

The Advent **REVIEW** **HERALD** And Sabbath

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

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HIS CROSS AND MINE.

MRS. WORTHIE H. HOLDEN.

ONE look at Calvary,—my heart of stone
 Gave homage to its King before unknown;
 One look,—the deadly serpent-wound was healed,—
 Methought my soul for aye salvation sealed,

But Calvary's mount still stands for you and me,
 Moriah will fore'er an offering see;
 Each day by faith I view the Crucified
 Else were new life unto my soul denied.

None else for us could open heaven's door;
 No one save He could bear the cross he bore;
 Yet "he who would my true disciple be
 Must daily take his cross and follow me."

No deed of might or valor known to fame,
 No martyr's laurel, nor a hero's name,
 But daily, hourly, midst the strife of sin
 To prove that Love Divine abides within.

That which doth vex my life, threatening its joy,
 My neighbor might not in the least annoy;
 No heart can know another heart save He,
 Who, knowing all, bestows his sympathy.

Let naught obscure thy cross, O Lord, from view,—
 Each day may hope and faith thy love renew;
 And ever may I fully follow thee
 E'en here and now, and through eternity.

THE CAMP-MEETING IN VICTORIA.

MRS. E. G. WHITE.

THE camp-meeting for the Central Australian Conference was this year held at Geelong, Victoria. This city is about fifty miles southwest from Melbourne, on the same bay, and can be reached from Melbourne by either boat or cars. It ranks third in Victoria for population, and is a prosperous and beautiful town.

For several years there have been a few Sabbath-keepers in Geelong, and they have occasionally been visited by our ministers. About two years ago, in company with Elder A. T. Robinson and others, I spent a few days here, and held meetings with the little company of

believers. We also had two public meetings in a large hired hall; but no extended effort has been made in presenting the truth in this place.

Our camp-meeting opened Thursday evening, March 8. The ground is a five-acre paddock, centrally situated, and well sheltered. There were about fifty tents in the encampment, besides the large pavilion, one hundred and four by fifty feet. This was seated to accommodate about fifteen hundred persons, and it was well filled at the opening service.

The meetings have been conducted by Elders Daniells, Farnsworth, and Starr. From one thousand to fifteen hundred persons have been in attendance at the evening services. The word of the Lord has been presented with power, and the people have listened with intense interest.

I have spoken once each Sabbath and Sunday, and have attended some of the morning meetings. At these I have dwelt especially upon faith, the necessity of our taking God at his word, and the duty of cultivating cheerfulness and gratitude. Our voices should be oftener heard in praise and thanksgiving to God. His praise should continually be in our hearts and upon our lips.

This will be a benefit to ourselves. It is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the insignia of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit.

Why do we keep so silent in regard to the goodness of the Lord? Why is there so little praise and thanksgiving? How heaven must look upon our ungrateful silence, so like the sullenness of peevish children! All heaven is interested in our salvation. The Lord God himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." This is the testimony the Lord desires us to bear to the world.

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. If more joy were revealed in our religious experience, a much more favorable impression would be made. Unbelievers would see the consistency of our faith. If we praised God's name as we should, the flame of love would be kindled in many hearts.

On the Sabbath, March 10, few outsiders came to the camp-ground. But there were present over a hundred of the workers from the Echo publishing house at North Fitzroy, and a goodly number of our brethren and sisters from the suburbs of Melbourne, from Ballarat, and from Adelaide in South Australia. We had excellent meetings. A meeting for the youth and another for the children were held in some of the larger tents. These were continued every day during the week.

On Sunday a large number attended the six o'clock morning meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to his promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with him. The redemption he has purchased for us is complete. The offering he made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy.

It is the Saviour's delight to see his followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under him. Christ glorified his Father by the fruit he bore, and the lives of his true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to his disciples, "have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

On Sunday morning a Sabbath-school convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing,—

"Dare to be a Daniel,
 Dare to stand alone!
 Dare to have a purpose firm!
 Dare to make it known!"

The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understanding of the meaning of Christian temperance. The Lord gave me freedom and his blessing, and a most solemn impression was made upon many minds.

In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us.

On Tuesday I was attacked with influenza, and was unable to attend meeting again until the next Sabbath. This was a holiday, and

there was a large attendance from the city. I was still suffering from the influenza, but the Lord gave me his sustaining grace, and my voice was clear and strong as I spoke from the first chapter of Second Peter. On Sunday afternoon the audience was very large. I spoke from Isaiah 58, explaining every verse, but dwelling especially upon the words, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Sunday evening the tent was crowded, and hundreds were standing outside. Elder Farnsworth gave a most powerful discourse on the subject of the Sabbath and Sunday. Then he asked for an expression from those to whom the claims of the Sabbath had been made clear. A large number rose to their feet. When the meeting closed, the people gathered in little groups to discuss what they had heard. Our ministers were in the midst of these gatherings, and talked with the people. Some were expressing their astonishment at the truths presented, some with trembling hands were trying to find the Scripture proof for Sunday-keeping. Others declared that the things which the minister had read were not in their Bibles. They felt that the people who had turned the world upside down had come to Geelong. Many seemed to realize their need of Bible instruction. Never before had the gospel of truth come to their ears as they had heard it at this meeting.

The meeting this last Sunday evening surpassed anything we have before witnessed. In some respects it resembled the meetings held in 1843 and 1844.

In the work at our camp-meetings we should give prominence to the truths of the Third Angel's Message. We are in danger of giving this message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the professed Christian world claim to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may continue to hold the four winds, that they may not blow to injure or destroy, until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its

telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.

From the first of our meeting in Geelong, we have been treated in the most kind and courteous manner by the people of the city. Among the crowds that have come to the camp-ground no disrespect has been shown. Even among the children and youth there has seemed to be no disposition to create disturbance. Our audiences have not been made up of men and women of the baser sort. They have been persons of intelligence. And they have not come in order to gratify curiosity. Very few have been seen strolling about the grounds, observing the homes of the campers. The people made their way directly to the tent. All were quiet, and appeared reverential. There seemed to be as great solemnity as if we were within the walls of a church. The people listened as if for their lives. We have never attended a meeting where there was better order or a greater interest than there has been here.

After the evening meetings the people would linger for half an hour, and often longer, talking together of the things they had heard. Some of our workers would engage in conversation with them, and answer the questions and objections that arose in their minds. Our ministers make it a point, as far as possible, to meet the people at the close of the evening service. They take their hands in a friendly grasp, expressing pleasure at meeting them, and the hope that they will come again. Thus is woven a thread in the tie that binds heart to heart. The social hand-clasp brings a warmth to the heart, and a sense of relationship. "All ye are brethren."

To these advances the people are ready to respond. They promise to come again, saying, "We have never heard such sermons: and all the teaching is from the Bible." Many hearts are stirred, and they are asking, "What must I do to be saved?" "How can I come into harmony with God?"

It was proposed to continue our meeting on the camp-ground over the third Sabbath and Sunday. But there was an appearance of rain, and knowing that the equinoctial storm would soon be due, we decided to transfer our services to a large hall in the city. This hall is the one in which Elder Robinson and I spoke when we were here two years ago. It is well seated, and will accommodate a larger number than the tent. The regular rent is one pound per night, but it has been secured for our meetings as long as we desire it, for half this sum. And we have the hall, free, for Sabbath and Sunday afternoons. We thank the Lord for the use of this large hall in which to continue the work so favorably begun.

Our camp-meeting closed free from debt. Economy has been exercised in all the arrangements, and by earnest effort, sufficient means has been raised to meet expenditures; so there will be no debt from this source to burden the hearts of the workers for the coming year. And a hundred pounds has been pledged for the new Sydney Sanitarium. This is a good donation to come from the little company of believers assembled at this meeting. They have done what they could.

The precious blessing of God has attended our meeting from the beginning to the close. Every meeting has been a victory. We have had evidence that the Lord Jesus and his army of angels were with us. Their presence has been in our tent, and they have encompassed us round about. The peace of heaven has invaded our encampment. The softening, subduing influence of the Holy Spirit has been upon human hearts, and not an inharmonious note has been heard.

Had we needed greater evidence as to the ministry required for giving the last message of mercy to the world, we have had it at this meeting. Thousands of all classes of people have had the word of God opened to them. But for the camp-meeting many of these might never have been reached. Such a solemn awakening has never before been witnessed in this place. Of a truth it could be said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

NO TIME.

H. E. S. HOPKINS.
(Battle Creek, Mich.)

IS THERE not danger of many becoming so absorbed in the active duties of life that prayer and the study of God's word and the Testimonies of his Spirit, will be sadly neglected, and result in spirituality dying out?

Why not forever abandon this continual excuse (by actions if not by words), "No time for the Master"? Now comes the word to study the books of Daniel and the Revelation as for our lives. Do we intend passing them by as of no importance, and follow our own way? Soon, very soon, we shall be obliged to leave our pleasant homes. Then how much to the books of Daniel and the Revelation shall we have stored away in our minds to carry with us when persecution comes? Shall we have to look back and exclaim, "Oh! how I wish I had let some of these trifling things go, and had studied more"?

We have been so accustomed to work, work, from morn till night, digging out some corner, scrubbing, cleaning, and polishing, or working at some ornament to beautify our homes and make them look just so, that we do not know where to stop. Perhaps it is not an easy matter to cease this daily routine. But there is a remedy: Seek God to help us overcome this habit, and to ever keep before our minds the first commandment, "Thou shalt have no other gods before me." Why not change this order of things, and let Him to whom we are indebted so much, be *first* in all our plans, and let other things come secondarily? Are we not instructed to "seek . . . first the kingdom of God, and his righteousness"?

If we are not careful, we shall be so drunk with the cares of this life that that day will overtake us unawares.

Some may plead that they can not study though they have ever so much time; they find it a difficult task to center the mind on any lesson. The Lord never tells us to do what is an impossibility. "Ask, and ye shall receive." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." That means you and me just as much as anyone. "God is no respecter of persons."

In our study we of course need to be determined to "stick to it," as well as to give ourselves to constant, earnest prayer; for Satan will do his best to hinder us.

He is not at all pleased to have us enter upon this study: he would rather we would be absorbed in our household affairs, or anything that would hinder us in divine attainments. He knows his time to work is short, and he is anxious to get as many on his side as he can.

What a beautiful lesson we can learn from Jesus' remark to Martha, who "was cumbered about much serving." Luke 10:38-42. Here the Saviour makes it plain who chooses "that good part." Like Mary, is it not a wise decision when we choose to sit at the feet of Jesus and learn of him, thus heeding the warning, Get ready, get ready?



A VITAL QUESTION.

WILLIAM P. PEARCE.
(Goshen, Ind.)

THE usurper and hypocritical Joab when meeting General Amasa allowed his dagger to fall out of its sheath. Snatching it up quickly and with the words: "Art thou in health, my brother?" he buries the naked knife in his body under the fifth rib. 2 Sam. 20:9.

HEALTH.

"Art thou in health?" This is a vital question which should concern all of us. It is the—

"Chiefest good

Bestow'd by heaven, but seldom understood."

What is health? It is not man at his best, for at the best he may be an invalid. The definition of character is widely different from the definition of health. Health is "a sound and healthy state of all parts of an organized being, when all the organs perform their natural functions freely and properly." Please note the words: "sound;" "all parts;" "all the organs;" "perform;" "freely and properly." Health is humanity's fortune, so freely squandered and so hard to regain. Few there are who enjoy it, and those few are the careful who watch over it as the capitalist does his largest investments. A good recipe for health: Prov. 3:7, 8.

HOW TO SECURE AND KEEP HEALTH.

A common remark often heard is, "People are getting weaker and wiser." In some respects this is true; in others, false. Few people exist but who have some ailments, which, in spite of knowledge, they persist in feeding because of the pleasant sensations derived. The wise are the careful; the careful, the strong. In order to secure and keep health, let us notice five necessary things:—

First, Cleanliness. If the adage "Cleanliness is next to godliness," is an unbiblical quotation, it has, nevertheless, much truth in it. Spurgeon said there were three D's heshunned: "Dirt, debt, and the devil." Dirt is the breeding pen of disease. It creeps from one's clothes into one's brain, it will work from under his finger nails into his thoughts; it will assassinate virtue, and convert a home into a malarious pest-house. Just as wheat can not grow in blazing deserts, or oranges and pineapples ripen beside arctic icebergs, no more can a good constitution with good thoughts and lofty aspirations flourish in dirt or dirty surroundings. The secret of gospel cleanliness is in John 15:3.

Second, Temperance. Gluttony is little better than drunkenness. The kinds of food, irrespective of their acidity or sweetness, the methods of cooking until the nutriment has been destroyed, and the indulgence practiced at dinners and banquets, are nothing less than dissipation. Just as the toper wants the throat of a giraffe to taste the beverage a long way down, too many whose "god is their stomach," remind me of the boy who was told to wish for something and he would get it. "A box of chocolates," said the boy. "What else?" asked the generous friend. "Another box of

chocolates." "Oh, but wish for something else. Your little stomach could n't hold all those chocolates." "Well, then," answered the boy, "another stomach." It is true, the way some people eat and drink, they want another stomach, and it is a fact that by and by they will need one, if they don't want it. Benjamin Franklin said: "Be sober and temperate, and you will be healthy." See what Paul says to back up the assertion in 1 Cor. 9:25.

Third, Abstinence. Ten years ago medical statistics showed that eighty-one per cent of the adult population of the United States were suffering from dyspepsia. To-day the record states ninety-four per cent. Think of it! What is the cause?—Ravenous and careless eating as regards what, when, and where.

Dyspepsia is the disease that is destroying the life of ninety per cent of our people in some form or other, just as the minute worms of East Africa drill holes through the casks of oil and extracts, thereby robbing them of their precious liquids. Think of it! Thousands crippled physically and morally when they should be in the prime of life, and thousands ruined by religious controversies and errors, which, if Beecher is to be believed, have their origin in indigestion. What is the cause? I ask again. Stuff like tobacco; narcotics like coffee and tea; astringents like pepper, mustard, and vinegar; diseased stale meats; late suppers; "death-in-the-pot" banquets, which make the throat a sewerage pipe and the stomach a charnel house. Would to God all would abstain as Paul suggests (Acts 15:29), and feed upon the True Bread. John 6:22.

Fourth, Exercise. An athlete is usually quick, strong, upright. Not that he was so born, or grew thus as a poplar beside the river bank; but because he has so trained himself. He runs, he works, he walks, with shoulders thrown back. Said Aleyn:—

"No body's healthful without exercise:
Just wars are exercises of a state:
Virtue's in motion, and contends to rise,
With generous ascents above a mate.

More exercise means less consumptives; more exercise, less bent backs, or round shoulders, or lazy gaits. Gladstone knew the worth of it when he resorted to the ax. The Sanitarium physicians know the good derived from it when they order one to the gymnasium, or to the lake to row, or to the saddle to ride, or to the open air to walk and run. Fresh air, by the way, is one of the best tonics in God's medical laboratory. "What a blessed thing to breathe the fresh air," said Count Struerisee, on quitting his dungeon to be led to the place of execution. Open-air exercise is like fuel thrown under the boiler,—it increases the power and pressure of life's steam. Get all you can, but in getting it, do not fail to exercise as God would have you do. Eccl. 9:10; 1 Cor. 10:31.

Fifth, Rest. Underresting is as bad as underexercising. Weary brains, tired muscles, strained eyes, need rest. Rest is called by Plutarch "the sweet sauce of labor." In India the natives have the "rest stones," where the weary traveler can rest his burden. A quiet retreat, an easy chair, a couch, or bed are good things for a "breathing spell." To

lie down, however, relaxing every muscle and closing the eyes, is much better. Every woman should aim daily to have a rest hour, and every person should bear in mind that God made the night, not for dissipation or pleasure, but for rest. But the best rest that the writer knows of is found in Matt. 11:28.

WHAT HEALTH BRINGS.

