

# The Adventist Review and Herald

HOLY BIBLE  
J. A. M. Lindsley  
27  
1899

THE FIELD  
IS THE WORLD

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

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### CONSECRATION.

ELIZABETH ROSSER.,

(Chandler, Ore.)

My Father, take this heart of mine,  
And make it wholly, only thine.  
Oh, may no thought be harbored there  
But those thy searching gaze may bear!

This wayward tongue I pray thee take;  
Teach it to speak as Jesus spake.  
Pluck out the sting that in it lies,  
And check the venomous words that rise.

Lord, take these hands, these worthless hands,  
Bid them be swift at thy commands  
To soothe the sick, to feed the poor,  
And bring the outcast to my door.

Take thou my feet, and make them be  
Angels of service, Lord, for thee;  
Teach them to walk the narrow way,  
Nor in forbidden paths to stray.

Yea, Lord, this heart, these hands of mine,—  
Body and spirit, all are thine;  
For thou didst buy them on the tree;  
I do but give thine own to thee.

### "COME OUT FROM AMONG THEM, AND BE YE SEPARATE."

MRS. E. G. WHITE.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Never was there a time when this warning was more appropriate than at the present time. Far too large a number of professed Christians are Christians only in name. They have no root in themselves. Their hearts are filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. They may have an intelligent knowledge of the theory of the truth, and prove their doctrines to be sound and Scriptural, but they hold the truth in unrighteousness. By their course of action

they deny the Saviour. Their hearts are not sanctified through the truth. They are unholy in heart, and unchristlike in deportment. Unless the spirit and principles that characterized the life of Christ are planted in the heart, they can not control the life. The law of God must be written in the heart, the truth of God must illuminate the soul. Holiness, mercy, truth, love, must be brought into the life. Unless the soul-temple is cleansed from its defilement, unless there is purity of heart, unless earnest efforts are made to meet the standard of God's word, they will never be fitted to be the companions of the pure and holy; they will never wear the white linen which is the righteousness of the saints.

There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practises, has a controlling power upon their lives.

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life.

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted

the soul-temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown.

"Come out from among them, and be ye separate." Will we hear the voice of God and obey, or will we make half-way work of the matter, and try to serve God and mammon? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," he says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Those who hear from the lips of Christ the words, "Well done, thou good and faithful servant," will be heroic ministers of righteousness. They may never preach a discourse from the pulpit, but, loyal to a sense of God's claims upon them, and jealous for his honor, they will minister to the souls who are the purchase of Christ's blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by care and thoughtfulness will seek to win the hearts of those whom they serve. On every hand the agents of Satan will seek to induce them to sin, but those who will to love and fear God will stand as firm as a rock to their heaven-inspired purpose. Like Daniel, they will refuse to be moved from their convictions of duty.

The apostle Paul urges upon us the advantages placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to separate from the world in spirit and practise if we would become sons and daughters of God. In his prayer for his followers, Christ asked, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges, pure and holy principles must take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." Partake not of her sin.

God has a work for his faithful sentinels to do in standing in defense of the truth. They

are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviors of men, as Christ was. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life.

### BE YE HOLY.

B. W. MARSH.

(Cripple Creek, Colo.)

WHEN John the Baptist preached, "Behold the Lamb of God, which taketh away the sin of the world," the message revealed the power that makes humanity divine. "For as many as received Christ, to them gave he power to become the sons of God. And of his fulness have all we received, and grace for grace." The power that makes men sons of God, also makes manifest the spirit of hatred and opposition that controlled the minds of Christ's persecutors.

"The ax is laid unto the root of the tree." And "judgment must begin at the house of God." In the balances of the sanctuary the Jewish nation was weighed by the Son of Man, and found wanting. As the great Investigator searched out the secret of their lives, and laid bare their soul-corrupting iniquity, they chose darkness rather than light, and left mercy to stand without. Jesus said, "Behold, your house is left unto you desolate," and their destiny was eternally sealed.

Before the irrevocable sentence was pronounced, how many had been their opportunities for repentance! Before the solemn announcement that sealed their desolation was spoken by the Saviour, he cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And then came the sentence, "Behold, your house is left unto you desolate." They might have received the welcome, "Well done, thou good and faithful servant;" but when tried in the sanctuary of heaven, their iniquity had displaced their faith, and they were left without the seal of God.

When Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed," the promise was unto them as well as unto us; but through unbelief, they lost the blessing, and received the seal of Satan.

"The seal of God will not be placed upon an impure man or woman." When we reach the place where we have a mind to be holy, we stand on trial before the universe; then are we tried as by fire; but the apostle tells us to "think it not strange." We have a mind to be holy, and Satan is at enmity with holiness; so while he sets himself against us, we may know that all heaven stoops to aid in his defeat, and to witness the gospel's triumph, as we set our feet in the path of holiness.

Our mind to be holy also places us on trial before God, and our lives are weighed in his balance; and as his character is the weightiest thing in the universe, if that is found in us, we are sealed with his own seal.

Praise his name! He longs to fill us with his Spirit, and seal in us the presence of his purity for all eternity.

### THE WIDOW OF NAIN.

MRS. L. D. AVERY-STUTTLE.

WOMAN of Nain, where goest thou  
With all thy friends, a numerous train?  
Grief sits enthroned upon thy brow,  
Thy tears are falling fast like rain —  
Woman of Nain.

Daughter of Nain, why weepest thou?  
The birds sing sweet, the skies are fair,  
All nature smiles in beauty now,  
Autumnal tints are everywhere  
In colors rare.

Widow of Nain, look! o'er the deep  
Blue waters of the shining sea,  
Like starry eyes that never sleep,  
Bright diamonds gleam on Galilee,  
And flash in glee.

"Yes, but my heart knows naught of joy,  
Knows naught but grief and care and fears;  
I see no more my darling boy,  
The comfort of my lonely years, —  
My meat is tears."

Hark! o'er the vast assembled throng  
There falls a hush, profound and deep;  
And they who bear the bier along,  
And they who wait, and they who weep,  
A silence keep.

A calm voice speaks; as music sweet,  
That mystic voice: "Young man, arise!"  
The widowed mother springs to greet  
Her son, while halleluiahs rise  
And rend the skies.

### BE IN HEALTH.

J. N. LOUGHBOROUGH.

JOHN, the beloved apostle, wrote to Gaius these words, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. This wish inculcates the same principle that the apostle Paul taught in his letter to the Romans, when he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. This thought is also expressed in his prayer for the people of God, even down to this time: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body [life, mind, and body] be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5:23, 24.

The Scriptures speak of that sanctification as being of a very doubtful kind that does not lead its possessor to have the glory of God in view in all that he does; for "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Especially is this true when the Lord is about to come. "For, behold, the Lord will come with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isa. 66:15-17; see also Isa. 65:3-5.

Instead of this spurious sanctification, the Lord delights in a truly sanctified people; but to perfect them and to accomplish his work in them, he hews them by the prophets. Hosea 6:5. This fact understood leads to inquiry concerning what the Lord is now doing through the gift of prophecy in teaching a sanctification that corrects those wrong habits of eating and drinking which tend to build up the carnal nature, instead of mortifying our members. Col. 3:5.

June 6, 1863, at Otsego, Mich., Sister White had the great and wonderful vision on healthful living, disease and its causes, drugs and their evil effects, etc. Regarding the nature of the principles there taught, and the proofs in the vision itself of its divine inspiration, I will quote from the words of Dr. J. H. Kellogg, in the preface to the book called "Christian Temperance and Bible Hygiene," published in 1890. He says: —

1. At the time the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large.

2. The few advocating the necessity of a reform in physical habits, propagated in connection with the advocacy of genuine reformatory principles the most patent, and in some instances disgusting, errors.

3. Nowhere, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors, and consistent with the Bible and the principles of the Christian religion.

Under these circumstances, the writings referred to made their appearance. The principles taught were not enforced by scientific authority, but were presented in a simple, straightforward manner by one who makes no pretense to scientific knowledge, but claims to write by the aid and authority of divine enlightenment.

How have the principles presented under such peculiar circumstances and with such remarkable claims stood the test of time and experience? is a question which may very properly be asked. Its answer is to be found in facts which are capable of the amplest verification. . . . The principles which a quarter of a century ago [written in 1890, now more than thirty-five years ago] were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always been thus accepted. . . . Every one of the principles advocated more than a quarter of a century ago is fortified in the strongest possible manner by scientific evidence. . . .

It certainly must be regarded as a thing remarkable, and evincing UNMISTAKABLE EVIDENCE OF DIVINE INSIGHT AND DIRECTION, that in the midst of confused and conflicting teachings, claiming the authority of science, . . . a person making no claims to scientific knowledge or erudition should have been able to organize . . . a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught

Since 1863, the time when the diet question and healthful living was unfolded to Sister White, the subject of health reform has been classed with the preparatory work for fitting a people to meet the events before us. The Lord is leading his people "back, step by step, to his original design,—that man should subsist upon the natural products of the earth." "The people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels [will not] continue to take the life of God's creatures, and enjoy their flesh as a luxury."

She has further said that from what has been revealed to her, the animals whose flesh was used for food would become more and more diseased, until finally it would be unsafe to eat their flesh. The Lord, she said, was in mercy introducing these principles to his people that by practising them they might be better fitted to meet and resist the increase of diseases upon the human family, and stand unharmed amid the seven last plagues. The present increase of disease in the domestic animals is startling the nations of earth. The Lord's people see in this fact the fulfilling of the predictions made thirty-five years ago concerning this very thing. These predictions made through Sister White, as well as many other predictions that might be mentioned, according to rule five show her to be a true prophet of the Lord.

"BETTER fare hard with good men than feast with bad."



## SUCCESS IN THE WORK OF THE LORD.\*

W. W. PRESCOTT.

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

In reading this verse, three things are especially emphasized concerning the ministry of Christ: first, his preparation—anointed with the Holy Ghost; second, his work—"went about doing good;" third, the secret of his success—"for God was with him."

Jesus bore our flesh, and the ministry that was wrought through him is the very ministry that God will accomplish through us—not simply through those who are called ministers, but through every one who is a child of God.

As a preparation for his work, Jesus was anointed with the Holy Ghost. There is no other preparation that can take the place of that definite preparation. The work we are to do is not our work. It can not be done by our power; hence there is no human preparation that can fit one to do the work successfully. Christ's ministry on the earth was successful, because God prepared him for the work. This he was conscious of; for in his first sermon after his temptation in the wilderness he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The receiving of the Holy Spirit is not for our own pleasure, but it is a preparation for service. It is the Lord putting his own life in and upon us for service.

The flesh that Christ bore is the same that we bear, but "the flesh profiteth nothing." It was not in the flesh to do the work God would have done in the earth. It must be by the power of his own life, and so Christ took his place right with us, and was to us an example of what God can do by his own power in just such flesh as we bear, when opportunity is given for him to have his way.

When we think of Jesus, we must not put him so far away from us as we are wont to do, because what God wrought through Jesus Christ in his ministry, he will do through us by the same power. So if we would receive the greatest benefit, we must take his experience as a real one, *offered to us*,—one which we may have if we will but accept it. In John 16:7, 8, we read: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement."

To whom is the Spirit of God given?—To the believer. What work is wrought when the Spirit is given to the believer?—The world is reprov'd, or convinced, or convicted, of sin. How?—Not simply because the one who receives the Spirit goes and tells people that they are sinners; but because, in that power of life—

the Spirit, which is given—the works of God are so manifested in the person that his life is a reproof to those who walk contrary to God's word. It is not necessary that one should stand in a public place, and declare to the people that they are sinners, in order that the world should be reprov'd of sin, although words spoken in the power and demonstration of the Spirit will convict; but the person who has within him the Spirit of Christ will be as a witness whose life, without a word, will convict of sin. So it can be stated as a fact that all success in working for God in the extension of his kingdom is based upon the person's own individual experience, and his work is simply to *minister to others the experience that God has given him*. What else can he do? "Such as I have give I thee." What else can we give?

God uses us as visible instruments in the earth, just as he used Jesus. Jesus in the flesh has been taken from the earth, but God would have just the same witness-bearing in sinful flesh as he had when Jesus was here. Jesus was the image of God, revealing to the Lord what God had first created as a *man*; for all these centuries such a man as God first placed on the earth had not been seen. Jesus Christ came in the flesh to bear witness to the truth, not in what he said simply, but in the life that he lived. The ideas of the character of God which had been in the minds of the people were greatly distorted. The real character of God had not been seen in man, and so Jesus came to reveal that character. And in his earthly ministry, Christ was just as dependent upon a power outside of himself as we are. "I can of mine own self do nothing," are his words, yet this seems difficult to reconcile with the works that he did. But so it is. In Acts 2:22 we read the words of Peter: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him." Christ was in the earth as a testimony to God's power to work in sinful flesh—a testimony of what man should be who receives his grace for service. That is not a mere idea, so far removed from us that we can have nothing in common with his experience. What he has he shares with us; and from the whole teaching of the word of God concerning our relationship to God, it is evident that no experience of his earthly ministry is impossible to any one who will maintain the same attitude toward God that he did.

In this connection, it is interesting to know that in every miracle of Christ, no matter what it was, no glory was given to him. The record is that when they saw the wonderful works, "they glorified God." His ministry was such, his attitude toward the people such, that the glory went where it should go,—to God, and not to him. That experience comes through the anointing of the Holy Ghost, and it comes as righteousness; but righteousness is not an abstraction, a creed. It is a reality. The very essence of righteousness is doing the right thing, at the right time, in the right way. Any righteousness that does not take hold of the life, and does not reveal itself in doing things in a better way than formerly, is not the righteousness of God, which is by the faith of Christ. It is not a matter of sentiment nor of

theory; it is not the assenting to certain statements of Scripture; it is an actual experience.

What brings doubt into the minds of many as to the reality of any religious experience, of being instructed of God, is that the righteousness which they hear about does not show itself in any reformation of life. One who is living under the guidance of God's Spirit ought to know how to do in a better way everything that he does than he would if he were not a Christian. The housewife should do her work better. She ought to be a better cook after she has received the gospel message. The food that is provided by those who believe in Christ should be better than that served by those who do not know Christ. Following the light of the gospel, we should know better what God wishes us to eat for life and strength, and the people of God should be more healthy than other people.

The giving of this gospel light, and how to make the blessing permanent, is the whole work that God has committed to us. It should be our studied purpose to bear such a witness day by day, in our homes, in our business relations, no matter where we are, that people will be led into a better way of living, and to do better what they have to do. God has greatly blessed us with light and instruction to impart to others. The Spirit is promised to guide us into all truth, and the truth has a living power to change men's lives.

The anointing of the Holy Ghost does not come by any effort of our own to make ourselves better. It is in opening our lives and hearts in submission to God for service. There may be no particular feeling; but it is the power, the reality of the knowledge, that is imparted; it is the daily experience, the power of the Spirit to keep, and then it is a very definite experience of being able to minister to others what they need.

Jesus *went about* doing good. He did not stop in any one place very long. When he found one that was sick, he did him good, just the good that he needed. Wherever he went, he was dispensing his blessing to people. Doing that work, of course, as the record says, "his fame spread abroad." From mouth to mouth, and from town to town, it went, and so he did not have to hunt up people to get them out to hear him; but they hunted him up, they crowded about him, because they knew that he ministered something that they needed. They came for it, and they received it.

The ministry of the Word should be with such definiteness that when going about, wherever the people are needy, something should be done to help them. If Christian principles were followed, if every one was controlled by gospel principles, there would be no suffering for the necessities of life. Now if we can go to the people with our hearts imbued with these gospel principles, if we can help those in distress, assist those in trouble, and thus enable them to rise above the ills of life that press so many down, surely we are giving the gospel as it should be given. If through our ministrations one can be raised from a sick-bed to do service for his family, and then we can tell him of the gospel that makes him well and keeps him so, is there not a reality in that?

Mark the expression in the text: He "went about doing good, and healing all that were oppressed of the devil." People are tyrannized over by the devil. Of the woman that was relieved of her infirmity, Jesus said, "And ought not this woman, . . . whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" The devil tyrannizes over people, not to bring peace and life, but distress and death. The gospel is to relieve people from this tyranny, and the basis of that tyranny is a sinful life.

Jesus went about doing good. Where shall we go?—Wherever there is an opening, and

\*Preached in London, England, and stenographically reported.



we will not have to look very far beyond our own door to find a place where we can do good. Christ was prepared to do good. He was a physician, but he was also a teacher. He was everything that every one of us should be as we go forth in the work of ministering to others. He was not a specialist. If it meant to teach one person life and light, he did it. If it meant to teach in the synagogue, he did that. Whenever an opportunity presented itself for doing good, he did that good. What is required of us is that we do the good to each case which that particular case requires. There is something more to be done than to make men change their opinions, or conform to a few of our practises. We can not minister a gift that we have not received. The gospel is a life that flows through us; and as it flows through us, it does its cleansing work for us, and then goes on to others.

This message gives rays of light for every phase of life to help those in distress. There is nothing that God wishes done in this work that this message does not give us light and knowledge for doing. And God wishes us to spread this light and knowledge among the people. There is no ministry that will avail anything if in it there is not Christ crucified, salvation from sin, which will fit a people for translation.

