those students were taking their first lesson in a foreign language. The first and only thoughts they were getting in that language were thoughts about "a mischievous monkey." When they had studied that short piece clear through, all that they knew in the English language, and the only thoughts that they could possibly think in English, were thoughts concerning a mischievous monkey. Now, in the account of that mischievous monkey, words were used that we frequently meet in the Bible; because they were common English words.

Suppose, then, that these students should some day turn to the Bible in English, and meet some of those same words that were met in the lesson upon "The Mischievous Monkey;" every time they meet those words in the Bible, there will be that mischievous monkey obtruding himself upon, and rollicking among, the things of the word of God. That is as certain as that those students received such thoughts as their first thoughts in that language. But suppose that instead of the mischievous monkey, that teacher had given them the Bible, presenting to them the thoughts of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made," and so on. Suppose that their minds had thus been filled first of all with the thoughts of God in English; then suppose that afterward they had read, for amusement, of a mischievous monkey. The thoughts of the words of God would accompany them in their reading, and would rob the reading of any of the mischief that might be gathered from it.

This is the philosophy of learning from the Bible, and of using the Bible as the first thing, in every line of study. Now I ask again, and appeal to you: Which is better—to begin a language in such a way that the thoughts of God will go with that mind wherever the mind goes, even though it be into pagan literature; or to begin in such a way that the thoughts of the pagan literature, or of trifling things, will, in spite of everything, go with the mind into the word of God? It will go with the mind in spite of everything; because it is a law that first impressions are most lasting; that whatever is learned first, associates itself with everything in that connection that comes to our minds in all after-life. Now, that is enough to show you then, and to convince you, too, I think, of the justice of making the Bible the text-book, and the first of all things in all language study, in Seventh-day Adventist schools.

(To be concluded)

OCEAN pearls are by way of ocean perils: victory is by way of fight; triumph by way of trial; rest by way of wrestle; crown by way of cross.

PHILIP GIDDINGS.

MY SLOW ASCENT.

FAIN would my thoughts fly up to thee,
Thy peace, dear Lord, to find;
But when I offer, still the world
Lays clogs upon my mind.

Sometimes I climb a little way,
And thence look down below;
How nothing, there, do all things seem,
That here make such a show!

Then round about I turn my eyes
To feast my hungry sight;
I meet with heaven in everything,
In everything delight.

When I have thus triumphed awhile,
And think to build my nest,
Some cross conceits come fluttering by,
And interrupt my rest.

Then to the earth again I fall,
And from my low dust, cry,
'Twas not in my wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rise,
Or still lie down in dust,
Both I submit to thy blest will;
In both, on thee I trust.

Guide thou my way, who art thyself
My everlasting end,
That every step, or swift or slow,
Still to thyself may tend!

— John Austin.

A DIALOGUE BETWEEN A SEVENTH-DAY ADVENTIST MINISTER AND A ROMAN CATHOLIC PRIEST.

D. T. BOURDEAU.

(Continued.)

Seventh-day Adventist Minister.—St. Jerome, the translator of the Vulgate, recommended the reading of the Scriptures, as did also St. Augustine. St. Chrysostom said that it was the devil who kept the people from reading the Holy Scriptures. Popes Gregory the Great and Pius VI encouraged men to read the Bible.

Roman Catholic Priest.—I never saw anything in the writings of St. Chrysostom intimating that he was in favor of giving the Bible to the common people.

M.—I will produce the very words when I have access to my library.

This promise was redeemed, the following testimonies being furnished in confirmation of the statements made. St. Chrysostom speaks thus:—

When you receive money, you want to count it yourself; and when divine things and your eternal salvation are at stake, you would close your eyes, and receive the opinions of others!—*Sermon on Lazarus.*

He also says:—

It is only the devil that can turn Christians away from reading the holy books. He can not tolerate the idea of their enriching themselves by means of this precious treasure.—*Chrysostom, Hom. II, ad Matthew 8.*

About 400 A. D. St. Augustine wrote as follows:—

In the wisdom of God, the Holy Scripture, designed for the healing of our souls, primarily written in one tongue, has been multiplied in numerous tongues and dialects, that it might be circulated everywhere, that men might hear God in the very language in which they are accustomed to speaking, and that thus the entire church might receive the dew of heaven—the Holy Scripture.—*Augustine, "Christian Doctrine," Sermon 298.*

On the intelligibility of the Holy Scriptures, St. Augustine also says:—

God has suited the Scriptures to the capacity of children; and they are so adapted to their intelligence that they can rise even to the sublimity of

eternal things, feast upon them, and by their means strengthen their faith and their piety.—*Augustine, in Psalm 8.*

"It was especially for the people that the apostles wrote," said St. Jerome, a contemporary of St. Augustine, and the author of the Latin version that bears the name "Vulgate" because it was first published for the vulgar, or common, people.

Pius VI wrote thus to Archbishop Martin, who had just published a translation of the Bible:—

You are right in exciting the faithful to read the Holy Scriptures; for they are the most abundant sources, and should ever be left accessible to all, that they may draw therefrom morals and doctrines in their purity, and thereby root up the errors that are sown with profusion in this corrupt age. You could not, therefore, find a more efficacious means than to publish the sacred books in the vulgar tongue of your country, and thus to put them within the reach of every one.—*Preface to the Italian Bible of Martini.*

Pope Gregory the Great, in writing to the Doctor Theodorus, said:—

I regret that you do not read every day a few words of your Redeemer. For what are the Holy Scriptures but a letter that Almighty God has deigned to address to his creatures? Certainly, if you received a letter from the emperor, whatever might be your circumstances, you would take no rest without knowing what your terrestrial emperor had to say. And when the Emperor of heaven, the Lord of men and angels, sends you letters that concern your very life, you would neglect them! O my dear son! study, meditate, every day on the words of your Creator! Learn, in the word of God, to know the heart of God.—*Gregory, Epistles, lib. IV, epist. XI.*

P.—As to the celibacy of the clergy, that is a matter of mere discipline, and not a doctrine.

M.—What about the Sabbath, baptism by immersion, reading the Scriptures, the sufficiency of the Scriptures, and many other Bible doctrines which the Catholic Church used to indorse and teach, but which she has repudiated? But suppose I admit, for the sake of argument, that celibacy is a matter of mere discipline. It forbids the marriage of priests, while the Bible permits priests as well as others to marry. Peter had a wife; so did the apostles generally. In giving excellent instruction about bishops, Paul says, "A bishop then must be blameless, the husband of one wife, . . . having his children in subjection with all gravity." 1 Tim. 3:2, etc. Your discipline says, "Priests shall not marry," and is therefore in antagonism with the Bible. Which is infallible—the authority that made your discipline, or the Bible? We answer, The Bible; for it proceeds from an infallible God.

(To be concluded.)

MANY will fail of everlasting life by thinking, "By and by I will give my heart fully to God. Although careless now, I will be earnest then." Esau thought the same. His painful experience is given as a warning to all such: "For ye know how that afterward, when he would have inherited the blessing, he was rejected." He truly desired the blessing of life—afterward. He was so earnest that he sought it "carefully with tears." Why did n't he get it?—Oh, he could n't repent! His mind had become so hardened that he could not change it. "For he found no place of repentance ["way to change his mind," margin]." Terrible thought! His tears were unavailing; he could not break away from the old channels of thought, and with true humility repent of his rebellion before God. Shall we learn the lesson? Why not yield that stubborn will now? It will be harder to-morrow; perhaps impossible the day following.

T. E. BOWEN.



"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.

"THE choicest garb, the sweetest grace,
 Are oft to strangers shown;
 The careless mien, the frowning face,
 Are given to our own.
 We flatter those we scarcely know;
 We please the fleeting guest,
 And deal full many a thoughtless blow
 To those who love us best."

PERSONAL WORK.

THE following extract, culled from a recent letter, will be of interest to all our readers I am sure. The writer says:—

About three years and a half ago I became much burdened. I felt that I was not doing all that the Lord wished me to, that there was something special for me. I went to one of the sisters who was living here then, and told her how I felt. She had had experience in Bible work, and I asked her if she would not lead out in the work, and told her that I felt that I must do something, but did not know how or where to begin. She said: "I will tell you what I know, and will help you all I can, but you must be the leader, as you are older than I am, and have better opportunities than I have." Well, I saw that if anything was done, I must do it alone, as far as human help was concerned.

The Lord was waiting to help me as soon as I was willing to go forward, and on Sunday morning I took my Bible and "Helps to Bible Study," and went over to one of my neighbors, and said, "I thought I would come and have a little Bible study with you." She said, "All right; I am glad you came." We had just begun our study when another neighbor came in. She sat down and listened until we got through, when I said to her, "How did you like our reading?" She said that she liked it. "Well," I said, "I have been thinking for some time that it would be good for us to meet once a week and study the Bible together. I think we could help one another. I will give two hours one afternoon in each week if any one wishes to study the Bible with me, and will take the time to do so, and we will have this study from house to house wherever the way opens."

Both my neighbors said they would like it, and the woman who came in said she would like to have us meet at her house the next time, and we appointed the time for our next study for Wednesday, at two o'clock. There were five persons present at that study. Some of them, when asked to turn and read certain passages in the Bible, exclaimed, "Why, I did not know that that was in the Bible!" They said that they would not miss the meetings for anything. I have kept up these studies every week since unless sickness or something else prevented. Sometimes there are only two of us, but we claim the blessing just the same. This is a hard community in which to work. I have been several times invited to join the W. C. T. U. They say, "We need just such women to help with the work, because you have the temperance principles;" but how can I work with them? Oh, I wish I could. Dear sister, tell me what I can do, and pray for me; for I am alone in the truth.

I am greatly interested in the account of your work. I hope that when the Lord lays his hand upon you to move you out in a certain work, you will never try to get out from under what you call a burden, or to place it upon some other woman. A burden of work is the hand of the Holy Spirit moving you to activity in a certain direction, and the blessing goes with the work. If you try to avoid the work, you will certainly lose the blessing. The

harder the field, the more sure you are of success, because you are to have abundant and sufficient grace for your need. The greater the need, the more grace. A woman standing alone for the truth in the midst of a community that either despises it or is indifferent to it, has a claim upon the fulness of God, which is peculiar in its richness and magnificence. I hope that you will be able to lay hold of all that the Lord has for you in his grace with which to meet the emergencies by which you are surrounded. When the Macedonian cry, "Come over . . . and help us," came to Paul, what did he do? This is an answer to your question as to what you should do when the W. C. T. U. calls for you. I can not lay a call upon you; it must come from God. But if you hear the voice of God in this call, I certainly hope that you will not be deaf to it.

"GO WORK TO-DAY IN MY VINEYARD."

MRS. J. E. GREEN.

"FOR they cried to God in the battle, and he was entreated of them; because they put their trust in him." 1 Chron. 5:20.

God's word is a message,—a letter to the inhabitants of earth. But especially to those who are trying to be his obedient children does he speak in words of comfort, encouragement, and admonition, so plainly that they seem to have been written for them alone, and for particularly trying occasions.

Yesterday I was blue,—dissatisfied with myself and well-nigh discouraged. I felt that I was doing but little good in the world, and my light was very dim. I prayed to be guided into useful service, and my near neighbors came up before me, and I seemed to hear the command, "Go canvass them for the special Signs" (I had left this territory for another one); but I shrank from it. My heart said, "Why, Lord, I have known those people many years, and I do not believe that one of them will buy, although they always say they like the paper when I give them one. O Lord, let Brother — go to them, but send me somewhere else."

Every time came the response: "Go thou. You have said that you are willing to do anything for me; now prove it."

So all day the struggle lasted. Why it was such a cross for me to go to those persons I do not know, unless it was to test my loyalty to God. This morning I was almost sorry to see the day; for I knew the conflict would begin, and I felt so weak that I dreaded it. It did begin; but somehow, I know not how nor why, certainly without any special effort on my part, there sprang up in my heart courage to take up that work, and I hurried off to do it. But before going, I opened the Guide-Book, hoping to find some special message, and my eye fell on the verse at the head of this article. As I began to read, I thought, "That is not for

me;" but I soon saw that it was for me, and also for all the soldiers in the army of the Lord.

How good to know that right in the midst of the conflict we may call upon God, and he will listen to us and help us because we do call upon him, and trust in him, and not in ourselves, nor in the arm of flesh.

I went out with courage. I made seven canvasses, selling five papers, besides having good, neighborly chats with those I had not found time to call on for many months, although all of them live within sight of my door.

It is well when the Lord says "Go," to start immediately, and to continue in the work given till he says "Enough."

EXTRACT FROM CORRESPONDENCE.

I AM working, as far as possible, for the people in this neighborhood; but I need your prayers that I may be able to conquer the obstacles in the way, which are many, as I find from conversation with different persons. There is great need of work here, but I hardly know how to begin. There is a spirit of mischief among the people. They delight in entertaining one with the happenings of the neighborhood; and before a statement has hardly had time to cool, it will be repeated. For variation, they find fault and condemn their neighbors, and seek to gather all the news they can to discuss at the next call they make. People of quite mature years, whom one would expect to know better, are positively rude, interrupting one in conversation to ask trivial questions. There is also a spirit of enmity and hatred between families here, which is the result of lack of wisdom, knowledge, true courtesy and charity.

You speak of conquering obstacles, etc. You can not conquer obstacles. That is altogether too much work. The Lord has not given that into human hands. Christ said that he had overcome the world, and we receive conquest by faith, just as we do righteousness.

Of course there is a spirit of mischief among the people. You would have a little section of heaven, such as this earth could not contain, if this spirit of mischief could be banished from your neighborhood. This spirit will grow more and more aggressive until the end. It is something with which we must all reckon. If you are set down in a dark place, you have a better opportunity to shine out the truth. The part you have to do is to put the coin of truth and love in circulation, instead of that of which you find so much reason to complain. The same tongue that will carry the copper of gossip, if properly trained under the inspiration of a genuine interest, will also circulate the gold and silver of the kingdom. I hope that you will be able to give these busy tongues plenty to do in circulating the message of truth. If you are among rude people, you have a better opportunity to teach them by example just what is refined and lovely in deportment.

Thank God and take courage that you are evidently where a great deal of work is needed. Do that work to the best of your ability, being true to the truth, being gentle, and cultivating good form in all things, teaching others to think and to speak concerning those things which are of good report, which will bear constant repetition, and which, in a wide and widening circulation, will carry blessing, and sow the seeds of truth and salvation. When persons undertake to talk with you about the imperfections of others, you have an opportunity to speak of the perfections of Christ, and to try to discover whatever of good may be in those same persons. They will very soon learn that you do not listen to gossip, that a gossiping tongue will close your ears; and yet, by tact and consecrated common sense, you can keep the way open between you and them for that kind of neighborly intercourse which will give you an opportunity to bring the truth to their notice.



NO NIGHT THERE.

THERE is no night in heaven: no night there,
Of weary hours, of ceaseless, brooding care;
No fearful waste, no ashes of despair:
No night is there.

There is no night in heaven; no, no night
Of sorrow there, no tearful, with'ring blight;
There is no gloom in heaven's holy light:
No night is there.

No night is there, but one immortal day,
Where Sun of Righteousness imparts each ray;
All earthly tears shall there be wiped away:
No night is there.

— Selected.

HOW MAY SELFISHNESS BE OVERCOME?

IDA M. CLARK.
(Winnetka, Ill.)

SELFISHNESS is not only the prevailing sin of the world, but also of the church, and under this heading comes every other sin. The Testimonies teach that "the sin which is indulged in to the greatest extent, and which separates us from the Saviour, and produces so many contagious spiritual disorders is selfishness." It is the rock on which many souls have been wrecked, and there can be no returning to the Lord except by self-denial. Of ourselves we can do nothing, but through Christ strengthening us we can live to do good to others; and in this way shun the evils of selfishness.

Right in the common walks of life is where self is to be denied and kept in subordination. It is the daily dying to self in the little transactions of life that makes us overcomers. We should forget self in the desire to do good to others; and if we are in daily communion with the Lord, we will grow out of self. We are to be channels of blessing to others. Abiding in the True Vine, we shall partake of his spirit and life who is the very essence of unselfishness; abiding in him, we shall be ever receiving of the true nourishment, and ever giving out that which we receive.

"It is our mission to live so near the heart of Christ that we may catch the spirit of his life, and then, as we move among the lambs of the fold, as our lives touch theirs, they will be influenced by Christ's unselfishness in us." It is not so much our words that the world needs, as the sweet life we can live through him.

Example is always better than criticism; and when we would win others from wrong habits, it is wise to let them see in us, in strong relief, the virtue opposite to the defect we see in them. Never condemn a child for selfishness; "condemnation will never eradicate an evil." Tell the little ones a story of the unselfishness of another, see that they catch the thought, and their little hearts will be impressed. A child is quick to see the good and the beautiful; and example will do more good than words. Christ set us the example that we should follow his steps.

Teach children to share their pleasures. Lead them away from self. One mother, desiring to teach her child self-denial, proposed that instead of receiving birthday presents the little one give to some one less favored than he. The child heartily entered into the plan, and

several little orphans were made happy by the tokens of love and sacrifice, while he himself found in simple faith that "it is more blessed to give than to receive." Children inspired with love for "mama" will work for hours, denying themselves to do something to surprise her.

We seldom realize what their efforts cost, but their trials are just as hard to them as ours are to us. A child will often come in great excitement to show mama some flowers, a butterfly, or perhaps a worm which he has found. It pays to show an interest. No work is so important as that which concerns the character-building of our children. Is it not selfish to turn them away with "Oh, I'm too busy"?

"Let us live with our children." Show an interest in all that concerns them. Call nothing a trifle, and their little hearts will respond as they see that mother cares. Selfishness in mother and child will be uprooted by the unselfishness of Christ. The city of God will open its gates to him who learned while on earth to overcome as Christ overcame.

DID HE HELP?

Sabbath-School Visitor.

OSCAR was swinging on the gate when the new minister went by. Oscar hoped that he would stop, and he did. His name was Mr. Lane.

"How are you, Oscar?" asked Mr. Lane. "You were not at the church this morning?"

Oscar smiled, well pleased that he should have been missed; but Mr. Lane looked rather grave.

"I hoped that you would come," he said. "A great many boys were there, and they helped a great deal."

The smiles faded from Oscar's face as he saw that the preacher was not quite pleased with him. He liked this young preacher very much.

"You know, Oscar," Mr. Lane went on, his deep voice almost as soft as Oscar's mother's was when she talked to him at night after he went to bed, "you know who it is that we are going to give the new church to on Sunday, and he will like to remember how the boys helped to get it ready for him. God thinks just as much of boys' work as he does of the grown people's."