Money carefully invested brings revenue. "Unto every one which hath shall be given" (Luke 19:26) is the law of compound interest. A little learning, rightly used, brings culture; a grain of wisdom carefully sown brings satisfaction; an unselfish action in the name of Jesus brings a dividend on the morn when men shall be rewarded according to their works (Rev. 20:12), and health brings what?—Out of the many things there are two that make life worth living:—

First, Happiness. There may not be an abundance of this world's goods, and if there were, happiness does not make them its foundation. Without health the palace is a prison, existence a curse, the gorgeous earth a Golgotha, and life an era of despondency. With health there's music in the rattle of machinery, the beauty of God is seen everywhere, and living becomes enchanting. Why?—Because the stomach promptly digests the right kind of food, the rich blood carries its nourishment to the organs, nerves, muscles, and tissues, as they need it, and the brain creates inspiring thoughts. Such an existence leads to the life Paul mentions. Gal. 2:20.

Second, Hope. The Arabian proverb says: "He who has health has hope, and he who has hope has everything." Ruined bodies have curtained windows to their souls, and the sun always shines behind somber clouds. But with health there is hope, which "springs immortal in the human breast."

To the healthy, hope is the pinions which aid the individual to rise above annoying circumstances and cry, "Victory;" it is the fins which assist the individual to swim through seas of trouble; it is the unseen electric power which casts light in dark places, gives locomotion to hand and foot; which gives endurance to the soldier, fortitude to the laboring man, and stimulates the persevering to cry, "It shall be done." The best hope, however, is found in Ps. 42:5.

HOW TO USE HEALTH.

If there are misers of gold, there are misers of health. That is, they hoard it up, and in its use have a selfish motive. Many a man would rather tramp ten miles to shoot an innocent rabbit, or kill a pretty songster, than walk a mile to minister to another's need. Many a woman would rather go to a ball with insufficient clothing, waltz for hours in a stifled room, and walk home afterward in the bitter cold, than do an errand for Jesus or wait on the ministrations of his Word. Such is the abuse rather than the use of health. Health is given for service. It is a blessing bestowed that the recipient might be able to aid others who have it not. It should be an evidence of what God can do (Ex. 15:26), and it should be used judiciously, practically, and always for the Master's glory. God wishes us to be strong. Jer. 30:7. John wished Gaius health (3 John 2), and in the midst of disease and death I exhort you—

"Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You can not charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

"THE health should be as sacredly guarded as the character."

THE GREATEST SIGHT IN THE WORLD.

H. E. SIMKIN.
(Battle Creek, Mich.)

In looking back through the records of humanity many events and achievements stand out with striking force and remarkable attraction. Those receiving the greatest attention are the ones in which the most power is manifest. The tower of Babel, the temple of Solomon, and the lighthouse of Pharos all showed great skill in construction, and gave evidence of the surprising power in the combined strength of men. But as the power of God exceeds the strength of men, so do the events of sacred history in which are shown the special power of God without man's efforts, eclipse all monuments of human skill.

The coming of the flood was the greatest scene of the antediluvian world, and the breaking up of "the fountains of the great deep" showed a power exceeding the united power of the race in building the tower of Babel, by which men thought to escape the destruction of another possible deluge. But this was a punishment on a wicked generation, of which but eight souls escaped, and it is not pleasant to view. The sight of the brazen serpent in the wilderness by which many—yes, all who would comply with the conditions—were healed of a plague, is one which the people saw with gladness, and which we can contemplate with pleasure. But the serpent was only a figure of the great Healer who should be lifted up for mankind.

The crucifixion of Christ was an event never equaled in the history of the world. Think of the great darkness which covered that scene! Consider the words of assurance and comfort to the dying and repentant thief by the Saviour even while he himself was undergoing such inconceivable sufferings! And above all look at the prayer of the Lord for his murderers! Nothing in the universe can compare in importance with the event of that Friday eighteen hundred and sixty-nine years ago, but it was seen by his followers with terrible sorrow, and by all others with fearful forebodings for the future. A few weeks later, as the disciples accompanied him to the Mount of Olives and across its grassy summit to a familiar spot near the historic Bethany, a thrill of joy must have passed over each of them as he affectionately gathered them around him, and slowly ascended to his Father. The scene was one which but few were permitted to behold; and while they undoubtedly rejoiced for his sake that he was again to enjoy his heavenly abode, their joy was tinged with sorrow because he would no longer be with them in his familiar form.

His departure was to them the greatest sight in the world, but they were not long left to so consider it. While they were still trying to prolong the scene and catch a further glimpse of their Lord, two heavenly messengers turned them from their object by asking a reason for their upward gaze. These angelic beings, clothed in white, had been sent to earth to call the attention of the disciples, and through them to call our attention, to a sight that will soon be seen, which will so far surpass any or all of these we have mentioned that it can not be compared. "This same Jesus . . . shall so come in like manner as ye have seen him go." In two respects only will this sight be just like the last one noticed. "This same Jesus" will come again, and he will "come in like manner" as he went. But beyond this the comparison ceases.

None of the events to which we have alluded, in anywise equals this. Instead of only eight souls being saved, as in the time of the flood, one hundred and forty-four thousand will look up with joy as they recognize their deliverer, and untold numbers will come forth from

their graves clothed in immortality. This scene is no figure like the brazen serpent, but it is the antitype of all the Old Testament figures. In contrast with the time of the crucifixion and the ascension, there will be no sorrow for any who have put their trust in the Saviour on this occasion. All such will then experience the greatest joy of their existence. This event is the culmination of the six thousand years' conflict between sin and righteousness in this world's history.

This will without question be the greatest sight in the world. Many even of the Lord's professed followers spend much time and money to see the great sights of this world. How many will be prepared to view with joy this greatest of all sights?

HEAVEN.

This world is all a fleeting show
For man's delusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow:
There's nothing true but heaven!

And false the light on glory's plume,
As fading hues of even;
And love and hope and beauty's bloom
Are blossoms gathered for the tomb:
There's nothing bright but heaven!

Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash and reason's ray
Serve but to light the troubled way:
There's nothing calm but heaven!

— Selected.

WHAT IS THE UNPARDONABLE SIN?

ELMER F. OTIS.
(Chicago, Ill.)

God's salvation is eternal. Heb. 5:9. So also you recall that his love, mercy, and long-suffering shall be attributes of his character throughout eternity. We must then conclude that if a man is lost, it is entirely due to his *unwillingness* to be saved. "I am come that they *might* have life." John 10:10. "And ye *will* not come to me, that ye might have life." John 5:40.

Then the only question is as to whether man will surrender his own *will* to be used of God. If he absolutely refuses, then he by that act places *himself* beyond the reach of the gospel call. "I gave her space to repent; . . . and she repented not;" or, as the Rotterdam Translation puts it, "I gave her time to repent; . . . but she does not *choose* to." Rev. 2:21. The same thought is expressed in Eze. 24:12-14: "She hath *wearied* herself with lies. . . . I have purged thee [allowed you to reap your *evil* sowing. Gal. 6:7], and thou wast not purged. . . . According to thy *ways*, and according to thy *doings*, shall they judge thee, saith the Lord God." Having fully rejected God's *only* means of reproofing them, there was left no hope of salvation. In other words they had committed the *unpardonable sin* by rejecting the Holy Spirit—the power that unites humanity to divinity.

Every one who shall be lost will be in this same condition. They all will have held their *wills* where God could not *get access* to them. Finally every individual will come to a place where he will fully *decide* either to *obey* or *disobey* God. The decree that goes forth announcing the close of probation simply says, "He that is unjust, *let* him be unjust still: and he which is filthy, *let* him be filthy still." So also, "he that is righteous, . . . and . . . holy, *let* him be . . . still." Rev. 22:11.

We therefore conclude that each one *individually* closes his *own* probation. Whether he is found on the *right* or on the *wrong* side depends, not on where he *happened* to be at

that time, but on where he deliberately *chose*—willed—to be. Like Ananias and Sapphira, the *one* act did not settle their doom; but it indicated a long course of such actions. To show that no one might *accidentally* have been lost who wanted to be saved, we read that "the first thought of *every one* who arises in the *second* resurrection is to unite with Satan against God." This is perfectly natural because they had *fully decided* to do so, before they died.

Many Christians look upon the "close of probation" as some dreadful event that might suddenly happen when the arbitrary time of God's appointment had arrived. It is to correct this idea that I make these suggestions.

One additional thought that I wish to impress is this: Would it not be better to spend *less* time wondering just how many days or years will elapse before the close of probation, and *more* time in seeking that living connection with God whereby he can fully use us to do his bidding, and whereby we shall be saved and safe *whenever* probation may close. We are thus *prepared* for the *fullness* of the Holy Spirit's power. Then when we are fully used of God, "the earth shall be filled with the knowledge of the glory of the Lord [margin, "by knowing the glory of the Lord"], as the waters cover the sea." Hab. 2:14.

HE IS COMING.

The King's Messenger.

The coming kingdom is nearing, the coming King is coming, while the Comforter has come, and all appliances of every kind are to be used to the hastening of the coming of the kingdom and of the King. We live in these times. We face the future, we stand not in dreamland, but awake, and endowed with power from on high. We are the temples of the indwelling Holy Ghost. We are the inheritors of all past development. We are responsible for present conditions, and are to be the actors of the glorious future.

The Executive of the Godhead has had us in training for these times, and we stand ready to do his bidding. What we need is "understanding of the times." Temptations to indolence, half-heartedness, and indifference will be ours. Fears of overdoing, of fanaticism, of loss of place in church, or business, or community will confront us; difficulties, dangers, and disappointments will make themselves sorely and sadly felt; but his grace is sufficient, and his strength is made perfect in our weakness.

We lack wisdom, but he will give; we need sound minds, clean hearts, and consecrated powers. We need tact, and intelligence, and enthusiasm; we must have emotion, and that ardent; we require strength and courage and continuity; but above and beyond all we must have the endowment of power that comes when the Holy Ghost comes upon us. He and he only, through us, can meet the exigencies, the wants, and demands of the times.

The times require the Holy Spirit, and the times are his times, and in these times his need is for us to measure up, and not be of double heart or of wavering mind; but wholly given up to him to do his work, and ready to go anywhere, to run on any errand at his bidding. The times, and the people of the times, are his. His is the work, and his is the power and the glory. Amen.

"That evil servant who said in his heart, 'My Lord delayeth his coming,' professed to be waiting for Christ. He was a 'servant,' outwardly devoted to the service of God, while at heart he had yielded to Satan."



"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.

A WOMAN'S PRAYER.

O LORD, who knowest every need of mine,
 Help me to bear each cross and not repine;
 Grant me fresh courage every day,
 Help me to do my work alway
 Without complaint!

O Lord, thou knowest well how dark the way,
 Guide thou my footsteps, lest they stray;
 Give me fresh faith for every hour,
 Lest I should ever doubt thy power
 And make complaint!

Give me a heart, O Lord, strong to endure,
 Help me to keep it simple, pure;
 Make me unselfish, helpful, true
 In every act, whate'er I do,
 And keep content!

Help me to do my woman's share,
 Make me courageous, strong to bear
 Sunshine or shadow in my life;
 Sustain me in the daily strife
 To keep content!

—Anna B. Baldwin, in *Ladies' Home Journal*.

AN EXPERIENCE.

As I have never contributed anything for the Woman's Page, I would like to tell my experience, trusting it may encourage some isolated sister. I was the only Adventist in our small city, and made it a part of my work to visit the jail and workhouse, supplying the inmates with reading matter, and keeping the rack filled in the depot. I had distributed thousands of pages of literature in this way, but I had seen no fruit of my work, and like many others I desired to know if some one had been benefited, or had become interested in the truth, through the papers I had distributed; but I could learn of no one who had. Finally, when the prisoners' number of the *Life Boat* came out last year, I decided to supply the prisoners in the workhouse and jail with them. About four months afterward I was joyfully surprised to learn that one boy had been so impressed with it that when his time expired, through the kindness of friends he was going to one of our Seventh-day Adventist schools.

I had also been carrying on a missionary correspondence, and you can imagine my joy when the lady I had been writing to fully accepted the truth, and was baptized at one of our camp-meetings. She is still firm in the truth, although she is separated from all of like faith.

But still I was not satisfied. I wanted to see some fruit of my work at home. I had been holding Bible readings with a family, had talked to others, and although I tried to be faithful, I was almost discouraged. I could not see any good I was doing or had done. I seemed to forget that it was ours to sow beside all waters and leave the results with the Lord. About this time some canvassers came here to work, and soon afterward one of them told me he had gone into one woman's house to canvass her for a book, and when he showed

her the image, of Daniel 2, she exclaimed, "Oh, Mrs. B— told me all about that, and I believe the coming of the Lord is near." The result was that she and her daughter subscribed for eleven or thirteen of our books, and I think she has bought two or three more since then. When this canvasser went to see her a short time ago, she told him that she believed the truth, and was going to keep the coming Saturday as her first Sabbath. She said she knew it would conflict with her husband's work and hers, but she was going to do all the work she could on Friday, and keep the Sabbath the best she could.

I can only say, Praise the Lord. After this my motto shall be, "We walk by faith, and not by sight." To sisters who are trying to interest others in the truth, or do missionary work in the little time they can spare from household duties, I would say, Do not get discouraged. The all-seeing eye of the Father notices every act done for him, no matter how humble and small it seems to us; and he has promised that we shall reap if we faint not.

* * *

THERE are so many things that parents must care about in the proper maintenance of their families that they find it a necessity to abandon many of their youthful accomplishments and pleasures, rather taking credit to themselves for 'settling down' into staid and steady-going old folks. That is all very well for them, but there is danger of their 'settling down' too far into deep ruts that disqualify them from entering into the lives of their own children. They have 'put away childish things' so far into their past that they have nothing whatever in common with children. 'One is no older than he feels,' it is said, and by that standard of measurement many people we know never grow old. They keep a young heart—a heart that consequently draws the young.

An interest may not be feigned, either. It must be genuine, or a child will surely detect the false ring. I know no better way for the parents to establish this true sympathy for their children than to be children with them. You have no idea, until you try, what a rejuvenating effect it will have to play with them. The happiest homes I know are those in which the habit prevails of having a play after the evening meal before the smallest children go to bed and the older ones to their studies, and where in consequence the very highest opinion and greatest love prevail among these happy young folks for their parents, frequently thus expressed: 'Mamma's just like a girl, and papa is as good as any boy;' and the children are just as ready to confide in the parents as if they were children.

The sympathy acquired by the parent in entering into the child's interests may be sustained by admitting the child in his larger growth into the parents' interests. Almost any boy or girl will feel complimented to be admitted into the parents' confidence. He

will appreciate confidential talks in which he is made acquainted with the aims and plans of his parents, and by which means an interest on the child's part in the occupations and efforts of the parents is established that means comradeship of a most enjoyable and beneficial nature.

The sympathy engendered by this exchange of confidences serves as a bond that holds young men and women to their homes and from detrimental outside influences. A correct knowledge of the family finances will keep them from extravagant expenditures, inspire them with a wish to aid the parents in their efforts to accumulate, and, if necessary, to economize means, and also induce them to make the most of their opportunities in acquiring an education and choosing an avocation; and, more than all, fire them with a noble ambition that their lives be well and worthily spent.—*Helen Raymond Wells, in the New Crusade.*

EXTRACTS FROM CORRESPONDENCE.

I AM observing the twelve o'clock hour of prayer each day, and the Lord is greatly blessing me in so doing. I spread out the REVIEW before me, and after praying for our work and workers, I take those for whom special requests are made one by one, and present their cases before the Lord, and also a large list of my own friends. I do believe the time of answering will surely come. I have been wondering if those who are trying to break off evil habits have been fully instructed as to how they can get rid of them. And then I have wondered if the wives and mothers are doing all in their power by placing the right kind of food before those dear ones to help them overcome the evil habits. I fully believe that the Lord co-operates with human effort.