Now this is the work to be done,—just what Jesus did,—going about doing good. But no one can do this work acceptably, speak God's word as it should be, or minister life to others, unless he himself has known by personal experience what it is to possess that life. Jesus spoke as never man spoke, and the reason was that he lived as never man lived. When we have that life in us that was in Jesus Christ, then our ministry will be as his ministry; then Jesus Christ will be lifted up, and all will be drawn unto him.

#### THE CRISIS IN THE CHURCH.

In a sermon, October 29, Rev. William J. Frazer, pastor of the First Presbyterian church, at Brazil, Ind., sounded the true note of present-day things, in the following forcible words:—

"And he did not many mighty works there because of their unbelief." Matt. 13:58. "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4.

Pastors have long been struggling against a condition found in their churches, which they supposed to be local. Their eyes are now being opened to the fact that it is general. But this is a case in which misery does not desire any company. There is no wisdom in being blind to the facts. A commercial concern that refuses to see a disaster ahead and to make effort to avert it, or a person so sanguine of health as to refuse to submit a disease to diagnosis, is entirely too much of an optimist. The enemies of Galileo declined to look through his telescope lest they should be converted to his theories of the universe; but I ask you to look at the facts long enough to appreciate their importance, then to cast about for a remedy, and put it into immediate use.

Among the outward symptoms indicative of an inward state, I notice, first, something in the pulpit. The character of the preaching is no longer doctrinal in that high sense of dealing with the fundamentals of religion and salvation. The hue and cry raised against doctrinal sermons in these last days has brought us to the opposite extreme of little that is truly edifying, character-building. We have literature, art, and current politics dispensed instead. The expository sermon, explaining, teaching, and applying the Scriptures, is a thing of the past. One might hear some preachers three

hundred years without learning anything more of the Scriptures than he knew at first. We are set in the pulpit as expounders of a document very few of us can read in the original, and some are not very conversant with it in the English. . . .

Moreover, there is a rapid falling off, at least in our own denomination, in the number of candidates for the ministry. There are four hundred less this year than in 1896. A letter was last week sent abroad by the board of education appealing to the boys and young men of the church to consider the claims of the ministry upon them. There can never be too many ministers so long as two thirds of the world remain unevangelized, provided they are of the right stamp, willing to endure hardness as good soldiers.

#### A WHITE FLAG NEEDED.

In the pew there is a wide-spread indifference and conformity to the world. The line of demarkation between world and church is almost obliterated. We have a hard time distinguishing between the worldling and the Christian. In some of the South Sea Islands the houses of Christians are marked with a white flag. Something of the kind is needed now. There are no Nazarites from the birth. There is a decay of conscientiousness; there is little sense of duty. One of the depressing signs of the times is a general lack of seriousness, as shown in conversation, literature, and occupations. People do not like to grapple with great problems of life. "Bread and the circus" limit the aspirations. How the church's testimony is invalidated and her life impaired by conformity to the world!

Rev. F. B. Meyer calls on all of us who must have balls, theaters, and cards to disassociate ourselves from the church, so as not to injure her. But, if we should discipline and excommunicate for those sins, we should have to do the like for others, and where would the end be? . . .

All denominations are reporting an increasing absenteeism. . . . Then there is a notable lack of adhesion to the church when once they have joined it. In the last nine years the Methodist Church North received nearly two million five hundred thousand probationers, of whom less than one million became members. The church increased twenty-seven per cent by its additions, lost thirteen per cent by deaths, and sixty per cent by their failure to adhere. In the last six years the Presbyterian Church North increased thirty-eight per cent by its additions, and lost forty-nine per cent, counting thirteen per cent for the mortality. But in the thirties our net gain was seventy per cent, and the shrinkage by lack of adhesion was only seventeen per cent. Thus, how to keep converts is becoming as important a question as how to gain them.

There is an appalling indifference to mission work, especially foreign. While the needs of the heathen populations are urgent, and opportunities for entrance increase upon us, only twenty-one church-members out of one hundred thousand go to foreign fields, and the springs of Christian liberality seem to have dried up. The missionary boards are staggering under enormous burdens of debt, advance work is stopped, and salaries of missionaries are cut. Where debts have been removed, contributions to effect their removal were made from salaries already meager.

#### CAUSES OF DECLINE.

Thus at the close of the nineteenth century a crisis is upon the church almost unexampled in its history. When Captain Peary and his crew left their ships and started toward the pole over the ice, he discovered, after a while, that a strong wind from the north was driving the whole ice-field southward faster than they were

traveling north. He concealed this crushing fact from his men as long as possible, but at the end of one laborious day, when it was found that they were actually farther from the pole than in the morning, he was compelled to disclose his secret. We ministers are bound to tell you that such is the state of the church; an adverse current is driving us backward in spite of our most strenuous exertions.

May we not suspect that the "higher criticism" has got in its work of undermining the very foundations of faith? It is bearing its legitimate fruit in indifference to the word of God. The faith of multitudes has been shattered. I have been anticipating and dreading this result for years, as I have visited the great schools where criticism of the Bible is rife, and where I have witnessed the decay of piety itself among the advocates of the system. "And He did not many mighty works there because of their unbelief." It may be that we must lay some of this decline at the door of the materialism of our age. The life of America is caught in its great tide. A prosperous commercial year is seldom a time for revivals of religion, while financial panics are noted for frequent and gracious refreshings.

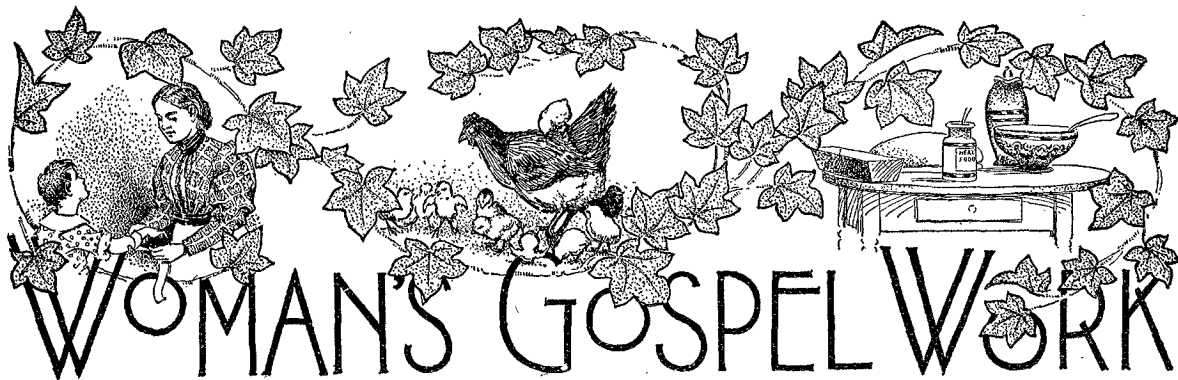
#### THE REMEDY.

We have tried to increase the attractiveness of the failing church by looking for learned and eloquent preachers, "who could draw" congregations where the magnet of spirituality was missing; we have tried big organs and fine music, "sacred concerts," lunch-counters, magic lanterns, broom drills, and lecture platforms, to no purpose; we have organized leagues, brotherhoods, and circles, but the situation only grows worse.

In Soulac, Gascony, somebody stumbled on a piece of wood sticking out of the ground. Upon examination it proved to be a cross. It was firm in the ground. By digging, it was found to be attached to a steeple, and that to a church buried beneath the earth. It has been exhumed, and is now devoted to the use of a worshiping congregation. Deep under worldliness and sin the church of the present time lies buried. Who will dig it out and restore it to its pristine glory?

"The joy and peace that the world gives lie in the things that gratify and please the senses, or, in other words, in the things of sight; and the things which are seen are temporal, or passing; that is, transient. Not so the joy of the Lord and the peace of God. These lie in believing. 'Now the God of hope fill you with all joy and peace in believing.' The joy and peace that Christ gives are the fruit of faith; and faith has not to do with the things of sight, but with the things that are 'unseen;' and the things that are unseen are eternal. Little wonder, then, that we rejoice and are glad even in the midst of the most disheartening and disturbing things of sight and sense. We walk by faith, not by sight."

"It is no secret that the leading denominations of professed Christians do not, as a rule, believe the doctrines of the Spirit-filled life, the indwelling Christ, Bible holiness, divine healing, and the premillennial advent of our Saviour,—five doctrines that, together, make up the great mass of Christian doctrine as set forth in the New Testament Scriptures. There is a great deal said about the Spirit-filled life; much is said, also, about the indwelling Christ; a great deal about holiness, and healing; while it is said that every twenty-third verse in the New Testament Scriptures refers to the Saviour's second coming. Why is it that these five doctrines, making up the great mass of the teachings of these Scriptures, are not believed and taught in the churches of to-day?"



"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 CHANGED CROSS.

It was a time of sadness, and my heart,  
 Although it knew and loved the better part,  
 Felt wearied with the conflict and the strife,  
 And all the needful discipline of life;

And while I thought on these as given to me,  
 My trial-tests of faith and love to be,  
 It seemed as if I never could be sure  
 That faithful to the end I should endure.

And thus no longer trusting to his might  
 Who says we walk by faith, and not by sight,  
 Doubting, and almost yielding to despair,  
 The thought arose, My cross I can not bear.

Far heavier its weight must surely be  
 Than those of others which I daily see;  
 Oh! if I might another burden choose,  
 Methinks I should not fear my crown to lose.

A solemn silence reigned on all around:  
 E'en nature's voices uttered not a sound;  
 The evening shadows seemed of peace to tell,  
 And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light  
 Beamed full upon my wondering, raptured sight;  
 Angels on silvery wings seemed everywhere,  
 And angels' music thrilled the balmy air.

Then One, more fair than all the rest to see,—  
 One to whom all the others bowed the knee,—  
 Came gently to me as I trembling lay,  
 And, "Follow me," he said, "I am the way."

Then, speaking thus, he led me far above;  
 And there, beneath a canopy of love,  
 Crosses of divers shape and size were seen,  
 Larger and smaller than my own had been;

And one there was, most beauteous to behold,  
 A little one, with jewels set in gold;  
 Ah! this, methought, I can with comfort wear,  
 For it will be an easy one to bear.

And so the little cross I quickly took,  
 But all at once my frame beneath it shook;  
 The sparkling jewels—fair they were to see,  
 But far too heavy was their weight for me.

This may not be, I cried, and looked again,  
 To see if any here could ease my pain;  
 But one by one I passed them slowly by,  
 Till on a lovely one I cast my eye;

Fair flowers around its sculptured form entwined,  
 And grace and beauty seemed in it combined;  
 Wondering, I gazed, and still I wondered more  
 To think so many should have passed it o'er.

But, Oh! that form so beautiful to see  
 Soon made its hidden sorrows known to me;  
 Thorns lay beneath those flowers and colors fair;  
 Sorrowing, I said, "This cross I may not bear."

And so it was with each and all around—  
 Not one to suit my need could there be found;  
 Weeping, I laid each heavy burden down,  
 As my guide gently said, "No cross, no crown!"

At length to him I raised my saddened heart;  
 He knew its sorrows—bade its doubts depart.  
 "Be not afraid," he said, "but trust in me,  
 My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,  
 Again I turned, my earthly cross to meet,  
 With forward footsteps, turning not aside,  
 For fear some hidden evil might betide.

And there, in the prepared, appointed way—  
 Listening to hear and ready to obey—  
 A cross I quickly found of plainest form,  
 With only words of love inscribed thereon.

With thankfulness I raised it from the rest,  
 And joyfully acknowledged it the best—  
 The only one of all the many there  
 That I could feel was good for me to bear.

And while I thus my chosen one confessed,  
 I saw a heavenly brightness on it rest;  
 And as I bent, my burden to sustain,  
 I recognized my own old cross again!

But, oh! how different it seems to be,  
 Now I had learned its preciousness to see!  
 No longer could I unbelieving say,  
 "Perhaps another is a better way."

Ah, no! henceforth my own desire shall be.  
 That he who knows me best should choose for me:  
 And so whate'er his love sees good to send,  
 I'll trust it's best, because he knows the end.

—Selected.

### BEAUTY IN THE HOME.

RUIN began in the home. Its first work was to break the human unit in two, making in itself twain of one body, and so making contention, out of which has grown every unholy, impure, and unbeautiful thing that has brought discomfort into human life; and the gospel must begin in any life by bringing it into agreement with the principle of harmony, by which alone these two severed halves of the human unit can be reunited, and by which the home and family life shall be restored to its original place in the economy of God.

Any man, woman, or child who professes to be converted, and who is yet not willing to make all things right in the family, is under a fatal deception. There is no lack of plain teaching concerning these truths in the word of God; and yet the practise of multitudes of those who profess to follow Christ has been such as to give the lie to every principle upon which beauty depends.

Listen! "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

My brother, when you were seeking a wife, you came to this woman because of some special attraction which was to you a mark of beauty such as you had discovered in no other face or form, and which perhaps had appealed to no other eye and heart as it did to your own. If yours was a true marriage, she was to you the one woman in all the world; and perhaps it has been the sorrow of your life to see this beauty of the girl fade away into the spotted and wrinkled decay of old age. Perhaps you have wondered at it. It may be you have not understood why it should be so. Angels have also wondered. The loving, tender Creator never planned that it should be so. He never intended that the beauty of the girl should

fade, but only ripen like all the beauty of nature, from spring-time to harvest.

The grandmother should not be any less beautiful in person than the young girl. Her beauty should be to that of the maiden as the beauty of the ripened fruit to the blossom. Is not the peach as beautiful, if not quite so delicate, as the blossom? Its beauty is of a more substantial quality, from which a more permanent delight is realized; but it is just as truly beauty. Deformity, ugliness of feature or expression, in old age is the result of controversy with that Spirit that garnished the heavens, and made all things good and beautiful in their time. And before our Lord comes, there must be beautiful grandmothers as witnesses, or illustrations, of the purpose of God in consecrated life. Before that time, some husbands must learn through the teaching of the Holy Spirit, and by faithful practise in the principles upon which conjugal life is based, to so cherish their wives, even as Christ cherishes the church, that they shall be preserved from spot or wrinkle, or any such thing. Would it not be a beautiful thing if you, my brother who reads these words, could bring back to the wasted face of your wife something which would remind you of her beautiful girlhood?

This is the privilege of every man—in the Holy Spirit, but not in the world. The world grants no such privilege. Its work is, by self-indulgence, to waste, to destroy, to humiliate. But under the dispensation of the Spirit, with his healing tides rising and rising to the fullness of life, and love, true love, it is possible to take even an invalid wife and make her all over glorious, and present her to Christ without spot or wrinkle.

The question has often come to me, Why are there so many sick persons among Seventh-day Adventists? I could not understand it until one day Brother Shultz gave me the reason,—a reason which is to me a new cause for rejoicing that the Lord ever gave me a place among this people. They come to us, invalids as they are, because of the truth of which the Lord has made us custodians,—truth which is especially precious to the sick, since it leads directly out to healing, to restoration, to health, through the utter destruction of the work of the devil who originated disease and death. And every new family that comes among us should receive from those who have been long in the way such demonstrations of the fulness of life and joy in the Holy Ghost as it is administered to those who keep the "commandments of God and the faith of Jesus," that they shall see their privilege to make one another free from spots and wrinkles even in this life, and to cause that if any must continue to wear wrinkles, they shall be glorified channels of joy in the Holy Ghost, instead of channels for tears.

The beauty of holiness on the brow of the father and the lips of the mother will have a strong drawing power toward the truth upon the children who, untaught as yet in perversions, will be apt pupils of a faith that is so perfectly adapted to a beauty-loving nature as is the gospel of Jesus.

S. M. I. H.

WHEN we earnestly engage in our divinely appointed work, the Spirit will be poured out upon us, and the soul-saving work of God will be speedily brought to a most glorious termination. We should seek to experience just that which is necessary to establish in us all the Christian graces, and form in us a perfect copy of the perfect Pattern. Christ has an experimental knowledge of all our needs; and he is ever ready to show us, by his Spirit, just how he once met trials exactly like those we daily experience. If we lack the Spirit of Christ in meeting the varied experiences of life, it is an unmistakable evidence that we are as yet "none of his."

A. L. HOLLENBECK.



## MOTHER'S HYMNS.

HUSHED are those lips, their earthly song is ended;  
The singer sleeps at last;  
While I sit gazing at her armchair vacant,  
And think of days long past.

The room still echoes with the old-time music,  
As singing, soft and low,  
Those grand, sweet hymns, the Christian's consolation,  
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,  
Of loud-toned trumpet's call,  
Bidding the people prostrate before him,  
"And crown him Lord of all;"

And tender notes, filled with melodious rapture,  
That leaned upon his Word,  
Rose in those strains of solemn, deep affection —  
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of ages,"  
She bade farewell to fear;  
Sure that her Lord would always gently lead her,  
She read her "title clear."

Joyful she saw "from Greenland's icy mountains"  
The gospel flag unfurled;  
And knew by faith "the morning light is breaking"  
Over a sinful world.

"There is a fountain" — how the tones triumphant  
Rose in victorious strains —  
Filled with that precious blood, for all the ransomed,  
"Drawn from Immanuel's veins."

— Selected.