Oscar hung his head, and wished that he didn't feel so much like crying, so that he could say something.

Mr. Lane gave a pat to one of his little brown hands that were clutching the gate palings, and walked on. This was more than Oscar could stand.

"Mr. Lane!" he cried. "I say, Mr. Lane!"

Mr. Lane turned back.

"You see," explained Oscar, shyly, "I am helping—here at home."

"Are you? How is that?"

"Well, mother said she could n't go when father asked her," began Oscar, in a great hurry, tumbling his words over one another for fear his courage might give out. "She said she had to take care of the baby, and she guessed the other women must get the carpets down

without her, only, of course, she'd like to help. Mother is a great hand to help, father says, and she could do lots more than I could, and she must get tired staying at home so much, and so—and so—"

"And so you stayed at home instead?"

"Yes, and took care of the baby." Oscar's head was lifted now, and he was looking straight into tall Mr. Lane's eyes. "I took care of him the best I knew how; I didn't jerk him once, or do anything like that, and now he's asleep. I should think, when the Lord was remembering what the other boys did, he'd kind of count me in with them, too, should n't you?"

"Indeed I should!" said Mr. Lane; and once more he put his big hand over the little one on the gate, only it stayed longer this time. "Why, Oscar, it seems to me that you have done more for the church to-day than any boy I know about!"

A SCIENTIFIC TRIUMPH.

It is a baby's inalienable right to have what she wants, and a certain Washington mother—she is a physician—seems to be ingenious enough to ward off a possible disappointment.

The mother has scientific ideas about the bringing up of babies. One of those ideas is an outing every day, and the baby is so accustomed to her daily excursion that she makes her displeasure felt if she is deprived of it.

Tuesday was rainy. Baby could n't go out; and since Mohammed could not go to the mountain, the mountain was brought to Mohammed. All the windows were opened, and baby was trundled back and forth, snugly wrapped in her little cloak. But the floor being perfectly smooth, baby knew she was n't out-of-doors, and wept.

The scientific mother pondered the matter. Then she took down certain volumes of her medical library, and put them on the floor to represent curbstones, and smaller pamphlets to serve as general inequalities of the pavement. Baby's carriage was wheeled over the floor, and baby felt her accustomed jolts. She fancied herself outdoors, and promptly went to sleep.—Selected.

WHO WILL GO? AND WHAT SHALL THEY DO?

BIRDIE WATSON.

SOULS are gliding down the stream of time with but little thought as to where they are drifting. In any direction we may look, we see the children, whom God made in his image, going further and further away from him.

When we stop to think about their condition, we say: The message must go to every nation; some one must go to the heathen; some one must be sent out among our friends and neighbors. That is often as far as we consider the deplorable condition of unsaved souls.

But should we not stop to think who is to do this soul-saving work? Jesus said, "Go ye into all the world." But how often we think such scriptures refer to some one else, when, instead, we ought to say, "Here am I; send me." And as to where we are to go, the Lord alone can direct. It may be that our work is within our own doors; it will surely begin there. If we have this last message rooted and ground in our hearts, we shall not be content unless we know that we are daily helping some poor soul; for if we have the Spirit of the Master, we, too, shall go about "doing good."

Shall I go to China or to Africa first? Maybe the Lord may send some of us there. He surely will not send us anywhere unless we go to work

where we are. First of all let us seek God daily for new hearts, hearts of love and sympathy to do good among our families and friends and neighbors. We never speak a word that has not its influence in forming some one's character; and by every word and look we may help to save a precious soul for Jesus. He has said that if we give but a cup of cold water in his name, the reward will be given to us.

There are needy ones all around us,—sick to be cared for, hungry ones to be fed, naked to be clothed, and souls hungry for the bread of life. Oh, the little things we pass thoughtlessly by! And because we think we can never go to a foreign land, we simply do nothing.

Let us go humbly to work, willing to go anywhere, to do anything in our reach, and soon the vineyard will be full of workers; and when the work closes, we shall come rejoicing, bringing with us precious sheaves. When we hear from the Master's lips the blessing pronounced upon the faithful, we shall more than rejoice because of the feeble efforts put forth in his name.

"NO PLACE AT HOME."

I MET him on the street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations which he encountered.

I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time on the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there is no place for me at home."

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died, I always went up to her room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother?" I suggested.

"Oh, mama!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, or writing stories on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half so good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter."

It was a hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you can not see the dangers of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourselves young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother, and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—*Selected.*

PUMPKIN PIE.

In the spring the eater's fancy
Lightly turns to rhubarb pie,
But a very modest portion
Of the stuff will satisfy.
Then he feels an inward longing
For some pastry that will please,
And impatiently he's glancing
At the green fruit on the trees.

By and by the cherries ripen,
And are made ingredients
To a pie whose fine appearance
Is attracting compliments.
But although he likes it better
Than the one of rhubarb made,
Still that long-felt want he's noting,
And it can not be allayed.

Soon the berries are arriving,
And to them he promptly turns
With a hope that they will furnish
Pie, for which his palate yearns.
But they made the crust so soggy
That with them he's soon displeased,
And the appetite for pastry
Is remaining unappeased.

Then the summer brings the peaches,
And some ripened apples, too;
And the fragrant huckleberries,
In their shining coats of blue.
Though he's finding them much richer
Than their predecessors, still
He is mournfully declaring
That they fail to fill the bill.

But at last when days are cooler,
He is fully satisfied—
By the good, old-fashioned pumpkin
Is that long-felt want supplied.
For an extra slice he's calling,
Then another he will try,
And in perfect bliss he's feasting
On the home-made pumpkin pie.

—*Pittsburg Chronicle-Telegraph.*

SOAP IN MANY LANDS.

The Outlook.

SOAP is such a common article of use with us that we are apt to be surprised when we learn that there are countries where it is wholly unknown, or that the article used as soap is so unlike what we call soap that the marvel is that the people should ever have learned its cleansing character. In some countries a species of gum, or sap, from a particular tree is used. In other countries an oil from the cotton-plant is used. In some countries the soap that we know as laundry soap is sold as fancy soap. In several countries the cost of soap is so great that only the well-to-do people can afford to use it.

Our government sends to foreign countries men who represent it and act for it. We call these men consuls. Not very long ago the government sent to each of these men a letter asking him to find out whether there was a market for American soaps in the country where he was. That is, each one was to find out whether our soap manufacturers could sell more soap in the country where the consul was, and what kind of soap is sold there.

Much curious information came back. One man in France wrote that soap—in French, *savon*—took its name from Savona, a town near Genoa. One day a washerwoman was warming liquid lye in an earthen jar that had contained olive-oil. To her surprise, she found that she had a substance that resembled what we call soft soap. Being intelligent, she experimented with it, and found its value in cleansing clothes. This was a valuable discovery to that woman and that town. But soap of that consistency had been discovered years and years before.

Another consul wrote that the Chinese had learned the use of soap in recent years, and said that if the soap sent to China were wrapped in paper of the colors which the Chinese approve, with designs that mean good luck to them, and other wrappers that are good pictures, a great deal of American soap could be sold in China. The Chinese are fond of bright-colored pictures, and would buy the soap for the pictures.

In one country the people who buy soap use the French soap almost exclusively, because they are a people who dislike to change, and because French soaps are highly perfumed. To sell soap there it must meet the people's ideas.

In Hawaii the soap is of a superior quality because it is so pure. The ingredients that are used to adulterate soap cost so much in that country that it is cheaper to make the soap pure.

Somebody has said that the difference between the barbarian and the civilized man is that one uses soap and the other does not. Who would be a barbarian?

A SUCCESSFUL city physician said, lately: I went, when I was a student, to a course of lectures on natural science. The first was given by Professor Dart, a teacher of small repute in a preparatory school. He began in a pompous, stentorian tone:—

"The primal laws of natural science are so recondite as to challenge the comprehension of the loftiest intellect." This was followed by the statement of these laws in technical language, majestic and ponderous. He may have known what he meant, said the physician, but I am sure none of his hearers knew. We listened, perplexed and anxious for a while, and then gave it up, and sat careless and indifferent. The next lecturer at the college was a man who at that time ranked as one of the most learned scientists in America. The pupils were apprehensive.

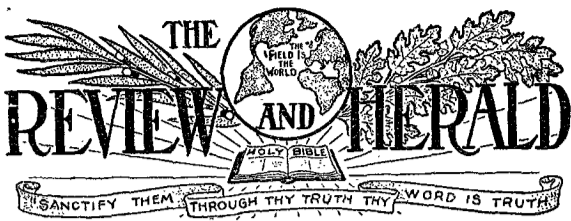
"If we could not understand the little man," they said, "what is the use of listening to the great one?"

However, the hall was filled, more from curiosity to see the famous naturalist than from any hope of benefit. When the hour arrived, a fatherly-looking German stepped forward, and nodding kindly, said:—

"Young men, allow me to make a personal allusion. My father was a hatter, who lived on Third Street. His second wife was my stepmother, but kind and wise in her treatment of me. When I was a mere boy, I loved to study beetles and plants and birds. 'Let him do it,' she said. 'It is good for him.' When I was grown, she said, 'That is his work. He must keep to it!' So it is owing to her that I have learned a little about these living things. I am now going to try to tell you something of the little that I know."

These simple words brought us in a moment into a hearty fellowship with the kind old man. The truths he taught us were told with the same homely directness, in striking contrast with the ambitious phrasing and obscure technology of the preceding lecturer. I never have forgotten them.—*Youth's Companion.*

It is said that the bobolinks which rear their young on the shores of Lake Winnipeg, Canada, and go to Cuba and Porto Rico to spend the winter, twice traverse a distance exceeding two thousand eight hundred miles, or more than a fifth of the circumference of our earth, each year. The kingbird lays its eggs as far north as the fifty-seventh degree of latitude, and is found in the winter in South America. The biennial pilgrimages of the little redstar exceed three thousand miles, and the tiny hummingbird two thousand.—*New York Tribune.*



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What a queer mistake it is that people make who hold that all things are ruled by "law, absolute law;" and that therefore there is no place for prayer because prayer would be an attempt to interfere with "law," and must necessarily be futile.

But even if it be granted that "law, absolute law," holds everything in its grip like a vise, it would not follow that there could be no place for prayer; because *prayer itself* would be included in the realm and reign of "law, absolute law." Prayer would be just as certainly a part of that system of absolute law as is anything else.

The only way in which prayer could be excluded from such a realm and reign of "law, absolute law," would be the *exclusion of man himself*. And this is exactly the way in which it is done. A man sets himself aloof from all things. There he stands, self-centered, solitary, and supreme; and so, passes his superior and critical judgment upon all things to the effect that all things are ruled by "law, absolute, inexorable law," that this leaves "no place for prayer," and accordingly *he will not pray*, and having thus relieved himself of all accountability, proceeds to hold all other people to the most rigid accountability.

But the whole conception is a self-imposed fallacy. All things are *not* ruled by "law, absolute law." All things are ruled by God, the loving, the faithful, the merciful God. All things are not held in the grip of an inexorable law as in a vise: all things are held in God's hand, that hand which in his love was pierced on the cross in behalf of men.

His rule is *not* according to law, as if there were law above him; but is the expression of *principle* that inheres within him. The so-called "laws of nature" are but "the *habits* of God." They are simply his accustomed ways of doing things. And this is so, in mercy, that his creatures, who are finite, may know what to depend on. And when for the good of his creatures it is needed, he can do any of these things another way as he chooses, *without violating any law*.

And all this gives the largest possible place for prayer. Prayer is simply the converse in intelligences, of God's rule in the expression of principle. It is but the response in consent on the part of intelligent creatures, to the wish of God to rule them through principle, which is only the expression of himself. Thus the principle of prayer is the principle of the harmony of the intelligent universe. It is the means of finding and holding the accordances of the universal intelligence.

The *Christian Advocate* says that "since the Spanish war and our new relations to Cuba, Porto Rico, and the Philippines, there has been a steady procession of Catholic dignitaries to the different departments at Washington and to the White House;" and that "being properly received at the center of the federal government, as sources of information, it will be remarkable if they do not incidentally take advantage of their opportunities to promote their policies and schemes with respect to ecclesiastico-political influence in the United States."

July 5, 1898, in these columns, we said: "When it is understood that the Philippines and Porto Rico are solidly Catholic, and Cuba almost so, and when it is understood that in all three of these places the papacy has immense vested interests, who can doubt that when the time comes for settlement of the

pending difficulties, the papacy will be sure so to insinuate herself as to secure recognition as one of the parties entitled to consideration?"

June 21, 1898, we said: "In connection with the present difficulty between Spain and the United States, there are matters of greater interest than the war itself. There are incidents of the controversy, developments from the main issue, which really mean more, and which, in the end, will be found of greater moment, than the main question in itself."

And what we had in mind when these statements were made, was exactly that which is now attracting public attention. And the evil is only barely begun.

Last week we said, "'Pity 'tis, 'tis true' that many even of the Lord's professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord's principles of saving health."

That is the truth. Numbers of letters are written even by Seventh-day Adventists making inquiry about certain "healers"—just now about a certain one who for some time has been making somewhat of a sensation in that respect.

And this is all the more surprising from the fact that in the case of this particular one there is no ground for inquiry, if the keeping of the commandments of God and the faith of Jesus is to have any bearing in the matter. For one of the plainest principles of the keeping of the commandments of God is that when a person is reviled, he will revile not again; it is to "love your enemies;" to "do good to them that hate you, and pray for them which despitefully use you, and persecute you." Yet it would be difficult to conceive how this principle and these precepts could be more utterly disregarded than they are by the "healer" who is the object of these inquiries. This, any one can verify by reading his own words *even published* in cold and deliberate type, in the leaves of his healing.

Please bear in mind that we raise no question as to whether healings are accomplished; or as to whether wonderful things are done,—that is, allowing that things calculated to make people stare are wonderful things. All that may be freely admitted. But beyond all that, there lies the one great and material question, What is the ultimate purpose of it all?

Is the one purpose of it all the keeping of the commandments of God? If so, there should be seen, at the end of ten years, more signs of it, instead of less, than at the beginning. And if the keeping of the commandments of God is not the one great object of it all, which plainly it is not, then no one who will be loyal to the law of God will care one groat what the wonders may be, or how many of them: he knows that the power that performs the wonders does not make for righteousness, and is therefore not of God.

We say again, and it can not be said too often, Disease has its causes. And to think of getting rid of the disease without diligently and conscientiously seeking out and putting away the causes is a delusion and a snare. And any means employed to remove the disease without honestly inquiring for and seeking to remove the causes, only deepens the delusion, and more securely fastens the snare.

Also we say again, and *this* can not be said too often, God does heal disease. He does it even by miracle. But he does not do it, and he ought not to be asked to do it, regardless of principle. *He* ought not to be asked to touch the disease when *we* refuse to touch the causes.

A woman came once to ask for prayers for healing, when the following conversation occurred:—

"Will you please come with some others of the brethren, and pray for me that I may be healed?"

"What is the matter with you?"

"I have taken a severe cold, and it has settled on my lungs, and they pain me much."

"How long have you had the cold?"

"About a week."

"Have you done anything for it?"

"No."

"What! nothing?"

"No."

"Then, my sister, prayer is not what you need at all; but a good hot bath rather. Please go at once

and put yourself through a thorough course of treatment—hot bath all over, a fomentation, a compress, or even both, over your lungs. Do that honestly, and *then*, if necessary, we can offer the prayers that you have asked. Of course we can pray that the Lord shall make this treatment effective; but the treatment is the thing needed now."

She went and did as directed, and was not seen again for two or three days. Then, when met, she was asked,—

"How are your lungs now?"

"Oh! all right."

That was, and such as that *is*, Christian healing—divine healing. And if it be so that the cause of disease is beyond human reach, then, with proper Christian regard for principle, the Lord can in faith and full confidence be asked to make "every whit whole," and to give perfect soundness in the presence of all. And that too is Christian healing—divine healing. Then, too, with proper Christian regard for principle, that person can remain well.

Yet it is the truth that there are thousands of persons who will dose themselves with drugs and patent medicines, or put themselves under the power of satanic influences to be "healed," rather than put themselves through a hot bath, and like simple and sensible treatment. Only about a month ago a little baby was taken dangerously ill. The doctor prescribed such simple but effective treatment. And he was met by the *mother's*, "Oh, can't you give some *medicine* that will do it quicker than that? *That is so much trouble!*" That single incident tells the true story of multitudes.

How *can* such persons have God's saving health? How *can* they be kept from the snares of Satan, which are now laid everywhere to meet this sentiment with signs, and lying wonders, and deceiving miracles—all to "heal" *without* "so much trouble."

STUDIES IN GALATIANS.

Gal. 3:2-5.

"This only would I learn of you, Received ye the Spirit by works of law [*νόμων*], or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by works of law [*νόμων*], or by the hearing of faith?"

In these verses is revealed the deep secret of the difficulty with the Galatians, and especially with those who had bewitched them, which called forth the letter to the Galatians.

That secret is that they held that men are justified, *not* by faith in Christ, BUT by faith in Christ AND works of law: that men are saved, *not* by faith in Christ, BUT by faith in Christ and something else: that these who have never yet believed in Christ may be justified by faith in Christ; but those who believe in Christ must be justified by works of law: that a man who is only a sinner must be justified by faith; but when he has been justified, and has become a Christian, *then* he must be justified by works of law: that righteousness is *obtained* by faith, but it must be *kept* by works: that the righteousness of Christ must be received in place of all our sins, and to set us in the way of right; but our own righteousness *keeps* us in the way of right: that Christ avails in all that *we* can not do; but in all that *we* can do *we ourselves* avail: that we begin the Christian course by faith; but we must complete it by works: in short, and in the words of Inspiration, that we begin "in the Spirit," but are "made perfect by the flesh."

That [this analysis is correct is shown in other words that are a material part of the story of the controversy that called forth the letter to the Galatians.

Note, it was not the Pharisees alone, but "the Pharisees which BELIEVED," who started this controversy, and continued it, and carried it into Galatia, and planted it among the Galatian Christians. It was these professed believers in Christ who said to *believers in Christ*, "Except ye be circumcised, . . . ye can not be saved." It was these professors of faith in Christ who insisted that those who had

faith in Christ must be also circumcised and keep the law, *in order to be saved*. Thus with those "Pharisees which believed," faith in Christ is not enough to save: it must be faith in Christ and something else. It required what Christ had done, with what we can do added to that.

This is further confirmed by the fact, which some time ago we pointed out, that the controversy, so far as circumcision was concerned, was not as to the merits of circumcision in itself; but altogether as to whether believers in Christ must be circumcised *in order to be saved*. This is certain because that after the question had, in council, been decided *against circumcision*, Paul circumcised Timothy.