The following encouraging report comes from the secretary of the Woman's Work among the German sisters:—

I am very busy now in my work. With this mail I send out many letters containing the German supplies, so that the number of German names and addresses now reaches five hundred and seventy-six, among which are thirty not of our faith, to whom I sent the supplies at the request of others.

She also sends a few extracts from correspondence which she has translated from the German language, as follows:—

Your letter encouraged me in many ways, and strengthened my faith. Oh, I am so glad that the work is started among our women. I believe much good can be done. The Lord will keep us sisters responsible for the continuation of the work, and I for my part will do what the Lord requires of me. When I go into my room at the noontide hour of prayer, and in the spirit see my sisters kneel down with me, I receive strength and courage. It is sad indeed that our dear Sister Henry passed away in the beginning of her work for us, but the Lord knows best. When a mother is called away from her dear ones, the older children lead the household, and help the little ones. Thus we will help each other.

I would like to help in this work too, for so many women need comfort. I am not eloquent, but I sow the seed wherever an opportunity offers.

A week ago I had a wonderful experience. Our neighbors are English people. The wife became sick very suddenly, and called for me. She said that she had been poisoned, and it seemed that she would die very soon. She implored me to do all I could to keep her alive till the doctor could come. I began at once to give her treatment, praying all the time, and after two hours she seemed to be past all danger. When the doctor came, he said that I had saved her life. She is very much attached to us, and will attend our camp-meeting.

"A LARGE class of women are content to hover over the stove, breathing impure air for one half or three fourths of the time, until the brain is heated and half benumbed. They should go out and exercise every day, even though some things indoors have to be neglected. They need the cool air to quiet their distracted brains. They need not go to their neighbors to gossip, but should make it their object to do some good, working to the end of benefiting others. Then they will be an example to others, and receive real benefit themselves."



BE NOT WEARY.

Yes, he knows the way is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless,
Be not weary; onward press.

Look to him who once was willing
All his glory to resign,
That for thee the law fulfilling,
All his merits might be thine.
Strive to follow day by day
Where his footsteps mark the way.

Look to him, the Lord of glory,
Tasting death to win thy life;
Gazing on that "wondrous story."
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to him who ever liveth,
Interceding for his own;
Seek, yea, claim the grace he giveth
Freely from his priestly throne.
Will he not thy strength renew
With his Spirit's quickening dew?

Look to him, and faith shall brighten,
Hope shall soar and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.

— Frances Ridley Havergal.

MARRIAGE WITH UNBELIEVERS.

I HAVE learned of your contemplated marriage with one who is not united with you in religious faith, and I fear you have not carefully weighed this important matter. Before taking a step which is to exert an influence upon all your future life, I urge you to give the subject careful and prayerful deliberation. Will this new relationship prove a source of true happiness? Will it be a help to you in the Christian life? . . . Will your example be a safe one for others to follow?

Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality? or must her judgment and conscience be surrendered to the control of her husband? As a disciple of Christ, she is not her own; she has been bought with a price. Can she honor the Saviour's claims as supreme? Will body and soul, thoughts and purposes, be preserved pure and holy? These questions have a vital bearing upon the well-being of every woman who enters the marriage relation.

Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns, can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. De-

basing sensuality will be banished. Upward to God will the thoughts be directed; to him will the heart's devotion ascend.

The heart yearns for human love, but this love is not strong enough, nor pure enough, nor precious enough to supply the place of the love of Jesus. Only in her Saviour can the wife find wisdom, strength, and grace to meet the cares, responsibilities, and sorrows of life. She should make him her strength and her guide. Let woman give herself to Christ before giving herself to any earthly friend, and enter into no relation which shall conflict with this. Those who would find true happiness must have the blessing of Heaven upon all that they possess, and all that they do. It is disobedience to God that fills so many hearts and homes with misery. My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God. . . .

The Lord commanded ancient Israel not to intermarry with the idolatrous nations around them. . . .

In the New Testament there are similar prohibitions concerning the marriage of Christians with the ungodly. . . . Though the companion of your choice were in all other respects worthy, . . . yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of Heaven to unite yourself with him. You can not, without peril to your soul, disregard this divine injunction.

You may say, But I have given my promise, and shall I now retract it? I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge. Far better take back such a promise, in the fear of God, than keep it, and thereby dishonor your Maker. . . .

There is in the Christian world an astonishing, alarming indifference to the teaching of God's word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom. In a matter which vitally concerns the happiness and well-being of both parties, for this world and the next, reason, judgment, and the fear of God are set aside, and blind impulse, stubborn determination, is allowed to control. Men and women who are otherwise sensible and conscientious, close their ears to counsel; they are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is faithful enough to utter a remonstrance is treated as an enemy. All this is as Satan would have it. He weaves his spell about the soul, and it becomes bewitched, infatuated. Reason lets fall the reins of self-control upon the neck of lust, un sanctified passion bears sway, until, too late, the victim awakens to a life of misery and bondage. . . .

In this age of the world, as the scenes of earth's history are soon to close, and we are about to enter upon the time of trouble, such as never was, the fewer the marriages contracted the better for all, both men and women. Above all, when Satan is working with all de-

ceivableness of unrighteousness in them that perish, let Christians beware of connecting themselves with unbelievers. God has spoken. All who fear him will submit to his wise injunctions. . . .

It is time now that every soul should stand as in the sight of the heart-searching God. . . .

May God help you to stand the test, and preserve your integrity.

Cling by faith to Jesus. Disappoint not your Redeemer. — "Testimonies for the Church."

PLAY AND PLAYTHINGS.

MRS. LUELLA B. PRIDDY.

PLAYFULNESS is inwrought in the very nature of every healthy child, therefore recreation must have an important part in his development. It is an effort to use his God-given faculties to the extent of his physical and mental strength. The playtime of life is the learning-how time.

During the first weeks of life, an infant seems to use only those faculties which relate to physical sensations. But after it begins to look around and observe its surroundings, it soon begins to handle and otherwise investigate, in order to learn the use of things. Then the child begins to play, and to imitate the conduct of those who have the care of him.

When, by repeated attempts at playing anything, the child reaches that stage of development where he is able to do the real thing, the play is dropped, and the work begins. At least this is the natural process. The child's training may be so entirely wrong that he does not ever want to do the real thing, but prefers to keep up the play, thus leading an aimless, idle life. His little attempts at helpfulness should be encouraged. Master Two-year-old, following papa from the wood pile, with his one small stick in his chubby arms, experiences just as much satisfaction as he will in later years in accomplishing greater things, for he has done his best, and he does not know but that his best is just as great as anyone's can be.

The question confronts the Christian parent and teacher, How can I so train the child in my care that he will love industry and study, and how can I teach him to use his mind and heart and hands to God's glory, and not for his own selfish gratification? Does this disposition to play have any bearing on his future well-being? And if so, how can it be directed in proper channels?

What does the child do when he plays? — He imitates and investigates. Then it is of the first importance that he see only those things that are worthy of imitation, as he is liable to copy anything he sees done. First of all let loving-kindness, truthfulness, neatness, orderliness, and all of those moral traits that we wish him to possess, be the copy. Then in addition to that he needs the opportunity to develop physical soundness, and a skillful use of his hands, as well as to be trained in those faculties that are considered purely intellectual.

Now, what playthings should a child have? The question can easily be settled by considering the object to be gained by their use. Is the toy under consideration one that can really be used in doing things? The child needs tools with which he can work, or imitate work; and if provided with them, will construct many of his own playthings. He should not have so many playthings that he feels no need of using his own invention in constructing things, as they will retard rather than assist development.

A little girl spent a rainy morning indoors with a small dry-goods box and an old furniture catalogue. The box she used for a doll

house, and the furniture she cut from the catalogue, using bright bits of paper for the rugs, etc. She was just as happy as she could have been with a boughten doll house, and at the same time she was taking lessons in skillfulness and ingenuity.

The child should learn to find enjoyment in performing the everyday duties that lie in his path, instead of seeking pleasure for his own sake. His tools should be of a proper size to handle. A grown person would find it hard to enjoy gardening with a hoe whose handle was nearly twice as long as he was tall. And if a toy is so small that it is of no practical use, the child soon tires of it, and it is left lying around in everyone's way, and a habit of carelessness in caring for his belongings is encouraged.

It is good for the child to come in contact with mother earth. The mystery of swelling seeds and growing plants is a wonder and a delight to him, and he can be taught very early to look to God as the Author of it all. He will enjoy having some little spot where he can dig all he pleases, and plant seeds to his heart's content. If he can not have a bit of ground for the purpose, a box of earth and a few seeds would be better than no garden.

When God made our first parents, he made them a home, and planted a garden, and taught them how to keep it. So the home-making trades,—building and planting,—are a relic of the sinless state, and they are also to exist in the future life (see Isa. 65: 21, 22), and we can hardly find a position where the knowledge of them is not valuable, even in this life.

The man or woman who has not learned to utilize the resources of nature, is a helpless individual, unless provided with an abundance of money, or surrounded by others who know how to do these useful things. And what woman is not made more womanly by a knowledge of housewifely arts? The little girl instinctively plays at housekeeping. At first a few small tins and a small rolling-pin, or, in its place, a round bottle, or the end sawed off a broom handle, will satisfy her needs for cooking utensils, to enable her to cook "just like mamma." The housekeeping instinct should be cultivated.

Thimble and scissors, needles and thread, are really necessities. I have seen mothers who fretted over a child losing needles and wasting thread, when an occasional nickel would not have been refused for candy or gum, or other worse than useless things. Why not let the little girl have a needle and spool of thread of her own, with a box in which to keep them? The sense of ownership may lead her to take better care of it. Give her a corner of a shelf or drawer where she can keep her box unmolested by others. Very likely she will want to sew whenever mamma sews, and dolly may get some wonderful additions to her wardrobe, but the little hands gain skill by practice. Children usually want to do the same things that they see papa and mamma do, and they want to do it at the same time. If the little girl sees her mamma putting her sewing things carefully away when she finishes her work, she will want to do the same with her own little workbox, especially if she has a special place to put it. If the child is not told just where to put her things, she will not know but putting them on a chair, or sofa, or even on the floor, is putting them away.

The home is for children as well as for older persons, and they must have some place for their work, even though it may seem to us to be only play, or the hands will never be trained so as to be able to work out the difficult problems of life.

Those who live long are small eaters. "If thou wouldst lengthen thy days, lessen thy meals."

A HELPING HAND.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask what I denied
In my own hour of bitterness supplied?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand unto some wayward friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to rest in sweet content.

—Edith V. Brandt.

JUNE STUDY OF THE FIELD: PART I.

(May 27-June 2.)

"The Russian Mission Field."

(Text-book, June Magazine.)

1. STATE several reasons indicating that special importance should be attached to Russia as a mission field.
2. Give a comparative view of the extent of the Russian empire. What proportion of the land on the globe does it occupy?
3. Tell what you can of the physical features of the country.
4. Describe the general appearance of European Russia. Of Siberia.
5. What three distinct divisions are marked?
6. Locate the principal mountains mentioned in the study.
7. Mention and describe the most important lakes. To what are they compared?
8. Name and locate the principal rivers in European Russia and Siberia.
9. What nationalities are represented in this empire?

A WORD WITH PARENTS.

MRS. W. S. LARKIN.
(Winchester, Idaho.)

PARENTS, have you ever asked yourselves the question, Am I teaching my child, day by day, truths which will lead him in the right course through life, or am I teaching him lessons to be forgotten, impressions to be erased?

Are you guarding your language and striving to speak with correctness, that the first words from baby's lips may be framed in their proper order? Or have you drifted into a careless, unthoughtful, haphazard way of speaking, teaching your children the same improper language, which in later years will cause them days of hard struggle, endeavoring to break the chain of habit, which is contrary to the Text-book in their hands?

Habits formed in the early years of life fix themselves so firmly in the mind that to forget them is almost impossible; and your child will be mortified, time after time, by the unconscious use of errors learned in childhood.

If you wish to see your child advance with great rapidity to a person of knowledge, and wish to clear the stones from the path of life for him, you can find no better time than while he is learning his first baby words; and no better way than in correcting your own ways before him.

In this effort you not only teach lessons of advancement, but you have a purpose in mind for which you are daily preparing yourself, and, therefore, parent and child advance together.

Parents so often forget the Lord's words, "Train up a child in the way he should go: and when he is old, he will not depart from it."

When you place your child in school, you want to be assured that the teacher is qualified to teach him truth, and not error. If he is a musical instructor, you want his methods to be the latest and best. Do you not suppose that God is equally interested in the welfare of his little ones, and is pained to see the minds of his pure, innocent children filled with the careless, unthoughtful impressions, made by those whom he has appointed to be their shepherd, teacher, and loving parent? Every parent has some knowledge of right and wrong, and it is unjust to withhold from your child the best which you possess.

FIG sandwiches may be made by cutting or chopping fine one cupful of figs, adding one-half cupful of hot water, and cooking to a paste. Add one teaspoonful of lemon juice, and set away until cold. Spread on the prepared bread, dust with finely chopped nuts, and put pieces together.

AUTHORITIES on the care of the teeth say that "if the teeth are of dark or yellow hue naturally, they never can be made white except at the expense of the material of which they are composed. Any powder, then, which whitens such teeth is only acting chemically, and, therefore, injuriously upon their structure."

ABOUT KISSING MOTHER.

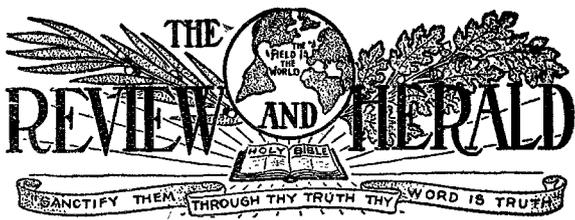
It was Eli Perkins who put into a father's mouth, the following reproof of a careless daughter:—

"I want to speak to you of your mother. It may be that you noticed a careworn look on her face. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up in the morning and get breakfast. When your mother comes, and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face; you were not so attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little dirty, chubby hands whenever they were injured in those first skirmishes with the world. And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long years.

"Of course, she is not so pretty and kissable as you are; but if you had done your share of the work during the past ten years, the contrast would not be so marked. Her face has more wrinkles than yours; and yet if you were sick, that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over her dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."



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THE THIRD ANGEL'S MESSAGE.

The Place of Sunday Legislation in the Making of the Beast.

By the whole history of the case, we have seen that by their perversions of the truth, and their accommodating their teachings to the ways of the heathen, the self-exalted teachers and leaders in the apostasy had secured to themselves a host by reason of transgression. And when that church succeeded in forming a union with the Roman State, that "host" was infinitely increased, since it took in practically the whole mass of the people, without any change of life whatever. The State and the Church became practically one and the same thing; and that one thing was a solid mass of hypocrisy.

Upon this we have the plain, forceful, and indisputable words of the authoritative Church historian, Schaff:—

By taking in the whole population of the Roman Empire, the Church became, indeed, a Church of the masses, a Church of the people, but at the same time more or less a Church of the world. Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased: strict discipline, zeal, self-sacrifice, and brotherly love proportionally ebbed away; and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people. The Roman State had grown up under the influence of idolatry, and was not to be magically transformed at a stroke. With the secularizing process, therefore, a paganizing tendency went hand in hand.

Just here the Church encountered a difficulty upon which she had not reckoned: she found herself unable to control by any power legitimately hers, this mass of transgressors. She found that her discipline was impotent to restrain the evil "host" which she had by transgression gathered to herself; and if Church discipline were to be maintained with this "host," it could be maintained only by the power of the State. This power, however, the Church was not only willing, but glad, to employ; because it was a step which would only increase her power: and power was the sole aim in every stage of this procedure, from the first steps taken, and the first words spoken in speaking perverse things, to draw away disciples after them.