## LIVING AND TEACHING HEALTH PRINCIPLES.

M. E. OLSEN.

MISSIONARY work is often set before us as a duty, and such it also is; but Christians should rather look upon it as a blessed privilege, and thank the Lord out of a full heart that he has permitted them to be bearers of the blessed gospel message to their fellow men. Too many take up the work as a sort of unpleasant but required task, and these very soon fail through discouragement. They forget the most essential requirements for successful missionary work, which are a real, vital acquaintance with Christ, and an all-absorbing love for the sinners that he has died to redeem.

Missionary work of any kind is pleasant or unpleasant, successful or unsuccessful, easy or difficult, according as it is done in God's way or in our own. Coming to Jesus means, first, rest. Weary men and women lay aside worldly cares and anxieties that have been resting so heavily upon their shoulders, and enter into a sweet, all-satisfying communion with Jesus, which brings rest to the body and mind. But they do not stop here. Being refreshed and strengthened by contact with him who is the source of life, and knowing also that this rest which they have enjoyed belongs to their friends and neighbors and to every repentant soul, they naturally long to tell the gospel story to others. This is in harmony with the will of God, the divine commission being, "Go ye into all the

world, and preach the gospel to every creature;" and "lo, I am with you always, even unto the end of the world."

The general principles already outlined apply with equal force to all efforts to impart a knowledge of the health principles. If our work grows out of a firm conviction of the truth of these principles, if we know, deep down in our hearts, that they are a vital part of the gospel, and are needful for all who would prepare to meet the Saviour in peace, then we shall not find it hard to talk and live the health principles. But we must be filled ourselves before we can fill others. The Holy Spirit must impress these truths upon our own hearts before he can use us as instruments to give them to others.

Health reform is not merely a matter of physical habits. Great spiritual truths underlie the whole subject; and spiritual things must be spiritually discerned. If our hearts are set against these reforms, or if we regard them as of secondary importance and hardly worth investigating, is it likely that the Lord will, under the circumstances, make them clear to us? — Far from it. The Bible says, "If any man *willeth* to do his will, he shall know of the teaching." John 7:17, R. V. "The secret of the Lord is with them that *fear* him." Ps. 25:14. Again it says: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:35.

So, then, if we find ourselves sitting in the seat of the scornful or of the indifferent, let us quickly withdraw, and take our place in the anxious seats. Let us confess our sins, and put away the idols, large and small, from our hearts, and pray for the Spirit in all its fulness, that we may know the whole truth, and realize its sanctifying power in our lives. These things done, it becomes an easy matter to work for others.

In the first place, by adopting a simple, non-stimulating diet, and dressing ourselves and our children for comfort and not for show, the household cares are lightened, and more time can be found for doing the Master's work. Secondly, our own health will be better; especially will we have greater mental clearness and an increase of spiritual power, which is so essential to successful missionary effort. Thirdly, there will be in our hearts such an overflowing gratitude to God for giving us this light that we shall not have peace until we are actively engaged in passing it on to others. Fourthly, the Holy Spirit working upon our hearts will render us more sympathetic toward those who are in darkness, and we shall see and feel as we do not now the burden of sin, ignorance, and want, that is resting so heavily on mankind; and this will spur us on to greater efforts in behalf of our fellow men.

"He chose this path for thee.  
What needst thou more? The  
Sweeter truth to know  
That all along these strange,  
Bewildering ways. . . .  
His loving arms will bear thee  
All thy days."

## STUDY THE CHILDREN.

EMMA GREEN.  
(Rices, N. Y.)

IN the interest of the boys and girls I write, not as one who has practised a theory, but as one who, by turning the leaves backward, would disclose some of the pitfalls, that others may avoid them.

I believe that the kindergarten years of a child's life should be the most carefully looked after and guarded. These are the years in which children have most faith in their parents, and are most easily led; and if educated on right principles, and with that loving carefulness that shall win, there will be no need later on to endeavor to fascinate them in order to hold them. We are living in an age when the atmosphere is tainted with corruption, when crimes are committed at our very doors. How essential therefore that home influences be guarded, that this poisonous breath be barred an entrance.

The character of a country's homes determines the condition of society and of the nation; for society and the nation are made up of individuals, who are really the foundation of the whole. We may liken an individual to a plant, the home to a nursery, while society is the flower, and the nation is the fruit. If the plant is pruned, bound up straight, kept from destructive enemies, watered and tended with care, it grows, and produces fair blossoms and sound fruit in due season. So the nurture and training in the home determine what society and the nation shall be.

Mothers, think of the grand possibilities that you have in your children while they are in the home with you. To you is delegated by the Creator himself the privilege of training their minds and molding their characters. You must teach them to fight life's battles alone some day, to climb the hills of "difficulty," to cross over on the other side of the "slough of despond," to pass through the dark valley, and to journey bravely on to the "celestial city."

Remember their arrival in that city depends largely upon the way you discharge your duty. There is a vast difference between housework and home work. The world has been accustomed to think of housework as the one legitimate occupation of woman, in which she should find abundant scope for all her abilities, and from which she should draw the keenest pleasures of life. Good housekeeping is a most excellent accomplishment; but it has often been costly to both soul and body. The growing family must be housed, clothed, and fed, kept clean, and made comfortable. This part of our life-work is so exacting that it is a diligent woman who can keep a house of growing boys and girls, out of whom other men and other housekeepers are to be developed, in comfort during the process. But with the world as it is to-day, if this woman be the mother, she must become much more than housekeeper, or the end of all her service may be failure and sorrow.

Parents should be exceedingly jealous of their children. They should allow no alienation; they should admit of no rivals in affection and confidence. But never overlook the fact that these should be *won*, not commanded. The light in the boy's eye is far brighter when the father says "Come, boys!" instead of "Go, boys;" for it means companionship.

Parents should study themselves, and should place themselves on a level with the children. They should make themselves companionable, realizing that the child has rights as well as themselves, and that he has intelligence enough to know whether they practise what they intend to teach. The child who said, "When papa reads the chapter where it says, 'Children,



obey your parents,' he always stops and makes remarks about our not being obedient; but when he comes to, 'Fathers, provoke not your children to wrath,' he goes right on without making any remarks at all; that is just when we feel as if we would like to make remarks, but we dare not," was not more intelligent than the average child.

Always know with whom your child associates. Never feel that because he is your child, he can not become contaminated with vice if associated with it. Knowing his companions, encourage such as are worthy, and discourage such as you can not approve.

The children should also be studied with regard to mental appetite. Books, next to associates, constitute the principal part of their environment; and they will early make them friends for profit or loss.

If you wish to teach the greatest virtue, truth, never deceive; never say that you can not spend a minute for the amusement or benefit of your child. When his disappointment has scarcely ceased, perhaps you may give an hour's time to a passing neighbor, discussing the merits and the demerits of all the horses in the neighborhood.

Never, to emphasize an argument or opinion, say, "I'll bet you;" and when the child innocently says, "Papa, would you bet?" looked surprised and say, "No, my child."

Teach the child manners: not *company* manners, which they will forget, but such as are to be practised by parents to each other and to children.

It is customary to direct all efforts toward deterring the child from wrong-doing, apparently assuming that goodness is natural, and that as long as he appears good, no notice is to be taken of it; but when evil begins to crop out, by prohibiting, by faultfinding, vigorous efforts are made to eradicate it. Build up the positive side of the child's character, and the negative will not need to be unbuilt. Constant criticism develops unduly the critical element in the child. If mothers would use the word "don't" far less frequently, it would have a most salutary effect in their homes.

The child should not only be educated so as to be an ornament to society, but so as to be prepared, by integrity of principle, to stand as a color-bearer to those less fortunate.

I am sadly conscious that many mothers are so over-burdened that the actual demands of life from day to day consume all their time and strength. But which would you call the greater neglect, an unpolished stove, or an untaught boy? dirty windows, or the failure to gain your child's confidence? cobwebs in the corner, or a son whose carelessness and indifference you despair of overcoming with your tears and prayers? Think of a woman who is absolutely ignorant of her children's habit of thought, who never felt that she could read or talk to them, spending ten minutes ironing a sheet (there were six in the washing), one hour fluting ruffles and arranging puffs on her little girl's "sweet white dress," thirty minutes polishing tins already bright, forty minutes frosting cake for company. When such a mother, a good orthodox Christian, appears before the great white throne, to be judged for the deeds done in the body, and to give an account of the treasures placed in her care, will the following answers to pertinent questions be satisfactory on either side?—

Where are the girls and boys I gave thee?—I was busy in keeping my house clean and in order, and my children wandered away.

Where wert thou when thy sons and daughters were learning lessons of impurity and dishonesty?—I was polishing furniture, ruffling dresses, and making beautiful rugs.

What hast thou to show for thy life-work?—The best starching and ironing in all the neighborhood.

Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of a work that shall reach beyond the stars? Fleeting, oh! fleeting, are the days of childhood; and spotless windows and snowy linen will be a poor comfort when we awake to find that while we slept, the enemy sowed tares, causing our children to desire to leave the home.

"The garden of youth, it beareth well,  
It will repay our care;  
But the blossoms will always and ever be  
Like the seed we're planting there."

#### MULTUM IN PARVO.

THERE is no household, howsoever defended,  
But one microbe is there;  
No pantry shelf, however watched and tended,  
But germs are in the fare.

Traps may be set, but not for the bacillus,  
We feel his presence dread  
In everything we eat; he lurks to kill us  
In dainty loaves of bread.

Atom he may be, but alas, how mighty!  
We can not put him out;  
We know that night and day, though out of sight, he  
Is not a foe to flout.

The air is full, they say, of mists and vapors  
And other direful things,  
Amid which the bacillus cuts his capers,  
And dread contagion flings.

We're told he lives in liquor alcoholic,  
For years quiescent lies,  
Then wakes to give us fever, grip, or colic,  
Assuring our demise.

In years to come, when we again behold him,  
He will not be a germ;  
Some scientific chap will have enrolled him  
By some quite novel term.

But by his deeds mankind must always know him  
As their most deadly foe,  
And seek for ways to pay the debt they owe him,  
And give the world a show.

Sometime the hour will come to circumvent him,  
Some poison will be mixed,  
Or some still smaller atom will be sent him—  
Thus will his fate be fixed.

— C. S. Noel (after Longfellow).

#### A CAT'S REMARKABLE SENSE.

Philadelphia Times.

AN instance of remarkable sagacity displayed by a cat, in connection with the oil-tank steamer "Bayonne," recently loading at Point Breeze, is just now the prevailing topic of conversation among officials of the custom-house and the employees of the Atlantic Refining Company. It is a true story, and is vouched for by the crew of the "Bayonne," the boarding officers, and all others having to do with the vessel.

When the "Bayonne" came to Philadelphia about seven weeks ago, she had a pet, an ordinary black-and-white pussy, whose birthplace was far off beyond the Italian Alps. The cat was a present to Captain Von Hugo, and had accompanied him on several voyages. It is, moreover, no ordinary tabby, as it is the proud possessor of a pedigree and an appearance equally remarkable. Italy is not blessed with many cats; in fact, they are almost a rarity. Therefore, to the great cat show held last year at Florence, there were vast crowds attracted. The mascot of the "Bayonne" was present, and carried off a big gold medal, which Captain Von Hugo personally exhibits to visitors—a tribute to the finest specimen of feline aristocracy represented at the exhibition.

While the big oil-tanker was loading her cargo at Point Breeze on the visit mentioned, to the horror of the captain, and the consterna-

tion of the steward, who was charged with its keeping, the animal disappeared the day after presenting to the ship four beautiful kittens. Well-organized parties searched the tanker from stem to stern, and thoroughly explored the streets and wharves around the oil works, but all to no avail. Pussy was gone, and with much regret Captain Von Hugo was obliged to make sail without his old companion.

Two days after the "Bayonne" left, the prodigal returned. Running down on the wharf, it cast anxious glances at the big bark "Sternbeck," which now occupied the pier formerly held by the "Bayonne." Visiting in succession every ship in the vicinity, the instinct of the cat forbade its boarding any of them, and, finally giving up in despair, it cast its lot in the watch-box of Watchman Manly, seemingly reconciled to the fact that it must await the appearance of the absent oil ship. During the six weeks in which the "Bayonne" was on her voyage to Savonia, Italy, twenty other steamers came in, and each was carefully inspected in turn by the abandoned tabby. Strange to say, a survey from a distance seemed to satisfy the cat. It was obvious that its former home was not recognized.

At last the "Bayonne" returned, and then was manifest an unparalleled exhibition of animal instinct. When the oil ship was still far down the stream, pussy took her position at the end of the wharf, showing by a thousand antics that the oncoming craft was the one so anxiously awaited for so many weeks. It is unnecessary to say, perhaps, that the recognition was mutual, from Captain Von Hugo on the bridge to the big black dog barking on the poop-deck, and there is no need to decry the absence of an enthusiastic welcome. To cap the climax, when the "Bayonne" was yet twelve feet from the pier, the cat's impatience reached the limit. With one flying leap it cleared the intervening space, and to the surprise of the cheering crew ran directly to the place where her kittens were formerly domiciled. The latter were still on board, and in a few moments the happy family was again united.

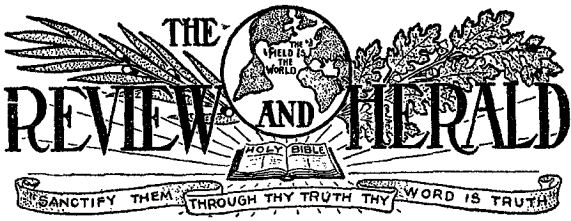
Captain Von Hugo will now have a picture painted of his celebrated pet, which will ornament his private cabin, and on his return home will have the strangest of tales to relate to his family and friends concerning the phenomenal instinct of pussy, which has already become well known at the home port.

#### HOW TO SWEEP.

AUNT PRUDENCE.

WE all know that anything impure inhaled into the lungs is very unwholesome. A floor that is not washed every day, or a carpet that has been unswept for a week, is more or less dusty. To clean such a floor or carpet, place on an oilcloth or on the doorstep a pail half filled with tepid water, into which dip the broom, taking care not to wet the cords binding the broom together, as that might cause them to decay. After wetting the broom shake it, or thump it on the door-scraper, then try it on the dry doorstep or on the oilcloth; if it makes a wet mark, it has not been shaken sufficiently. As often as the broom gets dirty, wash it in this water, taking pains to renew the water as soon as it becomes much soiled. In this way you can protect your lungs while sweeping a dusty carpet. Try it.

BAD company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers can not take hold to draw it out except by destroying the wood.—Selected.



BATTLE CREEK, MICH., NOVEMBER 28, 1899.

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The N. W. C. T. U. has put itself on record, by resolution regularly adopted, as in favor of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day."

It is certainly of interest to all "those who keep the Sabbath day" to know what "the usual exemption" is, or is likely to be. And there is sufficient history on this subject to give considerable information—history, too, of which the N. W. C. T. U. is a part. For the benefit of all, we shall here sketch this history of "the usual exemption."

In 1888, at the request of the N. W. C. T. U. and allied organizations, Senator Blair introduced into the United States Senate "a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The bill met with considerable opposition throughout the country; and of this opposition "those who observe the Sabbath day" were a part.

To check this opposition, an amendment to the bill was suggested by the N. W. C. T. U., at the great hearing that was held in the Senate Committee room, at Washington, D. C., Dec. 13, 1888. This proposed exemption, which was added to the Blair bill, reads as follows:—

Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.

In January, 1890, again at the request of the N. W. C. T. U. and allied organizations, what is known as the Breckinridge bill—"a bill to prevent persons from being forced to labor on Sunday"—was introduced into the House of Representatives, in Congress, together with one of like nature in the Senate. The blank petitions, which were circulated all over this land for signatures, and which, when signed, were presented in Congress, and in response to which the Breckinridge bill was introduced, read thus:—

To the House of Representatives of the United States:

The undersigned organizations and adult residents (twenty-one years of age or more) of the United States hereby earnestly petition your honorable body to pass a bill forbidding in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion, and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship.

In response to this petition, the Breckinridge bill, as originally introduced, bore this exemption,—

Provided, however, that this provision of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

And this exemption was especially claimed by the W. C. T. U. as that which they had "given."

Another item in this connection is the fact that the same Dr. W. F. Crafts who helped the N. W. C. T. U.

at Seattle in framing and adopting this substitute resolution, was also the chief aid of the N. W. C. T. U. in framing, introducing, and working for the adoption of the Blair Sunday bill and the Breckinridge bill; and he was their chief aid in circulating, securing signatures to, and presenting, the petitions that brought forth the Breckinridge bill; and it was he who was also the chief instrument in framing all these proposed exemptions.

These examples, therefore, give a very fair idea of what is meant by the phrase "the usual exemption," in the resolution adopted at the late N. W. C. T. U. convention. This is so because the persons concerned in the framing of this resolution are, in measure at least, the identical persons who framed all these exemption clauses.

Now, let any one examine carefully every one of these exemption clauses, and see how much real exemption "the usual exemption" "gives" to "those who keep the Sabbath day." The first one requires that whoever shall be exempted must "conscientiously believe in and observe" another day than Sunday as the Sabbath. And even then it is distinctly declared that the law shall not be construed "to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship." And, further, that when this labor is done without the "sanction" of the law, it must "be not done to the disturbance of others."