It was so also as to the keeping of the law of God: it was not a question of keeping or not keeping the law of God on its merits, but altogether the question of keeping the law *in order to be saved by the keeping of the law*.

And the most singular phase of this whole story is that those people thought that *that* was the true gospel, that *that* was righteousness by faith! They thought that *they* were the ones who held the true faith in Christ, and that Paul was an innovator, the chief enemy of true faith, that he was making void the law of God, and undermining all righteousness. But the truth is that they did not know what is righteousness by faith. They had no true idea of faith, and so *could* not know truly what is righteousness by faith.

Now the letter to the Galatians was written to correct this fearful error, and to show to them and to all people forever what righteousness by faith is in the very truth of the gospel. It was written to make plain that the faith of Jesus Christ, *and that alone*, saves the soul, at the beginning and at the end and all the way between: that what is received by faith is kept only by faith: that what is begun by faith is completed only by faith: that faith alone sets us in the right way, and faith alone keeps us in the right way: that "*in Christ Jesus* neither circumcision availeth anything, nor uncircumcision; but *faith which worketh*," not faith and works, but "*faith WHICH worketh by love*." And as love is the fulfilling of the law, then in Christ nothing avails but faith which fulfils the law — not faith *and* the fulfilling of the law, but faith *which* fulfils the law. The law is kept, *not* in order to be saved, but *because we are saved*. It is only the saved, the righteous, man that *can* fulfil the law; therefore he fulfils the law only because he is saved; and he is saved only by grace through faith. The power, the virtue, to fulfil the law is in the *faith*, which is received as the free gift of God through Jesus Christ. And this neither frustrates the grace of God nor makes void the law of God. On the contrary, it magnifies the grace of God, and establishes the law of God. It is the true righteousness by faith.

The Christian Work says: "There is no question, and statistics fully corroborate the statement, that the churches in both Brooklyn and Manhattan have lapsed into a condition beside which that of the church of Laodicea must have been comfortably warm. Nothing is to be gained by printing denials of this fact. The churches all need a revivifying influence of the Holy Spirit. And this is to be obtained, if at all, by preaching suited to the time, by a representation of the gospel of grace to those whose names are on the church rolls, but whose lives conform to the secularism, the indifference, the worldliness, of the times."

The preaching suited to this time is the message of God *for* this time, the great threefold message: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his

image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"AS A SNARE."

In this manner, says Christ, the great day of the Lord will come on all them that dwell on the face of the whole earth. Luke 21:35. That is a terrific announcement. How much of woe and lamentation is involved therein! A snare is something wholly unsuspected and undreamed of. All unconsciously the victim walks into it, or has it sprung upon him; but when thus sprung, and he finds himself suddenly in the inexorable grasp of the unlooked-for and deplorable circumstances, what a complete reversal of the whole situation! what a revulsion of feeling is then upon him! what a change of prospects! what a sudden and violent arresting of his thoughts, plans, and anticipations! Whatever liberty he had before, his freedom is now gone; whatever object he was before pursuing, he is now cut off from it; in whatever direction he was going, he must now face about and go in the opposite direction; whatever he had expected to achieve, he is now turned toward another destiny. As suddenly as by a flash of lightning, or a burst of thunder, he is thrust into a new world of pain, captivity, desolation, and death; the light and looked-for joy of all former expectations are suddenly quenched in the blackness of darkness.

Such a change, with all its mental, spiritual, and bodily convulsions, awaits a careless, gainsaying, unbelieving world when He who has been promised the throne of David, by the Lord God Omnipotent, and who has gone away, and is interceding for a world of sinners till the time shall come for him to take the kingdom, having given sin an opportunity to work out its own hideous and destructive nature, shall return to claim his own. Then will the world suddenly awake to a new situation. New prospects of utterly changed and reversed conditions will flash into the whole horizon of their vision.

They had heard and been warned of a day that was coming; but they did not believe it would ever come, or that there was any such thing; but now it comes upon them in all its reality, and more appalling than they had ever allowed themselves to imagine. They had heard of a King who was to reign over all the earth, and had heard his coming heralded far and near; but this King they had shut out from all their plans, and rejected from all their hopes and fears; they said he would never return; they would not have him to reign over them; his coming they scorned as a myth and a fable; but now he will have returned, in all his glory, and will have issued the summons, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." They know that it is he whose the kingdom is, and that he has the right to reign; but they know that they can have no part therein. They see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out. Midway in their chase after riches and pleasure, honor and power, their feet are all at once paralyzed; their plans, their hopes and fondest anticipations, all vanish in a moment. They suddenly find themselves on the verge of a gulf of unfathomable despair, and are forced over the brink. To the rocks and the mountains they lift up their last hopeless prayer: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

But no one need be taken in the snare; and this will add keenness to their despair. For "of all sad words of tongue or pen, the saddest are these, It might have been." All might have avoided the

calamity if they would. The Lord does not lay snares for the purpose of taking men therein. But in his infinite love and benevolence to his people, he has planned and purposed to do them worlds of good. He has promised them life, and an unfading inheritance. But their life has been forfeited by sin; and the promise can be fulfilled only by their resurrection from the dead; the inheritance has been marred and defiled by the curse, and can be restored only by the purifying fires of the great day. To bring his people from the dead, Christ must return again to this earth; and to fit this earth for the eternal habitation of his people, it must be subjected to that flame which will melt the elements with fervent heat. In this same fire the wicked and all their works will perish; but it was not originally designed for them. It was "prepared for the devil and his angels," as the original rebels. This earth is brought into it because Satan has usurped it to himself; and the wicked find themselves therein at last because they have joined themselves to Satan's rebellion, and adhered to his cause. But in every age the Lord's admonition has been sounding in the ears of men, to shun the devil and his works, and escape his doom. God's throne is clear. He has never left the world in darkness in which there was no light, nor in error from which there was no way pointing to the truth.

So in regard to the last day; it is the deception of Satan on the minds of men that makes it a snare to them. The Lord has done everything that he could do to expose the deceptive working of the enemy, and have all men know the truth. But men are willing to be deceived if it agrees with the impulses of the natural heart. They love and choose darkness rather than light. But no means has been left untried by the Lord to awaken the world to its condition and its destiny. In every channel where a sign could be put, it has appeared. In the world of nature have been convulsions and strange phenomena, which have struck men dumb with amazement and dread anticipations; and in the social, financial, and political worlds the conditions are such as to plunge men into distress and perplexity, and cause their hearts to fail with fear, and for looking after those things that are coming upon the earth. These are all signs of the end. The antediluvians might have saved themselves from the flood; the inhabitants of Sodom might have fled from the doomed city. They were notified in ample time, and a way of escape was provided; but they chose to believe that they had more wisdom than their instructors, and so followed their own ways till the destruction overtook them, and swept them all away.

There will be surprises and disappointments to all classes of men in the great day of the Lord; but some are preparing themselves for greater and more radical disappointments than others. To no class will their amazement at the revelations of that day be greater than to a certain class of religionists, who, in their mistaken policy, are fulfilling prophecy, and thus constituting one of the most startling signs of the present time. It is that class who, in assumed accordance with a great zeal for Christ, are endeavoring to patch up for him a kingdom here on earth, such as he has expressly repudiated, and to set him up to reign over men here, in this state of things, in a way he has never proposed to reign over sinners. They claim that they will install him literally as "king of the nation," and that they will make him "the civil ruler of the land," in place of the political bosses, who are debauching public sentiment, and fouling all the springs of integrity and public honesty, by their nefarious acts of bribery and robbery. They would thus introduce Christ into politics, and God into the Constitution. They say they would unite religion with the state, which, if correctly worded, would be termed a "union of church and state," putting the church, like the pope, as the head, under Christ, and themselves, ministers of the gospel, as agents (really as self-appointed and absolute lords) to carry out the divine will. The reader can imagine how far we would then be from Rome.

The prophecy that they are thus unconsciously laboring to fulfil is that of Rev. 13:11-17. The accomplishment of that prophecy involves the worship of the beast, and the acceptance of the mark

of the beast. The beast is Roman Catholicism; and the culmination of the work of the two-horned beast, in collusion with the beast, is the formation of an image of, and to, the Roman beast, to be worshiped by the people, under the infliction of pains and penalties for refusal. This would be utter apostasy from the God of heaven. The institution which is the storm-center of the controversy now raging, with more or less fury, is that institution which the papacy has set forth as a challenge before the world, and as a badge of its authority and power, to command the consciences of men, namely, a sabbath, on the first day of the week, falsely stamped "divine," in opposition to the Sabbath of the Lord, as revealed in the Scriptures.

They shrewdly adapt their bait to both the religious and the secular branches of society, to get the help of both church and state, and unfortunately they find a class of political poltroons ready to commit the government to the policy of granting whatever the church may demand. And already the government has been induced to give its voice for the first-day sabbath, as against the Sabbath of the Lord, and to enter upon the perilous path of religious legislation. But war against the woman and the remnant of her seed can not prevail, because the arm of Omnipotence is behind his truth; and no arm of flesh can measure strength with that. For the beast, and the kings of the earth and their armies, the image, the mark, number, and all the paraphernalia of evil, go into the lake of fire burning with brimstone (Rev. 19:20); while the saints, who have stood unflinchingly for the truth, will be caught up to heaven to stand upon the crystal sea, before the throne.

And this brings us to say that scarcely less surprised than are the wicked at their sudden and terrible doom, will be the joy and amazement of the saints at the magnitude and glory of their reward. They are not taken as by a snare; for the apostle says of them: "But ye, brethren, are not in darkness, that that day should overtake you as a thief;" but they now realize at once that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." As in a moment, in the twinkling of an eye, they find the ills of life all gone, victory over death and the grave secured, their godly friends restored to them in everlasting reunion, their bodies fashioned like unto the glorious body of the Son of God; and they take their first draft from the cup of immortality, with an exuberance of joy of which they had had no conception, and which knows no bounds. In divine rapture the prophet exclaims, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And as the King will then say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," so they now, in blessed anticipation, exclaim, "Even so, come, Lord Jesus." U. S.

By a Chinese imperial decree issued March 15, 1899, "the different degrees of the ecclesiastical hierarchy" of the Catholic Church in China are established as of the same rank as corresponding degrees in the imperial administration; that is, bishops hold equal rank and dignity with viceroys and governors; vicars-general and archdeacons are made equal in rank with provincial treasurers, judges, and taotais; while other priests are made of equal rank with prefects of the first and second class, independent prefects, subprefects, and other functionaries.

Now that is one of the greatest political moves, of the many great ones, that have been made in the world the present year. The issuing of this decree was secured by the French minister to the Chinese Empire. France stands as the guardian of Catholic interests in China. This decree, then, establishes, in support of French interests in China, an empire—a whole imperial hierarchy—within that empire. It infinitely strengthens the hold of France on China; and this not merely in a province or two, nor even only in a "sphere of influence," but throughout the whole empire. As France and Russia are working hand in hand, this gives a mighty impetus to their united interests. On the other side, Britain, the

United States, Germany, and Japan are working together, yet it is difficult to see how they shall be able to win against the forces now working in the interests of France and Russia together.

WHAT IS THE DIFFERENCE?

"THE dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"The testimony of Jesus Christ is the spirit of prophecy." Rev. 19:10. The spirit of prophecy is synonymous with prophets. Rev. 22:9. "Prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22.

The keeping of the commandments of God will stir the ire of the dragon; but in this his wrath will be manifested by the governments of the earth and the people, which array themselves against the law of God, and in enforcing the mark of the beast. Rev. 14:9-12; 13:14-17. The testimony of Jesus Christ, or the spirit of prophecy, also excites the ire of the dragon; but in this his wrath will be manifested in the church, among and through the believers themselves, because "prophesying serveth not for them that believe not, but for them which believe."

Various deceptive reasonings are employed to destroy the force of the Testimonies by those who profess to believe them. It is for the benefit of those who are sincere in their views that this article is written.

One of the most common of these reasonings is that if a Testimony comes in the form of a personal letter, or if it is not stated to be a direct revelation from God, or if others have previously related to Sister White the subject-matter, then discount is placed upon the writing. All such should remember that the epistles in the New Testament were originally nothing but letters sent to persons or churches.

The apostle says: "Need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:1-3. Again, in 2 Cor. 10:9-11: "That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present."

From these scriptures it is evident that a letter from the apostle was the same as an epistle, and the church itself was an epistle, or letter, of Christ; for as was the preaching of the gospel by the apostle, so was the living letter the church. And as was his preaching when present, so were his letters when absent. Hence a letter was just the same as his personal testimony; and he who received this testimony was the living epistle of Christ, as all was the inspiration of the Spirit of God. This is forcibly illustrated by two texts of scripture: "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season." 1 Cor. 7:8. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." 1 Cor. 1:11.

Here it will be noticed that the words "letter" and "epistle" are used synonymously, and refer to his epistle written to the Corinthians the year before. But what was the basis of this epistle? What caused the apostle to write this first letter?—It was what had been declared to him by those of the house of Chloe. He had received news through them concerning the condition of the church at Corinth, and it was this information that caused him to write this first epistle to that church. In this letter he laid down principles, which, if heeded, would correct the existing evils.

Now should we reason that this letter did not carry with it the same weight as an epistle, because it is said to be a *letter*? then there would be reason to question the validity of the first epistle to the Corinthians. But there is no reason for this. The reproof that he sent them in the first epistle was written just as much under the inspiration of the Spirit of God as were any of his epistles; and so are any letters written by any prophet of God.

When these reproofs came, some to whom they came would not be corrected. "They took the position that God had not spoken to them through Paul; that he had merely given them his opinion as a man: and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding."—"Testimony for the Church," No. 33, pages 212, 213.

In Gal. 6:11 we read: "Ye see how large a letter I have written unto you with mine own hand." Then the book of Galatians was only a letter. It was a common thing for the apostles in their writings to refer to information that had been given them by others: "For we HEAR that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. 3:11-14. Luke dedicated his gospel to *one person*, Theophilus; and says that he wrote what had been delivered unto him from those who "from the beginning were eye-witnesses, and ministers of the Word." Luke 1:1-4.

When God revealed to the apostles the condition of the church, why should they refer to the reports they received? And if these reports that they received from others had influenced them in their decisions, why should it come to us as *God's inspired word*? Shall we conclude that these letters, or epistles, are not Scripture?—NO; not by any means. This question is settled by the apostle Peter, who declares, "In all his [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

This shows that all of the apostle Paul's letters, or epistles, are on an equal footing with all the "other scriptures." Some things in his letters are hard to be understood; and when these were wrested, because not understood, it was to the destruction of those who wrested them. No distinction is made between his *letters* and the other scriptures. These principles apply to every prophet of God.

When the attention of a prophet is called to certain errors that exist, this brings to his mind what the Lord has previously revealed to him. There is not an expression that Christ used in all his ministry, neither is there an act performed, but what was called forth by some question or circumstance. The woman said, "If I may but touch his garment, I shall be whole." She "touched the hem of his garment," and was made whole. Then there follows a conversation between Christ and Peter. So in every instance; it was those who came before him, it was the Pharisees who derided him, it was the disciples who asked him questions, that called forth answers, reproofs, rebukes, instruction, and led to the acts of our Saviour while upon the earth.

Many of the words and dealings of Jesus appear mysterious to finite minds; but all his purposes were clear to his divine understanding. His whole plan was mapped out before him, perfect in all its details. Every act was calculated to produce its individual results. The history of the world, from its creation to the end of time, was fully known to Christ. Were the mind of man capable of understanding his dealings, every act of his earthly life would stand forth important, complete, and in harmony with his divine mission.—"*Spirit of Prophecy*," Vol. II, page 285. Not an act in the life of Christ was unimportant. Every act in his life was for the benefit of his followers in future time.

If we lessen the force of the Saviour's words or acts because of the circumstances that called them

forth, we destroy the effect of the record of the life of Christ, and undermine the effect of the entire plan of salvation.

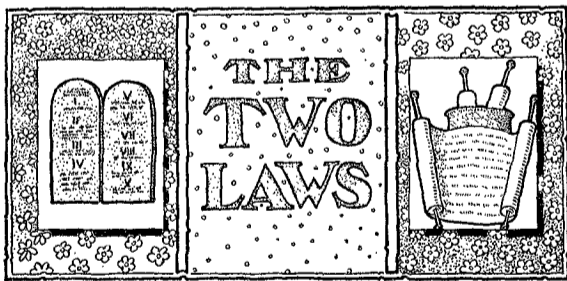
The further objection is made against the Testimonies that "the letters are written to particular individuals." So were the epistles in the New Testament. The two epistles to the Corinthians were written to the Corinthian church; but these epistles come to us with as much force and power as if they were specially addressed to us. They are indeed addressed by the Lord to the people of God in every age of the world. So was Christ's life. It had direct reference to those who were then present. But the Spirit of God that indicted these letters, and the Spirit of God that directed in every act and word of Christ, had the entire world before him. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

The book of Colossians was addressed to the brethren at Colosse; and the apostle instructed the brethren at Colosse to read the epistle at Laodicea, and to "Nymphas, and the church which is in his house." He also informed them that he had written an epistle to the Laodiceans, which he would likewise have the Colossians read. Col. 4:15, 16. But if these were all whom the Spirit of God designed should receive the epistle to the Colossians, why was it placed in the Bible?

The epistles to Timothy also were personal letters (see 1 Tim. 1:2; 2 Tim. 1:2); and those to Titus and that to Philemon. Philemon 1, 7. And more than this, in the second epistle to Timothy at least twenty-five names are mentioned, and not one of these persons exists in the church to-day; but the last days are specially mentioned. 2 Timothy 3. These individual names illustrate characters that exist at the present time, and have existed all the way down; hence, although certain names are mentioned, yet the principles are just as applicable to us living in the last days as they were to those personally addressed.

Thus it is with all the Bible. Therefore to do away with a communication that comes from the prophet of God, simply because it is a letter specially addressed to some person or some church, or because some things in it are hard to be understood, would, in principle, do away with every book in the Bible. The principle is the same in both instances. In this way unbelief often manifests itself, through which the ire of the dragon is seen, and against which we would lift a warning voice.

S. N. H.



The ministry of Christ was in marked contrast to that of the Jewish elders. They held themselves aloof from sympathy with men; considering that they were the favored ones of God, they assumed an undue appearance of righteousness and dignity. The Jews had so far fallen from the ancient teachings of Jehovah, that they held that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for more rigid and difficult duties. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. The curse of God was upon them for their iniquities, while they professed to be the only righteous nation upon earth. They had received unsanctified and confused interpre-

tations of the law; they had added tradition to tradition; they had restricted freedom of thought and action, till the commandments, ordinances, and service of GOD were LOST in a ceaseless round of MEANINGLESS RITES AND CEREMONIES. Their religion was a YOKE OF BONDAGE.— "Spirit of Prophecy," Vol. II., page 108.