The principal thing which had characterized the Church of Rome, from the beginning of the apostasy—and, indeed, the chief thing in the apostasy—was the exaltation of Sunday. This was her sign of authority; this was the key of her ambition and of her power. And now the power of the State was gladly seized upon by the Church, to accomplish the further, and even the supreme, exaltation of Sunday; and, by this, to enforce Church discipline, not only upon those who were adherents of the Church, but also upon all who were not. By this means, she could enforce the authority of the Church, and a submission to the authority of the Church, upon those who were in no wise connected with the Church.

This, at one stroke, gave to her power over all; and this power was held by her, and was confirmed by the State, as the *power of God*; because "there had in fact arisen in the church a false theocratical theory," which aimed at "the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way." "This theocratical

theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims." — Neander.

This false theocratical theory, and the formation of a sacerdotal State—a false theocracy—is the foundation and the explanation of the whole course of things in the making of the Beast, and of the place of Sunday legislation in the making of the Beast.

A true theocracy is the government of God. A false theocracy is a government of *men* in the place of God. True theocracy is the kingdom of God itself; false theocracy is a government of men in the place of God, passed off upon men as the kingdom of God.

In a previous study, we have seen how that the Church in Rome claimed to be Israel oppressed by the new Pharaoh, Maxentius; and that Constantine was the new Moses, "called by God" to deliver Israel from Egypt and the oppressions of Pharaoh. And when that deliverance had been wrought, the bishops of the Church claimed, and insisted, that the kingdom of God as prophesied by Daniel *was come*.

In the system now being formed, the State was not only to be subordinate to the Church, but was to be *the servant* of the Church to assist in bringing all the world into the new kingdom of God. The bishops were the channel through which the will of God was to be made known to the State. Therefore the views of the bishops were to be *to the government* the expression of the will of God; and whatever laws the bishopric might deem necessary to make the principles of their theocracy effective, it was their purpose to secure.

Accordingly, no sooner had the Catholic Church made herself sure of the recognition and support of the State, than she secured from the emperor an edict setting apart Sunday especially to the purposes of devotion. March 7, A. D. 321, Constantine, playing into the hands of the new and false theocracy, issued his famous Sunday edict, which, both in matter and in intent, is the original and the model of all the Sunday laws that have ever been made. It reads as follows:—

Constantine, Emperor Augustus, to Helpidius: On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)—Schaff's translation from the Latin, "History of the Christian Church," Vol. II, sec. 75, par. 5, note 1.

All know that, when the original Israel had been delivered indeed from Egypt by the Lord, the Sabbath was given to them, and by a law, to be observed in that government of God, that true theocracy. And the establishment of *Sunday observance by law*, in the new, false theocracy of the fourth century, was simply another step taken by the creators of this new theocracy, in imitation of the original. *This setting apart of Sunday in the new theocracy*, and its observance being established and enforced by law, was in imitation of the act of God in the original theocracy in establishing the observance of the Sabbath. This view is confirmed by the testimony of one of the leading bishops of his day, as well as one of the principal bishops engaged in the making of the Beast. These are the words:—

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.—Eusebius, "Commentary on the Psalms," 92.

Thus at the very first examination of the subject it is seen that *the change of the Sabbath*—the rejection of the Sabbath of the Lord, and the substitution of Sunday—is the essential feature, the chief instrumentality, in the making of the Beast.

And there is yet more to be told, which only the more confirms this truth: confirms it to the extent that makes it impossible for any one honestly to deny it.

STUDIES IN GALATIANS.

Gal. 4: 12-20.

"BRETHREN, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you."

"Where is then the blessedness ye spake of?"—not the blessedness ye SPEAK of; but, past tense: "ye spake of." It was a blessedness which they had had, and had lost; and so it was no more a blessedness which ye speak of, but only which "ye spake of."

This was the blessing of Abraham—the blessedness of justification by faith; for they had received the true gospel; they had believed in Christ, and thus they knew that Christ had redeemed them from the curse of the law, that the blessing of Abraham might come on them through Jesus Christ, and that they might receive the promise of the Spirit through faith. All this they had experienced. But, by the delusions of the false gospel of "the Pharisees which believed," they had been "bewitched" and driven back from the purity of faith unto justification by works.

This is plain from Paul's appeal, in the first verses of the third chapter: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? . . . He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

But "to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4: 5-8.

This "blessedness" is the blessedness which the Galatians had known when they were Christians; but from which they had been drawn away. And now, it was only a memory: only a blessedness which they had spoken of, but which they could not, as a present thing, speak of. This, because faith, and all that is of faith, is only a living, present thing. Faith is the breath of the spiritual life; and when faith is gone, that spiritual life is gone. It must be constantly present, in constant, active motion, to avail for any soul.

This "the Pharisees which believed" did not know; for they had not true faith: they knew not what it is to live by faith. They thought that justification by faith consisted in forgiveness and justification of the sins that are past; but that, being once thus justified, they must live by works. They thought that justification is obtained by faith, but is kept by works. And into this delusion and loss of faith they had persuaded the Galatian Christians, but with the dreadful result of the loss of the blessedness of righteousness by faith, and their relapse into the darkness of heathenism—into the bondage of sin and the works of the flesh.

And that experience is illustrative of the everlasting truth,—and it is written for the instruction of all the people as to that everlasting truth,—

that righteousness by faith, true justification by faith, is righteousness and justification by divine, ever-living, *present* faith, "and that not of yourselves: it is the gift of God."

While the Galatians enjoyed this blessedness, its fruit appeared in the love which they showed to Paul. This love was the very self-sacrificing love of Christ—the abundant love of God shed abroad indeed in the heart, by the Spirit which they had received. Seeing the apostle in need of eyes, they would gladly have plucked out their own and given them to him, if such a thing could have been done.

But now, what a change! From that height of blessedness they are driven back into such a condition that he is counted an enemy, because he tells them the truth; so that he is obliged to appeal to them: "Am I therefore become your enemy, because I tell you the truth?"

And this is yet the mark of the Galatian, wherever he may be—the mark of the man professing Christianity, but who is not justified by faith, who has not the righteousness of God which is by faith of Jesus Christ. Whoever tells him the truth, in that becomes his enemy, and is so counted by him. This, because he does "not obey the truth:" he is not in the way of truth; he does not know the truth. Therefore, truth can not be to him the sole standard and the supreme test; only *himself* in his own personal preferences and ambitions, and his own self-righteousness, can be the standard. And whoever tells him the truth, especially if it be unpleasant, is counted as making a personal attack on him, and is therefore counted only an enemy.

But the man who is the Christian, who is, indeed and in truth, justified by faith of Jesus Christ; who lives by the faith of Jesus Christ; who is righteous only by the faith of Christ, and the righteousness of God, which is by faith—such a one will always count as his friend, or his brother, the one who tells him the truth. However far it may show him himself to be wrong, however directly he himself may be involved, yet he will thankfully receive the truth, whatever it may be, however it may come, and by whomsoever it may be told to him. This, because the truth is his whole and his only salvation. It is the truth which makes him free. The truth is the only Way he has in which to walk. The love of the truth is his only incentive, the Spirit of truth, his only guide.

But, as we have seen, this blessed condition—this condition of "blessedness"—the Christians of Galatia had lost, and so had again become only Galatians, because they had lost true faith, and had been turned from faith to works as the way of life and salvation. And this loss of true faith was the loss of the Christ within; for he dwells in the heart by faith. Eph. 3:17. And because of their forlorn condition, which they did not realize, Paul longed for them as a mother for her children; and, in the depth of his longing, expressed their deep need: "My little children, of whom I travail in birth again until *Christ be formed in you*." The Christ within is what they had lost. To the experience of Christ within they must be restored, or they *were* lost. And this is simply the gospel, which, in itself, is "Christ in you the hope of glory."

The District of Columbia is subject to the jurisdiction of Congress. Complaints were made of the inefficiency of the schools of the city of Washington. A committee was appointed from the United States Senate to investigate the matter. Senator Stewart is chairman of this committee. The correspondent of the *New York Tribune*, reporting on the subject, said:—

Senator Stewart, of Nevada, is disgusted with the lack of scholarship displayed by pupils of the public high schools of the district. He is chairman of a Senate committee to investigate the schools here, great complaint of their inefficiency having been made; and it was wisely determined to order an examination of the youth of the city to test their mental qualifications. The result of a thorough and fair trial showed a deplorable want of training in the grades the young people were supposed to have mastered. In history and arithmetic the general average made was not much over fifty per cent. The penmanship was poor, and the spelling miserably bad. In speaking of the matter, the senator,

who used to teach school himself, said: "The children seem to have had very indifferent instruction. They have not been carefully drilled in elementary branches of a common school education. The teachers of to-day are victims of a bad system; they attempt to teach too many things, and, as a consequence, nothing is learned thoroughly. I am satisfied that the old-fashioned schools did much better work, in spite of the fact that the path to learning has been made smoother, and that many things have been simplified. Then, again, the teachers in the city schools have to look after too many pupils. One poor woman is given the care of fifty lads and lasses, and she has no time to devote to the individual. The bright ones will acquire some knowledge, and the dull ones, from lack of personal help, will flounder along until they quit school with a mere smattering of learning."

A LATTER-DAY PROMISE.

"MANY shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

This last clause contains the promise, "The wise shall understand." Considering the time to which this applies, the nature of the matter to be understood, the result of understanding, and the fate of those who do not understand, the promise expands into wonderful comprehensiveness and power.

When is it that the wise shall understand?—It is when the "time, times, and a half" shall have ended, according to the oath of Him who, with both hands uplifted to heaven, uttered an unalterable declaration, that the great truths, which staggered even the mind of Daniel himself, shall be fulfilled. It is in the "time of the end," that deplorable and trying period of human history, when the love of many shall wax cold (Matt. 24:12); when evil men and seducers shall wax worse and worse (2 Tim. 3:13); when false Christs and false prophets are to spring up everywhere, and show such power that, if it were possible, the very elect themselves would be thrown into confusion, and be deceived (Matt. 24:24); it is the time of which Paul speaks in 1 Thessalonians 5: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." And he supplements Daniel's declaration, that then "the wise shall understand," by saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." The reason they are not deceived is because they are the elect, because they are the wise, who at this time are to understand. Not to understand, at such a time as this, is to be overtaken as by a thief, and perish.

This shows what it is that the wise understand. It is the prophecy of the book of Daniel, the time in which we live, the time of our visitation, like that which came upon Jerusalem, and for not understanding or knowing which, Jerusalem was destroyed. Luke 19:44. What would be an adequate expression of thankfulness to God for light in such a time as this?

Not to understand now is to be given over to the power of wickedness and apostasy from God; for it is the "wicked" who do not understand, and because they do not understand they "do wickedly," or are led on into darker and more daring deeds of wrong. "Wickedness," says A. F. Cox, "debases the understanding, and renders a man so selfish and carnal that he becomes incapacitated for taking any comprehensive view of the divine administration, and indisposed to these sacred inquiries. One important point, especially, which the one, through the teachings of that Spirit which is humbly but incessantly sought by Christians, *does* understand, and which the other, through willful blindness and perverseness of heart, *does not* understand, is the connection of the operations of Providence, in the general affairs of the world, with the establishment, extension, and ultimate triumph of the cause of our Lord Jesus Christ." Thus the twilight of wickedness, in the minds of the evil-disposed, settles down into the blackness of darkness: while the path of the just grows brighter and brighter unto the perfect day.

The wise are trained for the position they occupy and the course they take, by the trials through which they pass. "Many shall be purified, and made white, and tried." "We must," says Paul, "through much tribulation enter into the kingdom of God." The great purpose of affliction is to take away sin. It is not only a fact that tribulations lie between Christians and their rest, but the profitable point to consider is that they have been placed there, deliberately, by a wise and loving Father, in order that, by passing through them, we may be prepared for the rest beyond."

In some of the most delicate manufactures, the web is made to pass slowly through a vessel of liquid, emerging upon the other side. As the cloth goes into the liquid, it seems to be all of one dull, monotonous color. As it comes out, after the bath, it glitters in a variety of brilliant and beautiful hues. The liquid through which the cloth passes is composed of powerful and biting acids, calculated to eat and cleanse away everything undesirable and defiling, and all the unsightly elements that cling to it, so that in the end, the figures and designs of the finished piece may shine out in all their beauty and perfection. So in this life the disciples of Christ are drawn through trials and tribulations, by a Lord who loves them, that they may be fitted to enter into the heavenly courts, and there shine forth in all their resurrection glory. Peter says that the trial of our faith is more precious than of gold, which perisheth. This will never perish, but endure to life everlasting.

There are in Dan. 12:10, three remarkable points of contrast:—

First, A contrast of character. The term "the wise" expresses the character of those who possess that wisdom which cometh from above. The epithet "the wicked" expresses both blindness and depravity of heart.

Second, A contrast of moral and spiritual progress; the wise, made white and purified by their trials; the wicked, under the same discipline, doing wickedly, and growing worse and worse in their base actions and their wicked career.

Third, A contrast of mental and spiritual perceptions. The wise "understand," but none of the wicked do understand. The one attainment, then, to be sought for, and gained, is to be among the wise.

But what is it to be wise? Whom does heaven recognize as the wise? And how may we attain to that desirable condition?—We are told that the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding. And again, "A good understanding have all they that keep his commandments." Ps. 110:11. But for the wise ones of earth shall we not look to the universities, and the great schools of culture, discovery, and science?—That is where the men of this world would naturally go; and there they would find the kind of wise ones whom they could recognize as such. But not many of the wise of God's school are there. Daniel stamps them in the text with one qualification; and that is, they "understand." Understand what?—Not perhaps what *men* have said, but what God has said. This, certainly, is the essential thing which they understand. If they did not know that, could God say of them, These understand? and could he enter them in his vocabulary as "the wise"?

But to enable us still further to identify those who in God's sight are "wise," he tells us what they will *do*: "They that be wise shall shine as the brightness of the firmament; and they that *turn many to righteousness*, as the stars forever and ever." This gives to the subject an intensely practical turn. If we are wise, when we see souls going out of the way, the very first impulse and aim of our hearts will be to exert all our powers to turn them right again. When we look at all the works done under the sun, and compare them with this, we must feel persuaded that no other efforts known to men are worthy to be mentioned on the same page with those which are put forth to "turn many to righteousness." The turn in the path in the right direction should of course be made as near the beginning as possible. This points to the Sabbath-school, as a place not to be neglected. A very slight variation in the direction one way or

the other, in the start, will make a wide divergence in the end. If we are wise, we shall seek Christ continually for grace; for it is through him alone that God gives forth such favors as are necessary to the children of men.

In addition to all else we want that which the Scriptures designate as "the power." There are different kinds of power. Intelligence is power; union is power. But there are manifestations in the lower forms of life, that all the teachers in all the schools of Christendom, can not make. They can not make the tiniest flower grow, and unfold its petals to our admiring gaze. To turn many to righteousness we must have the power that has life. Then must we draw wholly from Christ: for all power has been given to him. Without that, everything else is but a cypher.

The promise applies at a time when darkness covers the earth, and gross darkness the people. The things to be understood pertain to things which the prophet himself did not understand, in his own day, and in reference to which he seems to entertain some fears that they would not be understood when the crisis should come; and the answer seems to be, in a large measure, a response to the prophet's request. "I was astonished at the vision," he says in one place, "but none understood it." "I heard," he says again, "but I understood not: then said I, O my Lord, what shall be the end of these things?"