The actual reading of the exemption clause in the Breckinridge bill is that the law "shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest." But the petition, in response to which that bill; with its exemption, was framed, shows the intent of the clause in the minds of those who originated it; and "the intention of the lawmaker is the law."

Now notice how all-embracing that exemption is, in the petitions that were presented, which called forth the exemption: nothing is excepted "except works of religion, and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business; as will neither interfere with the general rest nor with public worship." Nobody can have the benefit of the exemption from the requirements of the Sunday laws unless he meets all these strict requirements, both public and private. In short, the exemption clauses which they have framed deliberately propose to take cognizance and jurisdiction of the whole religious and conscientious life, public and private, of those who observe any other day than Sunday. And such is the nature of "the usual exemption for those who keep the Sabbath day."

Nor is this all. It is found in actual practise that this "usual exemption" does not exempt; as indeed it was never intended that it should, and as its very nature prohibits its doing. In the late convention at Seattle, when this subject was before the N. W. C. T. U. for discussion, Mrs. Tomlinson, national superintendent of parlor meetings, told the convention that—

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. . . . Therefore in those States where there is an exemption the people are not always protected.

And this in itself is in exact accord with statements made on this subject in former times. In July, 1887, there was a joint convention of the National Reform Association and the Woman's Christian Temperance Union (not a national convention), held at Lakeside, Ohio. Upon this subject of exemption, in that convention Dr. David Mc Allister, of the National Reform Association, who then, and for years, worked hand in hand with the W. C. T. U. everywhere, in national and other conventions (and who no doubt, is doing so yet), said:—

Let a man be what he may,—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian sabbath,—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day, which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor.

This is sufficient to give to the N. W. C. T. U., and to the public, a good understanding of the nature and operation of "the usual exemption for those who keep the Sabbath day," which, by resolution, the N. W. C. T. U. has voted to "favor." Need it seem strange to the N. W. C. T. U. that "those who keep the Sabbath day" will probably not be very enthusiastic helpers in obtaining such exemption? Should it seem to them strange that our co-operation might be found lacking?

But while, in the nature of things, we can not co-operate in the endeavor to secure such exemption, we will constantly do our best, in a perfectly plain but altogether respectful way, to make plain to the W. C. T. U. just what is involved in Sunday laws, whether with or without exemptions. That is why we write this. We gladly do the women of the W. C. T. U. the justice to say that we believe they do not in any degree realize the true character of Sunday laws, whether with or without exemptions; and that they do not discern the true issue that is before the N. W. C. T. U. We believe that if they did discern this, they would be far from doing what they have done, and are doing, in that connection. We hope that they will candidly consider the whole mighty question that is now before them.

Studies in Galatians is forced over until next week.

#### "A VERY NASTY SOUND" INDEED.

EVEN Harper's Weekly now stands among the apologists for slavery within the jurisdiction of the United States in the Philippines. The weekly has an official correspondent in the Philippines. In the issue of Nov. 18, 1899, there is a two-page article on the subject, by this correspondent, in which he writes as follows:—

It has a very nasty sound—and one likely to arouse all very good people to a pitch of frenzied indignation—to say that within the territory now owned by the United States, in spite of the Thirteenth Amendment and the war of the Rebellion, slavery still exists. And yet slavery in the Sulus is by no means the dreadful thing that the word suggests. There are many free American citizens who have less liberty of action and opportunity to do what they please than the Sulu slave. The social system among the Moros is much more primitive than it is among the greater part of the other Philippine races. A chief, or dato, controls a district; he has his own particular followers and his slaves; besides these, he may command all the men of his own district in time of war. He also has the right of life and death over his subjects. For instance, a few weeks before we arrived in Jolo, Dato Jokanine had occasion to execute one of his followers. The man had been entrusted with money belonging to the dato. The first time, he came to his chief and said: "O great and benevolent dato, I have gambled away thy money; forgive me!"

"Very well," said the dato; "see that it does not happen again."

Once more the retainer came, saying: "O great and benevolent dato, again have I gambled away thy money, and again I beg thee, in thy great mercy, to forgive me."

"This is the second time I have forgiven thee," said Jokanine; "but the third time, I warn thee, thou shalt die."

Yet again the unfortunate man returned without the money he had collected for the dato. "O dato," he cried, throwing himself at the feet of his chief, "I have sinned again and taken thy money; mercy! mercy!"

"Cut him down," said the dato to one of his men-at-arms. The man offered no resistance, and was cut to pieces with one of the great knives of the natives.

Another story, which shows well the authority held by a dato over his people, is worth the telling. It seems that a blacksmith had been making love, in a



quiet way, to a member of the harem of Dato Jokanine. Jokanine knew of this, and came to the man's smithy one day. The smith was just finishing off a large *barong*.

"Let me see that knife," said Jokanine. Then, running his finger along the edge, he added, "It seems sharp; may I try it?" "Certainly, dato," said the unsuspecting smith. Without a second's hesitation, Jokanine raised the knife and split the smith to the chin. The right a master has to kill his slave is therefore no stronger right than that exercised by all the datos and the sultan over the life of every man in Sulu.

Such well-authenticated stories as these show how lightly these people prize life. Indeed, if one freeman kills another, the murderer is brought before one of the datos and fined one hundred and eight Mexican dollars, or fifty-four dollars in gold. There is, however, no fine for killing a slave. Slavery among the Sulus does not originate in difference of race or color; neither has it its origin in war. The slaves are of the same race as their masters, and are for the most part acquired in payment of past debts. Thus, if a man owes you a large sum of money, he may sell himself or his children to you, and thus cancel the debt. Girls are sold for hard cash, I believe, but it is not a common occurrence, nor one which takes place against the will of the girl. If a slave runs away from his master, and returns to his original home, declaring that he positively refuses to serve the master any longer, the custom is for the family to get together and pay the original debt, thus releasing the slave. Of course the slave is bound to work, but, as a rule, he only works when his master works, and as that is a matter of very infrequent occurrence, slavery in the Sulus can not be called an arduous occupation. The slave eats and sleeps in the same house as his master; he is treated more as a retainer than as a slave. The children of Sulu slaves are also slaves, but they have especial privileges, and are considered family retainers. It is considered a disgrace to sell one of these slaves. In fact, it is merely because we have no more accurate word to describe the condition that I use the word "slavery." The status is really one between the serfdom of the Middle Ages and the peonage of Mexico.

Through the diplomacy and patience of General Bates, these Moro people have become our friends, and at the same time have granted us greater privileges than the Spaniards had, not least among these being the privilege of an American to buy land. It would be foolish to overlook the fact, however, that this treaty does not materially touch the institutions of the country, at least two of which are contrary to our Constitution and laws—slavery and polygamy.

I have endeavored to show that slavery, as it exists in the Sulus, works little or no hardship to the native; that it is far removed from the conventional idea of slavery, and really resembles only in name the status of our North American negroes before the Rebellion. Moreover, any radical interference on our part with the existing institutions of the Moros would unite them against us. The method pursued by General Bates in his negotiations was the English one of playing off the local jealousies of different chiefs against one another, not treating only with the sultan, but with all the leaders. This method was possible because the interests involved in the sultan's case were selfish ones. The datos knew this, and sided with us, knowing that they would receive a regular, if small, allowance from the American government.

The question of slavery is different. To touch more than lightly upon national institutions would be to strike at the very root of social life. General Bates showed exceedingly great tact in the clause of the treaty concerning slavery. Slaves may purchase their freedom for twenty dollars, Mexican money. Only slowly can slavery be eradicated from a country without doing great wrong to property owners; and it is to be hoped that Congress, when it comes to act, will see the advisability of letting the present treaty stand as it is—at least for the present.

Polygamy is an institution so connected with the Mohammedan religion that the clause of the treaty protecting the religion of the country practically protects polygamy. The Moros have generally several wives. They are, of course, limited by the Koran to four, and but few have the full number. Besides these wives they have innumerable concubines. If one of the concubines of the sultan bears him a child, she immediately becomes his wife, provided, of course, that the number of his wives is not already complete.

Slavery, as it exists among the Moros, can only be abolished gradually, by a judicious series of moves, such as the one made by General Bates in the treaty just signed.

Polygamy is even more deeply rooted in a Moro, and will disappear only when Islam has lost its hold over him.

If the land of the Sulu group and Mindanao prove the land of promise that some hope,—if American enterprise and capital gradually change the country from a jungle to a paradise of tobacco, hemp, and coffee plantations,—then the Moro and his institutions will gradually be shoved out, succumbing, as our North American Indians succumbed, to the superior race. Until that time comes, by all means let the Moro live in peace; let his children chant the Koran, and his wives weave rough cloth. Of growth he may be capable; but if you force him too hard, he will struggle and fight against progress, and adopt our worst rather than our best qualities. Our civilization, good and bad as it is, is a process of gradual evolution, and you can not expect a wild race to change too suddenly. Our unwillingness to take the other man's view has wrought trouble for us in Luzon, and the wise ones say: "Beware how you meddle with the institutions of the Moros of Sulu and Mindanao!"

"And yet slavery in the Sulus is by no means the dreadful thing that the word suggests"!! The chief has "the right of life and death" not only over his slaves, but over his subjects, and he exercises that power according to frightful examples given; "and yet slavery in the Sulus is by no means the dreadful thing that the word suggests"!!

One "freeman" can kill another, and the murder be atoned for by cash—"one hundred and eight Mexican dollars, or fifty-four dollars in gold;" he can kill a slave, and make no answer at all; "and yet slavery in the Sulus is by no means the dreadful thing that the word suggests"!! All this can be practised upon human beings, and yet their condition be so altogether pleasant that "it is merely because we have no more accurate word to describe the condition that" "the word 'slavery'" can be used at all with reference to it! All this "works little or no hardship to the native"!! "it is far removed from the conventional idea of slavery"!! "and really resembles only in name the status of our North American negroes before the Rebellion"!! And *Harper's Weekly* prints and passes along all this as proper and acceptable for its columns!!

And all this is carried on under the supreme law—for a treaty is part of the supreme law—of the United States; and is further sanctioned by the payment of ten thousand dollars a year from the United States treasury to these slave-holding, murderous, polygamous chiefs.

True, all this is not carried on under the Declaration of Independence and the Constitution; for these documents are repudiated. It is acknowledged that it is "contrary to our Constitution and laws." It is plainly said to be "in spite of the Thirteenth Amendment" to the Constitution.

In view of all this, if the United States is not repudiating "every principle of its Constitution as a republican government," then what would be such a thing? If that is not "national apostasy," then how can there ever be such a thing as national apostasy in this land?

In regard to the dividing up of Samoa and her people by the United States and other powers, the *New York Tribune* says:—

We do not know that their opinion has been asked; nor do we suppose that such opinion, if it were adverse, would affect the consummation of the bargain. There are those who will say that it is cynical and immoral thus to dispose of people without their consent. But logically there is nothing else to do, save to leave them in utter barbarism. But if once we enter in to civilize such lands in any measure, to develop their resources, to trade with them, and to make them safe stations on the world's routes of travel and of commerce, then sooner or later we must exercise civilized control over them, whether with or without their consent. There is no other course. We may regret and deplore the suppression of the native races and their customs before the advancing tide of civilization; but to do so is to regret the inevitable. It is the action of a stronger law than that of statute or of treaty, the primal and inexorable law of the survival of the fittest, which is the essential law of progress in mollusks and in man, in families and in nations.

Along with that read this: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among

men, deriving their just powers from the consent of the governed." And these "free and independent States have power to . . . and to do all other acts and things which independent States may of right do."

These two statements can not possibly stand together; the second is republican principle of the Constitution of this nation; the first is repudiation of it. "When our country shall repudiate every principle of its Constitution as a Protestant and republican government, then we may know that the end is near;" and "this apostasy may be a sign to us."

#### A LIVELY HOPE.

To such a hope Peter declares the church in his day were begotten by the resurrection of Jesus Christ from the dead. The Revised Version reads, "a living hope." The great fact to which Peter refers includes all that is necessary to bring this hope to a culmination, which is nothing short of the return of our Lord to this earth in power and glory, to complete the marvelous plan of redemption.

This hope has lived through all the ages since that day. It is a living hope still. There is more being said about the second coming of Christ today than at any time in the past, and there are more persons interested in, and looking for, that event. To call the attention of the world to this coming event, and to help persons to prepare for it, is the grandest work which can engage the hearts and hands of men.

The promise made through the prophet long ago, that "a King shall reign in righteousness," has not yet been fulfilled; but it will be; for it comes from Him of whom the prophet writes: "The Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work." Jer. 32:18, 19. The world still waits for this King of glory, this reign of righteousness. And men should not tire of hearing about it, and thinking upon it, till the actual dawn of that day shall flood the dark and wicked places of the earth with its redemptive glory.

In what ways innumerable, and in efforts untiring, the world has shown its longing for this reign of righteousness! As Paul says about a degenerate church, that it has heaped to itself teachers who would preach smooth things to it, so men have heaped to themselves rulers, if perchance some of them might rule in righteousness; but what a dismal failure! What exuberance of injustice, and misrule, and selfishness, and cruelty, and wrong, and oppression, have prevailed! Kings, and queens, and magistrates, and rulers, of every name and form and kind, in both church and state, have been tried. The tyrannical and cruel have left the blight of their crimes and vices upon the pages of history; the would-be good have seen their best and highest purposes for the welfare of their subjects, utterly and continually miscarry, through the weakness of human nature. And so the world has struggled on, from age to age, for equity, and peace, and prosperity, and happiness; but in the agitations of society the evil passions have ever come uppermost; the fiercer emotions of the hearts of men have secured control; the world has broken up into jarring, discordant, hostile factions; and strife and bloodshed have supplied the warp and woof of human history. The sought-for good, like the *ignis fatuus*, has eluded their grasp; and it is still, in the way they are seeking it, as far away as ever.

It is true that in many material and secular channels, in science and art, in geographical and astronomical discoveries, in wonderful developments of, and marvelous achievements with, the hidden forces of nature, the world has made wonderful strides; but these are not what will satisfy the innermost longings of the hearts of men. But worse than this, many of these very discoveries and accomplishments, which swell the hearts of so many with a feeling of self-importance, vanity, and pride, are working out more malignant evils than they displace. They are so changing the relations of capital and labor, and the social relations of man to man, as to render the great financial and commercial problems more intricate and perplexing

than ever before, thus making the outlook so ominous of an impending tempest of lawlessness and passion that it strikes the minds of men with consternation, and fills their hearts with fear.

The only outlook for relief is toward God's beneficent plans and purposes. When the Lord made this earth, he had a wise and definite purpose in view, and he moved one of the holy prophets to set it forth, as follows: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. Here is God's purpose plainly set forth, accompanied with a declaration of his power to bring it all to pass. This earth will at last be permanently filled with inhabitants; for so God has willed; but can we for a moment imagine that he designed to give it over to the control of inhabitants who would live in unmitigated and irrecoverable rebellion against himself?—No; it must be inhabited by a company moved by sweetest loyalty to God, and living in harmony with his holy will. But this condition of things has never yet been seen in this world; for before the first child came to the single pair with which the human race began, man had yielded to the tempter, rebelled against God, and forfeited all into the hands of the deceiver.

A problem now remains to be answered: Will that original purpose of God to make this world a home of happiness, and a song of joy in the universe, be given up? or will it be carried out? To suppose that it will not be carried out, would be to suppose that God would give up his universe to chaos and ruin, which would be to abdicate his own throne, and himself turn enemy to his own government and his own work. If sin had never come into this world, if Adam and all his posterity had remained steadfast and true to God, the world would very soon have been filled with a company of holy and happy beings; and so far, the design of God would have been met. But when sin came in, it made necessary a little longer time to bring the desired result; but it will be accomplished at last just the same. Though the plan is for a time delayed, it is not destroyed.

It will now be seen that to carry out the plan, some most marvelous achievements must be performed. As sin has marred and corrupted the earth, the earth must be purified and cleansed from every stain of sin and the curse, to be the proper dwelling-place of the redeemed. Sin has brought death upon all men, even the righteous; men must therefore be released from death to be able to enter into and enjoy that kingdom prepared for them. Suppose, then, these two changes accomplished,—the earth made new, and the righteous dead raised to glory and immortality (two things which the Scriptures assure us in the most positive terms will be done),—then where do we stand in reference to God's original purpose in reference to this earth?—Then it can not be otherwise than accomplished. The angel Gabriel, announcing the birth of Christ into this world, said: "He [Jesus] shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

In the beginning, dominion over all the earth was given to Adam. By his fall he alienated his dominion, and subjected himself and all his posterity to the power of death. But everything that was lost by Adam, is to be regained by Christ for his people; and to all to whom it was lost unconditionally, to such it will be restored unconditionally. He brings man out from under the dominion of sin (Matt. 1:21); he brings him out from under the dominion of death (1 Cor. 15:22); he redeems man's inheritance, which he has purchased that he might redeem it (Eph. 1:14); he is the second Adam, and as such, by right of redemption as well as of creation, he will take possession of the dominion; and all things will be subjected unto him. And he will be subject to God only; and so God will be all in all. 1 Cor. 15:28. This Jesus has lived here in this world as our example, has taught as our great teacher, has died as our sacrifice, and ascended up on high to be a mediator for

us, in the presence of his Father. His work of intercession is almost done; and when that is finished, he returns to this earth again, to take the few remaining steps to complete the work; namely, to destroy his enemies, and give life and immortality to his people.