The traditional ceremonialism of the Jews was not manufactured from "whole cloth," so to speak, and used apart from the word of God; but was so interwoven with all that God had commanded, both moral and ceremonial, that to them ALL these God-given commands were lost. Lost where?—In their ceaseless round of meaningless rites and ceremonies.

Dr. Geikie gives the following graphic account of the origin and development of that system of ceremonialism here referred to:—

The wonderful revival of Judaism under Ezra and his associates had had the most lasting effect on the nation. An order known differently as "scribes," "teachers of the law," or "rabbis," gradually rose, who devoted themselves to the study of the law exclusively, and became the recognized authorities in all matters connected with it. It had been a command of the great synagogue that those who were learned in the law should zealously teach it to younger men; and thus, schools rose ere long in which famous rabbis gathered large numbers of students. The supreme distinction accorded to the rabbi in society at large, in which he was by far the foremost personage; the exaggerated reverence claimed for his office by his order itself, and sanctioned by the superstitious homage of the people; the constant necessity for reference to its members, under a religion which prescribed rules for every detail of social or private life; and, not the least, the fact that the dignity of the rabbi was open to the humblest who acquired the necessary learning, made the schools very popular. . . .

From their scholars the rabbis demanded the most profound reverence. "The honor," says the Talmud, "due to a teacher, borders on that due to God." . . . The common discourse of a rabbi was to be revered as much as the law. To dispute with one, or to murmur against him, was a crime as great as to do the same toward the Almighty. Their WORDS must be received as WORDS OF THE LIVING GOD.

Take notice that Dr. Geikie does not say, "The same as," but "as." This would make all the rabbi's words, God's words. In this way the commandments of God (P) could be, and were, multiplied almost infinitely. Yes, and when the mind of man has exalted his own words to an equality with those of the Lord, it is but a step to the next degree of exaltation, and that is what did come. Dr. Geikie continues:—

It was a principle universally accepted, that "the sayings of the scribes were weightier than those of the law."

The transmission of the as-yet-unwritten opinions of former rabbis—forming an ever-growing mass of tradition—was the special aim of the rabbis of each age. . . . Once uttered, a rabbi's words remained LAW FOREVER, though they might be explained away and virtually ignored, while affected to be followed.

Uniformity of belief and ritual practise was the one grand design of the founders of Judaism; the molding the whole religious life of the nation to such a machine-like discipline as would make any variation from the customs of the past well-nigh impossible. A universal deathlike conservatism, permitting no change in successive ages, was established, as the grand security for A SEPARATE NATIONAL EXISTENCE, by its ISOLATING THE JEW from all other races, and KEEPING HIM FOREVER APART. [Does not this look like a "middle wall of partition" P] FOR THIS END, not only was that part of the law which concerned the common life of the people—their Sabbaths, feast days, tithes, the marriage, and the like—explained, commented on, and minutely ordered by the rabbis, but also that portion of it which related only to the private duties of individuals in their daily religious life. Their food, their clothes, their journeys, their occupations,—indeed, every act of their lives, and almost every thought,—were brought under rabbinical rules. To perpetuate the law, a "hedge" of outlying commands was set round it, which, in Christ's day, had become so "heavy and grievous a burden," that even the Talmud denounces it as a vexatious oppression. [Does not that look like a yoke of bondage?] So vast had the accumulation of precepts become, by an endless series of refined deductions from the Scriptures—often connected with them only by a very thin thread at best—that the rabbis themselves have compared their laws on the proper keeping of the Sabbath, to a mountain

which hangs on a hair.—"Life and Words of Christ," pages 231, 233.

"THUS [says Jesus] have ye made the commandment of God of none effect by your tradition." Matt. 15:6. "Howbeit in vain do they worship me, teaching for doctrines the COMMANDMENTS OF MEN. For LAYING ASIDE the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye REJECT the commandment of God, THAT [in order that] ye may keep your own TRADITION." Mark 7:7-9.

Therefore the effect of the Jewish ceremonialism was, and the effect of all traditionalism and ceremonialism has been, and IS, "to make void," "to lay aside," "to reject," the commandments of God; and to build up barriers, or "partition walls," between men and God, and between men and men. And this ceremonialism, coming as it does from man's mind, is carnal; and as such, "IS ENMITY AGAINST GOD."

The two laws here found are "the laws of men" versus "the laws of God." E. J. HIBBARD.

A DANGER-SIGNAL.

THE following private letter will explain itself, and also why we print it in full, just as it was written. Will the warning be received? Will the danger-signal be regarded? Surely it should be:—

451 HOLLOWAY ROAD, LONDON, N., Oct. 16, 1899.
Elder A. T. Jones,
Battle Creek, Mich.

DEAR BROTHER: Eva has just fallen asleep. She has lived a noble, self-denying life, developed a beautiful character, and died peacefully, fully reconciled. She has anxiously looked forward to assisting us in our work here, and of course we had a bright future marked out for her as a Christian worker. Why she should so soon be cut off, we can not tell—God knows. Her last prayer was, "Dear Father, make me well and strong so that I can be a help to papa and mama in their work; but if I am not capable of doing the work, cut my life short." These were her own words.

Many of the children in Battle Creek will remember the little prayer-meetings she used to have with them. I remember how her face would beam at night when she would relate how some little child or companion had been pointed to Jesus, and had been converted. Though young in years, Eva has had a remarkable Christian experience. I never knew her to tell a falsehood or attempt to deceive. She always told the truth, fearless of consequences. She has been a greater blessing to us than we have been to her. I have never looked upon her as mine, and have always tried to keep before her the idea that she was God's child.

Eva has always been muscular and active, enjoying the best of health; and the principles of health, when learned, she would never violate. During her illness, our anxiety led us often to suggest that she take food more often than she was wont to do, but she always declined, and gave sound reasons for so doing. This illustrates her sound adherence to principle in other matters, so I am sure that the sickness was not due to the violation of known principles.

About a year ago she asked me if she might take a ride on a wheel, with two of her companions, to Lake Goguaac. I gave my consent. She was not much accustomed to the wheel, and in her effort to keep up with the other girls in climbing the long hill near the lake, she overdid. When she got off, she fell down exhausted. She never recovered from this physical strain. I examined her heart shortly afterward, and found it dilated. She also had a valvular defect, or lesion. This resulted in acute endocarditis, or inflammation of the heart, which nearly resulted in her death at Battle Creek. After coming to England she partially recovered from this, but we were convinced that a complete recovery could not be expected; that she could never again enjoy perfect health. About six weeks ago she had a recurrence of the same condition, which has ended fatally.

I write this as a warning to young people who ride the wheel to be cautious, when climbing hills, not to overdo. The excitement and halo about it often lead those who indulge in it to go beyond their power of endurance, and an injury is done from which there is no recovery. Brother Fitzgerald, who has lately had to return to America on account of ill health, traces his condition to the same cause,—an overstrain resulting from an effort to keep up with a robust, strong man, who had been more accustomed to the wheel. I am sure the wheel, while useful in many respects, has been,

Editors' Note: This is the eighth article in E. J. Hibbard's series on "The Two Laws." There will be twelve in all. Get your neighbor to subscribe, so he will get these valuable articles. Here is an opportunity for you to do some real missionary work.

upon the whole, a great injury to humanity. From my experience as a physician, I am firmly convinced that nine have been injured where one has been benefited, who have used the wheel as a means of recreation. There is no better general exercise than walking, if properly engaged in with a pure motive as an incentive, and there is very little danger of overdoing.

Believing that our friends would be pleased to know the cause of Eva's sickness and death, and that her experience may be the means of saving other lives that might be useful in the Master's work, for whom Satan is laying a trap in some apparently innocent but dangerous recreation, I have penned these words. I wish to hold out the danger-signal God has placed in my hands—a danger-signal that is needed more at the foot of hills than at the top of steep ones or at dangerous curves in the road.

How much good Eva might have accomplished, had she lived, God alone knows. I know that even this sad experience he can overrule to his glory and the good of humanity. We can say from the depths of our souls, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The sad experience and the comfort we have received will enable us, no doubt, to be a greater blessing to some poor soul that God has in mind, over whom we could exert no influence without it, so we are glad in the knowledge that "all things work together for good," and that he worketh all things according to the counsel of his own will. He has his hand upon the lever of circumstances, and holds the program of coming events in his own hand. We shall continue to praise him and be glad.

Eva was fourteen years, five months, and eleven days old.

Your brother,

D. H. KRESS.

WHY THE BATTLE CREEK COLLEGE CAN NOT CONFER DEGREES.

THE Battle Creek College desires to be as free from the errors of worldly education, to stand on the everlasting principles of Christian education, as the remnant church should desire to be free from worldly religion, and to rest on the principles of the everlasting gospel.

If our school conforms to the worldly principles of education in its work, the students in their religious life will seek the spirit of worldly religion; if they are educated to receive honors from men while in our school, they will crave more honors from men in the church, or even in the world. Literary degrees are the germs, the beginnings, of the destructive evils which have permeated Protestantism, and from which the third angel's message is now calling the people. Can we nurse in our educational system principles from which we must be separated in the church?

Protestantism has allowed an enemy to fashion the educational system which she is now following. Deceived and bewildered, she has been led along until she is now knocking for entrance at the gate of the papacy. How could it be otherwise, when Protestantism foolishly allowed the papacy, through the Jesuits and the deceived civil power, to fashion her educational system?

The few historical extracts given herewith will reveal the whole situation to the seeker after truth. These extracts from the sayings of popular educators show that the granting of honors, in the form of degrees, is as great a farce, and as devoid of life, as the fruits of this system are hollow and dead, which appear in the mere forms and ceremonies of the popular churches, from which thousands have turned away, and from which we should be calling them with a loud cry. Shall we sow principles in our school that we are unwilling to harvest in our church?

In a work entitled "Religion or no Religion in Education," by Rev. B. Hartmann, we read: "The Catholic Church, which has been the mother of popular education, does not require the advice of the state in conducting schools. When civil governments were yet in their teens; she had already developed great skill in the art. The great universities of Europe are of her creation. The conferring of degrees was originated by a pope."—Page 43.

"Previous to this time, that is, up to the middle of the twelfth century, any one was taught in the infant universities who thought he had the requisite knowledge. . . . At first, each man who had it in him, or thought he had, began to lecture, and took his chance. As a lecturer, he was called magister or doctor, in the generic sense of these words—that is, simply a master or teacher."—"Rise and Constitution of Universities," pages 222, 228.

"Among the humble early Christians, teaching had been regarded as the gift of God, and teachers had sought their credentials at the throne of grace rather than at the hand of bishops and abbots. Even

in the second half of the twelfth century, when the bishops and abbots, who acted, personally or through their deputies, as chancellors of the rising university schools, wished to assume to themselves exclusively the right of granting the license (with a view to check abuses, I presume), Pope Alexander III forbade them on the ground that the teaching faculty was a gift of God."—*Id.*, pages 223, 224.

These scruples seem not to have held long, however, for very soon ambitious men were seeking and receiving from the educators of the church the degrees of "master" or "doctor," which gave them the privilege of teaching whether or not their lives bore the heavenly credentials.

To-day the granting of these honors has become such a nuisance that thoughtful men all over the country are deploring the traffic in titles now carried on. It is a well-known fact that these are bought and sold, sometimes for money, and still more often as mere favors.

The following extracts from the *Educational Review* will show what is the candid public mind upon this matter:—

"We are impressed, too, with the opportunity here afforded for traveling salesmen, political orators, and itinerant musicians to be appropriately decorated with any or all of the degrees of B. S., Ph. B., A. B., M. S., Ph. M., A. M., Ph. D., D. D., and LL. D., as fate may decree and the fee provide. For we read, 'Those who are not college graduates may become candidates for degrees whenever the success and common fame in their line of professional work seem to justify the honor to be conferred.'—*February, 1899, Editorial.*

"One college president writes very frankly that Ph. D. was conferred on him without any sufficient reason. Another says that he never was in favor of granting honorary Ph. D., and knows of no good institution that is.

"The reasons given as grounds for the bestowal of the honor are remarkable for their indefiniteness. One college in Kansas granted it to two women for 'conspicuous work, especially in a literary way.' A New York College has been giving it to 'skilled teachers.' A leading Pennsylvania institution bestows it for 'eminent attainments.' Another college in the same State has been limiting it to professors and principals, while a third gives it for 'meritorious scientific work;' and one in Ohio requires 'eminence in philosophical pursuits.' Several colleges avow their practise of bestowing LL. D. on the State governors. . . .

"The grounds usually given for LL. D. are such uncertain qualifications as 'scholarship and position,' 'distinction in science or letters,' 'valuable services,' 'distinction as a statesman,' 'general ability,' and 'general fitness.' The degree of D. D. is granted for 'distinguished church work,' 'meritorious scholarship,' or 'general fitness.' One president says it is a 'hard question to answer,' and another remarks that the 'rule is not very stringent.' A. M. is being given as an honorary acknowledgment of 'marked success of many years' teaching, 'of ability as a preacher or writer,' or of 'sufficient prominence.' One New England college granted it to 'an old lady in Vermont, an old teacher and efficient worker in the cause of temperance,' while another leading college says that it gives the degree 'to a citizen or benefactor, not literate, whom the university desires to honor.' . . .

"The abuse of this degree is due to the rage after titles. . . . Since the chief thing with many is the Ph. D., the question with them is not how to earn it in the most meritorious way, but how to gain it as quickly and as easily as possible. Unfortunately there are institutions willing to meet such persons half-way, and thus dishonor both themselves and the cause of higher education."—*William O. Sproull, in Educational Review, October, 1893.*

"In 1893-94, not less than eight hundred degrees of honor were granted in this country, the State of Ohio standing foremost, and the State of Minnesota last, in the exercise of this undesirable liberality. It would be inexcusable narrow-mindedness to deny the patent fact that many a holder of a lower degree, or no degree at all, may eclipse, in his line, many a proud holder of the highest academic honors. And the best degree, that of proficiency, may well continue to be recognized."—*Hjalmar Edgren, in Educational Review, March, 1899.*

In an article in the same magazine, David Starr Jordan, president of Stanford University, says, speaking of Leland Stanford, that "he valued learning; but had little respect for degrees, requirements, and the details of organization which have come down from the University of Paris."

Thus we find that worldly educators honor the principle that true worth lies not in name, but in being. More than that, God has spoken to us concerning this matter:—

"In our institutions of learning there was to be exerted an influence that would counteract the in-

fluence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and *strife for high rewards*, and *honors* as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to avoid these things, and yet send them to the public schools, where they would daily be brought into contact with that which would contaminate their morals."—*"Home, Church, and State Schools," page 12.*

E. A. SUTHERLAND.

NATIONAL W. C. T. U., SEATTLE, WASH.

Report of Special Order for the Consideration of Mrs. Henry's Resolution.

10:30 A. M., WEDNESDAY, OCT. 25, 1899.

AFTER the opening exercises the special order was called. This was the consideration of a resolution presented by Mrs. S. M. I. Henry the previous afternoon, as follows:—

Whereas, As a Woman's Christian Temperance Union we most earnestly teach the principle and practise of Sabbath observance, and labor for the closing of the saloons on every day of every week, yet in order to free ourselves as an organization from a manifest inconsistency and impediment,—

Resolved, That our plan of work shall be so changed as to remove from its departments everything that tends to sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience as regards the days which shall be given to worship, rest, or labor; or which can be used to give aid or comfort to any who, through ignorance, prejudice, or malice, would enact, or so enforce, civil law as to interfere with the religious convictions of any and all people.

Mrs. Henry stated that if it was in order, she would like to withdraw this resolution, and offer another, which would more clearly cover the point that she wished to bring before them.

This was ruled to be in order, and Mrs. Henry offered the following:—

Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Mrs. Henry moved the adoption of this resolution, and it was seconded by Mrs. Babcock, of Rhode Island.

A second reading was called for, after which Mrs. Babcock spoke as follows:—

Madam President: I came from the State of Rhode Island,—the very smallest State in all the Union, and the State which has for one of its fundamental principles the principle of religious liberty,—and, Madam President, in view of the fact that the Woman's Christian Temperance Union is a nonsectarian body, inviting to its membership women of every nationality, irrespective of creed, and also in view of the fact that there is in the membership of this organization a considerable number of women, working and loyal members, who can not cooperate with the organization in any efforts to obtain legal enactments requiring the observance of any special day as the Sabbath,—in behalf of such members of my own State, and also of many other States, I most earnestly plead that there may be an elimination of the legal part of the work of the Sabbath Observance department: and I am in favor of the adoption of the resolution offered by Mrs. Henry.

Mrs. Henry then spoke as follows:—

Madam President, and Sisters of the Convention: The glory of the Woman's Christian Temperance Union has ever been that it was a channel of light, that it has always been open toward the throne of God for illumination, open always toward the darkest corners of the earth for the dispensing of the light it should receive from the throne; and although there seems to be in the mind of many persons a supposition that the W. C. T. U. has changed her attitude upon many questions, that she is not to-day what she was in the beginning, yet I have that faith and confidence in our organization, and in the manner in which we were called into existence, and in the spirit which has wrought through us from the beginning until now, that I believe the W. C. T. U. is still true; that we are still open toward the throne to receive light, open to communicate to those who are down in the depths any light that comes to us, and that whenever we come to see in any line of our work that which does in any way interfere with this open channel, which does pre-

vent the dissemination of light, we will at least take it into careful consideration: and I stand before you this morning to make an appeal for a large class of Christian workers in our organization,—a class growing larger and larger every month; for from among the ranks of the people who observe the seventh day of the week as the Sabbath there has come into the W. C. T. U. in the last year a large number of workers, good and true, many of them giving time and energies to the teaching of the ignorant in the very principles for which the W. C. T. U. stands. In some cases these workers have met with a strange interference in their work,—an interference of a character so malignant as to be nothing less than persecution; and I feel that I would be unjust to the W. C. T. U., as well as to my fellow laborers, did I not bring these matters to your notice, and make an appeal to you for the help which you can give. I know that our women would not countenance persecution; nor could we be a persecuting organization. I know our women do not understand the use that is being made of our department of Sabbath Observance, and that the department itself does not at all presuppose any such use as is made of it.

A speaker from the floor then moved that Mrs. Henry be limited to two minutes.