The form of the question indicates the anxiety of the prophet's mind. He does not say simply, *When shall be the end of these things*, but, *What shall be the end of these things?* He takes in a wider range than simply the idea of duration; that is, he asks not merely *how long*, but *what shall the issue be*, including, of course, also the time. Consequently the answer included both points. The reply was, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end;" and the last verse of the chapter repeats the instruction: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Thus gently was the prophet dismissed from his labors, comforted with the promise that the wise should understand, and that he at last should stand in his lot. We, who are living down here in the time about which Daniel wrote, can see clearly what was not clear to his mind; that is, how the wise are made to understand. We see that the seal has been taken from the book, and that a special message has been prepared to go forth to the world, in the spirit and power of Elias, explaining all these things. We hear the tones of the message ringing out, and see its influence spreading among the people, and multitudes of witnesses rising up, to testify to its power. Instead of saying now, as was said to Daniel, the wise *shall* understand, we can say, The wise *are* understanding, and are heralding to the world, in their living bearing, the truths so long ago penned by the prophet. u. s.

Archbishop Ireland has written a letter to the Duke of Norfolk, who is president of the Catholic Union of Great Britain, urging a united Catholic movement on the part of all English-speaking Catholics in the world. As the grand basis for such a movement, he cites the fact that the English language is fast encircling the globe, and that English-speaking countries are gaining a world-wide influence. Thus he writes:—

It is a broad, plain fact in the geography of the world—a fact daily becoming broader and plainer—that the English language is encircling the globe, that English-speaking countries are constantly growing with speed that nothing seems able to arrest, in territory and influence. I certainly shall not belittle the spheres of influence of languages other than the English, or deny in the least the importance to the church of countries speaking those languages; let due place be given to all agencies in the great work of religion. But, this said, the truth is before us, that in the present, and more yet in the future, the minds of peoples spread over immense regions of the globe are to be reached only through the English language, and that very much of the missionary work of the church is to be done under the aegis of English-speaking countries.

That mission is to attune anew the English language to the harmony of Catholic truth, which was

its charm before the days of the schism of the sixteenth century—the most woeful disaster which ever befell Christendom; to make the English language the bearer of Catholic verities to the hundreds of millions who speak and read it; to build up for the Catholic Church public and social influences in English-speaking lands, so that there their power, instead of being against her, be for her; so to establish her in those lands that she be seen to be, as in fact she is, thoroughly in unison with the political institutions and the social aspirations that dominate these lands, so that the argument for such institutions be an argument, too, for the church herself—in fine, so to place the church as to enable her to win over to herself the great English-speaking world and turn to her own profit and to the profit of Christian civilization the wondrous potencies of that world.

Shall not the people to whom the Third Angel's Message is committed see this truth as to the spread of the English language, and act upon it now?

"A NEEDED EDUCATIONAL REFORM."

THE *Outlook* of April 21, 1900, describes and urges "A Needed Educational Reform." This reform is one that will make it possible that "religion can be preserved and promoted while education is being acquired." Thus says the *Outlook*:—

One problem of education sorely needs to be taken up by our educators, which we are persuaded has not yet sufficiently occupied their attention. It is sometimes considered under the aspect of education and religion—the problem how religion can be preserved and promoted while education is being acquired—but the problem is really larger than this.

That which makes this reform so sorely needed, is the present educational processes. These are most aptly described by the editor of the *Outlook*; who on this subject is thoroughly qualified to speak. He says:—

The educational processes of our time—possibly of all time—are largely analytical and critical. They consist chiefly in analyzing the subjects brought to the student for his examination, separating them into their constituent parts, considering how they have been put together, and sitting in judgment on the finished fabric or on the process by which it has been constructed.

Thus all or nearly all study is analytical, critical,—a process of inquiry and investigation. The process presupposes an inquiring if not a skeptical mood. *Doubt* is the pedagogue which leads the pupil to *knowledge*.

Does he study the human body?—Dissection and anatomy are the foundations of his study. Chemistry?—The laboratory furnishes him the means of analysis and inquiry into physical substances. History?—He questions the statements which have been unquestioned heretofore, ransacks libraries for authorities in ancient volumes and more ancient documents. Literature?—The poem which he read only to enjoy he now subjects to the scalpel, inquires whether it really is beautiful, why it is beautiful, how its meter should be classified, how its figures have been constructed. Philosophy?—He subjects his own consciousness to a process of vivisection in an endeavor to ascertain the physiology and anatomy of the human spirit, brings his soul into the laboratory that he may learn its chemical constituents.

Meanwhile the *constructive* and synthetic process is relegated to a second place, or lost sight of altogether. Does he study medicine?—He gives more attention to diagnosis than to therapeutics, to the analysis of disease than to the problem how to overcome it. Law?—He spends more time in analyzing cases than in developing power to grasp great principles and apply them in the administration of justice to varying conditions. The classics?—It is strange if he has not at graduation spent more *weeks* in the syntax and grammar of the language than he has spent *hours* in acquiring and appreciating the thought and the spirit of the great classic authors. It has been well and truly said of the modern student that he does not study grammar to understand Homer, he reads Homer to get the Greek grammar. His historical study has given him dates, events, a mental historical chart; perhaps, too, it has given him a scholar's power to discriminate between the true and the false, the historical and the mythical in ancient legends; but *not to many* has it given an understanding of the *significance of events*, a comprehension of, or even any new light upon, the real meaning of the life of man on the earth. Has he been studying philosophy?—Happy he is if, as a result of his analysis

of self-consciousness, he has not become morbid respecting his own inner life, or cynically skeptical concerning the inner life of others.

It is doubtless in the realm of ethics and religion that the *disastrous results* of a too exclusive analytical process and a too exclusive critical spirit are seen. Carrying the *same spirit*, applying the *same methods*, to the *investigation of religion*, the Bible becomes to him simply a collection of ancient literature, whose sources, structure, and forms he studies, *whose spirit* he, at least for the time, *forgets*; *worship* is a ritual whose origin, rise, and development he investigates; whose *real significance* as an expression of penitence, gratitude, and consecration *he loses sight of altogether*. *Faith* is a series of *tenets* whose biological development he traces; or a form of consciousness whose relation to brain action he inquires into; or whose growth by evolutionary processes out of earlier states he endeavors to retrace: forgetting meanwhile what is the meaning of the *experience itself as a present fact* in human life, what vital force and significance it possesses.

Vivisection is almost sure sooner or later to become a post-mortem; and the subject of it, whether it be a flower, a body, an author, or an experience, generally dies under the scalpel. It is *for this reason* that so many students in school, academy, and college *lose*, not merely their theology, which is perhaps no great loss, but *their religion*, which is an irreparable loss, while they are acquiring an education.

When the destructive nature of the educational processes of the present day are thus so clearly set forth by one who is not only friendly to that system, but is himself a part of the system; and when in view of this even he urges "a needed educational reform;" surely that people whom God has made the light of the world in these last days should not need to be urged to this "sorely" needed educational reform. And where any of these *should* need to be urged to it, the measure of the urging could be only the measure in which these themselves are blindly imbued with love of these destructive processes.



THE KING OF BABYLON HEARS THE MESSAGE OF RIGHTEOUSNESS BY FAITH.

(Concluded.)

"THEN Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know

that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

God deals with every man as an individual. His messages of warning, his instruction, his "exceeding great and precious promises," are all personal. In all effective preaching of the gospel, the message must be delivered as to the individual, and not to the mass, and each one must hear the voice saying to him, "Thou art the man." Thus God spoke to Nebuchadnezzar through the dream and its interpretation, and through the same channel he is still speaking to all "those that walk in pride." And so this experience is still preaching the gospel of the kingdom to every man who reads it.

The lesson which Nebuchadnezzar the king needed to learn, and which every other man must learn who wishes to be a king and to "reign forever and ever," was "that the heavens do rule," that the ruling powers are of heaven, and that he himself was a servant of "the Most High." The simple recognition of this fact would establish him in his kingdom. "Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." This is a universal truth. Man lost his kingship and his dominion by refusing to continue as an obedient servant of the Most High. In the gospel there has been abundant provision made for his restoration to his place of privilege and power, but to avail himself of these blessings means that he must constantly acknowledge the God of heaven as above all, and himself as a servant. This is the law of the new kingdom, and so "his servants shall serve him: . . . and they shall reign forever and ever."

What the Lord said to Nebuchadnezzar, and to all men, in the dream, is the same gospel message which he has proclaimed and is yet proclaiming: "I am the Lord, and there is none else, there is no God beside me. . . . I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. . . . Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "Fear God, and give glory to him, . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." Acknowledging that the Lord he is God, that it is he that has made us and that his are we, and giving unto the Lord the glory due unto his name, and serving him with gladness, mean eternal salvation; but self-exaltation, a claim to be independent of God, seeking one's own glory, and allegiance to "the god of this world," mean "indignation and wrath, tribulation and anguish."

The message to Nebuchadnezzar was a complete one. It did not simply warn him of the coming trouble, but it pointed out the remedy. Sin was the cause of the trouble; righteousness was the only remedy. "Break off thy sins by righteousness." It required the courage of a Christian to give such counsel as this to the king of Babylon, but Daniel was a Christian, and so he was "strong and very courageous," and in his faithfulness to the king he did not content himself by speaking of sins and iniquities in general, but he made it a personal matter,—"thy sins," and "thine iniquities." The Lord was seeking to bless Nebuchadnezzar by turning him away from his iniquities, and his spokesman, Daniel, did not thwart his purpose by seeking to please men. The Lord is no respecter of persons, but sends the same gospel message to all, high and low, rich and poor. It sometimes happens that the messenger forgets that he is simply to be a mouthpiece for God, and prophesies smooth things to those in high position. Then the word becomes man's word merely, and the power of God unto salvation is not revealed. The Lord's instruction to every messenger is, "Stand in the court of the Lord's house, and speak . . . all the words that I command thee to speak unto them; diminish not a word."

The result of the inward change in Nebuchadnezzar's character was to be manifested "by showing mercy to the poor." No grand temple was to be built in honor of the true God, which should surpass in its glory the temple of Belus in Babylon, but the king was to recognize the temple of the living God already built, "the temple of the Holy Ghost," revealing the character of God in his treatment of the poor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye

have done it unto me." The true king both reveals and retains his kingship by ministering to the lowly and the unfortunate. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

W. W. P.



AMONG THE CHINESE AGAIN.

AFTER a few months' respite from labor in the tropics, we are again at our post in Honolulu. The plot of land which was purchased by the Foreign Mission Board in February, 1899, for the purpose of giving more permanence to the character of our school work among the Chinese, was bought in August by a committee of Chinese merchants organized to promote the interests of the school, with the understanding that they erect school buildings thereon, at their expense, according to our plans and specifications, to be occupied by us free of charge. As the buildings could not be completed for at least three months, and as we were all

much worn and debilitated, we decided to spend a few months in California while the buildings were being erected, which we did with some improvement healthwise. Our stay was prolonged somewhat beyond our expectation, owing to some delay in the work of building. We were sometimes led to doubt whether the work would really be accomplished. But finally word was received from Mr. Wong Kwai, the chief promoter of the enterprise, to be on hand by the first of February; and by the advice of our board, I sailed on the "Moana," January 25, landing in Honolulu the first day of February. On account of serious plague conditions in Honolulu, and the uncertainty as to when the school work might be begun, it was thought best that my family remain in California till such time as seemed best for them to follow. They arrived in Honolulu by the steamer "Mariposa," March 28. This is the third time we have crossed the ocean without yet having the privilege of traveling together. At our first coming to Honolulu I came two months before them; on our return to the coast they preceded me two months; and on coming back to Honolulu I preceded them two months. We wish to thank our many friends in California for their part in making our stay among them both pleasant and profitable. We greatly appreciate their sympathy and interest in our work, and feel our courage increased thereby.

On my arrival I found the main building completely framed, but only two carpenters at work. This was really more, however, than I anticipated, because of the prevalence of the bubonic plague in

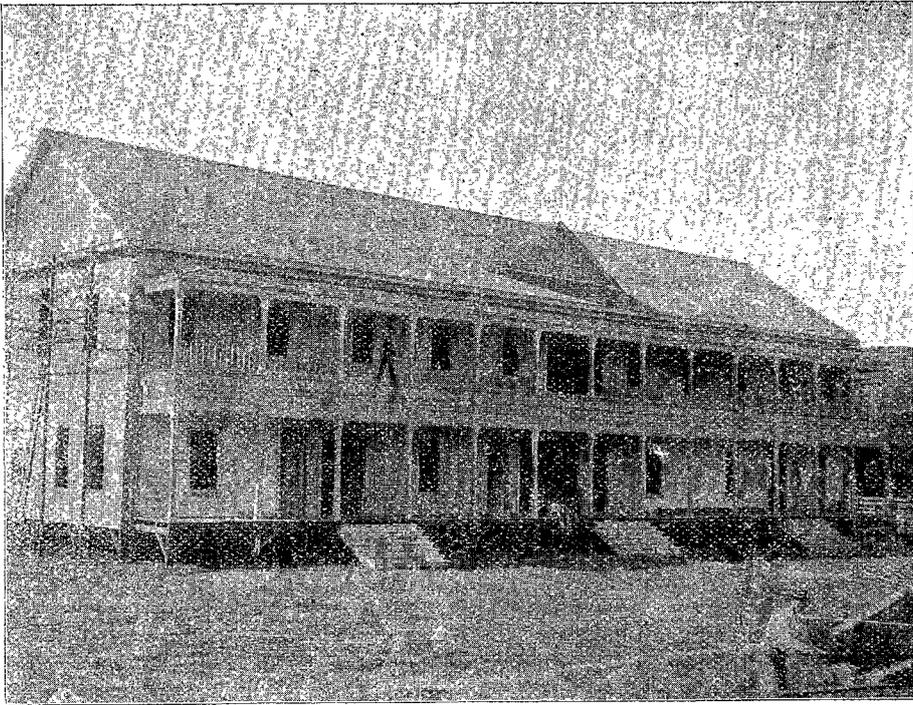
Honolulu, which affected the Chinese more than any other nationality, resulting in the entire destruction of Chinatown by fire and the loss of the homes and stores of a majority of the Chinese residents, together with thousands of dollars' worth of merchandise and personal effects. When I reached here, nearly the whole of the Chinese population was in quarantine in various detention camps provided by the government. Under these distressing conditions I was much gratified to find even two carpenters at work, all the remainder of the force, including the contractor himself, being in quarantine. Had not the plague interfered, the building would have been completed at the specified time, February 1. The men have returned to their work as fast as released from quarantine, until, at the

present writing there are eight. The carpenter work is now nearly finished, the painters have begun work, and a few weeks more will suffice for the completion of the main building. It contains eight school-rooms, nineteen by twenty feet, and an assembly room thirty by forty feet, on the first floor; and on the second floor, twenty-two rooms for dormitory purposes, capable of accommodating comfortably three boys each in single beds. The dining hall, kitchen, bath rooms, office, reception room, library, etc., will be in a separate two-story building twenty by fifty-four feet. We shall live, for the present at least, in a small four-roomed cottage, twenty by twenty feet, in an adjoining lot.



MR. WONG KWAI.

Our location relative to the Chinese population is changing. While old Chinatown was standing, we were situated just across the stream from its borders, near enough to draw students, yet not actually in Chinatown. Our place has not been under local quarantine at any time during the prevalence of the plague, though of course included under the general quarantine of the city. Now Chinatown is coming to us. It is shifting across the river and building up rapidly about us, so that henceforth we shall be within its borders. These points may be made clear by reference to the accompanying diagram. Beginning on land adjacent to our leased lot (itself contiguous to the school lot), twenty two-story tenement houses with stores on the first floor, and nine cottages and dwelling houses of different sorts, have gone up within the last month, and they are still building. We now have Chinese



Main school building in partially unfinished condition. The figure on the upper veranda is that of Kan Wing Chew, who happened to be inspecting the building when the picture was taken. He stands second to Wong Kwai only, in his activity for the interests of the school. At the right may be seen a portion of the cottage we are now occupying.

on four sides. While our present situation is not what we would have chosen, yet our site was selected when present conditions could not possibly have been anticipated. Should pestilence again come to town we should find ourselves in pretty close quarters with its subjects; but there is doubtless a providence in it all as yet not fully understood by us. As these people are thus brought to our very doors without any planning of our own, we have the utmost confidence that God will cause his face to shine upon us and our work. Even should we be called to "walk through the valley of the shadow of death," we will fear no evil, for He is with us.