And the world is now teeming with signs and indications that the great day is coming on apace. Everything has reached such a state of tension that no one knows at what moment the cords that hold society together may burst asunder, and chaos reign supreme. The earth is like a closely woven net of powder-magazines, which a stray match is liable, when least expected, to explode with detonations like those described in Rev. 16:18.

We take it for granted that the reader has earnestly perused the article quoted in last week's REVIEW, from *Harper's Weekly* of November 11; and we should be very much surprised if he is not seriously pondering it still—the article drawn from well-grounded deductions, showing how the British Empire is dependent for its very existence upon a favorable (to them) issue of the war already going on in South Africa. The writer gives a forcible expression of his conclusions in the last sentence of his article, when he says, "The British Empire must either beat the Boers, or burst."

If the great empire of Britain should lose its grip on the nations, tongues, and peoples of the earth, if it should begin to disintegrate, and lose its restraining influence upon other nations, who have selfish purposes of their own to serve, and who are watching for their opportunity, how far then would we be from Armageddon? The heaving, boiling current of events, which is bearing us on to greater agitations to come, demand the most intense scrutiny of what is taking place about us, lest we drop into the current of the "willingly ignorant," and begin carelessly to inquire, "Where is the promise of his coming?" The whole situation demands the most constant watchfulness, and prayer, and a cutting loose from the world. Reader, does the outlook bear to you the cheering aspect of a "lively hope"? or does it wear the gloomy tints of disappointment and despair?

U. S.

#### THE HOLY SPIRIT.

THE position that is held by some that the Holy Spirit is an angel or angels is a very dangerous one. To undertake to define the Holy Spirit is like trying to find out God by human reason. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I am God, . . . and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

It is impossible for the finite mind of man fully to comprehend the character or the works of the infinite One. The keenest intellect, the brightest and the most powerful and highly educated mind, can only think of God as revealed in the Bible, and learn of his character as revealed by the humanity of Jesus Christ and the works that he has created. What is said of God may also be said of the Holy Spirit; for the Holy Spirit represents God. The one hundred and thirty-ninth psalm, as well as the entire Bible, touches this very clearly:—

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." Then David says that "such knowledge"—a knowledge of this searching and knowing him—"is too wonderful for me; it is high, I can not attain unto it." Then follow expressions which refer to the same God, but mention him by the term "Spirit." "Whither shall I go from thy Spirit? or whither shall I flee

from thy presence?" To go from his Spirit is the same as going from his presence. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there [that is, the Spirit is there]. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

So God's Spirit is a full representation of himself. To reason out what God's Spirit is, is the same as reasoning out what God is, or the same as reasoning out what Christ is in his divinity. The fact may be grasped, but the explanation can not be given. It is a great mystery; and a mystery is that which can not be comprehended.

The same is said of the *working* of the Spirit of God: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus could not understand these things, and he said, "How can these things be?" The Saviour, in reply, said: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Then he illustrates his meaning by referring to Moses lifting up the serpent in the wilderness. "Even so," said the Saviour, "must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Men never could reason how by looking at a brazen serpent on a pole it could heal them of their physical malady, yet it was so.

We can tell that the wind blows, because we feel it upon ourselves. We can comprehend the fact that the Holy Spirit exists, by his operation on the heart. He reveals to us wonderful things. We know his effect; but to undertake to define what the Holy Spirit is, is simply entering upon forbidden ground—because the mind can not comprehend it. It exalts human reason to an equality with God. It seeks to explain what the Scripture says can not be understood. We can hear the rustling of the wind among the leaves; but its operation is above human reason as much as the Spirit himself is above humanity.

Another thought that should be considered: God never apologizes for coming to man and speaking to him, and revealing to him incomprehensible truths. He comes through his prophets by saying, "Thus saith the Lord;" and again, "Thus saith the Holy Ghost." For God to speak, is the speaking of the Holy Ghost. Angels are ministering spirits to man. They bring answers of prayer. Gabriel has his direct mission in revealing God's messages to the prophets of God; but the invisible power lying back, the invisible intelligence which imparts knowledge and gives vitality and power and the enlightening of the mind to understand the word and work, is the Holy Spirit. The time spent in investigating those things, and seeking to bring to others thoughts which are new and strange, thus attracting others to ourselves, could be far better spent in studying the truths for this time, as revealed in the three messages and the sanctuary. It would give a firm foundation for our faith in the trying time before us.

On pages 53, 54, of "Early Writings," is the following:—

But such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.

Again, on page 119 of *Spiritual Gifts*, same book:—

Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan.

It does not help the matter any by saying that the angels are not all of the Holy Spirit; for they

are *not* the Holy Spirit at all. God never said they were, and there is no way of arriving at that conclusion, only by a process of deceptive reasoning. Solemn and momentous times are before us, and nothing should divert our minds from the fundamental principles of the message that has made us a separate people. The day of God is fast approaching; in fact, it is right upon us; and our minds should be led into a more healthy channel of investigation than is this theory.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." "We may discern boundless love and mercy united to infinite power. We can understand as much of his purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all." By the *Word* our minds are directed to the Creator. Through nature also we can behold the Unknown, who dwelleth in the light which no man can approach unto. It is God that does everything. It is the Holy Spirit that does everything. It is Christ that does everything. He does it by his word; and "it presents to us his purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity." Our attention is called to subjects of infinite depth and importance, relating to the government of God and the destiny of man.

"The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even to fully comprehend." We grasp the fact that they are so, *because* they are so. So the operations of the Holy Spirit prove his existence; but to undertake to explain this divine relation of God and Christ and the Holy Spirit, is wrong; for they are mysteries which overpower the mind in its research, and land us into the great unknown. We are obliged to acknowledge that we can not explain the operation of divine power, or the manifestation of divine wisdom. It is as the Lord intended it should be; and we find ourselves compelled to accept some things solely by faith; and to acknowledge this is only to admit that the finite mind is inadequate to grasp the Infinite; that man, with his limited knowledge, can not understand the purposes of Omniscience.

These are the facts as they are presented before us, which will serve to explain such expressions in the Testimonies as, "The science of redemption will be the science and the song of the redeemed throughout all eternity." Let us then thank God that it is so. God is infinite; in him are hid all the treasures of wisdom and knowledge; and to all eternity men may be ever searching, ever learning, and yet they never can exhaust the treasures of his wisdom, his goodness, and his power. And the only way we can now, or ever in the future, attain to an understanding of God's word, is through the illumination of that Spirit by which the Word was given. It is the Spirit that "searcheth all things, yea, the deep things of God." God desires that we should exercise our reasoning powers and study the Bible, which will strengthen and elevate the mind as no other study can do. It is the best mental, as well as spiritual, exercise for the human mind. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. We should have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility; so we should open his Word, as we enter into his presence, with holy awe.

The Lord will bless all in the studies of the Holy Scriptures, and direct the mind in taking for a starting-point the fact that the messages are the everlasting gospel, and that the sanctuary is the key-note of the understanding of the gospel. Then by studying the sanctuary question, seeking to find in it every truth of the gospel, and light that will dispel every error, you will be learning something more

profitable than can ever be found in connection with that theory of the Holy Spirit being the angels. The mind will be led to the contemplation of those truths of the gospel, which will enlighten and save the soul.

S. N. H.

### MY TRIP TO AUSTRALIA.

(Concluded.)

A BIBLE study was held each morning from 5:30 to 6:30, which was well attended, notwithstanding the early hour and the many rainy mornings during the meeting. Nor was this meeting an exception; for all were well attended. There seemed to be a determination upon the part of all to make the best of the opportunity to learn all possible in the allotted time, so they might do more effectual work.

It was indeed gratifying to meet with such a devoted band of workers, each intent upon learning the best methods to advance the work throughout the Australian field, in which all seemed to have an equal interest. There was an absence of that spirit of looking so sharply after local, sectional, or institutional interests as to mar the harmony and good will of the meeting, which sometimes characterizes larger and older Conferences. While the work in this field is only in its infancy, or formative state, as compared with the work in the United States, there was exhibited a missionary spirit, a desire to carry the truth to the regions beyond, that was commendable and gratifying. While each would have been glad, no doubt, to see the work put upon a more permanent basis in his immediate locality, all seemed to see the necessity of having the school, sanitarium, and health food business established permanently and substantially in some central place, where workers could be properly educated in the different lines of work, either to return to their home church to use their acquired knowledge in building up the work, or to go as pioneers to entirely new fields.

The publishing work was the first to receive consideration by the brethren who started the work in this field. This branch has developed into a well-equipped and prosperous institution. The need of a school to educate the children of Sabbath-keeping parents, and prepare workers for their own home field as well as for surrounding countries, was next felt, and all united to the extent of their ability in purchasing the Avondale School estate, and erecting the necessary buildings for this purpose. Now that this enterprise is launched, and fairly on the way to success, the attention of the Conference was called to the great need of a sanitarium, or medical institution, that would be in keeping with the publishing house and school, and thus fitly represent this branch of the work. After a short talk by Dr. Caro upon the interest manifested by outside people in this branch of our work, and the great need of better facilities, which was followed by an earnest appeal from Sister White, five thousand dollars was pledged for this work in a short time. Liberal as this contribution was, it will fall far short of purchasing a site, and erecting and equipping a health institution such as they need, economically and plainly as it may be constructed. Hence there is an opportunity for sister institutions and interested brethren to show their liberality in making up the amount lacking to carry this enterprise forward quickly to successful completion.

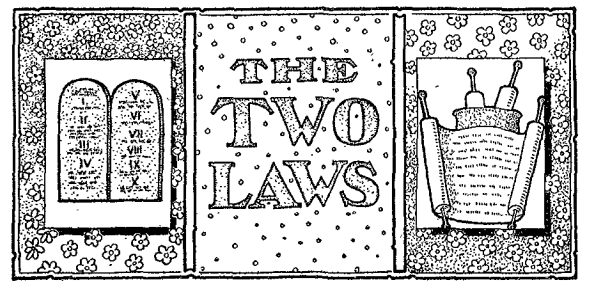
It was recommended that Elder E. H. Gates, in his superintendency of the Polynesian field, make Australia his headquarters. Two other persons were connected with him as a committee to have charge of the work of translating and preparing books for the island work. The Sabbath-school contributions for the coming quarter were voted to the work in Fiji. Plans were also made for more aggressive work in the mission fields of Australia.

The following officers were elected: President, Elder A. G. Daniells; Vice-President, Elder E. W. Farnsworth; Corresponding Secretary, Mrs. A. L. Hindson; Recording Secretary and Treasurer, Miss E. M. Graham. Executive Committee: A. G. Daniells, E. W. Farnsworth, A. T. Robinson, G. B. Starr, W. D. Salisbury, G. C. Tenney, J. J. Wessels, Dr. E. R. Caro. School Board: A. G. Daniells, E. R. Palmer, C. B. Hughes, M. Hare, W. C. White,

J. J. Wessels, and P. B. Rudge. Book Committee: W. D. Salisbury, A. T. Robinson, W. A. Colcord, R. Hare, F. J. Brainerd. Medical Missionary and Benevolent Association: J. J. Wessels, Dr. E. R. Caro, G. W. Morse, A. T. Robinson, W. C. White, P. B. Rudge, W. D. Salisbury, G. C. Tenney, Dr. F. E. Braucht, and A. G. Daniells.

The Conference was both interesting and instructive throughout, and will mark a new epoch in the history of the work in this part of the great harvest-field. The closing night of the Conference was a season of unusual interest. The time was occupied in a devotional and testimony meeting, in which nearly all took part. As the work was briefly rehearsed from its beginning, fourteen years before, to its present proportions, by Elders Haskell and Daniells, Sister White, and others who had been pioneers in it, all felt to exclaim, "This is the Lord's doing; it is marvelous in our eyes." While parting words were being spoken, as the brethren separated to go to the various fields assigned them, courage shone from every countenance, and all were determined to go forth to press the battle to the gates as never before.

My visit and short acquaintance with the work and the workers in this "our sister country" has begotten within me a more lively interest in the same, which I trust will be proved in a substantial way. To the ministers and workers I would repeat the words of Moses as the parting sentiment of my heart: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." GEO. A. IRWIN.



#### LAWS OF CLEANSING.

EVEN the kind of water to be used for the different kinds of cleansing, for sprinkling the hands, for dipping vessels into, and for purifying baths for the person, caused no little dispute. Six kinds of water were distinguished, of varying worth:—

First, a pool, or the water in a pit, cistern, or ditch, and hill water that no longer flows, and collected water, of not less quantity than forty seahs, sixty gallons, if it has not been defiled, is suitable for preparing the heave offering of dough, or for the legal washing of the hands.

Second, water that still flows may be used for the heave offering (*teruma*), and for washing the hands.

Third, collected water, to the amount of forty seahs, may be used for a bath for purification, and for dipping vessels into.

Fourth, a spring with little water, to which water that has been drawn is added, is fit for a bath, though it do not flow, and is the same as pure spring-water, in so far that vessels may be cleansed in it, though there be only a little water.

Fifth, flowing water that is warm, or impregnated with minerals, cleanses by its flowing.

Sixth, pure spring-water may be used as a bath by those who have sores, or for sprinkling a leper, and may be mixed with the ashes of purification.

These general principles formed the basis of an endless detail of casuistry. Thus the Mishna discourses, at wearisome length, under what circumstances and conditions "collected water"—that is, rain-, spring-, or flowing, water, that is not drawn, but is led into a reservoir, directly, by pipes or channels—may be used for bathing, and for the immersion of vessels; and the great point is decided to be that no *drawn* water shall have become mixed with it. A fourth of a log (a log is a half-pint) of

Editors' Note: This is the ninth 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.



drawn water in the reservoir, beforehand, makes the water that afterward falls or runs into it unfit for a bath, but it requires three logs of drawn water to do this, if there were water already in the reservoir. If any vessels are put under the pipe emptying itself into the bath, it becomes drawn water, and is unfit for a bath. Shammai's school made it the same whether the vessel were set down on purpose, or only forgotten; but Hillel's school decided that if it had been forgotten, the water might still be used for a bath.

If drawn water and rain-water have become mixed, in the court-yard, or in a hollow, or on the steps of the bath-room, the bath may be used, if most of the water be fitting, but not if the proportion be reversed.

This, however, only takes effect if they have become mixed before entering the bathing-place. If both flow into the bathing-place, the bath may be taken, if it be known certainly that forty seahs of proper water ran in before three logs of unsuitable water, but otherwise it must not be taken.

There was endless discussion, also, whether snow, hail, hoarfrost, ice, and the like, could be used to fill up a bathing vessel. So simple an act as the washing of one's hands before eating entailed the utmost care not to transgress some rabbinical rule. The water could only be poured from certain kinds of vessels; it must be water of a special kind; only certain persons, in certain legal conditions, could pour it; and it was a momentous point that the water should be poured neither too far up the arm nor too low toward the hand.

Those, including, of course, the rabbis, who undertook to observe all these rules, henceforth formed a kind of union of "Comrades," or "*Haberim*," which any one might enter; all who did not join them being stigmatized as ignorant Am-haaretzin, or boorish rabble.

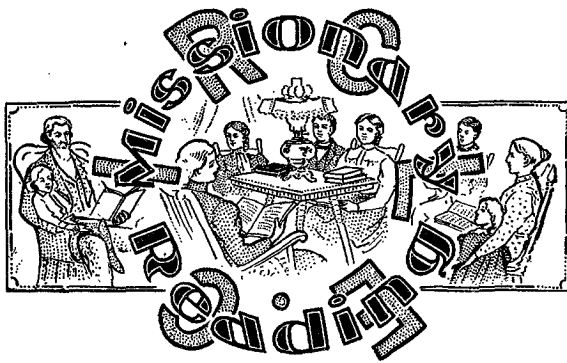
The nation was thus gradually divided into *Haberim* and Am-haaretzin,—strict followers of the rabbis and despised rabble,—and intercourse and hospitality between the two classes became steadily more circumscribed, till it well-nigh ceased, as the laws of the rabbis grew more exacting.

This self-isolation from the community at large of the members of "THE LEAGUE OF THE LAW" procured them the name of *Pärushim*, or Pharisees,—that is, the separated,—and introduced different grades of purity even among them, according to the greater or less strictness in the observance of the multitudinous rabbinical rules. Religiousness consisted, above everything, in avoiding ceremonial defilement, or removing it, if at any time contracted, by prescribed washings and bathing.