Mrs. Henry.—Madam President: I shall ask the courtesy of this convention to be heard once in these years on the subject of which my heart is full.

[Applause.]

Mrs. Stevens, of Maine, President N. W. C. T. U.—The Chair would say that there is a rule that no one shall be allowed to speak but three minutes upon any one question, and only once, until all others who wish to be heard shall have spoken.

Miss Anna Gordon, of Illinois, Vice-President at Large.—Madam President: The bell has already tapped, announcing the expiration of Mrs. Henry's three minutes, but I move that she be allowed another three minutes. Unanimously granted.

Mrs. Stevens.—It is so ordered: Mrs. Henry has the floor.

Mrs. Henry.—Madam President: I will come directly to the point for which I wish to make an appeal. There is a work which has run parallel with the work of the Woman's Christian Temperance Union for more than twenty-five years in its benevolent and reformatory lines, as indicated in the Medical Missionary Association. From its training-school there go out self-supporting missionaries, who labor with their hands that they may preach and teach; and at this present time, while I am standing here before you, one of these self-supporting missionaries in Georgia is under a six-months' sentence in the chain-gang because he followed his convictions, and, having kept the seventh day as the Sabbath, labored the first day of the week. This brother, a self-supporting missionary, labored with his hands to maintain himself and family while he preached the gospel to the poor and degraded in the community to which he had gone for that purpose. Understand that this man is under sentence for six months in the chain-gang of Georgia; and if the supreme court of that State sustains the Sunday law of the State, as it no doubt will, Brother Waters will have to serve that six months in the chain-gang in a State where there is no provision for Sabbath rest, and where there is a determination not to allow it; or else he must appeal to the court of last resort,—the Supreme Court of the United States. Should he do this, and should the United States Supreme Court sustain the Sunday law, as it doubtless would, he would be compelled to bring about what the National Reformers have sought for many years to do—the legalization of State Sunday laws; and it would not be long, according to present developments, until people would be persecuted for preaching on the Sabbath in place of Sunday, because that would be a violation of this law. This is the point toward which this is all tending. Women, however you may have looked at this in former days, this is a stern, live issue which is now upon us. Not only upon the people of the United States, but upon us as a W. C. T. U. This department in the W. C. T. U. is simply a hook upon which anything can be hung which, in the hands of ignorant people, may be used to persecute those who observe the seventh day of the week as the Sabbath. I would not say that any of our brethren of the National Reform Association desire to persecute anybody. I do not believe that; but they are placing a persecuting power in the hands of the ignorant and prejudiced; and I ask that the W. C. T. U. shall not be a party to any of those devices by which the weak and ignorant, who do not know how to control their passions and their prejudices, shall be equipped with such terrible powers. I ask that this resolution shall pass, and that we protest against such use of the W. C. T. U. in any line or department of work.

Bell tapped.

Mrs. Henry.—Madam President: I would like to have an opportunity to speak again later on

Mrs. Cox, of New Jersey, Superintendent Sunday Observance Department.—Madam President: I am sure that there is nothing in our Sabbath Observance department that would persecute any one. We have never worked for any law, and we never will work for any law that does not make an exception of those who habitually observe any other day than Sunday as the Sabbath; and we will work just as hard to protect those who desire to observe any other day than the first day of the week as a day of rest as any one. I think there is not the distinction made between the religious and the civil sabbath which should be. The law protects as far as possible every person in worshipping when, how, where, and whom he pleases. There is no law in the land that requires anybody to worship at any time or at any place. The Supreme Court has declared that our Sunday laws are not religious laws.

One of the delegates then arose, addressed the Chair, and spoke as follows:—

If this department must be dropped because it is sectarian, and we continue this course, we will drop out a large proportion of our departments, because the larger number of the one hundred and fifty-four denominations of the Protestant church have declared officially that the only proper emblem to represent the shed blood of our Lord and Saviour Jesus Christ—

Mrs. Henry.—Madam President: I rise to a point of order. The speaker is not speaking to the motion. Allow me to read my resolution. I do not wish to give the impression that I do not believe in Sabbath observance. I do believe in Sabbath observance, and very clearly stated it in the resolution of which this is a substitute; but I thought it would make the discussion of the special point which I had in view easier, to leave that clause out.

Mrs. Cox.—Madam President: There are only two requirements for membership in our organization,—sign the pledge, and pay the dues; and then do as you please. We can not expect that in such a large body as ours all the women will be in perfect accord with all the departments. I know that there are women who are not in accord with many of our departments. A lady said to me, not long ago, "I am in perfect accord with you with the exception of one thing, and if it was not for that, I would have been a member of your organization long ago; that is the woman's rights business: that I can not stand." I was compelled to say to her, "If that department be the fly in the ointment which spoils it for you, we are very sorry; but we can not take the fly out." So it is with every one of our departments.

Mrs. —, of North Dakota.—Madam President: As superintendent of this department for several years in my State, I feel that I must speak against the resolution. We have one of the best Sabbath laws in our State that there is in the Union, and it is a law that can in no way savor of persecution. Those who care to observe the seventh day as a day of rest are distinctly exempted from the punishment provided by this law; they are distinctly stated as not law-breakers. This is the only kind of law that I feel that our Sabbath Observance department or our nation can work for. If these laws have been used for persecution, I feel safe to say that it has not been under the influence of our Sabbath Observance workers. It seems to me that to take the legal part from this department would virtually be to kill the department, because in every line of reform we must have the law back of us if our work is to be effective; but the law is not directed in any religious sense toward those who wish to observe any other day than the first day. As one who is trying to understand the work in all its phases, from every standpoint, I feel that it would be a great mistake to adopt this resolution.

Mrs. Stoddard, of Texas, President State W. C. T. U.—Madam President: I wish to second all the remarks which have just been made. Our Sunday institution is too weak already, and we must do something to re-enforce our departments, and not weaken them.

Mrs. C. C. Hoffman, of Missouri, National Recording Secretary.—Madam President: There is nothing in this resolution about any department—absolutely nothing.

The request was then made for the resolution to be reread. Mrs. Hoffman read it, and continued:—

There is nothing in this resolution concerning any of our departments of work; there is nothing asked to be changed in our departments of work. We can press this subject. We can go back a little ways farther, and find the time of civil and bloody persecution on account of opinions. But don't let us be in that category. We say that every one is granted perfect liberty of conscience; and yet within our ranks there are devoted, lovely women, like our Mrs. Henry, and Mrs. Babcock, whom we all love, to whom there comes such threats as I shall read, from those also in our ranks. Our W. C. T. U. is not composed entirely of Christians, any more than any other society. We have

those who are narrow, intolerant, and determined that everybody who does not measure up to their standard shall be rejected or ejected. This is the language of one such woman: "You, of course, can not consistently remain with us, and think of flapping your second advent wings at our sessions; and as we to a man or woman are Sunday worshipers, and, politically, Prohibitionists, you would not enjoy yourself with us. We want you never again to claim any influence with us." [Cries of Shame! Shame!] I am not a Seventh-day Adventist; I am not a Seventh-day Baptist; I have been reared to observe the first day of the week as the Lord's day; and I have not changed my opinion; but I do protest, dear sisters, against this petty persecution of any one for conscience' sake. We are simply asked to put ourselves on record as opposed to this kind of persecution, malice, ignorance, and intolerance—

At this point some one arose and said that the speaker was not speaking to the question. Mrs. Hoffman reassured her that she certainly was speaking to the question, and was supported in this statement.

Mrs. White-Kinney, of Oregon, President State W. C. T. U.—Madam President: I would like to ask if the letter from which the extract was read was not a private affair, and so ought not to be brought into public. I have received letters on the other side, but I would not like to bring them here. I wish to say that I most sincerely hope that this resolution will not prevail. It strikes at the existing Sunday laws, and this would place us on record as opposed to existing Sunday laws. We certainly would provide for the protection of those who may have another Sunday.

Mrs. Morrow, of West Virginia.—Madam President: I wish to indorse what our Recording Secretary has said. I believe in the observance of the Sabbath, and we have in the State of West Virginia as loyal women as ever drew breath who are Seventh-day Baptists, and I believe in them, and that they have their rights; and it does seem to me that in the indorsement of the resolution, with perhaps a possible amendment, we shall not in any way work injury to our department of Sabbath Observance; and I wish that if the resolution should not prevail, to have some amendment made that will show that we do not indorse the persecution of Christians for conscience' sake.

Mrs. Katherine Lente Stevenson, President Massachusetts W. C. T. U.—Madam President: I wish with all my heart, mind, and strength to speak in favor of the resolution before the house. It seems to me that as a body of Christian women to whom tolerance is a fundamental principle, that we can afford to put our influence against any possible intolerance; and I believe that the adoption of this resolution would not aim a blow directly to the injury of any department work, but that it does prevent the abuse growing out of this department. I remember the woe unto him through whom the offense cometh. I hope the resolution will prevail.

Mrs. Clark, of Ohio, President State W. C. T. U.—I wish to put myself on record as against any form of intolerance. We are, as an organization, bound to the greatest liberty of conscience, and it seems to me there is nothing in this resolution but a declaration of what all our departments demand; and so, Madam President, while I think Mrs. Henry has put it a little stronger than some of us might, yet we should declare ourselves in the right in such instances as Mrs. Henry has given us here. Such things are possible; we all know they are: we have read of these instances in the South, and in other portions of our country. These things are in existence, and with our "Do-everything" policy, and our "We'll-see-to-you" policy, let us meet the obligation that has come to us in the fact that we have many members who do conscientiously observe the seventh day. They have a right to come in here and ask that some such declaration shall be made by the W. C. T. U. for their protection. I do not think there is one thought in this resolution that could be construed as an attack on any of our departments, or intended to injure our general work, but only to declare the principles that we have in our department work.

Mrs. Woodward, of Nebraska.—Madam President: I am sorry to differ with any woman, especially the president of Ohio. I believe that the president of Oregon has struck the right line in this matter. We have in this resolution now before the house a reference to the enactment and enforcement of laws pertaining to the Sunday question. In the State of Georgia no railroad train can leave any division station after twelve o'clock on Saturday night. I wish to know if this convention desires to stand against the enforcement of the law that will hold at division stations all freight-trains in the State of Georgia, and so cause all employed men to lose their day of rest. I therefore move, being in hearty sympathy with all the rest of this resolution, and hoping that it may be made stronger in its protest against persecution, that we protest against persecution, and against anything that can infringe upon the rights of the minority in the United States who wor-

ship upon the seventh day, and do their ordinary duties, performing their ordinary work, upon the first day, according to their conviction and belief.

It was then moved and seconded that that portion of the resolution that bears upon the making and enforcing of laws be stricken out.

Speaker unknown.—Madam President: I think it must be understood that white-ribbon women do favor civil law for the observance of the Sabbath, but are opposed to religious intolerance.

Mrs. Henry.—Madam President: I wish to read Paul, with reference to that amendment. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it." The observance of the Sabbath is a question that is entirely between God and man, with which man has no right whatsoever to meddle. He has nothing whatsoever to do with the enforcement of divine law. The Sabbath law is entirely between God and man. It concerns conscience always. Man has nothing to do with any legislation that enjoins the observance of the Sabbath. Those other laws that deal with affairs between man and man may be incorporated into civil legislation; but those which refer to God and man are not subject to civil legislation.

Speaker unknown.—Madam President: I think that Paul was talking in favor of what we wish to retain, and not what we wish to strike out.

Miss Brehm then offered the following amendment to the resolution, as involving all necessary points, and omitting the objectionable ones:—

Resolved, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day.

Mrs. Hunt, of Massachusetts, Superintendent Scientific Temperance Instruction.—Madam President: We have with us Rev. W. F. Crafts, and I move that he be allowed to speak to this resolution.

[Voices: No! No!]

Mrs. Hunt's motion, however, was seconded, and an aye and no vote taken,—a number voting in the negative, but the majority in the affirmative; and Rev. Crafts came to the platform.

Mrs. C. C. Hoffman.—Madam President: I move that Rev. Crafts be limited to the same amount of time as all others.

This motion prevailed, which was necessarily somewhat embarrassing to the gentleman, as he could not begin to say all that he wished to say on this, to him, particularly interesting subject, and reached the limit of his time in the midst of a very important sentence.

After addressing the Chair, Mr. Crafts remarked, reproachfully, that this was the first time that he ever received a "No" from a W. C. T. U. convention; and then proceeded as follows:—

The resolution which is before the house, if adopted, would be interpreted in this whole country, without the slightest doubt, to refer to lines of work that intimate that the Sabbath Observance department, founded by Mrs. Bateham, which is one of the great corners of this association, which doubtless has done as grand a work as any you have, with possibly one exception,—that this department has been used to further persecution. Certain lines of work are intimated as having contributed to persecution. The thing which I have always worked for is that seventh day people shall be protected in every State. My dear friend, Mrs. Babcock, has made no complaint about the law in Rhode Island; and if every other State had a similar law, then the whole matter would be covered without any reflection upon any department, or a chance of being misunderstood. I wish to compliment these very earnest people. I wish that we were half as earnest and industrious in our work as are those who are advocating the seventh day. I am aware of the fact that some have strained the law in a few cases. I think that Mrs. Henry and others should make their protest to the State conventions of these two or three States in which persecutions have taken place, and the unions of those States should take these things in hand. There are two distinct days,—the religious and the civil. The only object of our work is to protect the toiler in his right to a day of rest, so that employers may not take advantage of his service. There is no worship enjoined upon any one. There is a hundred-dollar fine or imprisonment on any person that fails to observe the day religiously—

Mrs. Beauchamp, of Kentucky, President State W. C. T. U.—Madam President: I sincerely hope this substitute will prevail. I do not believe in religious persecution, but I do believe in a civil sabbath. I believe that our bodies are the temples of God and the Holy Spirit,

and that his law is written in our members, and that that law requires that one seventh of our time shall be given to rest. I believe that municipal labor means compulsory labor. I sincerely hope that this substitute will prevail, because I can not understand to what else but to our department the significant words, "Any line of our work," in the original resolution can refer. If what is really wanted is the freedom to keep the seventh day, if the law of every State can be so amended as to exempt such from the Sabbath law, the purpose is answered; and so, Madam President, I sincerely hope that this convention will adopt the substitute.

Mrs. Cox.—Madam President: I sincerely hope that the substitute will prevail, and I pledge myself, as the superintendent of that department for the ensuing year, to give to it all my time and strength. Ever since I have served you in this capacity, it has been my desire to have the utmost protection afforded to everybody to worship God according to the dictates of his own conscience; and I hope that this substitute will prevail, and that strong efforts will be made to secure such an amendment to any Sunday laws that now exist as shall afford protection to those who worship upon the seventh day or any other.

Mrs. Tomlinson, of New Jersey, National Superintendent Parlor Meetings.—Madam President: New Jersey has a law which makes an exception of those keeping the seventh day as the Sabbath; and yet in my own State this last winter the seventh-day people who had observed the day strictly, and who opened their stores or places of business in a quiet manner upon the first day of the week, were visited by the chief of police, and told that if they did not close their places of business upon the first day, they would be arrested. Of course our seventh-day people made strong protest; but at the same time the street-cars were running, the post-offices were open, the railroad trains were running. The people who were trying to observe the first day of the week paid no attention to these things; but when a person, conscientious in his belief, observes the seventh day, and labors on the first, according to the dictates of his own conscience, he is arrested, when his neighbor will perhaps perform the same labor on the first day, and there is nothing said about it. Therefore in those States where there is an exemption the people are not always protected.

Speaker unknown.—Madam President: Believing that this convention ought not to refuse to pass a resolution against intolerance at any time, I move that this matter be referred to a committee of three, consisting of Mrs. Henry, Mrs. Tomlinson, and Mrs. Cox, who shall prepare a resolution upon which they can agree, covering the controverted points.

[Sensation.]

It was then moved by some other delegate that some more disinterested person should take the place of Mrs. Tomlinson on the committee.

Mrs. Cox.—Madam President: I am opposed to any such committee. I think this matter ought to be settled in the convention, and not by a committee.

The motion to appoint a committee was lost.

The question was then called for, and the motion to adopt the resolution as amended prevailed.

This closed the first discussion of these principles in the W. C. T. U.

Before leaving the platform, Mrs. Henry again called the attention of the Chair, and said:—

Madam President and Delegates: I give notice that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

ARTICLE VI.—PLANS OF WORK.

Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.

Reports of superintendents followed until the near approach of the noontide hour of prayer, when Mrs. Henry was called to the platform to conduct the closing evangelistic service of the convention.

She announced the hymn, "How firm a foundation," which was sung with deep earnestness, and followed by Bradbury's "If I were a voice," rendered by the Musical Director of the N. W. C. T. U., Mrs. Frances W. Graham, of New York, in a manner so tender, sweet, and pure as to move and melt every heart.

Mrs. Henry read the ninety-third psalm, and called on Mrs. Anna M. Palmer, of Iowa (National Evangelist), to lead in prayer, after which there followed one of the most remarkable praise services on record.

Mrs. Henry introduced it by saying that praise is due to him who can keep our hearts steady with love and confidence toward one another, even when we must disagree on what seems a vital point. She thanked God for light that brightens even our cloudiest days. As she gave the meeting into the hands of that vast audience, and the short, pointed words of praise and testimony

began to flow in a steady, musical current, it was like a wave of heavenly rest to the women, weary with discussion and well-nigh hopeless planning during so many years against a foe invincible to any but the omnipotent One.

GRACE DURLAND.

SEATTLE, WASH., Oct. 29, 1899.

The national W. C. T. U. convention has just closed. It has been a time of remarkable experiences, especially as manifested in the leading of God. That my brethren and sisters may have a full understanding of all that is involved in it, I will give the whole story through the REVIEW AND HERALD.

I had come to the convention with my mind fully made up as to what should be my course of action; that I should probably have but little to do outside of regular conventional proceedings, leaving all attempts to make any change in the points touched by the Sabbath Observance department to some plans or methods as yet unknown. Considering the nature of my work as an evangelist, I could not see my way clear to force a discussion of the subject, which would necessarily, as it seemed to me, bring contention. But I was at times very much pressed with a sense of responsibility concerning this matter, and was waiting to know the mind of God.