At present we are unable to open a public school, as our buildings are not yet in readiness; but we are having some classes come to our house for recitation, and, beginning with our next-door neighbor, we have begun the work of visiting from family to family. On their first visit among the Chinese women, Mrs. Howell and Mrs. Kinner found two ready to receive instruction. A little time is now afforded for what our hearts have longed for: more visiting and gospel work among the people in their homes, and some study of their language; so we are assured that it is in the providence of the Lord that we are here. For about a month I have been taking a lesson a day in Chinese, with quite satisfactory results so far. Without the knowledge of a people's language, it is just like working with the feet shackled and the eyes blindfolded, as all our foreign missionaries will testify. The difficulties to be encountered in acquiring Chinese, make it slow work. It is generally considered that one can not obtain a working knowledge of the spoken language in much less than two years, while the written requires a longer time, it being for the most part quite different from the spoken.

It has given us courage, as also shame, to observe the perseverance and fortitude displayed by the Chinese in carrying out their part of the school enterprise, in the face of such forbidding obstacles as have had to be surmounted since the appearance of the plague. The large amounts of money subscribed and donated for the relief of the fire sufferers, who were without food, clothing, or homes, have made collections on school pledges difficult; but never for a moment has the courage of the Chinese wavered with reference to carrying out the enterprise, nor has the work of building lost its vigor when it was possible to obtain men to do the work. It is enough to shame those who, in meeting difficulties, profess to trust in infinite power and wisdom, of which these people know nothing.

It is difficult to make a very definite forecast now. We are confidently assured by leading Chinese that we shall have eighty or a hundred boys to begin with, as soon as the boarding school is open. While it is the opinion of some that many of the Chinese will return to China as soon as they realize their fire claims, and while there is considerable talk by some of migrating to Queensland, Australia, yet the classes who may do this will affect our school but little.

Plague conditions in Honolulu are gradually improving. Within the last thirty-eight days there have been but seven cases, and but one within the last twelve days. The last two were white people. Up to March 31 the total number of deaths was

work and in distributing papers and tracts in the homes of the people.

As a result thus far, we have a Sabbath-school of fifty-one members, and a church organization of twenty members, with twelve other adults observing the Sabbath of the Lord.

Two brethren are giving part of their time to canvassing for our publications. One has taken fifty orders for "Heralds of the Morning;" the other has delivered fifteen copies of "Coming King." One sister has taken thirty-five orders also for "Coming King," and delivered part of them.

This little plant of the Lord, though small, may in his hands bring forth much fruit.

Since the others have gone to other places, Brother A. R. Hyatt has joined me in the work here, and we have begun a series of gospel meetings in another part of the city. We trust the Spirit of God may awaken other souls to the reception of the message.

G. E. LANGDON.

JAMAICA.

MAROON TOWN.—We are now working among the Maroons in one of their chief towns called Accompong. These Maroons are a race of people who are, no doubt, descendants of the Coromante tribe, and who it seems were brought here by the Spaniards, and held as slaves. Soon after the island was captured by the English, the Maroons secured their freedom by taking refuge in the rocks and dens of the mountains in the more remote parts of the island. One of the famous strongholds of those days was Nanny Town, beneath the Carrion Crow peak of the Blue Mountain range.

Great depredations were, from time to time, made by these people; and in spite of the many efforts put forth to bring about terms of peace, they still maintain their independence. In the year 1738, renewed efforts were put forth to bring the Maroons to terms, Mosquito Indians, militia, volunteers,—all uniting in the effort. At last Colonel Guthrie, one of the Darien settlers, who came to the island, penetrated the wilds in which the Maroons lived, and engaged them in a treaty to serve as a kind of mountain police; March 1, 1738, the treaty was made, and was the next year confirmed by the legislature. The contractors in behalf

sixty-one, of recoveries, nine.

Our hearts are encouraged by the fact that God has laid a real burden upon some for China and the Chinese, and we anticipate with much gratification the accession of some of these to our teaching force.

W. E. HOWELL.

NOVA SCOTIA.

HALIFAX.—Aug. 11, 1899, we began a series of tent-meetings in this city. As cold weather came on, we continued meetings in halls, Brother Corkham taking one, and I another. Brother and Sister Israel in the meantime rendered valuable assistance in Bible

of the English were Colonel Guthrie and Captain Sadler; and for the Maroons, "Accompong Johnny," "Cuffee," and "Quacco." One thousand five hundred acres of land was assigned to them in different parts of the island; and they were pledged to assist the government in case of war and rebellion, and to capture and deliver up all runaway slaves; "Cudjoe" was appointed their leader, and he and his successors were to have power to deal with offenders, and inflict any punishment, except death, upon their followers. These privileges they hold even to this day.

There are various settlements in the island; namely, Accompong Town, Scot's Hall, Moore Town, Charles Town, and Old Maroon Town. All the Maroons of these different towns enjoy the same privileges, paying no taxes, rent, etc., etc. They are a hardy people, employing their time chiefly in hunting, and cultivating the lands assigned to them.

In Maroon Town there is a Presbyterian church to which the greater portion of the people belong. The Third Angel's Message has, however, found its way here. Elder C. A. Hall has come among them, and is putting forth strenuous efforts to present the truth as simply as he knows how, so that they may be able to comprehend the importance of the message. For the most part they seem not to doubt the truth in any way; but a certain amount of superstition prevails among them, which will no doubt take some time before it can be eradicated.

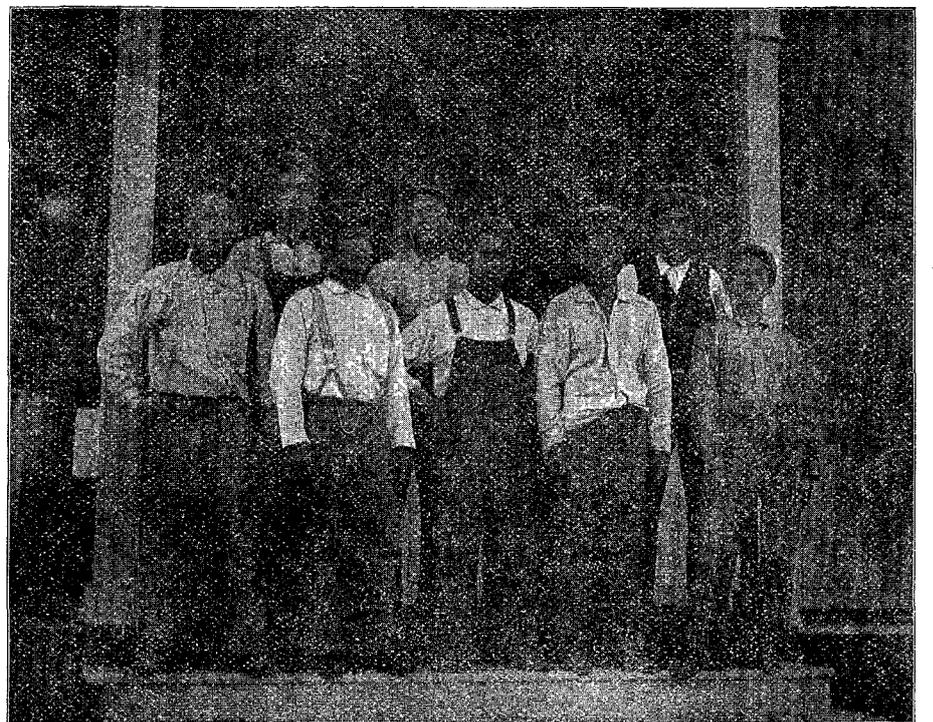
They attend our meetings regularly from night to night, and unless prevented by heavy rains, are never absent. There are about three who now refrain from work on the Sabbath, but have not (except one) taken their stand permanently. Yet we do hope that, by the help of God, a few honest souls will be brought out from this people, and especially in this place to which our labors are now directed.

Brethren, pray for the work here, as it is a most important field. May the Lord bless the efforts put forth, so that many souls may rejoice in this glorious message, and at last share in the overcomer's reward.

THOS. J. KENNEDY.

A RECONNOISSANCE IN THE WILDS OF QUEBEC.

APRIL 10-13, I enjoyed a good quarterly meeting with the church in Montreal, at which two of the youth offered themselves as candidates for baptism, and were encouraged to move with reference to carrying out their convictions. I then went to a point in Labelle County situated about one hundred miles northwest of Montreal. Here it was my object to open up a new French field, and prepare the way for a family of believers in Montreal whose head is conversant with both the English and French languages, to settle on a piece of land in that field, and to subdue and till it as a means of self-support while serving as light bearers. Believers in cities who can not support themselves where they are and keep the Sabbath, would do well to leave the cities, and locate in the country, where they can sustain themselves by tilling the ground, or laboring at some other trade, help support the cause financially, and shed the light of present truth on those around them.



A group of part of the workmen engaged upon our [Honolulu] school building. The second from the left in front is foreman of the carpenters, the next on the right, foreman of the painters.

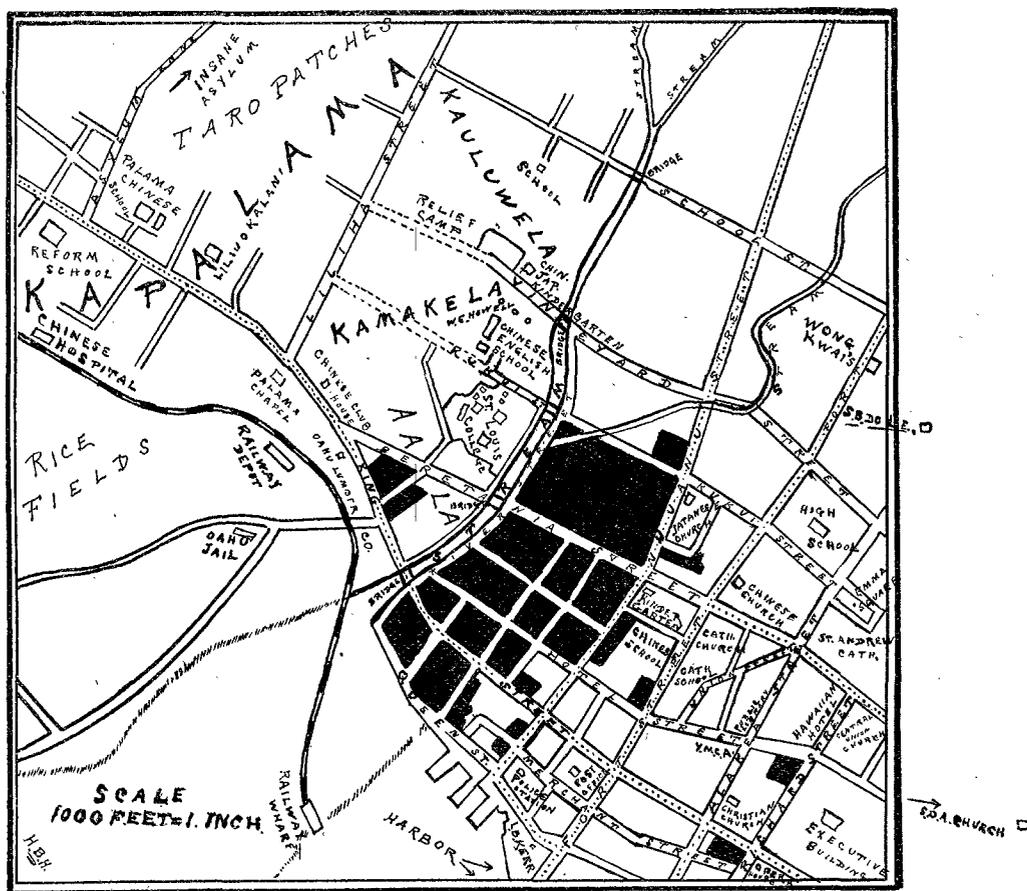


DIAGRAM OF WEST HONOLULU.

NOTES.—The blackened portions represent the districts burned over because of the infection by plague. About half of it was swept over by the great fire of Sabbath, January 20, resulting from the loss of its control by the firemen while burning condemned buildings. It was the intention to burn it in small sections. Old Chinatown was bounded by Nuuanu (including both sides), Kukul, River, and Queen streets. The portions of blocks in white within this limit are built of brick, and were consequently saved. Fort Street is the main thoroughfare north and south in the white business section. The burned district is not to be rebuilt for from one to three years. New Chinatown is now building west of the Stream, in territory bounded by King, Liliha, and Vineyard streets, and by the Stream. Our school is located in the district of Kamakela, west of the Stream, between Kukui and Vineyard streets, and is marked "Chinese-English School" in the diagram. A little farther down the Stream is St. Louis College, a French Catholic institution for all nationalities. Farther up the Stream, just off School Street, is the former site of our school, "Palama boys, called the Kauluwela School. To the northwest, in the district of Kapalama, is the former site of our school, "Palama boys, called the Kauluwela School." The Chinese School between Fort and Nuuanu streets is the "Mills Institute," conducted by Mr. Damon. The church for the same lies to the east on Fort between Beretania and Kukui streets. Other points are self-explanatory. We wish to point out to all our friends who may pass through Honolulu, that if on arriving at any wharf they will inquire for Fort Street, pass up this to Kukui Street, follow this to the left to a little beyond the Stream, they will find a driveway on the right leading directly to our school grounds, where they will receive a hearty welcome.

I was quite successful in accomplishing the objects I had in view in making this journey. I became acquainted with several intelligent and enterprising French families, who had come from localities in France with which I was familiar, and had settled on farms, and were making life a success. I visited, instructed, and prayed with these families, and gave them a general idea of the work in which I am engaged. They highly appreciated the message I bore them as far as I had time to develop it. Especially were they interested in what I said on the love of Christ and the love we should manifest toward our fellow-beings, even toward our enemies, and on the evidences of Christ's near coming. I also visited their French pastor, who bade me Godspeed.

Not far from these interested parties, I found plenty of cheap and good wood land on which the family I referred to could settle. A French brother who had been a colporteur for a Bible society, but had lost his position because of his keeping the Sabbath, and could not support himself in Montreal and observe God's holy day, had preceded me in taking up a piece of land in the wilds of Namur township. This township was so named because its first inhabitants were French Belgians who had come from the city of Namur in Belgium. It is also in this township that the French families reside which I visited on this trip.

My experience in reaching our French Bible colporteur was a peculiar one. I first stopped at a station on the Canadian Pacific Railroad from which I had been told I could be taken by stage to Namur, a distance of about twenty miles. This would bring me to within five miles of the point in a forest, for which I had started. But having reached my station, I found that no stage line connected it with Namur, and that the nearest terminus of the stage line connecting the railroad with Namur was several stations beyond the one at which I had stopped. The price that was asked to take me to Namur was so exorbitant that I could not submit to pay it. I therefore arranged to be taken, for a reasonable amount, to Namur, by a man from that place, first on a loaded lumber wagon, then on the back bunk of "travers" sleds, according as we should go on bare ground in the open country, or on the snow in a forest nine miles wide. We first met with an accident. Our wagon broke down and failed us, leaving me with a heavy overcoat, a satchel, and a bundle of bedding I had taken for protection against the cold in rough camp life, to plod along for miles in the mud. But God sustained me, and I stayed

overnight with a noble French Catholic family, whose heart and confidence God gave me.

The next day I was obliged to walk about ten miles. When I had gone about half of this distance, I parted with the man who had agreed to take me to Namur, and was left alone to travel nearly five miles on foot with my baggage. The night had shut in upon me, and I had to travel most of this distance through a dense forest in which wolves were numerous. I had just seen by our road an unmistakable mark of their ravages in the remains of an innocent reindeer that had fallen a victim to these voracious creatures of the forest.