Such was the teachings of the rabbis, as a whole; though even in such sandy wastes there were not wanting specks of verdure, as one still sees in the Talmud. Finer minds here and there, for a moment, gave a human interest to these teachings, or touched the heart by poetry and simple feeling. But, as a rule, the "law," to the study of which the youth of Israel were summoned so earnestly, was a dreary wilderness of worthless trifling. The spell of the age was on all minds, and bound them in intellectual slavery. On every side, Christ, in his childhood and youth, heard such studies extolled as the sum of wisdom, and—as the one pursuit supremely pleasing to God. Yet he rose wholly above them, and, with immense originality and force of mind, valued them at their true worthlessness, LEAVING NO TRACE OF THEIR SPIRIT IN THE GOSPELS, but breathing, instead, only that of the most perfect religious freedom. It has been sometimes insinuated that he only followed the teachers of his nation; that he was indebted to Hillel, or to the Pharisees as a class: but enough has been said to show that the latter were the representatives of all that he most utterly opposed; and the distance between him and Hillel may be measured by their respective estimates of the sanctity of the marriage bond, which the rabbi treated so lightly as to sanction divorce if a wife burned her husband's dinner.

The foregoing is all taken from Geikie's "Life of Christ," and is contained in the chapter entitled "Life under the Law." I hope that all who are not fully acquainted with these facts, or were not before reading this, will make a careful study of them at this time, as they will have an important bearing on the Scripture studies that are to follow.

E. J. HIBBARD.



#### THE MISSIONARY READING CIRCLE.

"The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come." These solemn words, dictated by the Spirit of God, should stir every heart. Think for a moment of the millions of souls upon this earth, scattered in every land and clime. Then call to mind the little company of believers to whom the foregoing words are spoken. Do you see them as they are?—a few faithful, earnest ones; some doubting, agonizing, struggling with their own faithless experiences; many with their hearts overcharged with the burdens of this life; many more whose eyes are upon the world, and who see not and hear not the tokens of the end; young people halting, yielding, deciding. The reason for this pitiable condition is given to us in a few words: "The churches are withering up because they have failed to use their talents in diffusing the light of truth to others." And in that same sentence the remedy is pointed out.

A consideration of the situation as it is, and of the remedy, as distinctly stated in numerous Testimonies, has led to the development of the Missionary Reading Circle, the Circle work to be but an aid in the active missionary work that must now be done by every believer in every place.

#### THE PLAN.

The plan is a very simple one. Two lines of reading are to be followed—the study of the principles of our faith, and the study of the field. The first combined outline of study is given this week, and it will also appear in the December number of the *Missionary Magazine*. Our young people will find additional help in the studies, in the Reading Circle department of the *Instructor*. "Thoughts on Daniel" is the first text-book used in the study of the message, and the *Missionary Magazine* will serve the same purpose in studying the field and its needs. These studies are to be carried on in the home, parents and children uniting in the work. The readings may be followed successfully by the isolated members; in fact, all that is necessary to enable any one, anywhere, to join the Circle is to have the text-books and outline questions, and follow them as carefully as possible.

It will no doubt add to the interest if members of the Circle can meet together for reviews, and for the consideration of the Circle work; hence a few Review Topics are suggested in connection with the outline. The circumstances must govern the frequency of these meetings; but where they are held, they ought to be made real training-schools for workers. A little practice in presenting different points of truth will be of decided advantage to almost every one.

#### THE OBJECT.

The real object of the Reading Circle is to fit the members for active service in the cause of God. The study of the truth should fill every heart with a love for it, and with a sense of the urgency of the work to be done. The study of the field should give an intelligent idea of the needs and opportunities for work both at home and abroad. The studies afford a choice opportunity for doing practical missionary work. Neighbors and friends may be invited to join in the home study. Many of them will enter most heartily, and without prejudice, into the study of foreign fields, and thus an interest to hear the truth may be created. In some places whole neighborhoods might be led to come together for these studies. But whether the larger work seems possible to you or not, let it have a beginning in your home circle, and as opportunity offers, extend the work.

#### AN APPEAL.

Brethren, sisters, the pillar of cloud that is leading the people of God in these days is moving forward. It is moving slowly as yet; but it is surely moving. The

work that God has said must be done, will be done, and by this people. It is now the eleventh hour. Christ is saying to the idlers, "Go work to-day in my vineyard." Every one who has heard the message is to say "Come."

By faith we have accepted the message, "Receive ye the Holy Ghost;" and the Spirit of God has told us that "when we have whole-hearted consecration to the service of Christ, God will recognize the fact by the outpouring of the Spirit." We are also told that "this will not be while the largest portion of the churches are not laborers together with God." Put with that this sentence, "The work of imparting to others that which he has received will constitute every member of the church a laborer together with God," and it is easy to see just how the fulfillment of the promise of the Spirit is to be made. Let this sentence, so often quoted before, be the motto for each day henceforth: "The word is given from the throne of God, 'Every man to his work, each to do his best.'"

MRS. L. FLORA PLUMMER.

#### BEREAN LIBRARY STUDY.

(December 3-9.)

If possible, have a stated time each day for this study. After a thorough study of the chapter, try to answer the questions suggested in the outline, using only the Bible. Refresh the memory when necessary, by referring to the text-book. Fix in mind other Scriptural references that are connected with the events of Daniel 1, so as to be able to find them readily. The members of a family should tell to one another the different points suggested, until both the old and the young become perfectly familiar with each thought. The Review Topics may be assigned to different members to be discussed in missionary meetings; or they may be used in family reviews, or considered even by isolated members.

#### Lesson 1.

("Thoughts on Daniel," pages 24-31.)

1. What mention is made of Daniel by other Bible writers?
2. Name the prophets of Daniel's time and those who succeeded him.
3. In what points does Daniel's life afford an impressive lesson to all, and a rebuke to many?
4. In what respects is the prophecy of Daniel the most remarkable of any in sacred history?
5. What prophecy announces the overthrow of Jerusalem?
6. Where is the fulfillment of that prophecy recorded in the Scriptures?
7. Give the historical details:—  
(a) Siege of Nebuchadnezzar.  
(b) City recaptured by Jehoiachin.  
(c) Again taken by Zedekiah.
8. Why was this destruction permitted? Give text.
9. What was the plan of the king of Babylon for securing and educating "wise men" "to stand in the king's palace"?
10. Who were chosen from among the captives of Israel? Of what significance was their change of names?
11. What test was brought upon Daniel and his companions? Result.
12. What texts and dates does this lesson fix in your mind?

#### REVIEW TOPICS.

1. Give a brief summary of Dan. 1:1-21.
2. What is the missionary lesson taught in this chapter? How might the purpose of God have been hindered by those who professed to serve him?
3. What was the diet chosen by Daniel and his companions? In what way was it superior to that provided by the king? Compare the present relative values of the two classes of food.
4. What was truly the greatest honor attained by Daniel?
5. What is there in this lesson that shows that faithfulness to God and his cause is not dependent upon personal surroundings?

#### THE RELATION OF HEALTH REFORM TO THE MESSAGE.

The work of God is so broad, and comprehends so many different lines of work, that we are constantly in danger of ignoring some vital principle of truth, or else of making the mistake of looking at some one part of the work until it seems to constitute the whole. We each need to have our vision broadened, that we may comprehend the work of God as a whole, and recognize each branch in its proper relation to the whole.

As our first Reading Circle lesson is a study on health reform principles, it seems very fitting to consider the relation of that branch of the work to the present message. In "Testimonies for the Church," Vol. I, page 486, this relationship is set forth: "The health reform, I was shown, is a part of the third angel's message, and

is just as closely connected with it as are the arm and hand with the human body." On page 559 additional statements are made: "The health reform is closely connected with the work of the third message, yet it is not the message. . . . Its place is among those subjects which set forth the preparatory work to meet the events brought to view, by the message; among these it is prominent."

In a Testimony dated Nov. 19, 1895, the use that should be made of these principles, in missionary work, is stated: "This work we begin to comprehend better, — the light given years ago, — that health reform principles would be as an entering wedge to be followed by a religious influence." Another Testimony, dated May 27, 1896, says: "The presentation of health principles must be united with this message, but must not be independent of it or in any way take the place of it."

In some localities there is much prejudice against the truth. In "Christian Temperance," page 121, instruction is given as to how some of this may be removed: "Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths."

Is it not time that this branch of the work receive the recognition by us that God himself gives to it? In our own lives and in our work for others, let the instruction in these quotations be heeded. L. F. P.

### DEFILED MEAT AS COMPARED WITH DISEASED MEAT.

DANIEL purposed in his heart not to eat defiled meat. Have you purposed just as resolutely in your heart that you will refrain from eating diseased meat? If you have, you will be sure not to eat any meat at all; for with the alarming increase of disease among cattle at the present time, you can never be sure that you are eating perfectly healthy meat, even if such a thing now exists. The true Christian never strives to see how near he can get to the danger line, but rather how far he can keep away from it.

The God of Daniel inspired him to take a definite stand upon this question. Are you allowing God to inspire a similar definite purpose in your heart with reference to the diet question, or have you sometimes thought it had no bearing upon your physical or moral nature? Again and again during the last few months I have had the opportunity personally to observe the moral effect of a flesh diet upon men and women who were seeking to rise to a higher level. They would struggle to give up the habits of drink and other evils, and fall again and again; but when they came to the point where they purposed in their hearts to adopt the simple dietary of Daniel, then God seemed at once to give them power to rise above the other things.

Not only in this sense, but in an economical sense, those who use flesh foods are spending their money for that which is not bread. A pound of meat contains only a quarter of a pound of food, the remainder being water; while either a pound of peas, beans, or lentils, actually contains more of the *very same food elements* of which meat is composed, and a large part of the remainder of the pound is made up of useful food substances. The same is practically true of grains, only they do not contain so much of the particular food element of which meat is largely composed. A pound of flesh food costs three times as much as a pound of any of these legumes, yet it contains less than a third as much food, and it has *ten times* more *poisonous* substances, which is, after all, the most expensive part; for it wears out human energy to dispose of this. Add to all this the fact that disease is likely to be lurking in the meat, and then we certainly ought to purpose in our hearts not to spend our money for that which is not bread. DAVID PATILSON.

### DECEMBER STUDY OF THE FIELD.

(Text-book, November Magazine. Additional reading, "Our South American Cousins.")

THE study of the field and its needs will consist of one lesson each month, based upon the previous month's issue of the *Missionary Magazine*. Supplementary study will be arranged from the latest information contained in the *REVIEW AND HERALD*, *Signs of the Times*, and other denominational periodicals. For the convenience of the weekly papers the study is divided into four parts. Written answers will be required only to those questions which are based upon the *Missionary Magazine*. All supplementary work in connection with the Field Study is optional. Send your answers monthly to your State

missionary secretary, or whoever may have charge of this work in your Conference. If you do not have the address of this officer, send direct to the Foreign Mission Board, 150 Nassau St., New York, N. Y., and your work will be forwarded to the proper person.

### Magazine Study.—Part I.

(December 3-9.)

1. What relation does the child of God sustain to those who are in darkness? How far does this responsibility extend?
2. When was the third angel's message first carried to South America? What was the nature of this pioneer work?
3. What success attended the efforts of the canvassers? Tell of the wonderful work in the Falkland Islands.
4. Describe the home life of Argentine. How was the canvasser frequently received?
5. Relate some of the early experiences of Elder F. H. Westphal in this field. Through what remarkable

circumstance was the San Cristobal church raised up?

6. Mention one feature of the Argentine field that makes the work difficult. In what way may this difficulty become an advantage? What are some of the hardships that the pioneer laborer must encounter?

### Supplementary Study.

1. How may every person obey the command, "Go ye into all the world, and preach the gospel"? See *Signs of the Times*, page 10, October 18.
2. Describe the people recently discovered in Formosa, to whom the first ray of the gospel message is unknown. See *Signs of the Times*, page 11, October 18.
3. Give the most encouraging points from Elder Irwin's trip to Australia. What appeals are made? See *REVIEW AND HERALD*, page 11, October 17, 24.
4. Show that the message is reaching into the heart of Asia. What success attends the work in Russia? See *REVIEW AND HERALD*, page 12, October 17.

ESTELLA HOUSER.



### BATTLE CREEK COLLEGE.

THERE is a deep interest manifested everywhere in the cause of education. Hearts that have long known the truth recognize the glow of health when they come into contact with growing spirits, and those who are only awakening to the fact of a higher life recognize the greater fullness of peace and joy possessed by those who walk in the light.

While the Michigan Sunday-school convention was in session in Battle Creek, those delegates who were entertained in the college expressed a deep interest in the inside workings of this institution. And indeed it is wonderful; for the Spirit of God is at work on the hearts of the students. Those now in attendance at the college are deeply in earnest, and desire a close communion with Christ. For the last week or two there has been a perceptible growth. Much instruction is being given on the secret walk with God, students having expressed themselves as anxious to understand that subject. There seems to be a real going out of the soul after the eternal One, and it brings the promise of the "filling," of which the Saviour spoke when he said, "Blessed are they which do *hunger* and *thirst* after righteousness." There is no excitement, but a steady growth. Last year's experience in the school work was bright, but as compared with the experience of the present year, it seems as if we then walked through a narrow lane, while to-day there is spread out before us an endless plain, where is to be found green grass, and where we may walk by still waters.

The calls that continue to come to the college for workers, especially for missionary teachers, are compelling us to seek God with the whole heart. Will God send us calls, often-repeated calls, if we have no one to fill them, or no one who may by his Spirit's power be speedily fitted for the work? The Holy Spirit is a powerful educator, and it has been known to imbue men of little education with the ability to work for the salvation of thousands.

There are further evidences of the wondrous working of the Spirit of truth. The following extracts are from a letter written by a young woman who is teaching a family school. If God can open such opportunities to a delicate, almost timid, young girl, what might he not do for the hundreds of strong young men, should they open the heart's channel to that influence from on high? She says:—

"One Sabbath evening seven of the children gathered around the table, and we had a study on milk, using the texts in Deut. 28: 22; Lev. 26: 16, also the statement in 'Healthful Living,' paragraph 349, together with some scientific thoughts. All the children, small and large, thought that the time spoken of in 'Healthful Living' had certainly come, and decided not to use milk, or even food cooked in milk. At this time the parents were away on a few day's visit. They had previously remarked to me that they would like to sell the cow, but thought that the children would think it hard to do without milk. Since making that decision, not one of the children has asked for milk. . . .

"Some of the people here are interested in the principles of education. One, a great friend to education, has been to visit our school. We had a discussion on the principles of teaching language, and he was very much pleased with the idea of leaving out those 'dead forms.' He said that we had advanced ideas in many ways. He is in favor of starting a night-school for the factory hands, who work daytimes. He has offered me one dollar a night if I would lecture on these 'new principles,' as he calls them, in a large city hall. He thinks the public school here is dead. . . . Would it be all right, provided I have the time and the way opens, for me to conduct a night-school, certain evenings in the week, for those factory hands, teaching them all I can in physiology and hygiene, nature study, language, and number work, making it my aim to lead them to Jesus?"

Letters indicating the willingness of God to work with the young are continually coming. Such things almost make us tremble, and yet they give courage to press forward.

The call has been made for one hundred more students to enter the classes for church-school teachers. An announcement has been printed calling attention to the work to be done during the winter for the churches in general.

Battle Creek College is opening its doors to elders, ministers, and general missionary workers, and by the co-operation of the sanitarium, a line of work is offered which, for practicability, has never been offered before. The establishment of church schools is a constant source of good to the churches. This work now offered is to be of the same character, in that it will prepare some one in the church to carry forward missionary work, leaving our ordained ministers free to start new enterprises and enter foreign fields.

The work must soon go with a rush, for we are nearing the time of the loud cry; and on Battle Creek College has been laid a burden of preparing workers. We have been told that the pulse-beats of this institution are felt throughout the land. Is it any wonder that earnest prayers are offered, and that students and teachers alike seek God for wisdom? M. BESSIE DE GRAW.

### ENGLAND.

LONDON.—From September 25 to October 17 my time was spent in London, meeting with our people in three of the seven places where Sabbath services are now held in this great city. The places of our meetings were Duncombe Hall, North London, which is the meeting-place of the oldest and largest company of our people in London; the next place was Balham, Southwest London; and the third was Notting Hill, West London. Each of these companies of our people has a commodious hall rented for services, and a growing interest in the work is apparent. Advancement is also reported in the other four companies, especially at Leytonstone.\*

\*In a former report the printer made me say Leyton's Lane.

Southeast London, where tent-meetings were held for several weeks the last summer.

In the *Signs of the Times*, under the head of "Our Workers," I am reported as saying that when we left England (1883), "there was only one Sabbath-keeper in London." What I said was "only one Seventh-day Adventist." There was a church of Seventh-day Baptists in London, under the pastorate of Brother William M. Jones, but only one Seventh-day Adventist. I make this statement that no wrong impression shall be received.

The lines of work, branching out from London as the center, such as the health food factory, and the sanitarium under the Drs. Kress, at Red Hill, are advancing. The small sanitarium has already received patients to its full capacity. The blessing of God rests upon the work and the workers there. Brother and Sister Kress are cheerful in their work, notwithstanding their affliction in the death of their daughter Eva, who died October 16, at 1:30 A. M. As our American friends may know, Eva had had a heart difficulty for over two years. Last spring, when Brother and Sister Kress sailed from New York to England, he had to carry Eva onto the boat. Many then feared she would die and be buried at sea. She calmly said: "The Lord's providence has led us thus far. We have now come to the Red Sea. The word is 'Go forward.'" She stood the journey well, and was so much better that her parents attended the general meetings in Germany, Ireland, Bristol, and Liverpool, and settled in the sanitarium at Red Hill. Then Eva rapidly failed.