While I was at Victoria, at Brother Durland's home, just three days before I must start for Seattle, I received a letter from Sister White, which, without anything having been written to her to call forth such an expression, contained these words:—

"The word continues to come: In the name of the Lord advance. The Lord will honor the faith of those who trust him. God has called upon you to make your appeal, to show that you are worthy of the sacred trust that he has in his providence conferred upon you. God is testing the principles that move his people to action. Having adopted a right principle of action, reverence and obey it. Let it appear that you make it the law of your life, from which no temptation can swerve you. It is the life of the people of God to proclaim and act out heavenly principles. God has given you wisdom as a lamp for your feet in a dark path. Come what will, though heaven and earth pass away, hold fast to the light given, that not one jot or tittle of the principles God has laid before you be marred or dishonored. God accepts nothing less than absolute surrender of the mind, the heart, the will, the strength, the entire being, to his control. The Lord can guide. His voice will be heard in reproof, in warning, and in encouragement. Then there will be brought into the work a power which comes alone from God, simplifying all the movements of the life of the soul. This is as a thread of gold, binding man to God. Let those who are working upon wrong principles, whether with apparent failure or apparent success, remember that God never changes. His attributes are ever on the side of righteousness and truth. He can pluck down. He can build up. In full view of the world, let your voice and pen testify that God is truth, and that in him there is no variableness, neither shadow of turning."

The effect this had upon me was like a sudden shock, which overturned all that I had supposed was established in my plans for the immediate future. For a little while I was almost overwhelmed by the perplexities that it aroused; but after a season of prayer, in which Brother and Sister Durland and Miss Durland helped me to take it to the Lord, I found relief in a strong conviction that I should be safely led, that I need have no fear of being left to make any serious mistakes.

This Testimony had at first seemed to me an arbitrary order to move upon that convention in some manner that would bring the very discussion I had so greatly dreaded. I have always dreaded anything like controversy. I am a woman given to peace. The sound of discussion has always been so painful that I could not endure to be mixed up in it.

After that season of prayer at Brother Durland's, in which the Spirit of the Lord was so manifestly poured out, I was relieved of all anxiety as to the part that I should play, or as to the outcome. Of course my face was still toward peace, even if I had to contend for it.

At the time set, I came to Seattle, and took up the convention work that was laid upon me,—the work of preparing for and leading the evangelistic conferences,—at the same time giving Sabbath and Sunday, and the evenings of the week, to labor among our own people in their church in Seattle. In these meetings we had a most blessed manifestation of the Spirit of God from the first. They were a continual source of inspiration and strength, and of spiritual food, by which my strength was continually re-enforced.

Among the first things in the convention work is the appointment of committees; and when Mrs. Katherine Lente Stevenson, of Massachusetts, our former National Corresponding Secretary, a woman of logical mind and most thorough consecration, in full harmony with the

principles of religious liberty, upon whom any good cause can depend for candid consideration, was announced as the chairman of the Committee on Resolutions, I saw an opportunity such as I had not anticipated. I accordingly wrote out the following resolution, and sent it to her, hoping it might come in with her report before the convention, when I could simply speak to it like any other member, without any special prominence:—

Whereas, As a Woman's Christian Temperance Union we most earnestly teach the principle and practise of Sabbath observance, and labor for the closing of the saloons on every day of every week, yet in order to free ourselves as an organization from a manifest inconsistency and impediment,—

Resolved, That our plan of work shall be so changed as to remove from its departments everything that tends to sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience as regards the days which shall be given to worship, rest, or labor, or which can be used to give aid or comfort to any who, through ignorance, prejudice, or malice, would enact, or so enforce, civil law as to interfere with the religious convictions of any and all people.

I also sent a copy of this resolution to the Seventh-day Baptist sisters in the convention, and a few others, including Mrs. Clara C. Hoffman, national recording secretary, and president of the Missouri State W.C.T.U. Mrs. Hoffman assured me that she would speak to this resolution if it was brought in by the Committee on Resolutions.

This committee, according to the program, was to bring in its report Monday afternoon, but was prevented by the failure of the printer to send in the sheets in time, and the report had to be made a special order for Tuesday.

Monday evening Mrs. Stevenson remarked to me that she did the very best she could to get my resolution through the committee, but it was voted out. I sat meditating on what I should do, wondering if I should present it myself from the floor of the convention, when Mrs. Hoffman said to me, "Do you know that your resolution was thrown out?" I replied, "Yes, Mrs. Stevenson has told me so." "Well," she said, "I am going to present it myself, and speak to it."

It would be impossible for me to tell you the feelings that this statement produced. I could not have anticipated such an action on the part of any of our women. Mrs. Hoffman's generous heart, however, is always equal to taking hold of any burden that she discovers is resting heavily upon any soul; and besides this, she is personally interested, for she said, "I believe in this and will be glad to speak upon it; would be glad to see it go through."

On Tuesday afternoon the Committee on Resolutions reported. The discussion that followed continued until an hour so late that I saw it would be impossible to have time for a free discussion of my resolution, and besides, many of the women had already left. But I determined to bring the resolution before the convention so as to hold the floor for it at some time the next day.

By this time I had begun to realize that I was being led right along in the way of that Testimony, and that my first impression of its import had been right. I still shrank a little from the ordeal that was before me, yet I was profoundly thankful that I had so placed myself in the hands of God, had so surrendered my will to him, that he could lead me in spite of all my natural sense of weakness and shrinking, and bring even me to stand in a place that I would never choose, and give me courage for even a discussion such as I would never provoke, into which I would never enter of my own choice.

I had that morning received a telegram from Brother Irwin, president of the General Conference, telling me to read 1 Sam. 10:7 and Isa. 41:10-13, which was an unspeakable comfort.

My course was running close to the dark line of overwhelming temptation, but I did not touch it. All the way I could see the magnitude of the mercy of God, by which I was always to be kept from falling.

During all that long discussion of the resolutions brought in by the committee I had been impressed more and more with the conflict between light and darkness, of which that organization is the battle-field; and knowing, as I do, the integrity of those women, my whole heart was filled with the most tender anxiety that they should be delivered from all darkness, and led into perfect light and all truth.

From what I have already said, you have noticed that several copies of my resolution had been available for examination in the house. I knew that two or three women had seen it; for word had come to me from one that she should speak against it with all the strength she had; and, from later developments, I am confident that the opposition had made careful preparation to prevent even its discussion. But the matter was already in the hand of our invincible Leader, and he was to have his own way.

I had sent a copy to the president, with a note saying that the resolution had been before the Committee on

Resolutions, but that it had been voted out; that I wished to present it immediately after the report had been acted upon. When the moment came, and I arose, she recognized me at once, so I had my opportunity, although Mrs. Chambers, president of the Pennsylvania State Union, having gone to the platform with a paper in her hand, addressed the chair at the same instant. The floor being mine, however, I proceeded to read my resolution, and moved its adoption, which was at once seconded by Mrs. Hoffman, as well as by several others. Mrs. Hoffman moved that it should be made the special order for the next morning at 10:30, which was carried. Then Mrs. Chambers, who had remained standing, presented a resolution, which in its entire construction was calculated to cut off any possible discussion of mine as it then was. I have not a copy of Mrs. Chambers's resolution, but it was to the effect that no department of work could be abolished, combined, divided, or in any way changed without giving a year's notice beforehand to the official board, who should act upon it, and report to the Executive Committee. This would involve two years of work and waiting to make it possible for any material change to be made in any department of work.

And this is a very wise provision. I saw at once that this resolution would commend itself to every woman as just and right, although it would be in the nature of a gate that must arbitrarily swing against both the good and the evil alike. It would absolutely prevent the hasty discussion or any precipitate reforms in any methods of work in the organization; and I was profoundly thankful that I had been so guided as to obtain the opportunity to present my resolution before the door was closed against it. If Mrs. Chambers had succeeded in getting the floor before me, as soon as my resolution had been read I should doubtless have been met by the statement that I was out of order. I should probably have seen that I was cut off, and sat helplessly silent.

In the light of later developments, I am confident that Mr. Crafts was the instigator of this movement, although I did not at the time connect him with it. I was, however, sure that Mrs. Chambers had seen my resolution, and had done this in the hope to strangle my resolution before it could draw breath; and my mind began to work very busily to see how I could prevent myself from being shut off the next morning as soon as the special order was called. Sometimes I tried to make myself believe that this had been innocently done without any reference to my resolution, and yet in my heart I knew better; and when, a little later, Brother Fero asked me if I did not understand that this movement of Mrs. Chambers was intended to cut me off, I was compelled to acknowledge that it was so. I was, however, so sure of being led of God that I knew whatever was his will would be accomplished, and therefore gave it no very serious thought, leaving it to work out the Lord's own appointment.

The convention had held so late, and the work had been so heavy on me, that it was thought best to relieve me of the meeting in our church that night. Brother Durland had come over from Victoria, and it was decided that he should take the leading part, making the service such as would be most helpful to all, ministers and people, who had together felt the pressure of responsibility concerning the great question that was pending.

Of the brethren and sisters in this vicinity I wish to make this record, that they took their full share of this work, according to their best understanding of it, sitting in the convention, breathing out an atmosphere of prayer and sympathy, coming to the meetings in the evening to listen to the word of God with a devotion that I shall never forget. The Seattle church is bound to me by a very sacred tie for all time.

Brother Fero opened the meeting that Tuesday night with a few appropriate words, after which Brother Durland gave a brief lesson from 1 Cor. 15:58, which was full of meat, preparing us for the prayer service that was to follow.

I had one burden that night, of which I had, however, no intention of speaking; but as the meeting progressed, and I recognized the spirit of true prayer that filled the house, I felt that it was safe to present it.

As has been intimated, Dr. Wilbur F. Crafts was in attendance at the convention; and, knowing the strong hold which he had upon the W. C. T. U.,—and for good reason,—knowing him as having all the courage of strong convictions, believing him to be honest in those convictions, and determined to carry his point at whatever cost to himself, I had reason to desire that he might be prevented from taking his usual unlimited advantage of that convention. He has always been able to come upon the platform at any time, and to hold it as long as he chose upon any question. While I believe in Mr. Crafts as a man, regard him highly as a personal friend, yet I can not, must not, for a moment forget that he is a most determined antagonist in a matter

we both consider vital, an antagonist against whom the Lord himself must fight for me; and I was inexpressibly glad that I had been given to feel that it was safe for me to ask my brethren to pray that during the discussion that must follow the presentation of my resolution, he might in some way be restrained from sweeping it entirely off the floor; and during the prayers that were offered, I was confident that we were heard, and our petition granted according to the promise. That was a remarkable season of prayer. Only two or three prayers were offered, but the words spoken by the few were so supported by the faith of the congregation that it was indeed a *united* prayer.

Before the close of the service I was ready for the morrow. Upon retiring I immediately fell asleep, as I have done every night, and slept without a single wave of anxiety to fret me in the slightest degree. But about two o'clock in the morning I was awakened with the two conflicting resolutions in my mind, and the conviction that I must do something to meet the emergency that had been sprung upon me. As early as possible I arose, and began to try so to change the wording of my resolution that it should still embody the points that must be discussed, and yet steer clear of the obstruction that had been placed in its way. I wrote and rewrote all the morning, keeping Miss Durland busy with her typewriter, and had almost enough resolutions to stock a committee, when the time came for me to go to the church.

I met Mrs. Hoffman before the convention was called, and she confirmed my conviction that my first resolution could not even get a hearing. I then showed her what I had prepared, but she said, "No; nothing that you have will do. Those women are wedded to that department of Sabbath observance. I would like something on this question to go through. There is nothing in the world so terrible to come into our organization as religious intolerance; but you have nothing there that will even be given a hearing." I was convinced that she was right. I had been so anxious to get some point of the truth before those women that in everything I had as yet proposed, I had embodied more than a simple resolution ought to carry,—things which would more properly belong to the speeches made in its support,—and at last determined to cast out the simple, naked, undressed timber, upon which to sink or swim for that session. I retired to a quiet corner, and wrote the following:—

Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Miss Durland is busy preparing a report of the discussion that followed the presentation of this resolution. It will accompany this personal account. I am glad to have the whole story go to our faithful brethren and sisters, who have, I know, been following and supporting me with their prayers and sympathy in this, which from the distance looked like almost the greatest trial of my life, but which in passing has proved to be one of its greatest blessings; for I know that I never before realized so truly the wonderful sustaining power of God, and his marvelous leading in things for which I could not have been made ready by any wisdom of my own.

After reading Miss Durland's stenographic report of the proceedings, some may feel inclined to ask, What has been gained? for certainly the resolution that was at last substituted for mine, and passed by a large majority (although there were a great many votes against it), amounts to nothing. But *there has been gain*, large and material, as the brethren who were present could see even from their superficial view of it. But for my part, with the whole broad outlook of years before me, I can only hold myself in wondering gratitude before God at the manner in which he revealed his good hand spread out over us his children, who as yet are not able to see eye to eye in this matter.

The answer to the prayers offered at my special request on Tuesday night was so evident that the most unbelieving and dull of comprehension must have recognized it. During that discussion, instead of being all over the platform, Dr. Crafts was down in the audience. Of course he was busy. He was amid the delegations, where he had *no right*. But in that very assumption of privilege under the circumstances, he injured himself. He wrote the resolution that was finally substituted for mine, and the women let him do it; but it was no help to him or to them in the minds of those who from the galleries were looking down upon the floor of the house, and watching proceedings with the most intense interest. He was called into the discussion by some of the women, but under circumstances that proved even to him that he was limited in his power over that convention. The cries of

"No! No!" from all over the house, such as he never heard before from any W. C. T. U. convention, the large vote against allowing him to speak at all, and the limitation to three minutes, with the warning tap of the time-keeper's little bell, were all too significant for him to ignore or forget. For further particulars I cite you to Miss Durland's stenographic report.

Another gain was in the discussion that brought into activity much that was latent in sympathy for justice and equal rights.

There was also an awakening to the fact that liberty of conscience is actually in danger in the W. C. T. U. as an organization. Flashes of light were thrown on many points to which the majority of those women had never given a serious thought. They saw enough during that discussion to keep their eyes open from this time truthward; and the honesty of the hearts that had been aroused to this interest was manifested in many ways all the time thereafter until we finally separated for the work of the year that is before us; and that this subject will be the center of the next year's thought and effort is assured by the fact that they know that at the next convention they must meet the amendment to the constitution, which you will find at the close of the report of proceedings.

One of the leading women sent me the following note by a page, soon after the close of the discussion: "It was a victory, dear, taken all in all, and the righteous leaven is working. The women will yet understand just what your protest stands for, and it is so much better than if you and the other dear women had withdrawn. God reigns."

As I sat on the platform during that discussion, with the church full of faces turned toward me, I saw only expressions of sisterly sympathy and kindness; and oh, how my whole soul longed that they might understand this question as it stands out so clearly in the word of God! Some do, but many are still blind to the points of danger before the W. C. T. U.; and seeing them as I do, you can, I am sure, realize something of the burden of prayer that I am carrying for them, and what this next year's work means to me.

Not one of those women who led the opposition dreams how far over they are on the dark side of liberty. They could not even see that my contention is, not as to whether we should have liberty to worship as we choose or to keep the Sabbath, or that we have this liberty in Christ in spite of anybody, situated so far inside that it is beyond the power of any to interfere with it, but for liberty to labor without interference from the civil law during the full six days of the week, instead of being cut down to five.

When at the next convention my amendment to the constitution comes up for discussion, I shall hope to make this issue stand out in such clear light that no one can help seeing it.

One point gained in this effort is that I was able to see more clearly what has to be done in the future, and a better understanding all around was manifested at once, such as will tend to relieve prejudice and promote freedom of intercourse between us. Many of the women manifested their appreciation in a very characteristic manner, in the afternoon. I had sent Brother Fero's name to the Committee on Courtesies, of which Anna Gordon, vice-president at large, was chairman, asking that he be introduced at the proper time to the convention, and allowed to say a few words. Introductions always take place on the second and last afternoons. He had been called on the first occasion, but was not present; so I was informed that there would be another opportunity, Wednesday. Just before he was to go up, I wrote a note to the president, telling her that Elder Fero was in charge of the Seventh-day Adventist work in this city and vicinity, and that I wished him introduced for just what he is. She quickly caught the spirit of my request, and did as I had asked distinctly, reaching out and taking him heartily by the hand, when from the delegations there came a quick, full round of applause. It was noticeable because of the fact that while many men who had preceded him had been applauded during their speeches, he was the only one who was received with applause before he had even reached the front of the platform.

On Thursday morning at nine o'clock I went, by invitation, before the Post-Executive Committee, to have a little more personal talk with them concerning my own work. At this time I told them of our sisters who had come into the W. C. T. U. during the year, of the many who were inquiring about the consistency of Sabbath-keeping women belonging to an organization that aids Sunday legislation, and asked the Executive Committee to tell me what I should say to them. It was moved that this matter be thoroughly discussed in the Executive Committee, and that I should be informed of their action.

I spoke of my desire again to take up evangelistic work as in former years; that I am able to travel, and do almost any amount of labor, when one of the women said:—

"Well, what is to hinder?"

"Only this," I said, "that the women sometimes seem afraid of me, as if they did not know what I was going to do next."

Mrs. Stevens, the presiding officer, beside whom I was standing, then turned toward me, and said: "Afraid of you, Mrs. Henry? Have you seen any indications that the women are afraid of you? Just notice the manner in which you have been received at this convention, — your evangelistic conferences, and that lovely devotional hour yesterday!"

"No, not you women here," I replied, "but those out in the field. It is evident everywhere at first that the women are a little shy of me, as if they were afraid that I was going to promulgate some offensive doctrine instead of laboring for the salvation of souls."

At this Mrs. Boole, president of the New York State W. C. T. U., arose and said:—

"Madam President: I would like to say just a word to Mrs. Henry in answer to this. It is true that the women are shy, and Mrs. Henry will bear with me, — I speak of it with all kindness, — it is because of the leaflet which she has sent broadcast, which has forced the consideration of the seventh day as the Sabbath upon so many of our women."

I then asked the privilege of making an explanation, which was granted. I said that this leaflet was sent out for the purpose of informing the women of the change in my belief before I should accept my reappointment as national evangelist, which had just been announced to me from St. Louis, in 1896. I said: "The general officers here all know that I held my acceptance of that reappointment in abeyance until I should hear from the women; and it was only after I had heard from them in such kind and sisterly utterances that I wrote and forwarded to the national secretary my acceptance of this reappointment."

There was assent to this fact, and I could see that by this statement the minds of the women were relieved of a shadow which had been between us.

Among other things, Mrs. Boole said, "I honor any woman who will stand by her honest convictions as Mrs. Henry has done in this convention;" and by many other expressions indicated that she had been aroused to a genuine interest, and that our old-time friendship had in no way abated, but was strengthened by the things that had taken place.

I have been thus explicit, have given this story in detail, that you, my brethren, may see and judge of the true and candid hearts that beat in the breasts of these women; and that you may, because of this, become interested to follow them in their educational and rescue work until you shall be able to see in it the grand fulfilment of that prophecy contained in Ps. 68: 11, and to know that in his own time and way God will so purge this branch of his vine that it shall bring forth more and more fruit for his house, and that you may have for these, my sisters of the W. C. T. U., a genuine spirit of prayer such as prevails with God.