I was an entire stranger, and had but a blind, winding footpath to go by. The deep snow was fast melting, and I would often sink in it to my knees under my luggage. I found strength in prayer, and felt as if I was braced up by iron bands. Perspiration oozed from every pore until my clothing was wet from my head to my feet. But God gave me courage as well as strength. On my knees I found these. Yet as a prudential measure I at one point roared out, causing the forest to ring, that the wolves might be kept at bay by their knowing that I feared them not. I also hoped that the sound of my voice would catch the ear of the man whom I was trying to reach. This object was not gained; but shortly relief came as I saw in front of a mountain before me a faint light emitted by a lamp in a rough shanty.

I was thankful to God when I reached the rude hovel, where I met our Bible colporteur and the man looking for a farm. The latter had preceded me on foot from the station, leaving the baggage behind with me; for he thought I would return to Montreal, not being able to proceed. Said he and our colporteur, "How could you come through with such a heavy load?" And the former added: "I had no baggage, and yet am all jaded out." He is a man in the prime of life,—only a little past forty years of age. I replied, "God sustained me," and I was further encouraged by these Scriptural declarations: "Out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:34. "They shall still bear fruit in old age." Ps. 92:14. My portable bedding proved to be very acceptable, as I found that the foundation of my bed in the rude hovel consisted of shavings and green hemlock boughs.

This has been to me a precious experience. By using precaution, I received no harm, and was stronger when I reached Montreal, than when I left the city. On this journey I reflected seriously on

the importance of physical exercise, the advantages of which I still realize in a strong constitution which I obtained in clearing up land and tilling the ground in my childhood and youth. Even in old age this vigorous drill makes it easier for me to endure hardness, fatigue, weariness, and pain. I look back to those who were my fellow students in a seminary nearly half a century ago, who shunned physical labor and looked down upon me because I indulged freely in useful physical exercise, and see that they are nearly all under the sod. God has spared me, and I know that one reason for this is that I have, more or less, kept up physical exercise.

How I feel for our children and youth who do not do this, and, as a result, dwindle out with a poor constitution and but little power of endurance, and little or no relish for self-denial! Some of these are fast becoming demoralized by the corrupt moral atmosphere of cities. How can such meet the conflicts before them in coming wars? How can they endure the privations and hardships consequent on being incarcerated behind prison walls for the sake of Jesus and the practical truths connected with the doctrine of his soon coming?

While I do gratefully acknowledge God's care over me, and his sustaining grace given me on my recent trip, I wish it distinctly understood that I believe such pioneering as I have recently engaged in, should, for the most part, be left for younger workers. Where are the strong young Frenchmen who have studied at our colleges, or have had precious experiences elsewhere? Will our Conferences to whom they belong keep them laboring for those speaking the English tongue because they can do that thing, and deprive French fields of the very laborers God himself has designed for them?

It will be a duty of no minor importance for those having the charge of the work in cities like Montreal, wisely to plan for a position for those who can not support themselves and keep the Sabbath. And what plan can be wiser than to place such on farms? Five families, or parts of families, already have had to leave Montreal to gain a livelihood elsewhere. Two of these have gone to Vermont. But, thank God, in due time these will be replaced by others accepting the truth. Recently a young Welchman kept his first Sabbath with us; and a few others of the English tongue have already become convinced that they ought to obey the message, from literature handed them by my tract worker.

D. T. BOURDEAU.



—The Orange Free State capital has been removed from Kroonstad to Heilbron.

—The price of lead was reduced by about twelve per cent last week, by the American Smelting and Refining Company.

—It is reported that "new discoveries of rich quick-silver deposits have been made in Brewster County, Texas, during the last few days, and another big rush of prospectors to the district has begun."

—It is said that influential Cubans are about to petition the pope for a Cuban mission. They consider this a crucial period for the church in the island, and predict that unless native clergymen are granted, there will be many defections to Protestantism.

—"The Baldwin Locomotive Works, of Philadelphia, received, a few days ago, from the Egyptian government, an order for twenty locomotives, to be used on the Egyptian railways. The government explains to inquiring persons in England that it can obtain locomotives in this country at lower prices and in less time than elsewhere."

—In a few days Adjutant General Corbin will order reopened a "large number of recruiting stations, to secure men for duty in the Philippines. It is found that nearly 3,500 vacancies in the ranks will occur from ordinary causes, between now and the end of the year, and, as there is no idea of reducing the force in the islands, the vacancies must be filled."

—"The contract for building the great bridge over the St. Lawrence River, at Quebec, has been awarded to the Phoenix Bridge Company, for about \$4,500,000. This bridge will be made in three spans, and the central one, a cantilever, will be the longest in the world, surpassing that of the Tay bridge in Scotland by several hundred feet. There will be 900 carloads of structural material to be hauled from Phoenixville, Pa., to Quebec, and cars of special strength and unusual size must be made for the purpose."

—Thirty-four Chinese have filed a petition to become California guardsmen.

—Senor de Lome, former Spanish minister to the United States, is now ambassador to Italy.

—An official report shows that Captain Carter defrauded the United States government of \$2,000,000.

—The Western Association of Stove Manufacturers, in session at Columbus, Ohio, decided to advance the price of stoves five per cent.

—The National Wall Paper Company is to be amicably dissolved, and the seventeen factories composing it will resume individual business.

—The United States Senate, by a vote of twenty-nine to twenty, refused to consider the Pettigrew resolution, expressing sympathy with the Boers.

—The South Atlantic Squadron has been ordered to participate in the festivities in honor of the four hundredth anniversary of the discovery of Brazil.

—After wrecking the office of a lumber firm at Wyandotte, Mich., by blowing the safe open with dynamite, burglars secured about six dollars and a few postage stamps.

—Bishop Hurst, chancellor of the American University at Washington, announces two gifts by President McKinley to that institution, one present and the other prospective. At present he gives \$1,000.

—President McKinley issued a proclamation extending for six months from April 11, the time allowed Spanish subjects in the Philippines to designate their allegiance to the United States, or to leave.

—American soldiers in the Philippines are to be furnished with canned roast beef, "because of the necessity of their having fresh meat, and the impossibility of providing refrigerated beef, or cattle on hoof under the existing conditions."

—Ninety members of the Bachelor's Club, of Atchison, Kan., signed an agreement refusing to recognize socially any young woman who wears birds on her hat, stating that if moral suasion will not protect the birds, harsher methods must be adopted.

—A French steamer is at Lorenzo Marques with 10,000 bags each of coffee and sugar, for the Boers. Four similar consignments will be delivered this month. British ships patrol outside the harbor nightly to prevent a repetition of the "Maine" disaster.

—The Peninsular Portland Cement Company has planted a village thirteen miles from Jackson, Mich., to be known as Cement City. The company says that there are marl beds of sufficient thickness on their holdings to keep the factory running for the next century.

—The American garrison at Catubig, Island of Samoa, consisting of thirty men of the Forty-third Infantry, were recently attacked by rebels, and twenty of them were killed. The ten survivors were rescued, after holding out heroically against overwhelming odds for three days.

—It is said that "the newly appointed civil governor of Porto Rico, Charles Herbert Allen, surprised the natives by wearing a straw hat, blue coat, and duck trousers, the comfortable suit of a yachting man. They expected to see a man gorgeously appareled, with plenty of gold lace in evidence."

—In a recent interview with a correspondent of the *New York Sun*, the wife of President Kruger said that "up to the present time thirty-three of her grandsons, four of her sons, and six of her sons-in-law had gone to the front, in addition to numerous other relatives. Up to that time two of her grandsons had been killed."

—A dispatch from Portici, Italy, at the north foot of Mt. Vesuvius, says that "loud explosions within Vesuvius continue, accompanied by frequent but slight shocks, that are felt at San Vito and in the direction of Pugliano. Notwithstanding the statement of the observatory authorities that there is no immediate danger, the inhabitants in the neighborhood of the volcano are panic-stricken."

—As an example of lavish money expenditures by Americans at the Paris Exposition, it is stated that "Mrs. Potter Palmer has rented a fine mansion near the Trocadero, the residence of the Marquis de Montgomery, paying \$4,000 monthly. Mrs. Spencer Eddy, of Chicago, pays \$60 a day for a small suite near the Arc de Triomphe, and Mr. Busch, the St. Louis brewer, has engaged a more pretentious suite in a hotel, for \$300 a day."

—The United States House of Representatives has approved the proposed Constitutional amendment altering the method of electing United States senators. This amendment proposes that, in lieu of the present Constitutional provision that "the Senate shall be composed of two senators from each State, chosen by the Legislature thereof," the Senate shall be composed of two senators from each State, who shall be elected by a direct vote of the people thereof for a term of six years, and each senator shall have one vote. A plurality of votes cast for candidates for senator shall be sufficient to elect. The method proposed is one that is growing in favor, as it is said to be the only effective remedy against the election of men of great wealth who lack qualifications for the position, but are able to buy up the political majority in a Legislature." It is considered as a matter of course that the present Senate will not pass the bill; but it is thought that "ultimately, unless signs fail, public opinion will compel the Senate to pass the bill."



WANTED, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.

Pennsylvania, Philadelphia,	June	7-17
New England, Arlington, Greater Boston,	June	14-25
Mass.,	June 21 to July 2	
Chesapeake, Baltimore, Md.,	June 21 to July 2	

DISTRICT TWO.

Louisiana,	July	13-22
Mississippi,	July	24-31

DISTRICT THREE.

Wisconsin, Eau Claire,	June	5-17
Ontario, Guelph,	June	14-24

DISTRICT FOUR.

*Iowa, Ames,	May 31 to June 10
*Minnesota, Anoka,	June 7-17
*South Dakota, Sioux Falls,	June 12-24
North Dakota,	June 29 to July 8
Manitoba, Morden,	June 29 to July 8
Nebraska (local), Dannebrog,	May 29 to June 3
Nebraska (local), Morrillville,	June 6-13
Nebraska (local), Sterling,	June 27 to July 2
Nebraska (local), Hot Springs, S. D.,	July 13-23
Kansas (local), Great Bend,	May 31 to June 10
Kansas (local), Wellington,	July 12-22
Kansas (local), Stockton,	July 26 to Aug. 5

DISTRICT FIVE.

Texas, Dallas,	Aug.	2-12
Texas (local), Houston,	June	1-11
Texas (local), Marshall,	July	13-23

DISTRICT SIX.

*Upper Columbia, Walla Walla, Wash.,	May 24 to June 3
Upper Columbia (local), Spokane, Wash.,	June 14-24
California, San Jose,	June 5-17
Montana (local), Great Falls,	June 21 to July 1
Montana (local), Bozeman,	July 5-15

* Preceded by workers' meeting.

Announcement of later meetings will be published in due time. Particulars as to the time and place of holding State and local camp-meetings should be sent to the undersigned as soon as definitely planned. L. A. HOOPES, Sec. Gen. Conf.

SOUTH TEXAS CAMP-MEETING.

THE local camp-meeting for South Texas will be held at Houston, June 1-11. All roads entering the city will charge one and one-third fare to the brethren in the State, who attend the meeting. When you purchase your ticket, say that you are going to the Seventh-day Adventist camp-meeting at Houston, and get a receipt from the ticket agent, showing that you purchased your ticket for that purpose.

Our people in this part of the State are anxiously looking forward to this meeting. We expect a good attendance, and believe the meeting will prove a great spiritual feast to all who attend.

I hope none of our people in the southern part of the State will stay away from the meeting, even if they will have to sacrifice in order to go; for the Lord is sending special admonitions to his people, with reference to the importance of attending our camp-meetings. E. T. RUSSELL, Pres.

MINNESOTA CONFERENCE.

THE annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Anoka, Minn., June 7-17. All the business interests of the Conference will be considered, and it is hoped that all the churches will be fully represented by their delegates. The usual reduction in railroad rates is being arranged for, notice of which will appear in the *Minnesota Worker*. C. W. FLAIZ, Pres.

WANTED AT THE BATTLE CREEK SANITARIUM

Fifty bright, young and middle-aged men who have had experience as clerks and salesmen,—particularly as traveling salesmen. Steady employment and a moderate salary will be given, with opportunity for increase of salary with increase of ability in field work connected with the Battle Creek Sanitarium Health Food Co. and its branches.

ADDRESS WANTED.

ANYONE knowing the address of Miss Irena Shever will confer a favor on her by sending her name and address to A. Z. Squires, Canton, St. Lawrence Co., N. Y.

ONTARIO, NOTICE!

WE desire to call the attention of our people in Ontario to the necessity of attending the camp-meeting at Guelph, June 14-24, 1900. We expect to be favored with good ministerial help. Elder Breed, the superintendent of the district, and Elder J. W. Collie, business manager of Battle Creek College, and other laborers will be present. We shall be very glad to welcome Brother Collie to the country of his birth, and to hear from him in regard to the educational interests of our people. None can afford to miss this meeting. Get certificate of your railway agent showing you have paid full fare in going, and you will be returned for one-third fare. F. D. STARR.

MICHIGAN SABBATH-KEEPERS, NOTICE!

THE Michigan Sabbath-school Association is planning to open a Sabbath-school Home Department, and desires the names and addresses of all our people who for any reason are not able to attend the Sabbath-school regularly. Will you kindly send the names of all such persons that you know of? Address Kate L. Macey, Grand Rapids, Mich.

ONTARIO CAMP-MEETING FUND.

It will be necessary to raise a tent and camp-meeting fund for Ontario. Not less than two hundred dollars should be raised at once. Much expense is connected with the carrying on of a camp-meeting, and the only way to meet this expense is by having those who are interested in the advancement of the cause, contribute liberally to the enterprise. The contributions that were made for this purpose last year were more than used up in meeting the expenses of the camp-meeting last year. Then we are greatly in need of new tents, as our meeting tents have become very much worn. We ask our brethren and sisters throughout the province to send in at once liberal contributions or pledges to the tent and camp-meeting fund. These can be sent either to the secretary, J. H. Watson, 571 Yonge St., Toronto, or to the treasurer, I. H. Robinson, 651 Colborne St., London, Ontario. Do not neglect this matter, as the money will be needed in preparing for the camp-meeting at Guelph. The Lord will bless the liberal. F. D. STARR.

A COURSE IN HYGIENIC DRESSMAKING.

THERE is an increasing demand for skilled hygienic dress makers. For several years, the Battle Creek Sanitarium Dress Department has been engaged in developing a tailor system of hygienic dressmaking. This system is at last perfected, and for several months a very successful course of instruction in dressmaking has been conducted. It is proposed to make this department of the institution a permanent one. There is an opening for eight or ten persons who wish to prepare themselves for this line of work. Address the Battle Creek Sanitarium Dress Department.

TENTS FOR ONTARIO CAMP-MEETING.

ALL who desire tents to use at the camp-meeting at Guelph, Ontario, June 14-24, should send in their application to me at once. We shall have a supply of dwelling tents, as the Michigan Conference has kindly offered to furnish us some. The rent will be from \$2 to \$3 each, according to size. State the size of tent you desire. F. D. STARR.

NOTICES.

WANTED.—A responsible man to work on farm. Must be a Sabbath-keeper. Address, Mrs. M. E. McGuffin, Edward, Mich.

WANTED.—Young S. D. A. women, with true missionary spirit and a desire to work for children. Address Matron, Children's Christian Home, 2408 S. Park Ave., Chicago, Ill.

WANTED.—A first-class stone mason. Must have knowledge of field stone; also be handy at brick work and plastering. Must be a Sabbath-keeper. For particulars, address Samuel Bowyer, Rolla, N. D.

A SISTER who is partially paralyzed desires to make a home for some other sister who will do the housework for her and a little girl. The work will be light and the home pleasant. Will also pay her \$1 dollar a week. Good references required. Address W. H. Falconer, 625 Catherine St., Saginaw, W. S., Mich.

Obituaries.

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

GIERSCH.—Nellie Ona Giersch, aged 2 years, 2 months, 1 day, died at Beverly, Kan., April 11, 1900. The funeral services were conducted by the writer. A. R. OGDEN.