October 18 Brethren Prescott and Waggoner, and the writer attended the funeral services of Eva, in the sanitarium parlor and at the cemetery. It was an exceptionally fine October day. As the remains were placed in the grave, it was sensibly felt that angels of God were hovering around. As Brother and Sister Kress turned from the grave, he said to me, "Heaven smiles on this scene. We shall miss Eva, but she is in the Lord's keeping. She was his. He lent her to us for a time. He has only taken his own. Oh, the peace that fills my heart!"

That funeral, twenty miles south of London, was my last service in that part of the kingdom. I am now at Kettering, holding meetings and visiting our people. I expect to spend four weeks further north, before spending a month with Brother Conradi on the continent of Europe.

J. N. LOUGHBOROUGH.

#### THE NEW YORK CAMP-MEETING.

This meeting was held at Hornellsville, September 7-17. It was largely attended. From the first it was evident that the brethren and sisters were present for the sole purpose of doing all they could to make the meetings a success. They were prompt in attending the meetings, and punctual in testifying in the social meetings. The Lord abundantly blessed, and all our meetings were precious seasons. At times from six to ten persons were standing to testify. Hearts were melted into tenderness, and souls were truly converted.

The meetings of the Conference session were harmonious, interesting, and profitable. Elder G. B. Thompson was unanimously elected president of the Conference. The Conference officers are fully determined to do all they can to spread the truth in new fields, not only in the State of New York, but in foreign fields. Liberal contributions were made to the foreign work and to the Southern field.

The laborers present from abroad were Elders Ballenger, Cottrell, and Moon, and the writer. Professor Griggs and Dr. Holden represented the educational and the health and temperance work. Elder Moon presented the religious liberty work.

The preaching was intended to bring the people up to a higher spiritual plane, and through the blessing of the Lord the work was a success. There were a number of persons from the city who attended the meetings, and were deeply interested.

Twenty persons were buried with their Lord by baptism. At the close of the meeting all returned home refreshed by the blessing of the Lord.

S. H. LANE.

#### ONE WAY TO WORK FOR CHRIST.

I LIVE near a creek, across which there is a large bridge. A year ago last October I nailed a wooden box onto this bridge, into which I have put, from time to time, papers and magazines containing the Lord's words. Of the several hundred papers I have placed in that box, I have seen but one thrown away or torn up. I hope to see persons in the new earth as a result of this work.

God has a work for each one; let us be up and doing while the day lasts.

JESSIE BURMAN.



THE World's Harvest Number, the best issue of the *Signs of the Times* ever printed, will be sent to any address in the United States, Canada, or Mexico, for five cents a copy, provided not less than five copies are ordered at once. Send it to your friends. It will do them good. Address *Signs of the Times*, Oakland, Cal.

#### A REQUEST.

SINCE coming to Chicago I have systematized the work so that each church knows when to expect preaching. Ministers from a distance are often in the city, whom we would like to have speak to our people. Now, my request is this: That those who are willing to preach while here, send me word beforehand at the office, 324 Dearborn St., telling when they will be here, and to which church they would prefer to preach, if they have any preference. What we wish is to work with the brethren, and desire to know beforehand in order that we may arrange accordingly.

L. D. SANTEE.

#### SHALL WE ENLARGE THE BATTLE CREEK CHURCH SCHOOL?

ABOUT three months ago the brethren and sisters of the Battle Creek church were asked to send in the names of the children that would attend the church school. This knowledge was necessary in order to provide facilities, teachers, etc. Instead of employing a large corps of teachers, and urging many to send who might be reluctant, we thought it better for us to accommodate those who wished to have their children taught in a Christian school, and enlarge as fast as the church demanded.

Our school opened with an attendance of one hundred and thirty. We have refused to receive some who have applied for admission, because of a lack of room and teachers. The last few days a number have asked us to take in their children. We can enlarge the school next term if it is the wish of the brethren and sisters. Two good teachers are being held in reserve until we shall know what the mind of the church is. We request that all who desire to enter their children the coming term, shall write to us, or call upon us, immediately, stating the number of children and their ages, and the work they have done. We must let these teachers know by the first of December. We trust that this will receive the earliest attention of all who are interested.

E. A. SUTHERLAND.

#### THE WINTER SCHOOL.

THE plans for the winter term in Battle Creek College are a departure from the work hitherto offered. The influence of the school is felt throughout the field; and in view of that fact, it is imperative that every effort put forth shall tell for eternity.

There are three classes of persons who need educating, and different methods must be used to reach each class. In the first place, the children must be taken from the schools of the world, and educated according to gospel principles. To accomplish this, we have our church or mission schools. The second class referred to includes the youth who are preparing to enter various lines of work. Our colleges and sanitariums carry the burden of fitting these workers for active service. The third class is as large as the other two combined, and if scrutinized, would be found to contain a wide range of talent; but many of the individual members have so long thought common thoughts and lived on a low plane of existence that the thought of education as applied to them seems seldom to be considered. There are hundreds in this class, however, who are hoarding treasures, which need only to be put out to usury to bring a harvest of a hundredfold.

There are institutions of the world which recognize the need of a system of education adapted to the masses, hence the great increase in schools of correspondence, people's universities, etc. Men and women whose days are filled with business, in their eagerness for self-improvement are willing to take evening studies, or follow a prescribed course of reading: why should not the people who have a message of world-wide importance put forth a corresponding effort to receive the preparation necessary to make them messengers of might?

We believe our people are hungering for just such an opportunity. We confidently believe that there are souls willing to put forth every effort to be better prepared to work for Christ. The line of work which will meet the needs of the masses in the churches must differ as radically from the education in vogue in the world as the aims of a Christian are above the aims of one who knows no god but himself. Again, the work of education for the churches must be Christian education, pure and simple, and the results will be greater sympathy for the mission school and its teacher, more real love for neighbors, a higher grade of thinking, a purer physical life. It may seem strange that Battle Creek College should venture to offer such a course of instruction; but this institution stands as a training-school for Christian workers; and to be true to its name, it becomes necessary for its doors to be flung open to the every-day workers in our churches.

The winter school does not desire to call any one from his field of labor, but it does ask each church in District 3 to select representatives to attend the school for the purpose of taking a line of instruction that will enable them to organize the remaining members of the church into working companies, a man or woman who can go forth with a clear flame of light ready to light the dimly burning tapers in our small churches.

You should be the light of the world, but how faint the blaze! The time of the loud cry is at hand. On every hilltop should be planted a beacon-light. God's Spirit is moving over the earth. Now is the time to act. The announcement of this

winter school, a pamphlet of twenty pages, will be sent free to all who request it. Read it, and prepare to work. If you can not attend the college, see what you can do to encourage some one else to come. Pray for the work; for your prayers may avail much.

E. A. SUTHERLAND.

#### ADDRESS.

THE address of W. H. Saxby is 33 Graves Ave., Battle Creek, Mich.

#### NOTICE!

WANTED.—a young man to work on farm. Steady work for a year, with good pay, to the right man. References required. Address E. L. Warren, Fenton, Mich.

#### APPOINTMENT FOR DISTRICT 3, MICHIGAN.

THERE will be meeting at Mendon, December 15-17. Meeting will begin Friday evening. Elder William Ostrander, Brother B. Hagle, and the writer will be present. A large representation from our sister churches is desired. We wish to make this a special season of heart searching and seeking God.

W. O. Hehner.

#### Obituaries.

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

WOOD.—Died at Simpson, Minn., Oct. 24, 1899, of dysentery. Helen Minnie, daughter of Brother and Sister Will Wood, aged two and a half years. Funeral was conducted in the Methodist church. Text, 2 Kings 4:26.

W. A. SWEANY.

BARRETT.—Died at Ceresco, Mich., Oct. 8, 1899, of heart-disease, after an illness of one year, William Barrett, aged 68 years, 6 months. Words of comfort were spoken by Elder E. J. Hibbard, from Rev. 14:13. He sleeps in hope of a part in the first resurrection.

M. A. BARRETT.

PATE.—Died at Star of the West, Ark., Oct. 11, 1899, of typhoid fever, Brother J. G. Pate, aged 33 years. He joined the church in 1893, and was ordained to the office of deacon in 1898. He ever continued faithful. Words of comfort were spoken by the writer, from John 14:1.

C. J. MORGAN.

## GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

#### WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago..... 12.15 P. M.  
No. 1, Chicago Express, to Chicago..... 9.00 A. M.  
No. 3, Lehigh Valley Express, to Chicago..... 3.40 P. M.  
No. 5, Pacific Express, to Chicago, with sleeper..... 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.

#### EAST-BOUND FROM BATTLE CREEK.

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.  
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

GEO. T. BELL,  
1st A. G. P. & T. Agt.,  
Chicago, Ill.

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

## MICHIGAN CENTRAL

"The Niagara Falls Route."

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.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	8.05	1.00	2.42	7.28	6.43	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	9.50	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				9.13	9.50		8.40
Syracuse.....				5.15	11.50		10.45
Albany.....				9.05	am 4.15		am 2.50
New York.....				pm 1.30	8.15		7.00
Springfield.....				12.15	6.19		7.40
Boston.....				1.00	9.05		10.34
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*News Express.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30					pm 6.00
New York.....		pm 1.00					am 12.10
Syracuse.....		8.15			am 2.00		pm 12.25
Rochester.....		10.05			4.05		pm 2.25
Buffalo.....		am 12.05			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.38		5.05
Detroit.....	pm 8.20	am 6.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.48	7.45	9.40		1.38	5.40	am 12.30
Battle Creek.....	11.15	8.50	11.05	am 3.30	2.40	7.30	1.35
Jackson.....	am 12.40	10.00	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....		1.40	10.37	1.20	4.28	10.00	3.35
Niles.....		8.15	11.07	2.50	6.05		5.05
Michigan City.....	4.26	pm 12.55	4.10		7.05		6.01
Chicago.....	6.30	2.30	6.05		8.55		7.50

\*Daily. †Daily except Sunday.

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

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

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



## REVIEW TESTIMONY MEETING.—NO. 3.

—, Wis., Oct. 27, 1899.  
I have been a subscriber to our dear paper, the REVIEW, ever since I learned the truths it advocates. I would rather have one meal a day than miss its weekly visits, and wish every one of our people would make it "one of the family." May God bless it to the saving of many.  
MRS. NELLIE B. HEMMINGS.

—, Md., Oct. 31, 1899.  
I have been taking the REVIEW for the last ten years, and it gets better with every issue. I can not see how any Seventh-day Adventist can get along without it. Please find enclosed check for one year's renewal.  
ELDER H. W. HERRELL.

—, Tex., Sept. 27, 1899.  
Enclosed find \$1.50, renewal for my paper. I could not afford to do without the REVIEW. May the dear Lord continue to bless its circulation to the good of hungry souls.  
MRS. CARRIE BUTCHER.

—, Minn., Oct. 29, 1899.  
I could not get along without the REVIEW. I do not see how it is possible for any Seventh-day Adventist to keep up with the message without it.  
L. D. HOUSE.

—, N. J., Oct. 21, 1899.  
I thank God for his wonderful provision in giving me money to renew my subscription. I greatly prize the paper.  
MISS ANN E. KAIN.

—, N. Y., Oct. 26, 1899.  
I can not bear the idea of getting along without the REVIEW, as I am deprived of church worship, and it is such a blessing to be able to read it.  
A. C. LANDON.

—, Ala., Nov. 7, 1899.  
Enclosed please find seventy-five cents, in stamps, for six months' renewal of the REVIEW. I think I ought to be able to judge of the paper, as I have been a reader of the same for nearly fifty years. I wish I could send you a thousand new names! People now do not seem to prefer good literature, but like to read nonsense, and that which is worse.  
MRS. BRANCH MARSHALL.

—, Cal., Nov. 1, 1899.  
Most of my time is taken up with hard work, beginning at four o'clock in the morning, and continuing till late at night; but I still find time to read the REVIEW. I enclose fifty cents for the same. We are living in a time when we need to study the words of life and truth, and do all we can to post ourselves. The REVIEW AND HERALD is a great help to me.  
M. F. BROUN.

—, La., Oct. 31, 1899.  
Enclosed find express money-order for \$1.50, for which you can pay me fifty-two more visits; you are welcome, gladly welcome. One thing troubles me—that I am not able to send you to make glad—yea, "to make wise unto salvation"—other homes; and when I begin to break my file, a lump gets into my throat, and I can't make my hands move as they should. I have boiled down the situation, and find the difficulty "crude selfishness," so, after I hear what you have to say to me and my next-door neighbor, then I will send you out on your second mission of love and mercy. May God bless your every word to the saving of souls.  
MRS. B. WILLIAMS.

—, Neb., Nov. 1, 1899.  
I have been taking the REVIEW for the last two years. God bless all the dear friends that are striving so earnestly to hold up the light of truth.  
MRS. E. C. HERTZ.

—, Neb., Oct. 30, 1899.  
Please find enclosed seventy-five cents to renew my subscription to the REVIEW. May the Lord bless each of you, and strengthen you to proclaim the present truth to all the world.  
W. J. ROBINSON.

—, Neb., Nov. 3, 1899.  
I am sending you \$1.50 for renewal to REVIEW. It is a great help to me. I look forward to its coming as I would to a dear friend's visit. There is much good instruction in it. After perusing it, I always feel strengthened spiritually, and better able to battle with the many trials I have to pass through. If I were able, I would send the REVIEW into many homes to brighten and cheer them; for I believe the Lord's blessing follows that paper, and no family should do without it; and as long as I live, I wish it to continue to visit my home every week.  
MRS. L. H. C. HENDERSON.

—, Ill., Oct. 16, 1899.  
Enclosed find post-office money-order for \$1.50, to pay for one year's subscription to your good paper. I do not wish to miss a single copy. May God bless the REVIEW. It strengthens us for what we may have to pass through.  
MRS. R. H. MOORE.

—, Ky., Aug. 17, 1899.  
The REVIEW has been a welcome friend ever since I became connected with this people, fifteen years ago. I would rather live upon one meal a day than to be without the paper. It grows better, and comes laden with courage, exhortation, warning, and precious food to my soul. I read these words often: "Now, how many new subscribers will you send in?" I have been here but a short time, and know but few people. Yesterday I started out with several REVIEWS in my satchel. At the first place, after a Bible reading and prayers, I gave the people a REVIEW. The woman said, "My sister takes that paper, and often sends it to us; that is a good paper." Then she and her children began to tell me about the "sister"—"the kindest woman; the cleanest, best cook." The woman related how her sister's husband told the postmaster not to let his wife have the REVIEW nor the Signs. She kept still. Weeks later he came in with an armful of REVIEWS and Signs. He now thinks he has the best wife that ever lived, etc. I told her that the REVIEW would help her to be a better woman, too, and that it ought to be in every home; it had done much for me. Turning to her daughter, she said, "We want that paper," and gave me the order. This was my first reading with them. After they read the REVIEW, they said that they believed the seventh day is the Sabbath, etc. They are coming out to church, and I believe will obey. I write these few lines to show you how the REVIEW is welcomed by the stranger. From this time on I am going to work for the stranger.  
MOLLIE R. LONG.

—, Neb., Aug. 31, 1899.  
We can not get along without the REVIEW. We have tried it, and can not do without it. It is growing better and better all the time. I will do all I can for the paper, and ask God's blessing on the editors and all concerned.  
H. I. COX.

—, Me., Aug. 30, 1899.  
I have the REVIEW, Signs, Missionary Magazine, Life Boat, and two Scandinavian papers. I like them all; but still, somehow, none can take the place of the dear old REVIEW.  
MRS. C. E. BURGESSON.

—, Ohio, Oct. 27, 1899.  
I would rather do with one meal less each day than do without this "preacher of righteousness." I am in kindly sympathy with you.  
O. C. EDDY.

—, Ky., Aug. 27, 1899.  
Enclosed find two dollars for the paper. The REVIEW gets better and better, and is a great help to me here alone. My copies are read through by several families, whom I wish to interest in it.  
ANNIE HEMMING.

—, Ohio, Sept. 26, 1899.  
I would rather do with one meal a day, if need be, than be without the REVIEW. Have taken it ever since 1861. I could not do without it. It is all the preacher I have.  
MARTHA A. WHITE.

—, Mich., Sept. 29, 1899.  
The REVIEW seems to get better and better all the time. I am so thankful to the Lord for it. It is a comfort and a pleasure, from beginning to end.  
CORNELIUS CORLESS.

—, Kan., Sept. 27, 1899.  
Enclosed find \$1.50 for another year's subscription to the excellent REVIEW. Each issue is better than the preceding one. May God bless it abundantly.  
ANDREW GÜHL.

—, Conn., Aug. 25, 1899.  
Enclosed find \$1.50 to renew my subscription. I wish I had words to express my appreciation of the dear REVIEW. I have taken it for more than thirty years. To me it grows better each week. I consider it the best channel (aside from the Bible) through which the Spirit of God can convey his truth for this time to the world. I could not do without it. It is the only preacher I have.  
D. R. LEIGHTON.