S. M. I. HENRY.

HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

THE question, How shall we spend the long winter evenings? is an important one. Upon its answer depends, not only our own progress and spiritual development, but also the salvation of many souls for whom Christ died. In Paul's letter to Timothy he exhorted the young worker to study to show himself a workman, approved unto God. The object of the Christian in his study should be to make himself a workman. A great many young men and women are studying simply to show themselves students, simply to master the theories and mental productions of the world's so-called great men.

Christians, those who are watching for their Lord's return, should so study as to be approved of God; and this is accomplished only when we study to make ourselves actual workmen. No doubt most of the readers of the REVIEW can spend much time, during the coming winter, in the study of the gospel, its broad and fundamental principles, its simplicity, its power to save to the uttermost; also in the study of the special truths of the gospel that are applicable to the last days. I refer to those truths ordinarily included in the term "third angel's message."

Really, the third angel's message includes the whole truth for the world in this, the last, generation. I fear that many of the youth in our ranks are growing up with but little knowledge of the fundamental principles of the truths that have made us as a people what we are. There is no question but that our young people will be greatly benefited by any effort that will stir them up to inquire into these things, and thus be prepared to give a "reason of the hope that is in" them.

Again: those of us who are older must not neglect to keep pace with this rapidly advancing message. Time is too short, and the work is too great, to warrant us in falling behind, even a single day's journey. So much for the question of study.

I take it for granted that the importance of making ourselves familiar with these things, and of keeping abreast of the advances of the message, is more or less appreciated by the readers of the REVIEW. It is the question of work rather than study that we wish to consider. The long winter evenings present more valuable opportunities for work in behalf of our neighbors, associates, etc., than any other season in the year.

PERSONAL WORK.

Perhaps you are not so situated that you can reach a large number of souls at once. Perhaps you do not have the qualifications which enable you to speak in public, and thus reach large numbers at a single stroke. But there is one line of work open to all, and that is the *ministry of personal effort*. In our imaginary efforts and great plans to reach the masses, frequently we overlook our grandest opportunities for helping individuals.

We should not forget that the grandest truths Christ ever uttered were spoken to single individuals. The great discourse on the new birth, found in the third chapter of John, was a personal effort, and was spoken at the midnight hour to Nicodemus alone, perhaps while those who longed for great opportunities were sound asleep.

Those soul-stirring utterances about the living water and its thirst-quenching properties were addressed to the lone woman of Samaria, who was, from a worldly point of view, a very disreputable character. Even Christ's disciples felt that time was being wasted when their Lord and Master, who was tired and worn, persisted in doing personal work for this poor lost woman. This woman, when converted, was the instrument which Heaven used in bringing many benighted souls to a saving knowledge of the Lord Jesus Christ.

I quote the following from the "Testimonies for the Church," Vol. V, page 387:—

"My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen."

Notice the points that are brought to light in this quotation: (1) The inference that we are not as active as we might be; (2) we are exhorted to take up this work whether we feel like it or not; (3) we are to make a personal effort to bring souls to Jesus; (4) we are told that this personal effort to bring souls to Christ will arouse us, strengthen us, stimulate us, and prove a tonic to our Christian experience.

We must reach men and women right where they are. Be instant in season and out of season. Let us give meat in due season to those for whom we put forth a personal effort. We must let our light shine. If we do not, it will go out, and our souls will be left in darkness. "Truth which is not put into practise loses its power."

It may be urged by some that they have too little ability, and therefore can not hope to be successful in this work. This is the enemy's delusion. All may and can do something. All should do something. The following is from "Special Testimony," No. 10, page 33: "All who have named the name of Christ should work for him with heart and mind and soul and strength; and they will work if they believe the great gospel of truth." Visit your neighbors. Come close to them. Let them see that you are not only interested in their eternal welfare, but in their happiness and their welfare on this earth.

Again, I quote from the REVIEW AND HERALD, No. 28, 1895:—

"Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation at their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor."

Let us bear in mind that we get the education for the work of to-morrow by faithfully doing the work of to-day.

HOW TO BEGIN.

First, seek the Lord for his guidance, and wisdom, and ability to do the work to his name's honor and glory. It may be that sickness will prove the

open door that will admit to some darkened home the rays of the gospel light. Thus the Christian Help work would prove an entering wedge, where the gospel would find standing room, and would result in hundreds of men and women being brought to a knowledge of the truth.

Again: an entrance may be gained through the medium of our literature. Take our small pamphlets, periodicals, etc., and not only seek to effect their sale, but make it your *main object* to get into the homes, there to come into *actual contact with dying men and women*, many of whom will appreciate these grand and glorious truths just as much as you and I do. When once you have gained an entrance to the home, and secured the confidence of its members, then ask God for special wisdom that you may know how to begin the process of un-

folding these great truths of the gospel of grace and the gospel of health.

What shall we say to our neighbors when we meet them in the Judgment if we have been unfaithful in the work of making known to them the truths that have been given to us? What excuse will there be for us if we neglect men and women who live in the very shadow of our doors? This personal work is a work that *all* may undertake. It is a work that none should neglect; for it is this effort to bring light to others, and make them what they should be, that in reality transforms our characters, and makes us what we should be.

While much more might be said on the importance of personal work and its openings, we will not say more now. Next week we hope to study the subject of cottage meetings. W. S. SADLER.

lars for foreign missions will be raised the coming year.

All feel grateful for the Lord's prospering hand in the work of the last year, and his willingness to help gives courage to engage more heartily, and with more energy, in the work. May the Lord help us to remove the obstructions, that he may indeed "pour forth the waters of salvation in abundant streams through human channels."

J. F. BEATTY, Sec.

TENNESSEE RIVER CONFERENCE.

THE work in this Conference has been moving slowly during the last year, nevertheless some progress has been made. This has been more manifest in the spiritual growth of those already acquainted with present truth than in work for those not of our faith. However, several persons have accepted the truth, particularly in Nashville. One sister was baptized in Newbern, Tenn., and several at Utica, Ky.

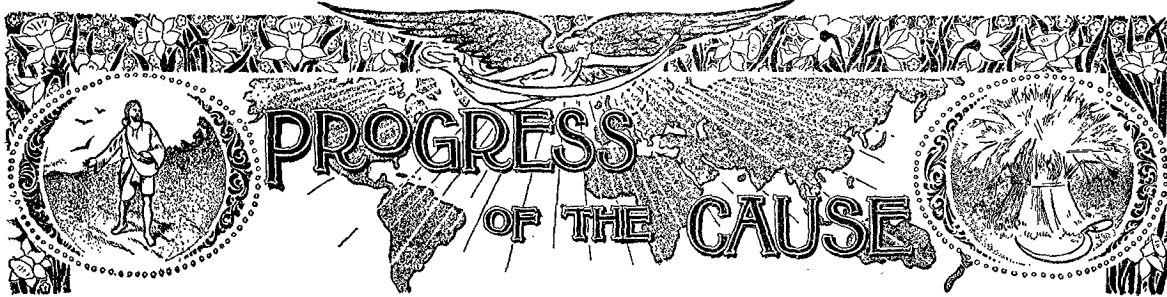
Our general meeting at Nashville last March was a season of refreshing from the Lord. It marked a new era for the church in that city. The ground then gained has been held, and the church there was probably never in better condition than since that meeting.

The general camp-meeting at Paris was a most precious occasion. Many glorious experiences were gained, and victories won. It was probably in many respects the best camp-meeting ever held in this Conference. It was also the largest. But this is only as it should be. Each annual gathering should be better than those that have preceded it, because of the deeper and larger Christian experience of the brethren and sisters.

Our local camp-meeting held at Sand Hill, Ky., was second to the Paris meeting only in point of numbers. The same good Spirit was present to witness to the truth spoken, and the same earnestness marked those in attendance. We believe that the holding of this meeting was in the providence of God.

The Conference, though not free from debt, is not heavily involved, and the debt is being reduced. Greater faithfulness in the payment of the Lord's tithe would speedily wipe out the debt and give a full treasury. Brethren and sisters, let us bring *all* the tithes into the storehouse, and prove the Lord, who has shown such willingness to bless us.

C. P. BOLLMAN.



MISSIONARY READING CIRCLE.

At the recent session of the General Conference Committee the Missionary Reading Circle received considerable attention. The idea of the Circle was fully indorsed, and plans laid to secure the most extended co-operation on the part of our churches and scattered brethren everywhere.

We give herewith some of the recommendations of the committee:—

"Whereas, *The Signs of the Times*, being found to serve as a general missionary paper among all classes, appearing weekly, at nominal cost, of pleasing appearance, calculated to produce a favorable impression wherever it may go, and may so conveniently, appropriately, and effectively herald the third angel's message among English-speaking people everywhere, therefore,—

"1. *Resolved*, That we earnestly recommend that the friends of the cause throughout the field redouble their interest and efforts in behalf of this paper, that it may be given the prominence in progressive, practical missionary work that it deserves.

"Whereas, *The Berean Library* was started for the purpose of affording a convenient and economical medium for extensively circulating the important books and pamphlets of our denominational literature; and,—

"Whereas, *The Library* can be used very advantageously in the study of the third angel's message in connection with the Missionary Reading Circle; therefore,—

"2. *Resolved*, That we heartily indorse the *Library*, and recommend our people everywhere to subscribe for it, to be used in connection with the Reading Circle work, and in doing general missionary work among neighbors and friends.

"3. *Resolved*, That we recommend the appointment of a committee of five, to select books and pamphlets to compose the volumes of the *Berean Library*, and also to recommend the tracts and leaflets that may advantageously be used in supplementary reading in connection with the missionary work of the Reading Circle.

"4. That the following-named persons be the committee to decide upon the books and pamphlets to be published in the *Berean Library*: L. A. Hoopes, S. N. Haskell, A. T. Jones, W. C. Sisley, S. H. Lane.

"5. That the work of the Circle in the field, as relates to reading and study, be undertaken by individuals and families.

"6. That each individual or family following the course endeavor to enlist the interest of their neighbors and friends in the work of the Circle.

"7. That meetings of Seventh-day Adventist churches or companies be held for reviews, and for the general interests of the Circle work, as frequently as the work may demand, the church officers providing for the leadership of the meetings.

"8. That lessons for use of the Circle readers be prepared on present truth or the message, and on the field and its needs; and that the outline lessons on both subjects be published in the *REVIEW AND HERALD* and the *Missionary Magazine*; that supplementary Reading Circle work appropriate for young people be published in the *Youth's Instructor*.

"9. That there be the closest co-operation between those preparing the lessons for the departments already mentioned.

"10. That the International Tract Society provide the lessons on the message, and the Foreign Mission Board the lessons on the field and its needs.

"11. That sufficient assistance be provided the International Tract Society to enable it properly to engage in the Missionary Circle work.

"12. That Mrs. L. Flora Plummer be appointed Corresponding Secretary of the International Tract Society, to devote her attention, under the auspices of the General Conference, to the interests of the Circle; and that she be asked to take charge of the missionary departments, and supply the outline lessons, for the *REVIEW* and the *Instructor*."

The outline lessons will appear in the December number of the *Missionary Magazine*, in the *REVIEW* of November 28, and the *Instructor* of November 30. The lessons are to begin December 1.

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

NEBRASKA CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Nebraska Conference was held on the camp-ground at Seward, September 19-25. Four meetings were held, and about ninety delegates were present. A good degree of interest was manifested, and harmony prevailed. Six churches were admitted into the Conference.—Holdrege, Liberty, Kent, Sartoria, Albion, and Genoa. These have a total membership of one hundred and three. The membership of the Conference is thus increased to 2,271, and the number of churches to sixty-one.

The following persons were elected: President, N. P. Nelson; Secretary and Treasurer, J. F. Beatty. Executive Committee: N. P. Nelson, G. M. Brown, G. A. Kinkle, A. S. Baird, G. Mathiesen. Missionary Secretary and Treasurer, Mary F. Beatty; Missionary Agent, O. E. Cummings. Ministerial credentials were granted to N. P. Nelson, Victor Thompson, W. B. Hill, G. H. Smith, E. L. Stewart, Fred Anderson, Luther Warren, J. H. Wheeler, G. M. Brown, W. H. White, Valentine Leer. Ordination and credentials were granted to J. W. Boynton; ministerial license was given to L. E. Johnson, L. V. Finster, A. C. Anderson, George Block, C. R. Kite, M. E. Kern, O. E. Jones. Missionary license was given to nineteen persons, and colporteur's license to two.

The progress of the work during the last year has in many respects been encouraging. Six new meeting tents were purchased, and nine tent companies placed in the field during the summer. About twenty canvassers have been at work, and have sold books to the value of ten thousand dollars. More than twenty thousand copies of the special issues of the *Signs of the Times* have been sold, and several successful workers developed in this line of work. The Lord has blessed us financially also. The tithes have increased six thousand dollars during the last two years, and the old debt decreased two thousand dollars. The contributions to missions also show an increase over last year, but are not up to the standard of former years. From the interest shown in the plan of each member's paying ten cents a week, good results are expected. It is believed that many will pay much more than the amount suggested; but even if the plan adopted is followed closely, more than ten thousand dol-

COLORADO.

For the last eight months my work has been in the great Cripple Creek district, perhaps the largest gold-producing camp in the world. There are eleven cities and towns within a radius of five miles, containing a population of seventy thousand. Forty thousand dollars a day is paid to the men who mine the precious metal; and the production amounts to a million and a half dollars every month.

We have a church organization in Cripple Creek, with a membership of seventy-two. I have baptized nineteen persons, and several others are keeping the Sabbath. We hope they will soon follow their Lord in baptism. Since coming here, I have heard shouts of victory, and have seen many manifestations of the power of God. There was the most unaccountable prejudice to meet until the Lord turned the matter to please him, and the wrath of man was made to bear testimony to the Saviour's long-suffering and goodness. Prejudice was swept away, and for many the truth of God shone brighter than ever.

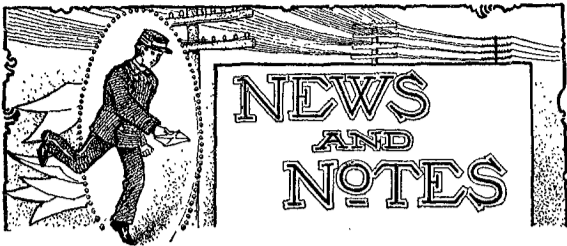
I am now in Goldfield, a city of five thousand inhabitants, who have not yet had the privilege of hearing the glorious message of the third angel. May many in this place turn to the Lord. B. W. MARSH.

VIRGINIA.

DANVILLE.—The Lord has blessed us in opening a school in our little church. We have seventeen pupils. In the past some of our friends and their wives were not united in the faith. Some could see no way to cross the Red Sea because they saw no boat and no platform to stand on. Any one can cross a creek when he sees a log across it, but the Lord wants his children to trust him when they can see no way.

Our people here are very poor, and are compelled to work for low wages. Thank God our church is a living church, and is willing to do all she can to build up the cause of Christianity, and hold up the commandments of God. Many would come to our school if they had proper clothing. If any one who reads this feels moved by the Holy Spirit to help in any way, either by sending old clothes or money, it will be thankfully received, and used to the glory of God. Address 500 Holbrook St., Danville, Va.

S. M. SMITH.



FOR WEEK ENDING NOVEMBER 11, 1899.

—An official of a St. Louis cable line was robbed of \$50,000 while standing on the rear platform of a Broadway car, October 30.

—A Sunday law has been enacted in Dawson City, Alaska, and any one violating this law lays himself liable to a heavy fine.

—Twelve socialists and six liberals were successful in the municipal election held for members of the common council, in Berlin, Germany, the 6th inst.

—October 31 the national debt of the United States, less the cash on hand in the treasury, was \$1,146,629,581, or less by two millions than it was Sept. 30, 1899.

—The United States war-tax law has been in operation for about fifteen months, and in that time about \$125,000,000 has been collected under its provisions.

—Protestant missionaries have been forbidden by General Otis to sell or to distribute Bibles or tracts, because the archbishop of Manila and the Spanish priests objected.

—A despatch from Hong-Kong, China, states that the United States battle-ship "Oregon" has left that port for Cebu, one of the Philippine Islands, where there has been trouble with the natives since last June.

—France musters 616,092 men in times of peace, and 2,350,000 in case of war; Russia, 896,000 in peace, and 3,500,000 in war. A French and Russian alliance would therefore mean something to the other nations of the world.

—It is affirmed that the *Cosmopolitan* magazine is for sale. Mr. John Brisben Walker, owner and editor, is interested in the manufacture of automobiles, and desires to devote his entire time and energies to his new enterprise.

—The Erie Canal Company, of New York, has contracted for the construction of a number of electric automobiles, each of which is guaranteed to haul six canal boats, of 240 tons each, five miles an hour. The motors will run on the tow-paths, and will not require the laying of rails.

—Assistant Secretary of State Hill, representing the United States, Mr. Tower, the British *chargé d'affaires*, and Mr. Mumm von Schwarzenstein, representing Germany, have signed a convention, agreeing to refer to arbitration the claims arising out of the recent bombardment of Samoa by American and British war-ships. The king of Sweden is made arbitrator.

—What the Chicago *Times-Herald* terms "the greatest of alliances," is "the friendly but tacit understanding between Germany, Great Britain, and the United States, to which attention has been called in the Washington despatches." This alliance, it is said, "is the natural result of race affinities." Of course, no formal alliance exists, but simply a "tacit understanding."

—Prof. George D. Herron has resigned from the faculty of Iowa College, Grinnell, Iowa. He occupied the chair of "Applied Christianity" for more than six years. Attacks having been made upon his teachings, and, consequently, upon the college, he preferred to sever his connection with the institution, for the sake of the institution. His letter of resignation was all that could be desired for all concerned.

—Senator William E. Mason's regard for the Constitution of the United States, and for right principles, is couched in the following explanation concerning his probable resignation: "I am a Republican, but above that I am an American; and having received so much honor from the Republican party, it will be clearly my duty to resign my seat in the Senate, and give the party an opportunity to elect some one else who is in complete harmony with the organization, if that party decides in favor of criminal aggression, imperialism, militarism, high taxes, loss of American lives, and eventual death to the republic, and all the other accompaniments of a desire to govern a nation (the Filipinos) without its consent."