RENTON.—Died April 19, 1900, at Detroit, Mich., Sister Alma Renton, aged 40 years. She loved the truth, and died in the hope of a part in the first-resurrection. M. C. GUILD.

AIKENS.—Our daughter, Mamie J. Aikens (née Harris), was born May 29, 1868, and died at Toronto, Ontario, April 30, 1900. Mamie was cheerful and bright to the last, giving full details what to do with her three-year-old girl and infant son. She sleeps, but lived and died in the faith of Jesus. I. S. SHERWIN.

WILSON.—Died at Bushnell, Mich., Feb. 17, 1900, Cora B. Wilson, aged 37 years, 1 month, 20 days. In her youth she gave her heart to the Lord, and joined the Seventh-day Adventist Church. Her consistent Christian life told of her deep consecration. The funeral services were held in the Bushnell Methodist church, conducted by the pastor of the Baptist church of Palo, who spoke from 1 Thess. 4: 13-18. D. T. WILSON.

AGENTS WANTED

... FOR THE ...

"Desire of Ages."

READ THE FOLLOWING, AND ARRANGE TO ASSIST IN PLACING THIS BOOK IN EVERY HOME IN THE LAND:

PERHAPS there is nothing that has such power to lift the poor out of their poverty, the wretched out of their misery, to make the burden bearer forget his burdens, the sick his sufferings, the sorrower his grief, the downtrodden his degradation, as good books. Particularly is this true when applied to publications that have the Bible for their foundation, and especially such a book is "DESIRE OF AGES."

It will be a friend to the lonely, a companion to the deserted, joy to the joyless, hope to the hopeless, a helper to the helpless, good cheer and courage to the disheartened. It will bring light into darkness and sunshine into shadow; it reveals the life and character of the Master in such a way as to give the reader a new glimpse of the depth of love that prompted the Father to give his only begotten Son for the fallen race.

A copy of "THE DESIRE OF AGES" should be in every home. It will sell, and every church should have one or more of their members engaged in calling the attention of the people to the wonderful truths contained in this book.

Words of Commendation for It.

Executive Department, State of Indiana,

INDIANAPOLIS, IND., March, 21, 1900.

I HAVE examined "The Desire of Ages," and find it of great value in Bible study. Along with the birth and life of Christ as found in the New Testament, "The Desire of Ages," presents the types and shadows of the Old Testament Scriptures, and reveals their complete fulfillment in Christ. This book is helpful to the Bible student. It is full of inspiring thought, and its study must greatly benefit the searcher after Bible truth.

JAMES A. MOUNT.

Rector's Study, St. Thomas Episcopal Church,

BATTLE CREEK, MICH., Jan. 22, 1900.

I HAVE examined with much interest and great pleasure "The Desire of Ages," the Life of Christ, written by Mrs. E. G. White. It is one of the very best lives of the Christ of mankind extant. Admirable plan and force of evangelical teaching places it pre-eminently as a word for the student and Christian, as well as the humblest believer. The cross shines out from these pages as a symbol alike of blessedness and power. Those not having a record of the Life of lives will not make a mistake in purchasing this. Those possessing other lives will find this of inestimable value.

REV. LEWIS BROWN.

54 ADAMS ST., BATTLE CREEK, MICH., Jan. 23, 1900.

A VERY hopeful sign of the times is the fact of accumulating literature written in recent years concerning the "Man of Galilee." The last work in this line that has come to my attention is a large, generously illustrated volume entitled "The Desire of Ages," which is the ripe fruit of the mind and heart of Mrs. E. G. White.

It is a spirited narrative of the life and teachings of Jesus, from the manger to the cross, written from the orthodox point of view, and yet, unsectarian, sweet, and sympathetic. Perhaps the keynote of the work is expressed in one sentence of the author: "The glory shining in the face of Jesus is the glory of self-sacrificing love."

REV. GEORGE W. BUCKLEY.

DELPHOS, OHIO.

HAVING examined the book "The Desire of Ages," I would recommend it as a desirable book for the home. The subject it treats is most important, and has been developed by a master-mind. It is spiritual, fascinating, instructive, and can not be studied without giving higher and greater ideas of him who is the "Desire of Ages." We would recommend every family to purchase a copy of it for their own and especially for the benefit of the young.

REV. T. B. RECKARD (Baptist).

SPENCERVILLE, OHIO.

THE book entitled "Desire of Ages," containing nine sections with eighty-seven chapters, closing with the ascension of Christ, is one worthy an important place in every home. The subject matter of the book is one that is of interest to every one. Its arrangement is such that the reader is fascinated by the manner of its presentation, and as he reads, he is more and more delighted with the sentences as they lead him step by step into a fuller understanding and appreciation of the life and character of Him who is the "Desire of Ages."

REV. O. L. COOK (Methodist.)

LONDON, N., ENGLAND.

I HAVE just completed reading "The Desire of Ages." It is, indeed, a most wonderful book. Its style is such that one feels while reading as if passing with the Saviour through the scenes of his life, trials, and sufferings. This book will surely create a desire in many hearts to have the Saviour abide with and in them. I hope the volume will be placed in the homes of millions.

J. N. LOUGHBOROUGH.

"THE DESIRE OF AGES," by Mrs. E. G. White. This book gives a complete outline of the life and work of the Saviour, and it will be found that this work will be especially helpful and beneficial to those studying the present series of the International Sunday-school Lessons, which covers a period for the next eighteen months.

The illustrations have been prepared by eminent New York artists, and are first-class in every particular.

"CENTRAL METHODIST."

BIDDEFORD, ME.

"THE DESIRE OF AGES," by Mrs. E. G. White, seems to me to be not so much an attempt to present a new "Life of Christ" as to bring that wonderful life itself in contact with the reader. The story is beautifully written.

As an example of book-making the work is a success; paper, type, and illustrations are in chaste harmony. The book should have a wide circulation."

CLIFTON K. FLANDERS (Baptist).

SACO, ME.

FROM my examination of "The Desire of Ages" I would say it is a life of Christ very superior to many lives of Christ being sold to-day. It is a work which, while designed to be popular, is fertile in suggestiveness for the scholar. Mrs. White has evidently made a careful study of the life of Christ."

GEORGE E. NICHOLS.

TOLEDO, OHIO, May 10, 1900.

HAVING examined "Desire of Ages" I am deeply impressed with the simplicity, directness, and loyalty of the author in setting forth the blessedness of genuine Christian living. A child can take in these teachings. I should rejoice to see a copy of this book in every home. "Is not the life more than meat" for us and our children?

REV. W. H. HORMEL, Pastor Third Presbyterian Church.

BATTLE CREEK, MICH.

HAVING carefully examined "The Desire of Ages," by Mrs. E. G. White, I with pleasure commend it as superior to any life of Christ I have ever read. I have Farrar's "Life of Christ" in my library, and would gladly exchange it for "The Desire of Ages."

GEORGE B. KULP, Pastor Immanuel Church.

The above words of commendation show that "The Desire of Ages" is highly appreciated, and read with interest and profit by all. The present is the opportune time to work for it. To delay will mean defeat. The various styles of binding and prices bring it within the reach of all. It contains 87 chapters, 866 pages, 38 full-page engravings, besides a series of 300 smaller half-tone engravings made especially for the book.

For full particulars concerning terms and territory address your State tract society, or Review and Herald Pub. Co., Battle Creek, Mich., or Pacific Press Pub. Co., Oakland, Cal.

"The River of Life"

All possibilities are within the confines of life. Without life there is an utter blank, a void.

On this absorbingly interesting theme of life, under the foregoing as a general heading, the

Signs of the Times

will begin, on July 11, to publish a series of very able articles, entitled severally:—

- THE RIVER OF LIFE,
- THE FORCE OF THE FIGURE,
- WATER SOURCES,
- THE TREE BY THE RIVER,
- THE SANCTUARY,
- A GLIMPSE WITHIN THE VAIL,
- GOD'S MATERIALS FOR BUILDING,
- THE DOCTRINE OF SACRIFICE,
- SIN-OFFERING AND TRESPASS-OFFERING,
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- THE PEACE-OFFERING,
- THE MEAT-OFFERING.

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OAKLAND, CAL.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 29, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accon.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Ad'ville Express.
Chicago	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.00
Michigan City	11.25		8.45	pm 12.08	4.40		am 1.20
Niles	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek	8.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall		8.38	1.30	3.09	7.51	7.10	5.30
Albion	4.00	9.09	1.50	3.30	8.11	7.30	6.52
Jackson	4.40	10.05	2.35	4.05	8.50	8.15	6.40
Ann Arbor	5.55	11.10	3.47	4.58	9.43		7.45
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					4.57		pm 4.13
Susp. Bridge					5.17		4.38
Niagara Falls					6.30		4.40
Buffalo				am 12.20	6.14		5.30
Rochester				3.13	10.00		8.40
Syracuse				5.15	12.15		10.45
Albany				9.05	pm 4.50		am 2.50
New York				pm 1.30	8.45		7.00
Springfield				12.15	6.16		7.40
Boston				8.00	9.05		10.34

WEST	7	17-21	8	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accon.	*Pacific Express.
Boston		pm 2.00			pm 3.30		pm 6.00
New York		4.00			6.00		am 12.10
Syracuse		11.30			am 2.00		pm 12.25
Rochester		am 1.20			4.05		pm 2.25
Buffalo		3.20			5.20		pm 3.50
Niagara Falls					6.02		4.32
Falls View					6.34		5.05
Detroit	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor	9.43	9.23	8.40		1.38	5.45	am 12.30
Jackson	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles	3.15	1.22	3.10		6.05		6.45
Michigan City	4.26	2.21	4.30		7.05		7.01
Chicago	6.30	4.00	6.30		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.

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.		LEAVE.
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.		LEAVE.
No. 8, Mail & Exp., to Pt. Huron, East, and Detroit	.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East	.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit	.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols)	.....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.		

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



BATTLE CREEK, MICH., MAY 22, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

SO MANY orders have been received for extra copies of the REVIEW in which was printed that sinner's appeal to the ministers, that the edition has been exhausted; and still the orders come. Next week, therefore, to satisfy calls, we shall reprint that good "sermon." Send in your orders, and spread that appeal everywhere. It is good, and it ought to be put into the hands of every minister in the land.

In the *Church Times* of London, Feb. 9, 1900, we find the advertisement of a "beneficed clergyman with own bishop's reference," thus: "Sunday duty wanted, any time after March, for several weeks, where good trout-fishing can be had. White trout preferred." It is evident that the fishing, especially "white trout" fishing, is wanted more than is the "Sunday duty."

A FEW days ago the German emperor sent through the German ambassador in London, by whom it was given to the press, the following message to the British people:—

Tell the British people that my first hope, now and always, is the preservation of international peace, and my second the consolidation and maintenance of good relations between Germany and Great Britain. Between these two nations no essential cause of difference exists. Nor should one arise between them. There should be no rivalry other than friendly competition in furthering the economic and social progress of their people.

At a dinner recently in New York City, the Chinese minister to the United States, speaking of the principle of reciprocity as the rule of conduct in home and business and government, said: "It was to the same effect said by him, — whom shall I say? your Prophet, your Saviour, — 'What you would have others do to you, do the same to them.' Whether it is a merchant, whether it is a tradesman, whether it is a benefactor, or whether it be a nation, if we follow this sound principle, we shall have no quarrel, no dispute, and no cause for war." And upon this the *New York Observer* remarks: "It should certainly produce the effect of putting the Christian nations on their moral mettle to have a Chinese diplomat evince so clear an appreciation of their duty and opportunities, as judged out of their own Book, and by the example and precepts of their own Master." Oh, no; that will not put them on their mettle. They are already on their mettle, as well as on their metal, in demonstrating their superiority to the "heathen" and "hermit nation" of China.

SEVERAL American citizens have been found implicated in systematic ally defrauding the United States post office in Cuba, of about a hundred thousand dollars before discovery. And now the chief of the embezzlers asks, "How can either the United States or Cuba prosecute an American citizen in the foreign country of Cuba? and how can a man be prosecuted in the United States for what was done in the foreign country of Cuba? These are pertinent, though impertinent, questions. And it remains to be seen "how" any of "this can be done, without a further developing of absolute power on the part of the United States.

NEXT WEEK

the "Studies in Galatians" take up in regular order chapter 4, verses 21 and onward that bring in "The Two Covenants." This will therefore call for a study of "The Two Covenants." Accordingly, beginning next week, with Gal. 4:21-31 as the basis, we shall make in these studies a thorough study of the subject of "The Two Covenants." This will be of great interest to all; and particularly to the many who have sent to this office inquiries on that subject. Therefore, for this reason, as well as for the reason that we are now making plain "The Place of Sunday Legislation in the Making of the Beast," no one can afford to be without the REVIEW. These subjects are of vital importance to all people: Therefore please remember your friend or your neighbor; and give to him a chance to read the REVIEW for at least two months (only *twenty-five cents*), and as much longer as you can persuade him.

PROF. HEINRICH DIETZEL, of the University of Bonn, Germany, has written an article for *The Nation*, of Berlin, declaring that "it will be impossible for the United States to induce the South American states to co-operate economically against Europe." The writer contends that "Brazil, Argentine, Chile, and the other governments of South America are in greater need of friendly relations with Europe than with the United States." He alleges that "American agricultural exports are already threatened by the increasing exports of Argentina," and he sees in the enormous increase of American manufactured exports a factor steadily "undermining American protectionism." As a result of all this, Professor Dietzel predicts "the downfall of the United States."

Harper's Weekly, April 7, 1900, says, "If we had the power, we would compel every pupil of our public and private schools, of our colleges and seminaries, to pass an examination in 'the writings of George Washington,' before permitting him to receive a diploma." And after compelling them all that far, next the editor of the *Weekly* would compel them all to "quote his words" accordingly to the views held by the *Weekly*. And so the editor

says: "By compelling all American citizens to acquaint themselves with the dicta of the first president, still *facile princeps*, and by making it a penal offense to quote his words to the confounding of their real spirit and the real meaning of their author, we might interfere with some of the liberties men take; but we should be performing an inestimable service in behalf of the liberties we have fought so hard to secure." And such as this, from *Harper's Weekly*! How the glory has departed! How are the mighty fallen!

IN THE "REVIEW"

OF

JUNE 12, 1900.

We expect to begin in the Home and Health department a series of articles that will do both temporal and eternal good to every person who will accept the truth of them. And the truth of them will be made so plain that it will be easy to accept it. We have not space now to tell any more — except only to get ready.

THE *New York Tribune* supposes thus: "Suppose there were an organized movement to convert this nation to Mohammedanism, and a number of Mohammedan preachers and teachers came hither, opened schools and mosques, and began making converts. With all our boasted liberty of conscience, should we not feel strongly moved against them, and would there not be a clamor from some earnest Christian people for suppression, forcible or otherwise, of the propaganda? Yet just as we should regard such a movement, the Turks regard the incursion of Christian missionaries into their country." All of which is only to say that "we" are in no wise different from the Turks in the matter of freedom of religion.

THIS week we have inserted in our "Terms in Advance," on the first page, the subscription price for "ten months," \$1.25; and also for "eight months," one dollar. Thus, those who are unable to send the full yearly subscription price, may take their choice of *seven other shorter* subscriptions. We honor all subscriptions, whether they are for one year, accompanied by \$1.50, or for one month, at fifteen cents.

THESE ARE THE NAMES OF A FEW subscribers, taken at random, whose subscriptions to the REVIEW expire in June, 1900:—

JGillis	6.50
JohnLSummers	12.50
EWStrode	20.50
WEVenerable	25.00

What does the yellow address label on your paper indicate? If it reads, "June, 1900," it shows that the "Subscription Order" blank found inside your paper this week should be filled out by you now, and mailed to us at once, with subscription price.

REVIEW AND HERALD.