—, S. Dak., Oct. 2, 1899.  
I never wish to do without the REVIEW as long as I live and can read anything. It is a "feast of good things" to my soul. If able, I would take a dozen copies a year, and send them to my friends. I am thankful to the Lord that he ever raised up men to print such good papers; and I am thankful that my lot is cast with this people.  
MRS. HANNAH BECKER.

—, Ga., Oct. 16, 1899.  
Please find enclosed \$1.50, to renew my subscription for another year. I would not be without the REVIEW for much more than the price.  
MRS. ALMA E. WILLIAMSON.

—, Ill., Oct. 18, 1899.  
DEAR OLD REVIEW: I can not get along without you, as you have been my teacher and companion since 1852—almost a half century.  
I. A. HARDY.

—, Neb., Oct. 5, 1899.  
Enclosed please find \$1.50, for my subscription. I prize the REVIEW very highly, and feel that I can't well afford to do without it. The Home department alone is worth the price of the paper, to say nothing of the spiritual food to be found in the other departments, which are quite as important. May God's richest blessings attend the work and workers.  
MRS. MARY A. SHUTT.

—, Mich., Oct. 6, 1899.  
I have read the REVIEW for several years. Sister White's articles on "Disease and Its Causes" are worth the price of one-year's subscription, and I hope they will find their way into pamphlet form, and be given a wide circulation.  
C. H. WOOLGAR, M. D.

—, Cal., Sept. 28, 1899.  
I have been without the REVIEW for some time. How glad I shall be when it visits me again. I can not do without it.  
MRS. M. E. BRUSH.

—, N. J., Oct. 4, 1899.  
The REVIEW is getting better and better all the while. We would feel lost without it. We have enjoyed the Home and Health department very much, and Elder Loughborough's writings on visions. But the whole paper is good. We are laying plans so that all our members here can secure it in the near future.  
IDA M. TOWER.

—, Miss., Oct. 4, 1899.  
I can not do without the REVIEW. I always anxiously wait for it to come each week.  
E. P. AUGER.

—, Ala., Oct. 2, 1899.  
I wish to let you know how delighted I am with the grand church messenger, the REVIEW. I am up-to-night till two o'clock, reading the paper; and I tell you it is meat to the hungry soul. Brother Hibbard's article on the "Two Laws" has certainly opened my eyes. I have read the paper for about sixteen years, casually, and about four years regularly; and I do not see how I could miss its weekly visits and be happy. I am often cheered by its reports of good meetings, and I am both comforted and warned by its pages.  
R. P. HARBIN.

—, Ind., Oct. 11, 1899.  
Those articles of Brother Hibbard's in the REVIEW are the best thing, to my mind, that I have ever read. They clear away all obstacles, and leave no room in the heart to quibble.  
J. F. MELLINGER.

—, Ind., Oct. 3, 1899.  
I wish to bear testimony to the excellence of our family paper. I did not know it until two years ago, but am now being favored by the weekly visits of this most wholesome periodical.  
MRS. M. H. DE WOLF.

—, Ark., Oct. 2, 1899.  
I think the "Studies in Galatians," along with the "Two Laws," are indeed a revelation on the subject of the law; and I wish the REVIEW containing those articles, for a friend of mine, who is confounding the moral with the ceremonial law.  
F. B. ADAMS.

—, Vt., Oct. 3, 1899.  
I can not think of giving up the REVIEW. I would rather sacrifice a good deal than drop it.  
MRS. ALBERT PERRY.

—, Ore., Sept. 27, 1899.  
The REVIEW is growing better all the time.  
ELIZABETH ROSSER.

—, W. Va., Sept. 3, 1899.  
As soon as I close my tent work in this city, I shall visit the churches, and make a special effort for a more general circulation of our excellent paper, the REVIEW, among our people in this Conference. I will do all I can for the REVIEW; for I realize its value as a weekly visitor to those who are coming into the faith, as well as to the older ones.  
S. M. COBB.

—, I. T., Oct. 17, 1899.  
I can not do without this dear visitor, which brings me so much good news.  
MATILDA WINANS.

—, Neb., Aug. 29, 1899.  
The time for my paper expires with this number. Enclosed you will find one dollar to continue its visits to my home, and also to other homes; for I receive it, and pass it on so others may enjoy the precious truths it contains.  
M. E. MORRIS.

—, Kan., Oct. —, 1899.  
I do not wish to exaggerate; but I think the REVIEW is the very best paper in the world, nor could I do without it.  
W. B. DAVIS.

—, N. J., Oct. 1, 1899.  
I have been trying to get some subscribers for the REVIEW, which comes to us every week freighted with precious lessons from the Master. I would not miss a single issue of the REVIEW for anything; for each week it seems to be getting better.  
DE VALOIS ST. JOHN.

—, Ill., Oct. 2, 1899.  
We can do without almost everything; but can not do without the good REVIEW.  
M. A. HICKS.

—, Ohio, Oct. 12, 1899.  
I appreciate the spirit and the message that the paper advocates.  
GEO. W. MAYES.

—, N. Y., Sept. 21, 1899.  
I feel that I can not afford to lose a single number, and am so grateful that it is my privilege to have this paper each week. I feel that I have just begun to live. May God's blessing go with each paper, that it may be as seed sown upon good ground.  
MRS. J. J. ATKINSON.

—, Aug. 22, 1899.  
As it has been my privilege to read the REVIEW for more than twenty-four years, I feel a strong desire to say that its contents have brought me precious light from week to week, which has indeed been meat for my soul. Although we have our Scandinavian papers, for which we are thankful, and for the prosperity of which we work and pray, yet I have never felt that we could do without the REVIEW. It is indeed a welcome visitor in my home, and none who can read it can afford to be without it.  
L. JOHNSON.

—, Cal., Aug. 16, 1899.  
I wish to see the REVIEW in the hands of every Sabbath-keeper in this Conference if possible, for I know it will do them good.  
J. J. IRELAND.

—, Idaho, Sept. 13, 1899.  
Please find enclosed seventy-five cents for the REVIEW. I have missed it much since my subscription expired. I take the Signs, but can not afford to be without the REVIEW.  
MRS. W. A. STUART.

## Your Money Back if You Want It.

## Christ foretelleth the St. MARK, 13. destruction of the temple.

<p>31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."</p> <p>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;</p> <p>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.</p>	<p>A.D. 33.</p> <p>Lev. 19, 13. Mat. 22, 39. Rom. 13, 9. Gal. 5, 14. James 2, 8. Luke 10, 27. Deut. 4, 39. Is. 46, 9. Luke 24, 2. Luke 21, 7. 1 Sam. 15, 22.</p>	<p>to him, Master, see what manner of stones and what buildings are here!</p> <p>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.</p> <p>3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,</p> <p>4 "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"</p>
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We will mail you the smallest-sized, genuine Oxford, minion type, reference Bible made; printed on "Oxford India Paper," containing self-pronouncing dictionary of Scripture proper names, harmony of the gospels, chronological tables, and maps; size 6½ x 4½ inches and only ¾ of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed.

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

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## What the People Say of the Bible Offered Here.

Bible received, and am well pleased with it. Meets my mind exactly.

MRS. W. H. BARNES, Detroit, Mich.

The Bible came to hand, and is in every way satisfactory. Any reader of the REVIEW who fails to avail himself of this opportunity of securing a first-class Bible, cheap, will make a sad mistake.

THOMAS McKEE, Grand Rapids, Mich.

I would not take \$5.00 for my little Bible, if I could not get another.

ELDER GRANT ATKINS, St. Johnsbury, Vt.

I am at camp-meeting here, and have my Bible with me. It attracts much attention. It takes pains to tell that it cost but \$3.60. It exactly suits me. It could not be better in any respect; and as for my money back, I will say that I don't want it.

M. C. BIRD, Lakeland, Fla.

Price, formerly, \$5.75. Our price, postpaid, only \$3.60.

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

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

The REVIEW is just splendid as a "herald" of the truth.  
A. P. VAN SYOC.

I must tell you that I prize the REVIEW more than ever before in the thirteen years I have been reading it. It contains just the food we need each week. May God bless it and its editors and their co-workers.  
E. W. WEBSTER.

Enclosed please find \$1.50 for renewal. I think I have taken the REVIEW for over twenty-five years without a break; and as long as the Lord gives me strength to earn a dollar, and sight to read the paper, I shall take it. It is food to the soul.  
C. HALE.

I could not get along without the REVIEW; it is better than it ever was.  
MRS. ELLA M. KNOX.

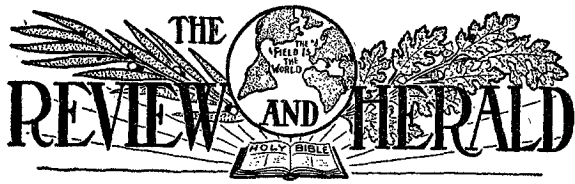
We can not think of doing with the REVIEW; so please find enclosed a postal-order for renewal. I will make a greater effort than ever before to put the paper before my neighbors. I am among those who hold up the hands of Moses and Aaron by their prayers, and expect to receive some present reward in the excellent columns of the REVIEW.  
J. T. GUNNING.

Find enclosed remittance for one year's renewal. I would feel lost without the paper.  
ELIAS NEIL.

The REVIEW is better than ever. I have never been without it since I accepted the truths it advocates. It was my first teacher twenty years ago, and I have never felt able to sustain the loss of its weekly visits.  
R. B. CRAIG.

The REVIEW is a great paper; and it is growing greater every week.  
MISS JESSIE STERLING.

You will find enclosed \$1.50, to renew my subscription to the REVIEW. I would sooner do without flour than it.  
MRS. MARY E. WRIGHT.



BATTLE CREEK, MICH., NOVEMBER 28, 1899.

Will our Battle Creek readers please notice in the column of notices the notice concerning the church school? Then when you have noticed it, please act upon it right away.

THE *Christian Herald*, in answer to a correspondent, says that "during the first five months of 1899, Cuba received \$472,272 worth of intoxicants, as against \$10,796 during the same period in 1898; Porto Rico, 191,422, as against \$3,668; and the Philippines, \$86,833, as against \$337." And thus American civilization and "benevolent assimilation" move on apace!

A VERMONT business man, having received a sample copy of the REVIEW, writes the following letter, under date of Nov. 20, 1899: "Messrs.: Enclosed please find \$1.50 to pay for one year's subscription for the REVIEW AND HERALD. I have read a sample copy of your paper, and find it the purest religious paper I have ever read. If you would like, I will send you a list of names of persons who, I think, would be glad for a sample copy of your paper."

BROTHER KRUM, of Joppa, Palestine, has sent to us a card in which he asks that we give notice to "all our denomination," "warning them not to send money to any beggars professing to know" him. He says: "I have met some who live by defrauding kind-hearted people by stealing or copying addresses out of our papers, and then writing pitiful appeals for money, or offering to sell certain relics and wares, greatly exaggerating everything. This country is flooded with swindlers of this kind. Before buying anything offered from here, all should first write and make inquiry of me." Address Elder H. Krum, Joppa, Palestine.

A COMPARISON between the REVIEW mailing list of May 16, 1899, and that of Oct. 31, 1899, shows that the gains in the number of subscribers during the five months were as follows: Michigan, 184; New York, 122; Illinois, 99; Nebraska, 85; Pennsylvania, 83; Iowa, 71; Kansas, 66; Missouri, 62; Wisconsin, 62; Canada, 59; Ohio, 59; Battle Creek church, 51; Texas, 46; Colorado, 37; Minnesota, 35; California, 33; New Jersey, 30; South Dakota, 30; Indiana, 29; Massachusetts, 28; North Dakota, 21; Arkansas, 18; Montana, 18; Arizona, 16; North and South Carolina, 14; Alabama, 14; Kentucky, 13; Maine, 13; Wyoming, 12; Mississippi, 12; Oklahoma Territory, 11; Vermont, 9; West Virginia, 8; District of Columbia, 7; Louisiana, 6; Georgia, 4; Delaware, 3; Virginia, 3; Tennessee, 2; New Hampshire, 2; Rhode Island, 1; Florida, 1; Manitoba, 1; Nova Scotia, 1; Washington, 0; Maryland, 0. The losses during the same time were as follows: Nevada, 1; Connecticut, 2; Idaho, 4; Utah, 6; New Mexico, 9; Oregon, 10; Indian Territory, 12. Thus, out of five-three States, Territories, etc., only seven lost subscribers during the twenty-four weeks.

EX-CHIEF JUSTICE CHAMBERS, of Samoa, writing of the understanding in the Pacific among Britain, Germany, and the United States, says that the three great powers of the Pacific Ocean now "are respectively the greatest naval power, the greatest military power, and the greatest industrial power, in the world." And the New York *Tribune* says that this combination will prove, "if not a political millennium, at least an immeasurable benefit to the Teutonic race, and to the whole world."

SOME correspondents have asked why we did not say anything last week about the meteoric shower, or falling stars, that was to have come November 14-16. The reason is that there was no such shower. Taking the world over, observers with the most favorable opportunities were able to find hardly any more than can be seen any favorable night. No: the falling stars have been seen in remarkable numbers only in 1799 and 1833; that is, just after the ending of "those days" and before the ending of prophetic time. And science can not make it a regular thing of thirty-three-year periods, even though in 1866 there were more than usually fall. Even astronomers have to guess sometimes.

#### TO THE FEW

Whose subscriptions expire in December, 1899, we wish to say that a renewal order blank will be found in their copies of the REVIEW this week. Please renew without delay. When renewing, could you not also send us at least *one new subscription*? Tell your neighbors about the good articles that are, and will be, in the REVIEW. Sample copies for your friends, free upon application. Drop us a postal.

REVIEW AND HERALD.

IT is announced that "early in December," Archbishop Chappelle, apostolic delegate to Cuba, Porto Rico, and the Philippines, will depart for the Philippines, to investigate all matters concerning "the church" there. It is also stated in the announcement that in his capacity of "apostolic delegate" he "has been commissioned by the President" of the United States "to submit to the Filipino insurgents, in general terms, certain propositions of peace." Now it is the orders of the Catholic Church that is one of the principal causes of the trouble in the Philippines. And if anybody thinks that the sending there of a chief official of the Catholic Church, to investigate matters of difference with the Filipinos, and to propose terms, is likely to be favorably accepted by the Filipinos, he must have a queer idea of justice. In matters of dispute, it has hitherto been considered as hardly the proper thing to select a chief partizan in the dispute as an agent to settle the dispute. But now such an arrangement seems to be just the proper thing. And since this agent is the agent of both the church and the state, is it not certain that the state will be involved in whatever settlement is made by the church? And will not that just as certainly be the union of the church and the state — and that the Catholic Church? Rome is steadily getting in her work, and in most satisfactory shape for her.

By how slight a tenure human greatness hangs, and how easily all the halo of human glory can be dissipated, was most forcibly illustrated last week before the eyes of the whole nation. It will be remembered that about two months ago, a house in Washington was bought and presented to Admiral Dewey. The cost was about fifty thousand dollars. The money had been raised by public subscription from grateful admirers of the admiral in all parts of the United States. At the admiral's special request, the furniture of the house was allowed to go with the house by the gentleman who owned the property. Last week the admiral transferred by deed the property, furniture and all, to his newly married wife; and the furniture was at once carted off to the public auction rooms. As was the most natural thing in the world, this raised a storm. The newspapers were flooded with letters of protest, of criticism, ridicule, and even of rebuke. Some demanded the return of their contributions. The admiral's picture was hissed in the theaters; it was taken down from the walls of many private houses; and the committee who have in charge the Dewey arch enterprise in New York City hastened to inform the public that the arch is to be a naval arch, not a Dewey arch. "In all Washington not a word in Dewey's defense could be heard." Many newspapers, even friendly ones, printed stinging editorials. The Chicago *Times-Herald*, for instance, printed one under the heading, "Our Broken Idol;" and spoke of it as "a deed that has destroyed the most popular hero of our day."

The next day the property was transferred again: this time by Mrs. Dewey to the admiral's son George. It was then stated by the agent that this latest transfer was intended in the beginning, and was only the completion of the original plan. But instead of this being believed, it is only the cause of more criticism and ridicule. It is accepted only as an after-contrivance to escape the storm. It is declared that the first arrangement was the true intent; and that back of it all was the Catholic Church, of which Mrs. Dewey is a devout member; because in the same block stands the foundation and beginnings of St. Matthew's Catholic church, which is to be completed on a grand scale; and in order to do this, the place of three houses is needed, one of which is the Dewey house, and upon another of which the church has an option.

The next scene is described as follows by a Washington correspondent:—

So fierce was the crucifixion that last night Admiral Dewey, for whom the cannon roared and the bands played, and the populace shouted itself hoarse a few short weeks ago, sat in the library of his new home, where he had hoped to be so happy with his bride, with tears running down his cheeks, his voice broken with grief and mortification. He talked of resigning from the navy, going upon the retired list, and spending the remainder of his days abroad. He said, with choking voice, that he could not understand why the American people should treat him so. He pointed to the fact that no one had defended him. He even wished, so far as his fortunes were involved, the battle of Manila Bay had never been fought. He regretted that the people had ever offered him a house as a token of their gratitude, and regretted that he had accepted it. Dewey upon the bridge of Olympia, the central figure of the naval parade in New York, and Dewey crying and moaning in his library last night — what a commentary upon the fickleness of hero worship!