—H. L. Hastings, the well-known writer of anti-infidel literature, and an Adventist, died October 21, of typhoid fever, at Goshen, Mass. As early as 1853 Mr. Hastings began to publish religious tracts, and in January, 1866, issued the first number of the *Christian*, an undenominational religious paper. He edited the paper for more than thirty years. He also wrote many songs, one of which begins with the words: "Shall we meet beyond the river?" In his "Anti-Infidel Library" are numbered over fifty separate pamphlets. The most noted of these is his lecture on "The Inspiration of the Bible; or Will the Old Book Stand?" of which nearly 3,000,000 copies have been issued in eighteen or twenty different languages, consuming more than seventy tons of paper. Speaking of this lecture, Lord Shaftesbury, president of the British and Foreign Bible Society, wrote: "I consider it one of the most important essays of modern times."

—Resolutions protesting against the seating of Congressman-elect Roberts, of Utah, have been adopted by the St. Louis Evangelical Alliance.

—The Vandalia Railway shops, Terre Haute, Ind., with 600 men, will be operated on the nine-hour a-day system, the Saturday half-holiday being discontinued.

—The Methodist General Conference is to be held in Chicago in May, 1900. It will bring together not only about 1,700 delegates, but a host of church people who always attend.

—Sixty men of the Gloucester, Mass., fishing fleet were lost during the year just ended, a less number than usual. They left fifteen widows and twenty-six children. Fifteen vessels, valued at \$79,750, were lost.

—The October gold output for the Cripple Creek, Colo., district was \$2,001,600. This is the first month's production that has exceeded \$2,000,000. It is estimated that the total of the year will not fall short of \$18,000,000.

—"Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." This may be news to some.

—A boy, a match, and a ten-cent piece were the immediate cause of a \$25,000 fire in one of the largest dry-goods stores in Sault Ste. Marie, Mich. The boy had dropped the money, and lighted a match to find it. A bale of cotton was ignited, and in a short time the blaze spread throughout the store.

—The active army of Great Britain consists of about 220,000 officers and men. One third of these are kept in India, and usually a little less than 100,000 are retained in the British Islands, the rest being distributed over the world. In addition to this, England maintains pensioned reserves of the regular army. In the present war 40,000 of these have been called out. All told, it is considered that Britain has 380,000 men at her command, including the reserves fit for service, and the militia.

—It seems that Liberia is now doomed to absorption by England, France, and Germany. Germany's interests are so great there that "she must see that she gets a share or the whole." In the Cameroons two thirds of the firms are German. Commenting upon this, a prominent New York religious weekly says: "In view of the history of Liberia, we fancy that the United States will have something to say about the disposition of Liberia, even should it not insist upon its continued independence."

—Judge J. W. F. White, of Pittsburg, Pa., in a decision spoke of the rules and regulations of labor unions, as follows: "Such rules and regulations of these trade-unions strike at the first principles of personal liberty in a free country. They are oppressive and tyrannical. They are palpably unjust to individuals and dangerous to the peace and good order of society." The rules referred to are those that compel all operators to join the union; that will not permit a young man to learn a trade without their consent; that will not permit a member of the union to work in a non-union factory; that order an immediate strike whenever a factory employs even one non-union man, however disastrous or ruinous it may be to the employer. The rules actually forbid a father's teaching his own son his trade, or employing him in his own factory, without consent of the union. If the judge did not fitly describe the system then who can?

—Professor Schurman, when questioned about polygamy and slavery in the Sulu Islands, said: "Were it not for the ignorance displayed, the present hue and cry about polygamy and slavery in these islands would be absolutely criminal. In taking over the Sulu group, we have acquired no rights of any sort there except those bequeathed us by Spain. She was bound by her agreement with the sultan not to interfere with the religion or customs of the islands, and it would be most unwise for us to attempt this by force, when it can be ultimately accomplished by the slower method of civilization and education. . . . Polygamy is a part of their religion; and slavery, about which so much is being said just now, is a mild type of feudal bondage." That the abolition of polygamy can be even "ultimately accomplished by the slower method of civilization and education" is rather doubtful. Look at Utah. Can a country accomplish abroad what she has failed to accomplish at home?

—The editor of the *Monitor*, a Catholic paper of San Francisco, charged Gen. Frederick Funston with "looting Roman Catholic churches in the Philippines," or printed a story to that effect. Archbishop Ireland was interviewed upon the subject, and said that General Funston should prove that the story fabricated against him was false, and should sue the San Francisco paper that made the charge. And now General Funston, hearing of this interview, has brought suit against Archbishop Ireland for criminal libel, and has also asked his attorneys to prosecute the paper in San Francisco. Archbishop Ireland now says that in the interview referred to, he said to the reporter: "A specific charge of desecrating a Catholic church with his own hands has been made against General Funston, and it is for him to prove that it is not so. If it is untrue, he should compel the one making it to retract it. There have been enough charges and countercharges along this line since the Philippine war opened." This sounds like the French idea of justice, as demonstrated in the Dreyfus affair: that an accused man must first prove his innocence before he can be declared innocent.



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ADDRESSES.

THE address of Elder J. D. Gowell is Hesperia, Mich.

The address of Elders J. F. Ballenger and W. W. Simpson is Box 343, Ingersoll, Ontario.

APPOINTMENT.

THERE will be a general meeting for District 1 (Mich.) at Clayton, Monroe Co., November 24-26. The new church, in which the meeting will be held, will be dedicated to the service of God, Sunday, November 26, at 10:30 A. M. The president of the Conference, with other laborers, will be present.
R. O. HORTON.

PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

The following persons desire late, clean copies of our publications, post-paid:—

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J. Scott Moore, St. Paul, Ark., has sufficient publications.

Obituaries.

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

LOCK.—Died at Armstrong, Mo., Oct. 10, 1899, H. H. Lock, aged 24 years. He fell asleep in the hope of soon awakening to eternal life.
L. W. FELTER.

NELSON.—Died at Valeda, Kan., Sept. 25, 1899, of malarial fever, Brother Soren Nelson, in the fifty-ninth year of his age. He accepted the third angel's message seventeen years ago.
MRS. P. E. DANIELSON.

CUMMINGS.—Died at College View, Neb., Aug. 23, 1899, Sister May D. Cummings, wife of O. E. Cummings, aged 24 years. She had been a Christian since the age of fifteen, and died in hope of a part in the first resurrection.
O. A. JOHNSON.

KELSEY.—Died at Edmore, Mich., Oct. 11, 1899, of heart-disease, Sister Anna R. Kelsey, wife of Brother O. A. Kelsey, in the thirty-eighth year of her age. Sister Kelsey was an active worker in the vicinity where she lived.
W. R. MATTHEWS.

MORRISON.—Died suddenly, Oct. 19, 1899, of heart-disease, while visiting nine miles from home, Mrs. J. M. Morrison, of Brownsville, Neb., aged 47 years, 9 months, 19 days. She had been a firm believer in the message for twenty-seven years. Words of comfort were spoken by the writer, from John 11:35
N. P. NELSON.

RICE.—Died near Richmond, Kan., Oct. 9, 1899, after a long and painful illness, my son, Elder F. J. Rice, aged 42 years. Although called away while yet in the prime of life, and having a desire further to proclaim the last warning message, he was resigned to the will of the Master. He leaves a wife and three children.
J. L. RICE.

FARGO.—Died in Battle Creek, Mich., June 27, 1899, of heart difficulty, Jerome Fargo, in the seventy-fifth year of his age. His birthplace was Chautauqua, N. Y. He came to Michigan when eighteen years of age, and thirty-nine years ago began the observance of the Sabbath, when the doctrines of Seventh-day Adventists were first preached in northern Michigan. From that time he occupied an important place in this work, serving for a long period in the ministry, and as a member of the Michigan Conference Committee, and then as president of the Conference. In September, 1853, he married Rachel C. King, who died Aug. 30, 1889. He will be greatly missed, especially by the older members of the Michigan Conference, where he was extensively acquainted, and to whom he was greatly endeared in ministerial and Conference work. Brief funeral services were held here, as noticed in the REVIEW of July 4, when the body was removed to his old home at Greenville, where the funeral was held July 1, Elder I. H. Evans attending.
* *

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No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper	1.10 A. M.
No. 75	Mixed, to South Bend	8.20 A. M.

Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

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No.	Route	Leave
No. 8	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. 2	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.

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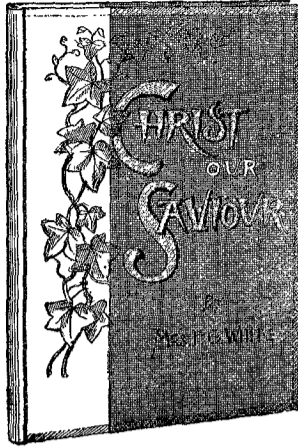
Corrected Oct. 7, 1899.

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		8.43	pm 12.08	4.40		am 1.20							
Niles	am 12.40		10.15	1.00	5.37		am 2.30							
Kalamazoo	3.00	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.10							
Battle Creek	3.00	8.05	1.00	2.42	7.28	6.49	5.05							
Marshall		8.30	1.30	3.09	7.51	7.10	5.30							
Albion	3.50	8.50	1.50	3.30	8.11	7.30	5.52							
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.40							
Ann Arbor	5.55	11.10	3.47	4.58	9.43	7.48	7.48							
Detroit	7.15	pm 12.25	5.30	6.00	10.45	9.15	9.15							
Falls View					am 5.02	pm 4.13								
Susp. Bridge					5.17	4.33								
Niagara Falls					6.30	4.40								
Buffalo					6.14	5.30								
Rochester					3.13	8.40								
Syracuse					5.15	11.50								
Albany					9.05	am 4.15								
New York					pm 1.30	8.15								
Springfield					12.18	6.19								
Boston					8.00	9.05								

WEST	7		13		3		5		23		13		37	
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.							
Boston					pm 3.00		pm 6.00							
New York					6.00		am 12.10							
Syracuse					am 2.00		pm 12.25							
Rochester					4.05		pm 2.25							
Buffalo					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	9.43	7.43	9.40		1.28	6.43	am 12.30							
Jackson	11.15	8.50	11.05	am 3.30	2.40	7.30	1.35							
Battle Creek	am 12.40	10.00	pm 12.20	4.35	3.50	9.08	3.00							
Kalamazoo	1.40	10.37	1.20	6.15	4.28	10.00	3.35							
Niles	3.15	11.57	2.50		6.05		6.05							
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.
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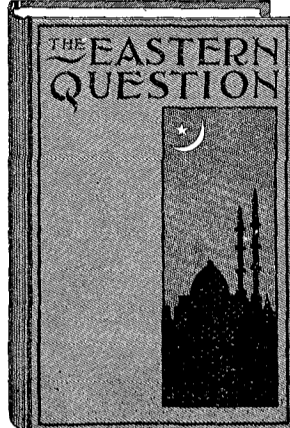
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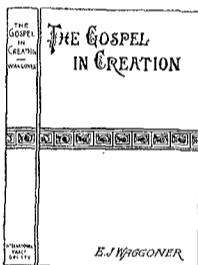
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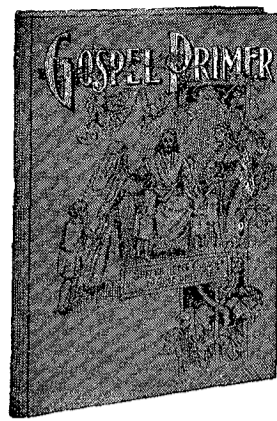


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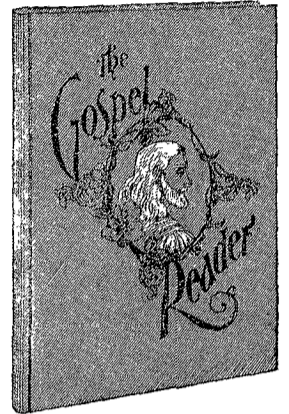
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Christ foretelleth the destruction of the temple.

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. 5. 14.
 James 2. 8.
 Luke 10. 44.
 Deut. 4. 30.
 Is. 45. 6, 14.
 & 46. 9.
 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?"

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BATTLE CREEK, MICH., NOVEMBER 14, 1899.

FOR the provisions of the Chinese imperial decree referred to in the first editorial page of this issue, we are indebted to an article by a Methodist missionary at Chentu, China, printed in the *Northwestern Christian Advocate*, Nov. 1, 1899.

LAST week Archbishop Ireland made application at Washington that Catholic priests be sent to the Philippines at government expense. The Secretary of War refused the request. But that affairs are in such a state that Archbishop Ireland should consider himself justified in making such a request is of serious importance.

THE New York *Tribune*, in arguing that the objects of good government are "greater freedom," "broader justice," and "better government for all the inhabitants," very significantly remarks that "it matters little whether the ballot has much or little to do with the process." Thus steadily, and not at all slowly, are monarchical ideas gaining ground.

IN the Protestant Episcopal Missionary Council held lately in St. Louis, one of the ministers said, "The English church has a great advantage over the American church because of its connection with the government. I think that our flag would look better if it also had a cross on it." The delusion of a union of church and state in the United States is still progressing.

THE mission conducted by the Battle Creek College at Jackson, Mich., to give to the college students training in actual experience in working for souls, has now been opened for the coming winter's work. Professor Salisbury and Brother A. J. Harris will be in charge. Any who desire to help the good work with provisions or otherwise, can address A. J. Harris, 245 East Main St., Jackson, Mich.

THE Chicago *Times-Herald* says that "no country ever advanced so suddenly from an obscure to a predominant position in international politics" as has the United States; and "in the strongest manner" expresses pride at "the superb self-confidence with which the United States has cleared away, alone and unaided, those dangerous complications that have puzzled Europe for years."

THE veteran editor of the Philadelphia *Times*, "who has been in touch with nearly five decades of national politics," November 5 declared, "I am in favor of extending civilization to every savage or barbarous country on the globe. I favor extending civilization, even to the dividing of China; but we must have a share in it. It must be an equitable division. England has done more for civilization through her colonies than all the other countries of the world put together. Now we are to take a hand in it."

AN English writer says that "one day the rest of the world, or most of it, will, I suppose, fling itself at the throats of America and ourselves. That will be the day of Armageddon, after which will come one long peace. But the British Empire and the United States will dictate the terms of that peace." Oh, no! none but the Prince of Peace himself will dictate the terms of peace after Armageddon.

THE article by Brother Sadler in this issue, on "How to Spend the Long Winter Evenings," is a most excellent introduction to the study and work of the Missionary Reading Circle, which is so soon to begin active operation throughout the whole land. There are to be other articles on the same subject: and they will be fine companion-pieces to the studies and suggestions in the Reading Circle.

THE first-page article this week did not fall in this week merely as it happened from among a number. It was written and sent especially to be published *now*. It is dated Sept. 25, 1899. It is therefore a special and specific call for help that is to be considered just now, in the time preceding the holidays and preparatory to the annual feast of giving in the week of prayer. Study it carefully and prayerfully.

By arrangement made last week, Britain withdraws from Samoa, and leaves those islands altogether to Germany and the United States. And the Samoan Islands are divided between Germany and the United States, the latter power holding, with other islands, the Island of Tutuila, with its harbor of Pango-Pango, the best harbor in the Pacific Ocean. Truly the United States has become one of the chief Pacific Ocean powers, if not the very chief.

THE Springfield (Mass.) *Republican* says: "The time has come in this republic when a resolution repeating word for word the preamble of the Declaration of Independence can not be suffered to reach a vote in a religious denominational convention. . . . Such incidents indicate an apostasy from the Declaration somewhere, somehow, by some one." Have we not read somewhere that this country would repudiate its principles as a republican government, and that "*this apostasy*" would be "a sign to us that the angel of mercy is about to take her flight, never to return"? Do you see any signs of this sign? If not, what *do* you see?

AN administration paper says that "European events point unmistakably to a future understanding between Germany, Great Britain, and the United States as the triple alliance for promoting the interests of peace, commerce, and civilization." How can the United States work hand in hand with Germany and Britain in the world's affairs and at the same time abide by the Constitution? How can a republic work, *on republican principles*, hand in hand with *two monarchies* in governing the world? How long can she do so and still remain a republic? But more than a dozen years ago it was published that the United States would repudiate every principle of its Constitution as a republican government.

IN the October *Leisure Hour* a writer who knows says that "many a modern sculptor never puts hand to his marble himself:" he merely shapes the model, of plaster or clay, and sends it to the marble workers at Carrara, in Italy, who are the real sculptors. This writer says that "some of the 'workmen' are better artists than those whose works they copy;" and that they work for from eighty cents to four dollars a day, according to merit. And such is "art" at the end of the nineteenth century.

Harper's Weekly, which a year ago was true to the original principles of the Declaration of Independence and the Constitution, has lately been swung completely around, and now goes with the national tide the other way. It says, of the people of Porto Rico and Cuba, that "those who know best these Spain-ridden children of the tropics, know that the time for autonomy for them lies far in the future." And even then, mark, it is "autonomy," not independence, as Congress declared to be the right particularly of the people of Cuba.

WE have received a good letter from Brother L. O. Stowell, who lately went from Battle Creek to Redlands, Cal. He says that if paradise is only as beautiful as is that place, he will be happy. He says: "It costs us nothing for all the oranges and lemons we want; figs only five cents a pound, and English walnuts six cents, the best and tenderest, right from the tree, and grapes in greatest abundance. May the Lord put the burden on some in Battle Creek to go into the Master's vineyard and help forward this work while there is such a peaceable time; for this will not always be. The time of trouble is liable to break out any day, and who will then say he has done what he could? I feel this so that I can not rest to see so many in Battle Creek. If they will only get out of Battle Creek, then they will see and feel their guilt; but so long as Satan holds them there, they can not. And I am afraid that they will wait too long—till the Lord will have no use for them, the harvest will be past, and they will be left out. 'Get ready' is the cry. Lord, help me to be ready."

IN connection with the stirring report of the proceedings on the Sunday-and-Sabbath issue in the National W. C. T. U. published in this issue, it is proper to call the attention of all the readers of the REVIEW to the fact that the pamphlet, "The National Sunday Law," fully discusses the whole subject in the way of question and answer, covering the very points raised by the speakers in the late convention. It contains the case of the W. C. T. U. as presented by Mrs. Bateham herself, who originated the Sabbath Observance department. It contains the case of Dr. Crafts, as stated by himself, and his own answers to the arguments he suggested in the late W. C. T. U. convention. In short, it contains the whole story. And now that there is this waking up all over the land on this subject, this is a good time to read this pamphlet anew, and to use it in lending to your neighbors. It has 192 pages, and costs only *twenty-five* cents. The tract societies throughout the whole country have these pamphlets on hand, waiting for just such times as this; for the pamphlet is good for all time. Order of your State tract society, or of the Review and Herald.